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

Being a thesis submitted for the Degree of PhD

In the University of Hull

By

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August 2007

Volume VII
Swich a gome godes wordes, grysliche gloseth I trowe he toucheth nought the text, but taketh it for a tale.
<L 150><T PPC><P 20>

and if the pepel of Israel and her children kepen not Goddis heestis, but worshipen alyen goddiss, he schal do awyey Israel fro the face of lond which he 3af to hem, and God schal caste awyey fro his si3t the temple which he halewide to his name, and Israel schal be into a prouerbe and fable either tale to alle peplis, and this hous schal be into ensaumple.
<L 35><T Pro><P 12>

I pray you that no man me reproche Whyl that I am my tale telling. Thus endeth the prologue, and here foloweth the first part of the tale'.
<PART I> A STERN stryf is stered newe In many stedes in a stounde, Of sondry sedes that ben sewe;
<L 147><T PT><P 12>

for 3if a man haue no desyr ne no lust reynyng in hym, þat ne he tell[e]p þe same tale how he loueþ moste his God, aile hise enemyes ben discown fytude by þe furste powysnde of his host.
<L 123><T EWS2-62><P 41>

Frere, take he de to my tale & to myn entent also, for charite chasip me pertto to chalenge 3oure deautis, þat 3e moun amend to God & to man þis mys or 3e die, bi open know lechynge of 3oure gilt, & go þerfo bityme.
<L 401><T JU><P 71>

And leith on oure lady many a long tale.
<L 22><T PPC><P 03>

I Peres quath I tho, I pray the thou me telle More of these trysters, hou treurchly they libbeth For ichon of hem hath tolde me, a tale of that other, Of her wikced liif, in werid that he libbeth.
<L 1><T PPC><P 17>

1 3 variants; 54 occurrences.
habitum & suffragia vendentes item non sacerdotes divina cele brantes & tales in ecclesia dei multiplicantur?

Lorde / Ezechell the prophet sayth / that whan he spke to the people thy wordes / they turned thy wordes in to songes & in to tales.

He appreueth hem! & maketh hem masters to many/ that techen thy peple her owne techynge/ & leuen thy techynge that is medefulI/ & hyden it by quaynte gloses from thy lewde people/ & feden thy peo pIe with sweuenesse that they meten! & tales that doth lytc1 profyte but moch harme to the people.

But they shull en gader to he pe maisters with hutchynge eares/ and from truth they shullen turnen awaye her herynge/ and toumen hem to tales that maysters haue ymaked to shewen her maystrye and her wysdome.

But they feden hem in a sory sowre Ie sewe/ oflesynges & of tales.

Thei lyuen more in lecherie, and lyeth in her tales, Than suen any good liif, but lurken in her selles, But wynnen werdliche good, and wasten it in synne.

But now the glose is so greet in gladdyng tales That tumeth vp twofold vnteyned vpon treuthe.

How mot a frere studyen, and stumlen in tales And leuen his matynes, and no masse syngen And loken hem lesynges, that liketh the puple To purchasen hym his pursful, to paye for the drynke.

To Christes tales litell tend; 

So with the tales that thou doest tell Thou woldest other people distry, With your glose; 

TALIS........23
Men heren many seche talis, & men pat wolen may trowe hem but it is a grete foly to trowe hem to l3tyly, for trupe of man is tille inou3 to be prented wip Goddis lawe.
reed worme out of wildernes/ & wip his blood he anovytide he glas.
<L 17>T LAC> <P 35>

wip poyses & dremyngis/ & manye ohir helpes talis;
<L 27><T LL><P 54>

3oure heepen talis/ wip alle ohir manglid lawis;
<L 23><T LL><P 96>

pat hei heere not he talis of leccherie/ wipholde al hi bodi/ holde hi si3dis/ holde hi3e/ holde lowe/ what can lust do?
<L 18><T LL><P 103>

3if hei drawen pe peple in pe holiday by
coryoust of gaye wyndownes and colours and peyntyngis and babwynrie fro conjuncion of
here synnes and fro mynde of heuenely
inges, and fede riche men wip pore menynus
goodis, wip costly metis and wynes and wast
spicerie to glotonye, dronkenes, lecherie, and
weiward talis, and suffren pore men
hungry and thirsti and in gret mischef;
<L 33><T MT01><P 08>

And pat hei tellen not schortly ne plenerly he
gospel, and vices and vertues, and peynes and
chronylics, or comenden here owen novelries.
<L 33><T MT03><P 50>

but bi talis bynepe biceue, and bi bull of pe
peope hei proen heynnesse of heerepatroun
and holynesse of here ordre.
<L 18><T MT22><P 310>

Truli, seint Poule, I wote wel pat his prophecie
is fulfild nou3, for neiper hei peple, neiper he
pat hap he see in he chirche, as I spak of
aforehand, hap reward to Crist or his wordis,
neiper to hi wordis, Poule, but to her owne
талис, and nameli he feip of he sacrif oost.
<L 747><T OBL><P 176>

And he pat setten so liil bi he auctorite of
Goddis lawe ben manye antecristis hei maken
oo grete antecrist, of whom hei prophete
pleinep and seip pat Wickid men han tolde to
me fablis or talis, but not as hi lawe'.
<L 3236><T OBL><P 239>

For, ri3t as a womman pat doib auotrie a3ens
hir husbonde leuep he seed of hir husbonde, bi
he which she shulde bringe forf lawfule
fleschly children, and takip to hir alien seed,
wherof she bryngip forb bastardis vnlawful
and mysborun children, so hee maistir liers
and her newe sectis leuen he seed of he spouse
of he chirche Jesu Crist, he which seed is his
word as he seip, bi he which hei shulden grete
in Cristis chirche lawful goostli children,
goton of his seed to heuenward, and taken
alien seed as triflis, flatering and vngroundid
talis and lesyngis, wherwip hei bryngen forþ
manye children of he fadir of lesyngis.
<L 332><T OP-ES><P 15>

And in al hei peire joumey to and fro in pe
worship of God ny helpe of here sowlis wil
hei onys heere a messe, ny see Cristis body in
he sacrament, ny giue a ferping to he lest pore
Goddis man hei seen in her traelung, but wip
talis and opere voide trifelis make he
pilgrimagis.
<L 166><T SEW16><P 87>

And hei prechen cronyclis wip poyse and
dremyngis and manye ohir helpes talis pat
ri3t nou3t availen.
<L 107><T SEWW22><P 118>

tateren2
TATEREN.......1
For hei docken Goddis word, and tateren it bi
her times, pat he fouwme pat Crist 3af it is
hidde by ypocrisy.
<L 11><T A10><P 180>

TATERUDE.......1
And sip byleue techeh us pat holy chirche is a
body, and his noble body is ordeyned of Crist
by evry part and iuncture perof, it semeq to
monye men pat alle hee newe ordris ben
rotone postims and taterude clouts.
<L 42><T EWS2-120><P 311>

TATRID.......1
pat hei wasten pore menynus goode in ryche
pellure and costy eloips and worldly aray, as
festis of ryche men and glotonye and
dronkeneness and lecheric summymes, for hei
passen grete men in here gaye pellure and
precious eloips and wast festis and tatriq
squeyeres and opere meyne, pat seimn ræpere
termentours þan cristene men;
<L 25><T MT07><P 148>

techen3
TA3T.......2
In gode faih', said he kni3t, 'I am wele paised,
for I hope to be wele ta3t bi he of pat matere
pat he weue spoken of.
<L 35><T 4LD-1><P 178>

And þus was Nychoode me ta3t he feip of he
Trinnyte, and in his feip monye opre articles.
<L 119><T EWS1-54><P 474>

TA3TE.......4

2 3 variants; 3 occurrences.
3 24 variants; 637 occurrences.
and he sat and ta3te he peple out of pe bot.

_L 5_<T EWS1-05><P 240>

{IN OCTAUA EPIPHANIE: Euangelium: Sermo 31: Venit Jesus a Galileae Mathei tercio:} This gospel telleth how Crist ta3te Baptist, bope by word and myracle, how he schulde be meke.

_L 1_<T EWS1-31><P 350>

And more me de my3te no mon haue þat to helpe þis sory wydwe, for prynces of prestus and pharisees þat calluden Crist a gylour han crochyd to hem þe chesyng of manye herdys in þe chirche, and þei ben ta3te byanticrist to cheson hise herdys and not Cristis.

_L 44_<T EWS1-48><P 440>

But here we axen þe feendis clerk, siþ Crist dwel lul al ny3t in his pryer, and in day ta3te þe puple, and dyde hise werkys pryuely for to flete ypocrysiye, wy schulde not preestis now do þus?

_L 112_<T EWS2-68><P 75>

TAGHT...........8

So þat in þat maner þat schuld torne agayne to þe first state of pouerte & meke liuynge þat Crist taght his disci pills to liue.

_L 235_<T 4LD-1><P 186>

Ne he schamed not of po vert of his kyn, but 
taght us more to be glad ofkynraden in helpe;

_L 2_<T A09><P 126>

And herfore Jesus Crist, duke of oure batel, 
taght us lawe of pacience, and not to feght

_L 6, 8_<T A09><P 137>

bot Crist taght us by paciense to vencusche þat not

_L 11_<T A09><P 147>

Pus schulde þo folk be 
taght to kepe hem fro synne, and to use hem in virtues.

_L 7_<T A09><P 148>

And þis lawe is more 
taght and dred and executid, for þo fende and covetise hafs more marystre of men þen Crist and his lawe, for þat is thynne soven.

_L 21_<T A09><P 148>

And herfore Cristis apostils were 
taght of hor maryster to shake þo powder of hor feet to men þat denied hym.

_L 30_<T A09><P 149>

TAU3EN.......0

TAU3T...........226

þe bridde lawe is 
taght of God bi his prophete Ezechiel: "To preestis schal be non eradg, for I am eritage of hem.

_L 115_<T 4LD-2><P 203>

And 3itt þe fend hab 
taght hise children to alege here for hem hooly writt, saying þat Goddis lawe bidding not onyly to obies to good men but also vnto tirantus.

_L 138_<T 4LD-2><P 204>

Siþ þer þe þre witnessis of Cristis word aftur his liff þat he had 
taght, men may witt of þe newe lawe þat Goddis wille was þat his preestis schulden kepe his lawe as he himself did.

_L 219_<T 4LD-2><P 207>

But þe gospel tellip pleynly hou Crist fro his begynnyn to þis deþ was þe poreset man of alle & ta3t his pouert on many maneres.

_L 264_<T 4LD-2><P 209>

What spirit schuld make þise foolis so hardly to coueit more þenne þise bishops þat weren filled of þe hooly goost & ledde & 
taght bi his help?

_L 282_<T 4LD-2><P 210>

And if þu seie þat þe secunde obedience is quoynte, siþ no man seip þat he obeysechþ þat a3enstandip, siþe þis obedience to a3enstande is to liti 
taght & vesp þis deþe. But þis 
taght Crosteed & seide to þe pope þat obiedienc þe a3enstode þings þat þe pope bade, for every man & iche þing seip Goddes welle and biddip kyndeli for to do it.

_L 1018_<T 4LD-2><P 281>

& þis wolde ri3t þese orderis aftur Goddes lawe: & so Salusbirie vse schulde be now performed, & nowe lefte for þe better þat Goddes lawe 
taght.

_L 1029_<T 4LD-4><P 281>

He ledde him ahoute fro yvele mennyis liff, þe neste wey to hevene, and he 
taght him in what degre or staat þat he ordeynede hym þanne, how he schulde love him, kepinge him in alle anoeis, as tendrily as a man in derke wody placis kepip hise i3en fro hirtynge, for of þat þing ben men moost tendir.

_L 5_<T A01><P 35>

And ry3t as we beþ 
taght in þe fyrst axynge, to destroye pryde by verraye mekenesse, whanne we seyeþ, Fader oure þat art in hevenys,
halewede be þy name, ry³t so we beþ ytau³t in þys secunde axynge to de stroye envye a³ens oure evene Cristen wip parfite charite, whanne we seyeþ. Come to þe þy kynghom.  

<L 4><T A04><P 104>

One is defaute of prechynge in whoche þei schulden be tau³t more to telle by charite þen any worldly gode.  

<L 34><T A09><P 132>

For at þe bigynnynge a childe may esily be tau³t, and gode þeþis and maneris, accorðyngwip Goddis lawe, esily be pretind in his herte;  

<L 14><T A13><P 195>

And herfore Seynt Jerome, þat couthe more of holy writen þen alle þo men now on lyve, for he was lenger tau³t wrytes þus.  

<L 34><T A25><P 403>

þo apostlis þat weren tau³t by Crist, seide hit was not gode to leve þor prechynge and þor first lyve, for servise to lordes;  

<L 8><T A20><P 239>

ffor gostily eetynge of Cristis owne body was not tau³t by schewyng of bred, bot by brekyng of bred, as Seynt Poule scis.  

<L 9><T A25><P 410>

Here Cristene men, tau³t inn Goddis lawe, clepen holy Chirche þe congregacion of juste men for whom Jesus Crist schede his blood, not for stones and tymber and erþely muk, þat Anticristis clerkis magnyfien more þan Goddis ri³t wínsesse and Cristen soulis.  

<L 12><T A22><P 273>

And so private almes done syngulerlyche, þat Crist hymself tau³t not, dos litel gode or none to donor of siche almes for to come to heven.  

<L 21><T A27><P 443>

Here Cristen men seyne þat þo maner of prayynge þat Crist tau³t, for to pray to God for hys worschipe to be encresid and for commyne profile of holy Chirche, is bettur þen ony oþer manere founden of synneful men for syngulere affeccion.  

<L 15><T A29><P 466>

þus Cristen men willen devoutely comyn to þo 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>

CONCERNING THE EUCHARIST: Noor II: JOHANNES WYCLIFF: I BILEVE, as Crist and his apostles have tau³t us þat þo sacrament of þo auter, whyte and rounde, and like to oþer bred, or oost sacred, is verrey Godis body in fourme of bred;  

<L 1><T A31><P 502>

For þus did Crist, and tau³t þus his disciplis, til þo fendle had bl fynd þis world.  

<L 22><T A32><P 505>
Bot God has nedid me to þe contrarye, and tauȝt me more obeche to God þen to mon.

De fourpe article is þis, þat Cristis techinge and blyve of þe sacrament of his owne body, þat is pleyly tauȝt by Crist and his apostelis in gospellis and pistillis, may be tauȝt opinely in chiris to Cristen puple, and þe contrarie techinge and fals blyve, brouȝt up by cursed ypcoritis and heretikis and worldly prestis, unknunnynge in Goddis lawe, distried.

In þes gospellis is þe forme tauȝt of Crist, þat oure Lord Jesus Crist at þe soper take bred in his hondis, and blisssid it, and brak it, and 3af it to his disciplis, and seide, Ête 3e alle of þis;

Crist tauȝt þe gospel freely/ & also his disciples;

Crist tauȝt obed diens to his fader;

Crist tauȝt hou men shulden blame her brecþyn þries whenne þei haden trespassed/ & after hou þei shulden here hem;

Crist tauȝt for what cause a man myȝt leue his wijf;

for soþ to preche is in siche maner to a monest good þingis, as Crist bad his disciplis do, wan he sent hem to preche, þer for be þei ware þat þus wenun to excuse prestis, for Austyn seip þus, fewe are þei prestus þat prechun tisti þe Word of God, but many are stil damnably, sum of vnkunning, þat refuse to be tauȝt, oþer of neligenis, þat despice Goddis Word, but noþer þei nor þei mai be excusid of þe syn of þer stìbles;

And þus he tauȝt his disciplis, to fleȝ synful pouert, and to folow him in medful pouert;

And upon seip Ambrose þus, It is a gostly medicyn, and memory of rausnom, bi wik we descreue greiter þingis, to wik we are tauȝt to niȝt;

þeper as God 3euiȝ knowing, and techyp al profitabl þingis, and encomfÞ alle and lediȝ hem, for al aþþæle are tauȝt of God, so þat man schal not stond only in þe teching of man, but in teching of God a boun man, and þan he schal vnderstond a boun his enemies, and ouer his techars, and ouer þe hold, as þe Salm seip, and now God 3euiȝ his lawe in þe hertis of men, and wriþ it in þer bowelis, and not wþc enk, ne parchemy, but wþp þe Spirit of God, and kenniȝ hem in al ingis, os þe prophet seip, and Jon in his epistil, nor þorȝetþ hem not in tyme, nor confoundþ hem, so schuld he þe

ffirst seip Bois, in his boke de disciplina scolarium, þat children schulde be tauȝt in þe bokis of Senek; and Bede expowneþ þis, seying: children schulden be tauȝt in vertues for þe bokis of Senek ben morals, and for þei ben not tauȝt þus in 3oȝue, þei conseuyen yuel maners & ben vnabel to conseuyen þe solit science of trewwe;

In his gospil, by þe ensample of a deoute and stedfast woman þat cried bisile for þe helþe of hir douȝter and cesid not til she had geþen graunte of hir wille, we ben tauȝt, when we preyen for ony þing to God, to contynu in oure pryer wþ stedfast blyue fourmed wþ charite, and we shullen not feie to haue þat we asken or oþer þing þat God seiphe is more necessarie and profitable to vs.

In þis dede, we ben tauȝt to 3yue large to nedy men after þe quantite of goodis þat God hape sent vs, setting a ful trist in God þat, if we 3yue it wilfully and prinsepaly for his loue, he wolde multipyle it in oure hondis so þat we shullen haue sufficiently of liȝtîode and not feie to oure lyues eend.

And vertuouly tauȝt her children vp fro her 3oȝue.

And herfore Ion lete Crist to be baptisud of hit, for he sent vs, setting a ful trist in God þat, if we 3yue it wilfully and prinsepaly for his loue, he wolde multipyle it in oure hondis so þat we shullen haue sufficiently of liȝtîode and not feie to oure lyues eend.

And she per as God 3euiȝ knowing, and techyp al profitabl þingis, and encomfÞ alle and lediȝ hem, for al aþþæle are tauȝt of God, so þat man schal not stond only in þe teching of man, but in teching of God a boun man, and þan he schal vnderstond a boun his enemies, and ouer his techars, and ouer þe hold, as þe Salm seip, and now God 3euiȝ his lawe in þe hertis of men, and wriþ it in þer bowelis, and not wþc enk, ne parchemy, but wþp þe Spirit of God, and kenniȝ hem in al ingis, os þe prophet seip, and Jon in his epistil, nor þorȝetþ hem not in tyme, nor confoundþ hem, so schuld he þe
but he schulde lyue as Crist hāp tau3t, and not hūs blundly lede hē chyrche.  
<L 157><T EWS2-87><P 192>
For hē fende hāt is kyng aboue alle children of pruyde, hāp tau3t his viker by a prow’d noumbre to bygyyle men luyyng here;  
<L 873><T EWS2-32><P 360>
And heere ben we tau3t wel to preye men but in mesure, and passe not hē boundis of sope for fagyng of men hāt we spoken of, as men seyen hāt freis don in her preching of dede men.  
<L 17><T EWS3-125><P 07>
Baptist seyde not hēs wordis for he hadde dede in hēs bilue, but for he wolde hāt his disciplis and ophere men weren tau3t of Crist, and so he coueytide Cristis wurchip and ordeyned herfore many gatis.  
<L 11><T EWS3-129><P 17>
and Crist tau3t in synagogis of hem, and was magnyfied of hem alle.  
<L 5><T EWS3-132><P 25>
and Y do nou3t of mysyf, but as hē Fadir tau3t me, hē hingis Y spoke.  
<L 23><T EWS3-153><P 87>
But hēs womman of Samarye seyd to Crist, as she were tau3t of herekitikis, Hou hou, sip hou art a lew, axist to drynke of me hāt am a womman of Samarye?  
<L 16><T EWS3-163><P 121>
SABATO IIII SEPTIMANE  
QUADRAGESIME Sermon 43: Perrexit Iesu-Johannis 8: This gospel telliʒ hou hāt Crist sauyd a womman, and tau3t his chyrche.  
<L 1><T EWS3-164><P 125>
And here we ben tau3t to preye and hēnke on God before we prechen. And al hē puple cam to Crist, and he sittynge tau3t hem.  
<L 3, 5><T EWS3-164><P 125>
And here Crist shewide his regalye, and tau3t hou lordis shulden chastise symonye and ophere synnes hāt ben usid in hē chyrche.  
<L 6><T EWS3-165><P 128>
And heere men seen pe fendis cautil hē hāp tau3t many men.  
<L 9><T EWS3-170><P 145>
And hēs kny3tis token hēs money, and diden as hēy weren tau3t.  
<L 17><T EWS3-188><P 207>
It is writun in prophetis þat alle þes shulen be Goddis scoleres', for siche ben able to be tau3t of hym, and so to be drawun of hym to heuene.

FERIA V PENTECOSTEN: Sermo 84: Conocucatis Jesus duodecim apostolis: Luce 9: This gospel tellæþ hou Cristis apostelis weren tau3t of hym to go and preche, and in hem ben we tau3t to kepe þe forme þat Crist telde hem. <L 1, 2><T EWS3-203><P 241>

Heere men ben tau3t to what þre men þey shulen do þer bodily almes: for to pore feble men, to pore lame men, and to pore blyme men.

<LT 10><T EWS3-225><P 285>

And þus hæþ Crist tau3t boþe bi dede and bi word, as holw writ berþaþ witnes in many placis, and þus was Cristis chrice gouerned a thousand 3eer and more.

<i>is opunli tau3t in þe book of Numeri xi: ||</i> <L 25><T LL><P 10>

But God tau3t more pleyñli þis loore to þoob:<n>L 5><T LL><P 16>

makeð known þis tyme as Iosophus tellæþ: Daniel tau3t þis noumbre also:<n>L 14><T LL><P 20>

a man a lioun a calf & an egle/ for þei prechiden Crist þe whiche is man kni3t prest & God/ & bi þise fourwe we ben tau3t in stori: what is don in alle gori:<n>L 23><T LL><P 23>

þus is þis woman treweli tau3t bi þe li3t of Cristis gospel/ to wynne hir mede in þis world:<n>L 30><T LL><P 29>

tau3t hise disciplis of þingis to come/ hou þis temple schulde be destried:<n>L 20><T LL><P 41>

to do þat þei may/ þat þe peple were treweli tau3t:<n>L 11><T LL><P 58>

þei schal not speke trouþe/ forsoþe þei han tau3t her tung:<n>L 23><T LL><P 70>

in forme as God hæþ tau3t vs/ þanne we do oure pilgrimage:<n>L 8><T LL><P 85>

where þei may be tau3t & rulid vndir gouernauence:<n><L 2><T LL><P 86>

vpon þis schynful dai/ to peyne men for keping of Goddis comandement/ for seynt Austin seþ vpon þe gospel/ /Christus quod perfectus est docuit quod infirmitis est indulsiþ quod supersticiosum est resseacut perfeccionis est non iurare omnino/ infirmatis iurare conplusi sed supersticionis iurare inaniter/ / Hec Augustinus om: "6/ þat is to sele: Crist hæþ tau3t þat þing:<n>L 10><T LL><P 87>

neifir bi Goddis creaturis/ but aftir þe forme þat God hæþ tau3t:<n>L 16><T LL><P 88>

& aftir þe lord of myschef/ & þerfore Tobie tau3t his sone:<n>L 5><T LL><P 93>

tau3t him for to vndirstonde it/ til he bieleued Iesu Crist:<n>L 17><T LL><P 101>

þat lieþ bi þe weye endefing þe peple/ and þis is tau3t in þe widouse sone:<n>L 34><T LL><P 114>

it wexip þe dullidæ/ whanne it is tau3t:<n>L 9><T LL><P 132>

tau3t hem verry trouþe/ Hise successouris tooken hise bookis:<n>L 37><T LL><P 132>

First pharisees been men of synguler religioun founden of synful men, biseide þe ordynaunce of god þat is tau3t in holi writ.<n>L 5><T MT01><P 02>

3if þei drawen pore housbondemen to dom for þe bihe3ten hem almes sumtyme and now ben tau3t to 3euen here almes to pore nei3eboris aftir þe gospel, or þat may not now paie so gret almes for pouerte and myschif! & perfore Tobie tau3t his sone:<n>L 5><T MT01><P 02>

As anemtis travaile of freris it is knowen hou þei gon ydel fro contre to contre, and fro toun to toun, and fro hous to hous, beggynge nedles in forme as God hæþ tau3t vs/ þanne we do oure pilgrimage:<n>L 8><T LL><P 85>

For 3if a man be acursed of prelatis, 3e wrongly, anoon alle man ben tau3t bi hem to
flee him as a jew or a sarsyn, and 3if he dwelle fourty daies in here curs he schal be taken to prison.
<L 10><T MT04><P 74>
and sib pe lif of prelatis is book and in ensample to opere sugetis, as lyncolne seip, pe prelatis ben heretikes and maistris of heresie, pe tecken to pe comunes bi here owen wickid liif pe a bok to here sugetis, and pus for crisitis pore liif and meke and trauelius is tau3t a lordly liif, proud and veyn occupacion of worldlynesse and vanyte of his world.
<L 16><T MT04><P 92>
And 3if pei witten pat crisitis lyf and trewe liif of clerkis ensaumplid peiaftir is best and most esy and most siker for pe soule, pei ben oute of charite to forsake pe best tau3t and ensaumplid of crist, and to take a liif ordeyned of synful foolis and coueitouse of worldly
<L 25><T MT07><P 97>
and 3if pei taken the friste fruytis or opere pensions, or holden curatis in office in here courtis or chapelis or opere veyn offices, for fro presitis lif tau3t and ensaumplid of crist and his apostlis;
<L 29><T MT07><P 157>
and pei wolen not trauelen faste in here gostly office after crist and his apostlis, pei ful bisili hap tau3t hem;
<L 5><T MT07><P 152>
for now hecne mennus lawis and worldly clerkis statutis ben red in vnyuersitees, and curatis lernen hem faste wip grete desir, studie and cost, but pe lawe of god is litel studied, litel costid per aboute, and lesse kept and tau3t;
<L 25><T MT07><P 157>
and pei wolde not be euene
<35><P 198>
for pei wolen not trauelen faste in here gostly office after crist and his apostlis, pat ful bisili hap tau3t hem;
<L 5><T MT07><P 152>
for now hecne mennus lawis and worldly clerkis statutis ben red in vnyuersitees, and curatis lernen hem faste wip grete desir, studie and cost, but pe lawe of god is litel studied, litel costid per aboute, and lesse kept and tau3t;
<L 25><T MT07><P 157>
and pei wolde not be euene
Heere men seyn bi goddis lore hat ech man hat
hal dis crecioun shulde be tau3t wilynne bi
god of grete articlis of bileue;
<L 23><T MT27><P 422>
and þus mannis lawe tau3t in scolis leltip
goddis lawe to growe, and no drede god is þat
maistre þat wolte teche nou as redily as he
wolde bifore þis tyme, 3if þe prestis lif be shapun þerto.
<L 22><T MT27><P 428
it semþþ first þat þe wit of goddis lawe shulde
be tau3t in þat tunge þat is more knowun, for
þis wit is goddis word.
<L 6><T MT27><P 429
and so god wolde þat þe puple were tau3t
goddis lawe in dyuerse tungis;
<L 14><T MT27><P 429
and it semþþ þat þe kyng of pride haþ tau3t
þis bi þis firste synne, for many curatis han
delit to haue riche men of þer kyn and þat þer
eldris weren noble men, as 3if þer kynre
deden noble;
<L 13><T MT27><P 439
y rede not of cristis apostlis þat þey kepent þis
maner of preching, whanne þise hooly goost
hadde tau3t hem to gete to crist al þis world.
<L 5><T MT27><P 448
but who may reverse goddis ordenaunse heere
but 3if he renne in his offense, and
þus lordis synnen heere bope æenus god and man
and letten goddis pees to be tau3t, and þus londis
moten nedis be dis turbid.
<L 24><T MT27><P 449
and þus þenken summen þat bi goddis lawe
and resoun curatis shulden wel do þer offiss
and haue no more but fode and hiling, and
oph þe puple þat shulde be tau3t or prestis bi
þer oune wille shulden chese þis seruyss
of prestis;
<L 21><T MT27><P 450
and siþ þei haþ many skiles þat prestis
shulden not be þus dowid, bope þi þe olde
lawe and þe newe, and bi þe līf þat þat crist ledde,
þey shulden be heere hardy in bileue and lette
þis dowing of anticrist, and neþer obesche to
pope ne bishop but 3ifþ þey tau3ten þat þey
sueden crist in þis and seyntis þat þey kunnen
aleege shulden neþer be heere suyd ne trowid,
but 3ifit be þau3t þat þei sueden crist in þat
þat þey helden wiþ þis dowing.
<L 30><T MT27><P 451
and siþ þis lore is fully tau3t in goddis lawe,
as we bileuen, þis pope mut passingly kunne
goddis lawe and resoun perof.
<L 5><T MT28><P 465

reproucde sharpliche hise disciplis for here
defaute in bileue: “O foolish, and slow to
trowe in þinis þat propheths han seyd ofte”.
<L 25><T MT22><P 313

and siþ þe contrarie is sob to whiche þise
ordris ben streyttiche sworen, it semeþ þat þe
fend shapip a disport to her clerkis to serue
hym inne, and so 3if men chargen mesure,
þise placies and bildyng of hem passen mesure
 þat god hap tau3t, and so þei hen agen goddis
power.
<L 28><T MT22><P 322

Examine þou wel þe grounde an þe resoun of
newe men, þat seyen þey holden þe lawe and
þe ordnaunces of crist, and we trauelen to
destroye hem, for certis 3if we ereden here in
wit or wille bi fals lore, we wolden mekeliche
anoon turne to treuwe when it were tau3t.
<L 11><T MT22><P 324

And if it were nedful to man, crist wolde have
vsed it or tau3t it.
<L 10><T MT23><P 328

and þei foure ben knyttid toigidre in þis
confessionou þat her maister þe hap tau3t, as if
oon seid to anoþur, “helpe me here, and I shul
helpe þee”.
<L 27><T MT23><P 334

and bi þis he tau3t opynly þat it nedþþ to he
shriuen at prestis, and to þis crist gauþ prestis
power, but wherto but to assoyle?
<L 32><T MT23><P 342

but crist tau3t in þis gospel þat he cam not to
destru3e þe lawe, but to fulfille it, as he tellip
before bi mathewe;
<L 7><T MT23><P 343

þus men vnderstoned not þe gospelle of ifesu
crist but þei taken þe lettir þerof, and aftur
vndurstoned it vp þe graemmer, and seyntes
han tau3t þat þat furtst wit þe gospell.
<L 20><T MT23><P 343

apostlis ns þei weren tau3t of goddis chesiden
to hem seuen dekenes to serue folc at þer mete
and to do bodily almes.
<L 2><T MT27><P 413

siþen crist hap tau3t cristemen hou þey
shulden wisely do þer almes;
<L 9><T MT27><P 418

but þis lore is tau3t of crist, and blessid be þe
weye þat tecip it.
<L 17><T MT27><P 419

Heere men seyn bi goddis lore þat ech man þat
halþ dis crecioun shulde be tau3t wilynne bi
and resumtes shulden take no man to pater pope before pat tyne pat he hadde tau3t hem wel heere by good ground of goddis lawe.

& L 18;<T MT28><P 465>

and trewe men shulden knowe heere pat his poynyt is not so hye pat ne be myte pat sope, and knowe it betere pan opere poynitis pat crist haj tau3t in oure beleue.

& L 32;<T MT28><P 465>

/Explicit tractatus de papa/ /TRACTATUS DE OBLACIONE IUGIS SACRIFICII/ For as meche as antecrist now in þe ende of þe world once woodli and more opini phil impugneþ þe trewe beleue tau3t of Jesu Crist, God and man, þat mi3t not erre ne be fauti in superfluite and wanting in susticiens of his lawe, it nedeþ þat feiful men arme þemselves in mekenes and paciens to sufre deep in mententiaunce of þe feip of Jesu Crist, if he he calde of God to so grete grace. And alþou3t it so be þat þe propheteis and Crist and his apostlis spoken mi3t derks of antecrist, 3it þe open malice schewid in stopping and perueriting and contra riouste of Cristis lawe, þe weche he tau3t in word and rede, 3weep euyneds inow to feiful men þat studien and musen to knowe antecrist, what he schulde be.

& L 2, 9;<T OBL><P 157>

But furfermore here, fort to declare þe more opini þe contra riouste bitwene þis antecrist and Jesu Crist and his euahsning aboue God, I schal put two or þre ensemblis hou3 þis antecrist, 3e, into killing of cristen men, opini defendedeþ and techeþ þe contrarie of þat þat Crist in word and rede tau3t as beleue to alle þe world, and haj left iwrete into perpetual mynde of his chosyn.

& L 188;<T OBL><P 161>

And as littarell as Crist tau3t in his conclusion, so littarell he and his disciplis, and perf3t prestis long after and opur perf3t peple also kept þis conclusion, wipout any glossing or opur vnurstonding þan Crist tau3t hem in wordes and in rede.

& L 194, 197;<T OBL><P 162>

þe þrid poynyt of beleue in wiche þis man of synne, ful of þe fende and some of perdicioun contrarieþ Crist, is in þe beleue of þe sacrament of þe auter, þe wiche sacrament feiful men most nedes beleue to be Cristis bodi and brede, as it is plynli tau3t in þe gospel of God, as I schal wip Goddis help schewe hereafter, bi writing of olde seintis and conferyng of þe gospel, þe wiche auctorizþ alle opur trew writing and sei3ng of clerkis.

& L 228;<T OBL><P 162>

For whatsoever Crist and his apostlis and alle þe chirche þat is callid cristen han tau3t, beleuyd or determenyd, 3e schal take noon hede perfo, but to my wise and holi determenacioun.

& L 246;<T OBL><P 163>

For, þou3 a feiful man knoweleche alle þat euer Crist and his apostlis tau3t, and left as beleue wrote into perpetual mynde of his chirche, and ouer þis alþou3 a man knoweleche and beleue alle þat euer olde or newe feiful men han tau3t and wretan a acordnigli to Jesu Crist and his apostlis, 3it þis antecrist haj no reward hereto, ne holdeþ hym not apaise, but if he go from þes words and from þe beleue of alle þes and graunt his drasti determenacioun, be it neuer so contrarious to the gospel.

& L 251, 253;<T OBL><P 163>

For, but if a man forsake Crist and his apostlis, 3e, and alle þat þei han tau3t and wretan, and nameli in þis poynyt of beleue tou3ching þe sacramente, he schal be deuyded from Crist as fer þis antecristis power mai til to bi censunis and dampanacioun in eresi3e.

& L 259;<T OBL><P 163>

Loo þan, hou3 seint Poule demeþ hem worþi euerlasting dampanacioun, þat techen þe peple ouer þat þing þat haj tau3t hem, pat is to seie þing þat is not conteneid in þe beleue þat haj tau3t. And if seche on is worþi dampanacioun þat prechip ouur þat þep apostle tau3t, what is he worþi þat techeþ euyn þe contrarie of þe beleue of Crist and of his apostlis þat þei han betake to þe peple? And we mai marke here acordnigli to seint Poule þat fonnid Eue, teching or supposing ouer þe beleue when scha added þis worde Anuatin we die to þe open and playn beleue, þe wiche almyþti God haj tau3t, sche was made anathema, þat is to mene diuided from God, wip alle hir issue into þe tyne þat our blesaid Iesu had made aschp for her misbeleue upon þe eors.

& L 427, 428;<T OBL><P 167>& L 429, 434;<T OBL><P 168>

But certis nou3 seint Poule, where þou know or none, I wote wel þou maist if þou wilt: þe drede þat þou dreddist is come, for þe olde serpent þat discuyded Eue haj transfigid hymself into an angel of li3t, inhabiting speciali þis renegat antecrist, and haj discuyded þo þat schulde be Cristis chirche, and put it fro þe simple, pure, elene and elere beleue þat our blesaid Iesu tau3t.

& L 738;<T OBL><P 176>

As anempst God and ueruous maner tau3t in Goddes lawe, þis wickid servaunt is drunken and out of mesure of Goddis lawe in þis poynyt
specialli and openli: 

hat he, a3enst Cristis ensample and teching and a3enst his open forbceding, occupieþ wordli lordschippis and possessions on wordli wise.

<L 1203><T OBL><P 187>

And þis renegat wip his special lemsys, þat, as I suppose, ben oure phariseis and scribis, besien hem bi many menys to stablish þis heresie as for truþe beleue among cristen peple, and to oppresse and to dample þe beleue þat Crist and his apostlis wip olde seinttis han tauþi in þis article.

<L 1389><T OBL><P 192>

And hherfor bi þe vse of cristendom tauþi bi Crist and his apostlis, whan any man or woman wol become a lyme of þis bodi, first bi himself or mene persone he knowleþþ his synyns wip sorowe and forsaking of hem, and aftur þis he is cristened in watur and in þe Holi Gost, and þan he takþþ upon him þe rule of þe comandementis, þe wiche is þe hote and þe charitable loue of his God and his nesþore.

<L 1501><T OBL><P 195>

For houþ mai he profite to himself or to þe peple þat beleueþ not as Crist hap þauþi?

<L 1624><T OBL><P 198>

Napeles, as þe gospel seþ, whan Crist tauþi þe beleue of þe sacred ooste many of his disciplis 3eden aweiþ and walkid no more wip hym;

<L 2056><T OBL><P 209>

For as Crist is not original of himself, but of his Fader, so it is of þe lore þat he tauþi.

<L 2274><T OBL><P 215>

For we mote suppose here as feþþ þat Crist, not onli in his last soper, but also before, as I seid bi auctorite of seint Austen, tauþi brede to be his bodi or his flesche, whan he seide þus þe brede þat I schal 3eue to 3ow is my flesche for þe liif of þe world'.

<L 2460><T OBL><P 219>

And, alþouþis þis beleue were dode in Cristis disciplis as for þe time of his maiistros deþ and sumwhat aftur, 3ii it was aluye in þe blessid uirgyne Marie, þat neuer fautid in feþþ but euer kept it saulde in hert and, as men supposid, enformed ouþr vnestable disciplis in þe same, aftur þat þei had fled boþe from Crist and fro þe beleue þat he had tauþi; and so among ouþr poynttis sche kept in hert þe beleue of þe sacrid oost aftur þe logic and beleue tauþi of hir blessid Sone, to whos wordis sche supposid al men to owe obedience, as sche meued in hir owne wordis when he made water wyne.

<L 2469, 2471><T OBL><P 220>

þis dede Poule, not to lerne ouþi of þe apostlis, for þe same lesu þat tauþi lames, Petur and Ion and her felowis tauþi seint Poule þe same gospel in heuen wipout any ouþr mene.

<L 2545><T OBL><P 222>

And siþ seint Poule had before þat seen ful oft times tauþi and prechid of þe belue of þe sacrid oost þat was ryue among þe peple, and also wroete of þe same article, we mote suppose þat al þe apostlis wip Barnabe and Tite and ouþr feþþful peple acorden wip Poule in þat article, boþ in logic and beleue. And siþ seint Poule tauþi and wroete al oon, for þer was not in him 3e' and nai' and so doublenesse, as he seþþ himself, we mai vnndurstand bi Poulus writing (Cor: 10 et 11) þat þe beleue of al þe apostlis, and of alle þe feþþful peple and wel enformed at þat time, was þat þe sacrid oost is brede and Cristis bodi, and wyne and Cristis blode, as Crist tauþi his apostlis in his last soper.

<L 2557, 2561, 2566><T OBL><P 222>

and siþ is beleue, tauþi aftþr þe forme of þis logic, was neuer reuokid ne chaungid in þe time of þe apostlis.

<L 2569><T OBL><P 222>

Alþouþi he encresse dai bi dai in nymbre and malice, and alþouþi it be no nede or titil to alegge doctour sentencis to conuicte þe heresie of antecrist in þis mater, þe wiche is so plainli declared bi holi scripture, 3ii I mynge old sentencis of seinttis wip holi scripture, þat þe wiche presumpcioun of þis antecrist be þe more open in þis mater, and þat men mai se houþ olde seinttis confermed hem to þe logic of antecrist and his disciplis, for bi Poulus writing (Col: 229 et 230) þat beleue and fetur of þe holi gospel in heuen wipout any processe and of his mater, we mote undeþþ bi Poulus.

<L 2235><T OBL><P 223>

þan of þis processe and ouþr wretten nyþe þe begynnynge, bow maist se þat þe prophecie of Daniel rehersid before, when Daniel seide þat Strengpe hape to 3eue to antecrist a3enst þe besie sacrifce', is wreþþfied of þis renegat, þat besieþþ himself for to distroie þe beleue of þe sacrid oost tauþi bi lesu Crist and his lawe.

<L 2825><T OBL><P 229>

But, for as meche as þis mater of idolatrie nedþþ a special labour and a leiser þat lackþþ me now, I leue of þis now, conseiling al feþþful peple þat þei trete þe blessid sacrament
of he au3ter wip reuerens and solennite, and nameli wip clene liuing and tru3e beleeue tau3t expreseli bi Goddis lawe þat onli mai quiete mannys soule, and þat þei rest her devociun and her wirschip in Iesu Crist, ureri God and man whom þei sen in þe sacrid oost wip þe i3e of þe soule and tru3e beleeue.

For, as seint Austen seip, 3if þat þepter aperid had be ureri Samuel, he wold not haue take upon him þe wirschip þat Saul dede to þe spirit þat apperid, for as meche as he tau3t þe contrarie alle his lyf.

And siþ it is þus, what opur þing ben men preching wip meche ueru isie to be tau3t, saue þat þan þe Lord schal 3eue to hem þe word þat þei mow speche or preche, if þei “scele amylydis þe cleriges”?  

þou schuldest princsecalli also haue spared þe feip tau3t bi Iesu Crist, and ipreisid boþ þe voice and þe writing of þe apostle.

And þus a man mai openli se þat þe feip of þe sacred oost, as Crist and his apostolis and olde seinttis han wretten and tau3t, and hap he continued among feiful men into þis dai, is ri3t a sure weie without any perplexite or doute. Seint Austen, rehersing Cription þe marter, wriþ þus li: 4 De doctrina christiania: “Know þou vs to be tau3t þat þe Lords tradicioun he kep in offring of þe chalis, þat noon opur þing be don of us saue þat þat þe Lord raþer dede for þus: þat þe chalis þat is offrid in mynde of hym be offrid medlii wip wyne.

But þis vnsaueri and newe presumpcioun is euy a3enst seint ferosse with and consail (Epistola 54 ad Lucinam) þat, irequired to seice his feeling of certeyn custumptes of þe chirche, answereþ þus: I suppose schortli þis þing to be tau3t and amonyestid: þat þe tradicions of þe chirche, nameli þat þe greuen not þe feip or worche not þera3enst, ben to be kep like as þei ben take of þe gretter men, and not þe custome of sum men to be ouerturned bi opur mennes custome or maner’.

And hou3 þis sacrament schal be vndurstone, and what it is, is tau3t before bi witnesse of þe same seint.

Loo, here 3e mai se hou3 it mai be tau3t bi þe most auctorite þat þing þat is put upon þe au3ter to be Cristis bodi and his blode aftur þe consecracion.  

In witnesse wherof seint Poul, þat was þe grettest doctour and biest lerned saue Crist, spekinge of þis beleeue durste not adde, wipdrawe or chaunge any word of þe beleeue þat Crist hadde tau3t him in heuene.

For siþ God goþ forward and not bacward in his worching, and wolde drawe his peple, and nameli his clergie, into more and more perfeccioun, þer mai no man resonabli suppose þat þat plesip to God now in tyme of þe newe lawe þat hise clerikes be worldli riche wip worldli lordships and possessiouns, if al it hadde be so þat Crist hadde, neþer in word ne dede, tau3t þis in þe newe lawe. Hou moche raþer janne shulden men suppose þat such worldli lordlyness of þe clergie hogeli offendiþ God, siþ he hap so opulit, in word and in ensaumple, tau3t hem and comaundid þat þei shulde not be lordis so?

And þese lawis, 3oun of God bi Moyxes, þe prophetis tau3ten, as among opur we mai rede (Ezechiel 44) where, aftir þe prophetes hæp tau3t hou þe prestis and þe dekenes shulde haue hemself to Godward in lyyung and sacrifice doying, seip þus: ‘Non erit autem eis hereditas, ego autem hereditas eorum et possessionem non eis dabitis in Israel, ego enim possessio eorum, Fosforique, þer shal be noon criitege to hem;’

And so who so lokip wel þis dede of Siluestir was not oonli symonye, as it is declarid now, but also it was heresie, for it was expresse a3ens þe lyyung and þe teching of Iesu Crist as it is opulit tau3t biþore.

And in þe tyme of þe newe lawe Crist asignede þe temperateles or secular lordships to temporal lordis, as it is tau3t biþore, and alowide þe comoute her liiflod gotun bi trewe marchaundise and husbondrie, for he was partener þerof.

And herforo seip God to suche ypocritis (Isaie I) þat her solempnytees or halidaies, wip her ofryngis, sacrifcis and priers weren hatouse
Also there is tau3t, who shal be eyr of a man;  
<L 20> <T Pro> <P 5>  

For tau3t Lucifer robboide Adam of goodis of fortune, of kynde and of grace (as it is writun Gen. 3), as pe clergie robboib now pe chirche of pese pre manere of good as it Is tau3t bifo.  
<L 2431> <T OP-ES> <P 118>  

And if an abbot or his couent mai not 3yue or aliche ony of her possessiouns, haue pei neuere so grete superfluite, to her pere briperten pat cleymen to be oon in pe perfeccion of pe gospel wip hem, and pat for pe lawes and ordynauncis pat pei hemoslf han maad, hou moche more shulde not a seculer lord 3yue awei fro pat astat worldli lordships a3ens pei lawis and ordynauncis pat God haip maad aboute suche possessiouns, as it is tau3t bifo?  
<L 2456> <T OP-ES> <P 120>  

And tau3t it stood of pe mounkis pat seynt Denys spekip of, pe whiche hadde wifulli left alle worldli possessiouns, lordship and richesse, and maad hemsilf pore, not ononi in words or signes, as oure doen now, but in effect, as Crist and his apostolus han tau3t vs, pei halden:  
<L 2594> <T OP-ES> <P 127>  

And in pe storie of Helye and pe widue, pat I reherside ri3t now, pei maken a lesyng upon his godned, menynge in her words pat God shulde haue tau3t Helye to do synne in breking of his lawe, commaundinge expresli pei shulde on no wise be a nedi and a begger among pe peple.  
<L 2716> <T OP-ES> <P 130>  

But pese shamles lyers shulde vndirstonde here pat pei peple pat seynt Poul ordeynede fore was bcome pore for Crist, and, for as moche as pei weren pore among her enmyes, and hadden no leiser to gete hem liflood wip her bodili labour, and many of pei peple as it is ful licli weren pore feble, lame and blynde, for pei whiche prestis ben in dett bi her office for to procure hem good, as it is tau3t bifo.  
<L 2756> <T OP-ES> <P 132>  

For what bi amorteising of lordships and apropria ciouns of chirchis, what bi dyuere maner of begging, pei desiren to haue al pe fatt of pe erpe into her hondis, as it is tau3t bifo, and shewid in partie what menes pei maken to his conclusion.  
<L 2985> <T OP-ES> <P 140>  

Also there is tau3t, who shal be eyr of a man;  
<L 20> <T Pro> <P 5>  

Item Augustinus in Pro logo sermonum suorum}, "Per bene few prestez pat ri3twisly pre chep pe worde of God, bot pe bene many pat damnabley bille sille, som of negligence pat despisep pe worde of God, bot nouper pat no pi3se may be excused of pe blame or synne of stillenez, sipen nouper pat kan no3t preche ope to tofore or prelatez, ne pi3se owe to be stille wiche kanne preche bob al pat bie no3t afore or prelatez".  
<L 28> <T Ros> <P 88>  

Vnde Augustinus, De Vera Religione}, "Criste," he seip, "des pised all pe godes of pe worde wiche he tau3t to be despised, and he suffered al yuell wiche he comanded in sufferyng".  
<L 20> <T Ros> <P 94>  

/Secunda confessio Wycliff We beleue, as Crist and his apostolus han tau3t vs, pat pe sacrament of pe autere white and ronde, and lyke tyl oure brede or ost vnsacrede, is verray Goddus body in fourme of brede;  
<L 20> <T SEWW01> <P 17>  

And so pat I wente to pe preestis whom I herde to ben losid or named of moost holi lyuynge, and best tau3t and moost wyse of heuenly wysdom.  
<L 24> <T SEWW04> <P 30>  

And more mede my3te no man haue bob to helpe his sory widewe, for princis of presteis and pharisees pat caliden Crist a gilour han crochid to hem pe chesyng of manye heerdis in pe chirche, and pei ben tau3t bi antecrist to chese heerdis and not Cristis.  
<L 39> <T SEWW13> <P 65>  

And tau3t, siip God made al hing in measure, we schulden holde vs in hise boundis and trowe tru3pis pat he hap ordeyned, and tau3t cristen men to trowe, and putte vs not in straunge perilis pat we han no nede to trete.  
<L 317> <T SEWW15> <P 83>  

And in pe storie of Helye and pe widue, pat I reherside ri3t now, pei maken a lesyng upon his godned, menynge in her words pat God shulde haue tau3t Helye to do synne in breking of his lawe, commaundinge expresli pei shulde on no wise be a nedi and a begger among pei peple.  
<L 59> <T SEWW18> <P 95>  

But pese shamles lyers shulde vnndirstonde here pat pe peple pat seynt Poul ordeynede fore was bcome pore for Crist, and, for as moche as pei weren pore among her enmyes, and hadden no leiser to gete hem liflood wip
her bodili labour, and many of his peple as it is ful liclic weren pore, feble, lame and blynde, for which prestis ben indecct bi her office for to procure hem good, as it is tau3t bifoire. <L 76><P 95>

Sipen þat þe troufe of God stondiþ not in oo langage more þan in another, but who so lyueþ best and techiþ best plesiþ moost God, of what langage þat euere it be, þerfore þe lawe of God written and tau3t in English may edifie þe commen pepel, as it doþ clerkis in Latyn, sipen it is þe sustynance to souls þat schulden be sauced. <L 5><P 107>

And herfore Crist in þe houre of his assecioncu comaundid to hice disciplis to preche it to alle pepelis— but, we be sicer, neiþer only in Fresch ne in Latyn, but in þat langage þat þe pepel vseþ to speke, for þus he tau3t hymself. And here is a rule to cristyne neiþer be saued. <L 38, 41><P 108>

And þus 3ifþ, þorouþ neciengene of oure bishops and pre latis and oþer fals teychers þat ben in þe chier, þe þruþe of Goddis word be not sowen to þe pepel, prae we Iesu Crist bishop of oure soules þat he ordyne prechouris to warne us to leve oure synnes bi prechynge of his lawe, and þat, as he ensiprede þe prophites wiþ wysdom and kunynge and tau3t þe apostolis þe weie of al þruþe, so lyþne he ous eurtis wiþ vnderstondynge of his lore and graunte vs gras to lyue þerafter boþe in word and werk. <L 63><P 108>

THE EUCHARIST I Cristen mennes bileue tau3t of Iesu Crist, God and man, and hice apostles and seynt Austyn, seynt lerome and seynt Ambrose, and of þe court of Rome and alle treue men is þis: þat þe þacrament of þe auter, þe which men seen betwene þe prestis handlis, is verre Cristis body and his blode, þe which Crist tok of þe virgyn Mary, and þe which body diþed vpon þe crosse and laye in þe sepulcre, and steie into heuen and schul come at þe daye of dome for to deeme alle men aftur her werks. <L 1><P 110>

Also seynt Austyn in þe popis lawe seip þus, þat þing þat is scene is brede, and þe chalis or þe copp þat þe shewen, but vnto þat þe feip askip to be tau3t þe bres is Cristis body and þe chalis, þat is þe wyne in þe chalis, is Cristis blood', And þe oold prest seynt lerom seip in a pistle þat he made vnto a womanne Elbediam. Here þat þe brede þat Crist brake and gau þe hice disciples to ete is þe body of our Lord sauyour, for as he seip, "Þis is my body". <L 25><P 110

but þis is nouþ tau3t expressly in wordes in eny party of holy writ ne be resoun ne bodily witt. <L 66><P 111>

For in al þis tyme Crist tau3t neuer þat þe sacrament of þe auter was an accident wiboute subjekte and in no maner Cristis body, as þis newe ypocritos seyne. <L 85><P 112>

Lord! wheþer men shul forsake Cristis owne wordis and take straungewords vnkwnowne in holy witt and aþens resoun of þe moost witt and þe þe best seyntis, for as men seyne, many ypocritis han hyred by many hundred poundes bishops vnkun nynge in hooli witt for to damnpe cristen mennes bileuee and Cristis owne wordis, for enemyte to oon singular persone þat tau3t þe gospel of Crist and his pouver, and damnpe couetise and worldly pride of clerkis. <L 94><P 112>

And herfore tellus þo gospel, þat nyþ þat Crist was taken, þo byschop askiþ Crist of his disciplis and his lore, ande Criste onswerid wheþer he ordeyned to brenne his schulden be maad ensaumple. <L 9, 10><P 127>

Crist tau3t to pay to þo emperoure þat was his; <L 43><P 128>

And Petir, wiboute meene tau3t of Crist, seip þus þer shulde be no lordis in þe clerige, but þat þei schulden be maad ensaumpl of þe flok of wille, 'þat is to seie of meekenes and of forsaking of þe world. <L 121><P 06>

Sum men also, tau3t in mennys lawis, recken not how ofte þei seruen þe duel, 3he, and bicoment his soudouris aþens God and receyuen wagis witingly for to oppresse þruþe; <L 412><P 14>

þouþ he were fulle holy he hadde enemies and bakbiters which ordeyned to brenne his bokis aftir his depe, No butte petir his deke hadde aftter myd be holy pingis touchid and wetnessing of his own depe, þat his bokis hadde be ditide or tau3t bi stering of þe holi
This king alrede, 3euer of almesse, heecer of masse, seeke of vnome sciences, clepide to him seint Grimbold, monk, wyse in leettrur, and John, pe monk fro pe vtrermost coostis of Walis, fro seint Dauid, pat hewer tau3te letttrur and here sonnes and serverants.

And ouer pis I wolke pat ou preche no more, to pe tyme pat I knowe bi good witnessse and trewe pat pei conversacioun be suche pat pin herte and pi mouk acorden trewli in oon, contrarising alle pe lore pat ou hast tau3te herbifore'.

And so panne I wente to pe preestis whom I herde to ben losid or named of moost holi heuenly wysdom.

For, lo, herebi alle men and wymmen mowne, if pei wol, be tau3te sufficienli for to knowe and to kepe pei hestes of God, and to hate and flee alle occasiouns of symne contynualli, and to loue and seche vertues bisily, and to bileue into God stidefastly, and so to come into perf3li charite and to laste pereineene perseverauntly;

In pis ffrst heeste it is tau3te pat ou shal haue noon oipir God: but pe Lord God of Heuene and him ou shal louse of al pin herte: of al pi soule and of al pi mynde.

Bot wel I wot pi baffyng, lye ou neuer so lowde, May not menuse pis seint, pat lyued & tau3t so truly.

TAU3TE...........205

For our crede schulde be medelid wip love and bileeve, so pat bileve tau3te oure wit how good pat oure God is, and sip pe Holy Goost tau3te how we schulde louse oure God.

THE PATER NOSTER: WE schal bileeve pat pis Puter Noster, pat Crist himsylf tau3te to alle Cristene men, passip opere prayers in pese pre pingis;

In auc-torite it passip, for Crist, bope God and man, made it, and tau3te it his disciples; And so he tau3te hem oute pis prayer;

As to pe firste, we schulle ywyte pat Crist, whanne he tau3te ouz to seye oure Fader, he betoke ouz mokenesse, and bade ouz fle pryde, and pat we, so lwe and so synful wrecches, whanne we hadde mynde of heynesse and pe power of oure God, and perto of grete grace of pis ryche Lord, we scholde love him pe more, and myldelyche aske of him, as pe childe of pe fader, lyng pat ou nedeEP.

And he pat ensipryde pe prophets wip kunnyng and wysdomne, and tau3te pe apostles pe weye of al trule, ly3te oure hertes wip under stondyng of his lore, and graunte ouz grace to worche peherafter.

And he is Goddis traitour and heretik til he amende pis entente, and do wel pis gostly office, as Crist tau3te.

Where pis newe song schal excusse us fro lemynge and prechynge of pe gospel pat Crist tau3te and bad?

And ofte he tau3te his clerkis to feynen hem a power pat ou may assoylle men, howevere pei hau synned, and 3eve hem hevenly 3iftis, howevere God ordeyneP of hem.

7Leve, wer he no3ti traytour to God and to man, pat in absense of God reversid his ordynaunce, pat God him sylf hap mad for savyng and tenpemesse, ffor love of his spouse, and gabbed her on God, pat God hap 3eve him leve to graunte her in erpe bop pardoun and blysse to breke Goddis firste ordynaunce, and conferme pe ordynaunce pat pe fend tau3te be emperour?

and pis accordiP wip Cristis dedis, and lore pat he tau3te bifoRe.

but ri3t as preestis of pe oode lawe hadde power and kunnyng to telle ho wer leprous and ho were clene of lepre, bi sygnes pat God tau3te hem, so in pe newe lawe hap God tau3te his preestis by what spiritual sygnes pei schulde knowe gostfly lepre, and bi what
sygne þei schulde seie þís lepres is for3eve, 3if þe man confessid to prestis seie soþ of himsylf.  
< L 22> < T A21> < P 260 >

but he tau3te his aposilis to vencushe bi pacience, and in suche pacience þei schulde have peysible her liif;  
< L 30> < T A21> < P 264 >

But sipe Crist my3te no3t fi3te wip swerd of yren, and he tau3te no3t lore to his aposilis þat he tau3te no3t do in dede, siþ he bigan to do and teche, it is open þat he baad no3t bie swerd of yren for to fi3te, ne to booste here enemesys, bope for þe tyme was derk, and Crist lyvede no3t by biggyng þat my3t be cause of fi3tynge to make pees amonge men, but mekenes and pacience was mene to Crist to make pees.  
< L 26, 27> < T A21> < P 265 >

Perfore Crist dide first in dede þat þing þe tau3te afir bi word, and whanne Crist hadde waschyn his dis ciplis feet for mekenesse, he seide þus, I 3eve to 3ou ensaumple, þat 3e do as I have don.  
< L 1> < T A22> < P 275 >

Also þei leyn hond violently on Crist, whanne þei sclaundred and pursuen wrongfully ony membre of Crist, and namely for tellyng of his postlis tau3te.  
< L 24> < T A22> < P 321 >

And siþ Crist in þe gospel grauntip a hundridfold and ever lastynge lif in hevene to eche man þat forsakip for his love hous or lord, or ony worldly honour, whi wolde not þes prechours preche openly þis gospel, þat men my3tten leve werris and sufrire persecucion paciently, as Crist tau3te for þe beste?  
< L 7> < T A22> < P 330 >

For, as the fend tau3te þis kyng, þis dede cam of greet almes;  
< L 2> < T A23> < P 341 >

Also þo Holy Gost tau3te Salomon to preye þese two þinges of God:— God, make vanite and leesinge wordis fer fro me, and gif not to me beggyng, or beggyngnesse, and richesse, bot gif onceliche þinges þat ben medeful for my lyvelode in avauntre, lest I, fulfilde, be drawn to renaye, and sey, Who is Lord?  
< L 2> < T A24> < P 371 >

Also Seynt Poule laborid or travelid wip his hondis, for hym and for men þat weren wip hym, and coveytid nouuer golde ne silver ne clothes of men þat he tau3te, to gif oþer teechers ensaumple to do þo same in tyme of
Where men weren doynge penance, as he place axeþ, and as Baptist ride and prechede, and Crist tau3te he same, and in scharpe werynge of clopus, and sempie mete and dyrnde?  

But riþt as encence put on dede colis liþþ ful hoole and stondeþ in no stide ne is noþt plantes to God, and perefore oure blesse Fader, Jesus, whanne he tau3te vs to preie, for he wolde oure preiere were effectuel, he sette in oure preiere a clause of charite whanne he seip for3eue vs, as we for3euen to opere'.  

Pefore oure Maistor, Jesus Crist, as he principall sowerwe, tau3te vs to haue a good yeþe and schulde sowe to hiere poweres, pat pe 3e3e vs no borne vp arise;  

What pis dungue is is tau3te in he gospel sermoun of pe nexte Sunda bifore.  

Pefore Crist, pis principall sowerwe whiche knowiþ al maner hosbandrie poynþ deuys, tofore pat he seew pis seed he tau3te pat mennyis hertis musten be þus araised, bi þese words pat suen: (Penitentiam agite, et cetera).  

And, in token herof, hooli fadris in he bigynynge of he cherche, tau3te bi he Hooli Goost, selden erpfel possessiouns and rewen he price to he apostles feet.  

Poul cleipþ God of pacience, and of solace pat comeþ afruit, for Crist tau3te men to suffre boyþe in word and in dede, and putte hem in hope pefore to be solasud of God;  

Pe furste hed of his secte is þe pope wip hise clerksis, and þer maner of lordly lyf aȝenys þe lore þat Crist tau3te Petre.  

Crist purchasude not to hys apostlis rentis, ne howsis, ne worldly goodis, but tau3te hem boyþe in comune and pryue to flee such hauynge of he world.
Ioon tau3te neuer his charite, ne eny ophir bi Goddis lawe, syp God, þat reuersip not hymself, biddip þat men shulde loue þer enemies.

< L 85 > < T EWS1SE-32 > < P 617 >

/DOMINICA VI POST TRINITATEM/
Epistola: Sermo 36: Quicumque baptizati sumus: Romanus 6:
Poule tellip in þis epistele how we shulden lyue bi loore of Crist, for Crist tau3te til his deep hou men shulden holde his ordre;
< L 2 > < T EWS1SE-36 > < P 630 >

For he puttp in Iesu Crist bohe cursyng and dissey3t, when he seip bi his dede þat Crist hiddhe þe betere weye, and tau3te þe vnpartiere wye, til þat God hadde sent þes sectis.
< L 48 > < T EWS1SE-40 > < P 644 >

But þis lawe hadde þre partis: þe firste part tau3te men ucttuis, þe secounde part tau3te iugementis, and þe thridde part tau3te fiuguris.
< L 41, 42 > < T EWS1SE-43 > < P 657 >
and bus Crist tau3te þe olde lawe as lord þerof ouer pharisees.
< L 57 > < T EWS1SE-43 > < P 658 >

Alle þese pingus vndurstodon Cristus disciplis, for oure goode mayster tau3te hem more specially.
< L 124 > < T EWS2-84 > < P 171 >

And herfore Crist, oure furste fadur in spirytual gendrure, tau3te us for to do penauence contrarye to Adams lore, and Baptist þat was Cristus spouse tau3te byfore þe same lessoun.
< L 15 > < T EWS2-88 > < P 193 >

And herfore þese blasfemes seyn þat beggyng is medful, and þat Crist tau3te hem to begge;
< L 71 > < T EWS2-88 > < P 195 >

IN DIE EPIPHANIE: Sermo 43: Cum natus esset Jesus: Mathei 2: This gospel tellup how þre kyngus camen afer ou3t of þe eest to do worshipe to Iesu Crist, as þei weron tau3te by Godus lawe.
< L 2 > < T EWS2-97 > < P 236 >

And þese þre kyngus weron wyse men, and lyuodon in worschipe aftar þer stat, and tau3te þer purple Godis lawe and resoun, as þei haddun þe þre men of heuenne.
< L 14 > < T EWS2-97 > < P 236 >

And wel were hym þat cowde þis lore 3if þe gospel tau3te hym no more.
< L 45 > < T EWS2-114 > < P 294 >

But Crist seip here þat þis prince schal be cast owt by hym, for Crist ouercam þis feend, and tau3te andpur good lore how þat men schulden come to heuene, and leue þe feendus wey3e þat he tau3te.
< L 19, 21 > < T EWS2-117 > < P 302 >

And Iesu tau3te his answere in dede, for it is profi3table to men, syp whomeuere Crist iugep more is more algatis, sip iugement of þe world and of men faylup ofte.
< L 13 > < T EWS2-120 > < P 310 >

And monye men han conscience to forþere þes ordres, in word or in dede, byfore þat þei ben tau3te þat Crist approueþ þes ordres;
< L 52 > < T EWS2-120 > < P 312 >

And so alle þes nouelyes þat be not growndude in Cristus lawe men supposon as heresyes, til þat þei ben tau3te þe contrarye;
< L 55 > < T EWS2-120 > < P 312 >

And he oponyde his moup and tau3te hem and seyde;
< L 4 > < T EWS2-122 > < P 320 >

For 3if þei woldon lyuen in vertuwis, as Crist lyuode, and tau3te to lyuon, þei schuldon haue þeis among hemself and oþre men woldon turne to hem.
< L 296 > < T EWS2-MC > < P 339 >

And þeere Crist tau3te upon Satirdayes, and þei wondriden in his lore for his word was in power.
< L 4 > < T EWS2-134 > < P 30 >

But bi þes werkis þat Crist dide was mannus soule hecilid, not onely for Crist by his godhed heelide men, ne onely for Crist tau3te hem þe bileue, but for þei saven Goddis power wurche in Crist, and knewen bi hym many treubis of bileue þat þei knewen not bifore.
< L 17 > < T EWS3-135 > < P 32 >

FERIA VI SEPTIMANE IJ POST DOMINE NE IN IRA: Sermo 14: Circuibat Iesus: Mathei 4: This gospel tellip of theesues preaching, hou bisily he tau3te his chirche.
< L 1 > < T EWS3-136 > < P 34 >

And so Crist tau3te þe olde lawe, and fillide it wip þe newe lawe. And þus tau3te Crist oure prelitis not to be ydel in þer hoolis, ne spule money of þer sugetis whomeneuere þei visitiden hem but to preche þe gospel of God and moue men to good liif and blis.
< L 4, 5 > < T EWS3-136 > < P 34 >

For Ion Baptist cam to 3ou in þe weye of ri3twenesse, and 3ee trowiden not to hym
and diden not as he tau3te 3ou.

FERIA III IN SEPTUAGESIMA: Sermo 18- Egressus Iesus ibat: Marcii 9' This gospel tellip hou Crist tau3te pe chirche to fle pride, and algatis prestis for pride is more perelous in hem as it was in angelis. <L 1><T EWS3-139><P 41>

But Crist tau3te his disciplis, and seyde to hem pat manus sone shal be trayed into men nus hondis, and pei shal sle hym, and fro pat he be slayn he shal rise on pe pridde day. <L 6><T EWS3-140><P 44>

And in pat boot in pe water Crist satt and tau3te pe puple, so pat Crist saat in pe boot for prees, and pe puple was on pe lond. <L 5><T EWS3-142><P 51>

And Crist tau3te hem in parablis many pingis, and seyde to hem in his lore Here 3ee! <L 9><T EWS3-142><P 51>

And Crist lefte hem and wente out of pe citee to Bethany, and dwelte pere and tau3te hem of pe reume of God. <L 45><T EWS3-148><P 72>

And so eche man pat yuel dispendit Goddis good is a pef And Iudas was smyten wip coueytise, siben he hadde no node by his maystir, for Crist fond hym eure ynow and tau3te hym to forsake pe world; <L 13><T EWS3-177><P 164>

And Crist tau3te his apostelis to chese pis betere and leeue pe worse. <L 27><T EWS3-177><P 165>

Crist wiste wel what he shulde seye, for he tau3te bus pis hepene folc, and figuride in his oune persone hou pey shulden suffere for his sake. <L 57><T EWS3-177><P 166>

IN DIE CENE: Scermo 59- Ante diem festum : Ioannis 13· This gospel tellip hou Crist tau3te his disciplis to be meke, and hou pe more of hem shulde serue his briperen, sip Crist dide bus, oure alpere maystir. <L 1><T EWS3-178><P 170>

Y tau3te euerie in pe synagoge and temple, whidir aIle lewis camen togidere, and in hid Y spac nou3t. <L 76><T EWS3-179><P 175>

And bus Crist tau3te pis bishop by sharppnesse of Cristis swerd pat he shulde not axe vncouenably questiouns oute ofyme. <L 86><T EWS3-179><P 175>

And Crist, by chaumberyng of pes wordis, tau3te men to fte boost. <L 160><T EWS3-179><P 178>

And heere Crist chaumbride his wordis, and tau3te men to fle boost. <L 167><T EWS3-179><P 178>

And no man shal fynde but here pat Crist tau3te euerie men to fi3te! <L 308><T EWS3-179><P 183>

but Crist tau3te heere pe contrarye. <L 313><T EWS3-179><P 184>

ion seip pat Iesu wente into pe temple aftir pe feeste, and tau3te what men shulden do and what ping men shulden fle. <L 3><T EWS3-166><P 131>

And herfore Iesu criede and tau3te in pe temple Bope 3ee known me, and of whenne Y am. <L 37><T EWS3-166><P 132>

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but Crist tau3te heere pe contrarye. <L 313><T EWS3-179><P 184>
And herfore Crist wip his apostelis tau3te to suffere peyne for treule, and for profit of Cristis chyrche, as Poule tellij in his bok.

FERIA SEXTA III SEPTIMANE POST PASCHA: Sermo 71: Accescerunt ad Iesum: Mathiæ 9: This gospel tellij hou Crist tau3te Ionus disciplis before Cristis dep.

Luk tellij þat it fel on o day, and Iesu saat and tau3te.

And þis fororne is charite þat was eueremore in þe chyrche, but it tok parfit degey by charite þat Crist tau3te.

Whanne Iesu was comyn into þe temple, þer camen to hym as he tau3te prynsis of prestis and eldere men, and axiden his questioun of hym Telle us in what power þou doist þes?

And heere Crist tau3te to fle fagyng, and tau3te an article of bileue.

Suppose we þat þis is heresie þat Crist tau3te his apostelis to fle þis wip wyen swerdis, but wip swerd of Goddis word þat stondis in mekenesse of herte and prudence of mannus tunge.

Luk tellij þat it fel þat Iesu wente into þe synagoge, and tau3te hereyne.

But 3it Crist tau3te Petre to take þe stater of þe water;

And þus Crist tau3te þat God wolde þat he obeschide þus to his kyng, for ellis hadde Crist synned heere in doyng þat he shulde not do, or þat God wolde not þat he dide.

And if this wil not suffe the, albeit that it shulde suffisien to eche Cristen man, that nothing shulde done oute of the techyne that Crist tau3te, tachide to the dedis that God hath done, of which we reden that at the biddyng of God, for Ismael pleyide with his brother Isaac, bothe Ismael and his modir were thrown out of the hous of Abraham, of the whiche the cause was for bi siche pleyinge Ismael, that was the sone of the servant, my3te han begild Isaac of his heretage, that was the sone of the fre wif of Abraham.

It is a fenidis pride a synful creature to putte defaulte in þe ordynance of crist, seynege in word or dede þat crist tau3te not his disciplis and his prestes þe beste ordre and religioun, but lefte þe beste ordre biynde a þousand 3eer and more til sathanas was vn bounden to desceyue men bi lesyngis and ypocrisie, and syjen crist made and tau3te þe beste religioun, it is a stynkynges pride of luciferis children to leue þe betere, and constreyne men to leue þe betere, and take and nede men to holde forpe þe worse.

And and wheþer crist pried most in þe nyȝt in hillis, as þe gospel seip, and tau3te mychel þe peple in desert and in þe wilde felde, and seide þat þe heiȝe temple schulde be distroied for þe synne of prestis þat weren perinne.

And we rede not in þe lawe of grace þat crist apperid comunly before þe heiȝe prestis and pharisises fore here symonynge ne þis apostelis after sendynge of þe holy goste, But 3if þei weren constreyned bi violence or ellis þif þei weren in place where criste tau3te in þe temple.

And to þis entene sib pouli in his pistel þat 3if ony man, 3ece apostil or angel of heuene, preche oþer þing þan is tau3te of crist and his apostelis he is cursid.

And þus þe heiȝe prestis ely was dede for he tau3te not his children goddis lawe and reproued not at þe füle here synnes, and þe arke or couere of god was conquerid into enemies hondis, and goddis peple ouercomen, and many þousandis slayn in bataile as þe first bok of kyngis tellij.

but þis crist tau3te neure in al þe gospel and neure vseid it, neiþer petir ne pouli or ony oþer apostle of crist;

and sib crist fond and tau3te al þat is nedful and profitable and he tau3te not þis pardon, þann þis pardon nys neiþer nedful ne profitable.

For ihu crist comandid and tau3te opynly þat men schulden not 3eue credence to hym but 3if he dede þe werkis of þe fadir of heuene.
for comunly hei kunnin not preche þe gospel, and heii wolun lerne bisili menun tradicionis for worldly wynynge, but no þe gospel þat crist god and man tau3te and comunuid curatis to tehcn þat to lif and dep;
<L 20><T MT07><P 150>
for hei schulden teche hem here grete synnes and peynes for hem, and but 3if men wolden leue here synnes and taken goddis word in reuerence, heii schulden leue here companye, and go to opere to whom hei my3ten profite more, as crist tau3te his apostlis.
<L 9><T MT09><P 181>
for sîp he tau3te not þe beste lawe for to reule cristene mennys soulis bi, as hei seyn, he was out of charite;
<L 31><T MT09><P 184>
for þe archangel raphael tau3te tobie þat þe deuyl hâp power ouer siche men þat þis defoulen þe ordre of matrimonye and don al for here lustis and for3eten god and his drede and don as bestis wiþoute discretion.
<L 19><T MT11><P 201>
blis dede þis endeles goode lord, þat of his endeles wisdom and charite tau3te þis schorte preiere.
<L 13><T MT11><P 202>
þe secunde, þat austyn sceip þat he wolde not bileeue to þe gospel but 3if þe chirche tau3te hym so.
<L 8><T MT17><P 255>
But poul tau3te aftir hou he laborede, to 3iue ensaumple to men aftir þat þei shulden not bilde hem castels and biue oon pore men bi beggarye.
<L 30><T MT22><P 300>
and herfore poul heriede god þat he brou3te not in siche sectis, but by clene lore þat crist tau3te poul luidoed and tau3te oþer.
<L 6><T MT22><P 301>
for ech persoun shulde bi charite sue crist as lichy as he my3te, but crist luidoed of almes of þe puple þat he tau3te:
<L 7><T MT27><P 414>
but crist answerede to þes apostlis and tau3te þat he wolde not curse þus: “3ee witen not,” sceip crist, “whoos spiritis 3ee ben, and hou y loue mekenesse and paciense;
<L 23><T MT27><P 415>
and sîp crist tau3te in þis dede not to plete for his dette, why shulden not prestis sue crist heere, siþen cristis dedis ben myrour to hem?
<L 32><T MT27><P 415>
and herfore crist tau3te not his apostlis to bisie hem aboute siche almes but aboute goostly almes, þat is preching of þe gospel;
<L 14><T MT27><P 423>
for þus tau3te crist wiþ his membris.
<L 26><T MT27><P 437>
for crist, mesure of al good, vside moost þis werk heere and tau3te whanne he wente to heuene his apostlis to do þis work;
<L 4><T MT27><P 441>
and ech of hem shulde haue his folc, and shulden not be weddi wiþ mannis lawe, ne wiþ folc, ne wiþ housis, but holde hem payed of goddis lawe, and chaunge folc as god mouyde hem, and haue no propre dwelling of þer oune, as þer per maystir tau3te biore.
<L 25><T MT27><P 448>
and þus shul den kygis axe þe pope hou he groundip his downing on crist, and to robbe þus reumes, and to make hym prelatis at his wille, siþ crist tau3te his apostlis to chese mathy bi lot.
<L 13><T MT27><P 452>
alle þes weren persouns of þes sheep and he þat more tau3te was betere curat.
<L 9><T MT27><P 455>
crist wente mekel y fro place to place and prechide þe gospel and tau3te pouert;
<L 24><T MT27><P 457>
cristen: men take ouer þat petre was cristis viker, and suyde hym in maner of lif and tau3te þe chirche bi his lore.
<L 17><T MT28><P 460>
crist tau3te men to lyue wel bi his oune lif & his wordis, for what he tau3te he did in dede, & bad men trewe to his werkes;
<L 2, 3><T MT28><P 463>
and þus what þe pope bade do, but 3if he tau3te þat crist bade it, men shulden not do þis aftir hym in þat þat he were cristis viker, for it may falle þat þe fend disseyue men bi anticrist, and chalenge more þan crist dide and þus bringe strif in cristemdom.
<L 25><T MT28><P 463>
for men shulden holde þer olde billeue but 3if þe contrarye were wel tau3te.
<L 7><T MT26><P 466>
and so þey moten be trewe men and algatis mayntene it forþ, for 3if men loken hou it cam

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in, it cam not in bi very almes, but bi blyndnesse of his world and ipocrisie pat he fend tau3te
<L 30><T MT28><P 469>

for cristi tau3te pat hoolynesse shulde be hid in
mennus hurtis and not shewid to pe puple in sensible signes wihout fruyt;
<L 18><T MT28><P 470>

and pis he tau3te in dede and word for loue
pat he hadde to his prestitis.
<L 12><T MT28><P 473>

And, in ful euydence and opun tokenyg pat
God takip pis ordynaunce in his chirche as ful,
sufficient and in no wise faut in scarste or excesse herof, Crist he wisdom of his Trinyte,
bi he which wisdom pis chirche is pis
ordeyned and foundid upon these pe statis
wihout mo, tau3te he neve statis and sectis of
he oold lawe, pe whiche were not expresli
groudind in pe lawe of God, to be drawun out
of pis chirche bi pe roote.
<L 53><T OP-ES><P 04>

And for couetsise heis tau3te pe pople to breke
pe maundement pat God hadde 30ue of
worshiping of fadir and of moder; for heis
tau3te men to avowe and to offe her good is
to pe templ, pat it my3te turne to her vss, and
bade hem pat pe shulde enforune her fadir
and moder pat it was so more profitable than
hoo3 it hadde to spendi in her vss of nede.
<L 108, 109><T OP-ES><P 07>

For, if Crist tau3te fuli he rule of perfeccioun
and lyuede hern, it hadde be ynow for a
man pat wolde haue be perfitt, as his maiirst
was, for to haue sued his rule and his lyuyng.
<L 403><T OP-ES><P 17>

And Poul, seyng heis erour among he pople,
knowinge pat a litil erour in he bigynnynge if
it be suffrid is cause of pe grettest in processe
of tyne, as pe Philosophre seip, wisli wiipstood
his folly and redresside hem asen to Crist, and
tau3te hem to be oonli of Cristis sect and to
cleymy hem noon ophir patron of their
perfeccioun.
<L 591><T OP-ES><P 24>

these erouris heis defendide and tau3te and
many oher, as Crist rehersip (Mt· 23) bi long
processe;
<L 665><T OP-ES><P 26>

And perfore Crist, innocent man, chec his
lyuyng and tau3te his mene bi word and bi ensaumle, and chargide his disciplis and
also opir pat wolden be perfitt wi his maner of
lyuyng, so pat hei, holdinge hem apaid wi
his mene, drawe hem to innocent lyuyng, as
moche as freelt of mankynde corrupt bi
synne woole suffir.
<L 793><T OP-ES><P 30>

For firste in Cristis tyme and pe apostlis, and
in tyme of opir perfit peple pat suede her
pabis, pe cristen peple was gouerned aftir pe
pure lawe of pe gospel and bi þis pat tau3te it,
as it were bi iugis.
<L 1048><T OP-ES><P 43>

and wel shewen þei in þis malice what þei
wolde do to Cristis owne persone, and he
apperide here bodili, and lyuede and tau3te as
he dide 3he, alþous pe tau3te but þis oor word
þe kyngis of þe hepen han lordship upon hem,
but 3e not so'.
<L 1113><T OP-ES><P 48>

And in full witnesse þat þis is ful damnable in
þe staat of prestod, Crist, in whom is ful
ensample and loore of perfeccioun of
prestod, fledde alle þese þingsis and tau3te
hise apostlis and alle prestis to do þe same.
Hou he fledde þe vss of þis sword and tau3te
hise apostlis to do so I tolde rist now;
<L 1360, 1361><T OP-ES><P 58>

And seculer offices he forsook, and tau3te
hise prestis to do þe same, whanne he fledde
fro þe pople pat wolde haue sett him in þe
office of a kynge.
<L 1363><T OP-ES><P 58>

And þis same lessoun tau3te his eapostlis, for
seynt Poul assignep þis sword to þe seculer
lordis, as it is ofte seid bifoire (ad Ro· 13),
and tehip men to preie first for suche men, þat þe
peple mai lede a pesible liifvndir hem, and
teip men to preie first for þe hoolynesse shulde be hid in
hoolynesse shulde be hid in
for firste in Cristis tyme and
and he prestitis pat he tau3te, and
and in tyme of skynne wole suffir.
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and in tyme of skynne wole suffir.
Forsothe he tau3te pe pleple to be suget to kyngis and duykyis, and tau3te also pe pleple shulde be no lord in pe clergie.

And in word and in ensample he tau3te hise prestis to be procurators for nedi pleple and pore at pe riche men, and specificed pe se pore, and tau3te hou pe ple ple were my3ti shulde make a puruyenace for such pore folk, pei pei were not constreined hi nede for to begge, as grete clerkis marken upon his word of pe gospel (Lec: 14), where Crist seip thes: Whanne pei makist pei feeste, pei is to seite of almesse, calle pore feble, lame and bylynde'.

And pei lessoun tau3te Crist to his scribe in pe sedge blessid words, and so moste oure drasti sectis do, er pei atteyne to pe perfeccioun pei pei so falsli boosten of.

As for pe sedge euydencis pei pei semepe goen a3en me, pei shalt vndirstonde here pei pe sedge mountis of pe oold lawe, of pei pei which seynt lerom spekkip, hadden neper founde ne rule saue ounti God and his rule, and among opepe3egis of perfeccioun pei hadden vttiiri forsake worlidi lordship. And in tokenyng pei seynt Iohun Baptist wolde not brynge yn a sect of religioun foundid upon him and his rule, pei quenchide pei hi3 opynyoun pei pe se hise disciplis hadden in him, and tau3te hem to become ounti Crisiti disciplis;
daies in whiche Joiada the prest tau3te him.

And sche tau3te hem hou thei schulden do penance for this trespas, and coumforte the puple to triste in God, and abyde his mercy and help, at his owne wille.

Also the trewe Mardoche, the fadir in lawe of adopcioun of this womman Ester, tau3te hire and aschamed. Whanne sche was qwene, as to hire fadir in lawe, sche was qwene, as to hire fadir in lawe, and whanne and to whom sche tau3te hem hou thei schulden do penance for this trespas, and coumforte the puple to triste in God, and abyde his mercy and help, at his owne wille.

If he hadde had leiser to gete hensilf lijflood wijp her owne hondis.

But God pat sente me to waische in watir, he tau3te me and seide jus, “On whom jou seest he spirit come down and dwellynge vpon him, pat is he pat baptisip men in he Hooli Goost”.

And I bilee pat Crist in al his tymere lyuedo most holili, and tau3te he wille of his Fadir most truli.

And I seide to he Archebischop, Ser, Purueye is neybir wijp 3ou now here for he benefice pat he 3af to him, neiipir he holdip feipfulli wijp he lore pat he tau3te and wroot biforehonde, and pus he schewip now himsilfto be neiipir hoot ne coold.

And herefor of Wicleef speciali and periip 3e peple in Ierusalem Ailis madde for himsilfto be periip hoot ne coold.

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But, as touchinge Filip of Repintoun, pat was first chanoun and afterwarde abbott of Leycetre, which is now bishop of Lyncolne, I telle to pe pat pei dai is comen for pe which he fastide pe euen, for he neiipir holdip now, neiipir wole holde, pe loore, pat he tau3te whanne he was no but chanoun of Leycetre, for noo bishop of his londe pursuip now scharpili hem pat holden pat wei pei dai ipoi”.

And symfonye and crowd weren herd whanne apostlis knewen alle wittis, and pei was maad a greet sound whanne he Hooli Goost tau3te hem.

For, sip seynt Poul in his greet nede, notwiipstondinge pei he was a prest and apostle, wrou3te and gate lijflood for hensilf and oipir wijp hisowne hondis, and tau3te pei hei pat treulide not shulde not ete, and blamede hei pat hadde leiser to trauel and bolde wile, it is no doute he wolde not haue maad such quilagis for pei peple in Jerusalem if pei hadde had leiser to gete hensilf lijflood wijp her owne hondis.

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And I bilee pat Crist in al his tymere lyuedo most holili, and tau3te he wille of his Fadir most truli.

And I seide to he Archebischop, Ser, Purueye is neybir wijp 3ou now here for he benefice pat he 3af to him, neiipir he holdip feipfulli wijp he lore pat he tau3te and wroot biforehonde, and pus he schewip now himsilfto be neiipir hoot ne coold. And herefor he and hise felowis mowen sore drede but if pei turnen hastili into he weie pei haue forsaken, last pei ben sodeynli vomed out of pei nombre of Goddis chosen peple’.

But, as touchinge Filip of Repintoun, pat was first chanoun and afterwarde abbott of Leycetre, which is now bishop of Lyncolne, I telle to pe pat pei dai is comen for pe which he fastide pe euen, for he neiipir holdip now, neiipir wole holde, pe loore, pat he tau3te whanne he was no but chanoun of Leycetre, for noo bishop of his londe pursuip now scharpili hem pat holden pat wei pei dai ipoi”.

And symfonye and crowd weren herd whanne apostlis knewen alle wittis, and pei was maad a greet sound whanne he Hooli Goost tau3te hem.

For, sip seynt Poul in his greet nede, notwiipstondinge pei he was a prest and apostle, wrou3te and gate lijflood for hensilf and oipir wijp hisowne hondis, and tau3te pei hei pat treulide not shulde not ete, and blamede hei pat hadde leiser to trauel and bolde wile, it is no doute he wolde not haue maad such quilagis for pei peple in Jerusalem if pei hadde had leiser to gete hensilf lijflood wijp her owne hondis.
vypon vicious hosteleris and vypon tapsters, whiche ben ofte vnclene wymmen of her bodies, and at te laste þo goodis, of þe whiche þei shulden do werks of mercy aftir Goddis heeste to pore nedi men and wymmen, pese pore men goodis and her lyfode þese renners aboute offen to riche preestis whiche haue moche moore lyfelode þan þei neden.

But Crist tau3te þe peple to do almes, þat is werks of mercy, to pore nedi men of þe surpluys of her temporal goodis, whiche þei wylidden more þan þei nediiden resaloni to her necessarie lyfelode".

For þer bi ensaumple of himsylf seint Poul tau3te alle þe preestis of Crist for to trauiele wip her hondis, whan for bisie techinge of þe peple þei my3ten þus done.

But seint Poul in his tyme, whos traas or ensaumple alle þe preestis of God enforsiden hem bisili to suen, seeynge þe auirce þat was among þe peple, desyrnyng to distroie þis foul synne þoru3 þe grace of God and bi vertuous ensaumple of himsylf, Poul wroot and tau3te alle preestis for to suen him as he suede Crist pacientli, wilfulli and gladli in hi3e pouerte.

But forþi þat manye preestis contrarien now Poul in þis forseid lore, Poul biddiþ take heede to þo preestis þat suen him as he haþ 3ouun to hem ensaumple, as if Poulle wolde seie þus to þe peple "Accepte þe noon oþer preestis þat hem þat lyuen aftir þe fourme þat I haue tau3te 3ou;”

But seynt Crist and his postlis weren most obediunt to kyngis and lordis, and tau3ten alle men to be suget to hem and serve hem, trewely andwil fully, in bodily werks and tribut, and drede hem and worschipe hem bifoare alle opere men.

Perfore it were more profit bope to body and soule þat ooure curatis lerneden and tau3ten many of þe kyngis statutis, þan lawe of þe emperour.

Bot þis is not þo meke suynge of Jesus Crist, for he and his apostils prisoneden not synful men in þis lif, bot scharpyly reproved her synne, and at þo laste, when þei wolden not amende hom, tau3ten gode men to comyne not wip hom.

For Crist ne his apostlis never usid suche, ande 3it þai tau3ten al þat was nedeful for salvacioun of mensus soulis. 

Ande sithen God is moste my3tty for to helpe us, moste witty in knowyng what is speeduyl for to us, and loyng for to 3yve us þat us moste nedis and helpis, and no seint may do ony þinge wipounten his leeve, and he a þousande folde more redy to here and helpe þen oþer creature, hit were no grete perile if we directen oure prayers to God onely, as Crist and his modur diden, and his apostlis, and tau3ten us to do so;

And so þe false pharisees tau3ten men þat Godes lawe forfendith not but manslawtre or opur sensible wrong, and not opur priue wrong þat is worse rote herof; 

And þus þe comun vnwyntystondyngh schulden we algatis holde, but 3if Godes wordis tau3ten vs his propre sence.

For, whan a spyrity comþe to helle þat synned by errour þat þei tau3ten, who dreðiþ not þat ne þei haue payne bi newe comynge of siche felowes?

And perfore Ion tok þis word to make redye þis weye to men, for many men felden doun for slidency of þis weye, and perfore muste it haue sum grauæle, as Crist and Ion tau3ten in þis teeme.

Doyng of penauence was nedeful to þe puple þat þes men tau3ten, for þer weye was ful slidir for to go to heuene yne, siþ fleshsly synnes weren in hem, and þei letten men to go to heuene and it profitiþ myche to men to go
Also þan schulde prestis studie holy writt and he deouut he hero preieris, and not he taried wip newe offices, as newe songis and moo sacramentis þan crist vsede and his apostlis, þat tau3ten vs alle treuje and spedly sauyenge of cristene peple.

<260>

and herebi and bi many moo discoeitis schulden cristene men knowe how þes newe religious ben false prophets and cursed sectis, of whiche crist and his apostlis propheciend biforn, and tau3ten men to knowe hem bi here werkis, þat ben ypocrisie, coueitise and meyn tenynge of synne bi fals prechynge, flaternye, fals conselynge and slaundraunger of trewe men, and makynge men siker of gostly helpe bi fals letteris of fraternye and many ohere novel res brou3t vp bi ypocrisie and coueitise, and as ion þe euangelist comauandide, cristene men schulden not rescuyem hem into here houses ne seie to hem, heil.

<280>

Pe apostlis weren so tretable, pat 3if men tau3ten hem a betere ordre or þat ou3t of here bileeue were fals, þei wolden sone assente to treuje;

<290>

and for þe firste secte deyede crist and bi hym alle hise apostlis, and þis þey tau3ten in wordes, as we han told ofte biforn.

<314>

and bus crist and his apostlis tau3ten þe puple in þat tunge þat was most knouen to þe puple;

<429>

studie þey cristis paciense and make þei her chayer in cristis eros, and loke þey wheter crist or his apostlis tau3ten þus to plete for worldly pingen.

<437>

and sipen þei han many skiles þat prestis shulden not be þus dowid, bohe bi þe olde lawe and þe newe, and bi þe lif þat crist ledde, þey shulden be heere hardy in bileue and lette
And herfore seip seynt Iohan acordinge herto pat, whosouer come to the cristen mense and brynge not the doctrine of the gospel, pe which he and his felowis tau3ten, pei shulde not seie haly’ to him;
<L 2793><T OP-ES><P 133>
Also þese lawis, 3oun of God by Moyses, þe holy prophethis tau3ten, as among oþer we may rede of E3echiel, þat taw3te how þe prestis and deeknys schuld haue hemsiilfe to Godwarde in luyung and sacrifice doyng;
<L 166><T OP-LT><P 39>
and he sente ix’ deeknes with hem, and ij’ prestis with hem, and þei haddin the book of Goddis lawe, and tau3ten the peple in Iuda; and þei cumpassiden alle the citees of Juda, and tau3ten al the peple.
<L 3, 4><T Pro><P 23>
aungels in mecknesse, clennessse, soucreyn chastite, and charite, and tau3ten treuly Goddis lawe in werk and word;
<L 34><T Pro><P 51>
Also Filip of Repintoun whilis he was a chanoun of Leycetre, Nycol Herforde, dane Geffrey of Pikeringe, monke of Biland and a maistir of dyuynyte, and Ioon Purueye, and manye oþer whiche weren holden riþtwise men and prudent, tau3ten and wroten bisili þis forseide lore of Wiclef, and conformeden hem þerto.
<L 135><T SEWW04><P 32>
For now þou3 summe of þese men ben contrarie to þe loore þat þei tau3ten biforeshonde, I wot we 3it her loore was trewe whiche þei tau3ten and þerfore wip þe help of God I purpose for to holde and vse þe loore whiche I herde of hem whilis þat þei saten in Moyses chaire and speciali whilis þei saten on þe chaire of Crist. But aþir her werkis þat þei now schewen I wol not do wip Goddis help, for þei fynen, hiden and contrarien þe trupe which biforeshonde þei tau3ten out pleynli and trewli. For as I knowe wel, whanne summe of þese men haue ben vndirnommyn for her sclaun drouus doynge, þei knowelich not þat þei tau3ten errore biforeshonde, but þat þei weren constreyned bi peyne for to 3eue to telle out þe trupe;
<L 143, 144, 149, 151><T SEWW04><P 33>
Pei ben worji to be bren or exilid, as bokis shulden be 3if þe maden mencion and tau3ten þat Crist was naylid on þe crosse wip þus myche gold and siluer and precious clophis, as a breeche of god endentid wip perry, and schoon of siluer and a croune frettid ful of precious ieweis;
<L 25><T SEWW16><P 84>
And þus þe comoun vndirstanding schulde we algetes holde, but if Goddis wordis tau3ten vs his propre sence
<L 82><T SEWW21B><P 115>
Also Filip of Repintoun whilis he was a chanoun of Leycetre, Nycol Herforde, dane Geffrey of Pikeringe, monke of Biland and a maistir of dyuynyte, and Ioon Purueye, and manye oþer whiche weren holden riþtwise men and prudent, tau3ten and wroten bisili þis forseide lore of Wiclef, and conformeden hem þerto.
<L 575><T Thp><P 41>
For now þou3 summe of þese men ben contrarie to þe loore þat þei tau3ten beforehonde, I wot wel 3it her loore was trewe whiche þei tau3ten and perfore wip þe help of God I purpose for to holde and vse þe loore whiche I herde of hem whilis þat þat saten in Moysees chaire and speciali whilis þat saten on þe chaire of Crist. But aftir her werks þat þei now schewen I wol not do wip Goddis help, for þei feynen, hiden and contrarien þe truþe which beforehonde þei tau3ten out pleynti and trewli. For as I knowe wel, whanne summe of þese men haue ben vndernomynyn for her schaundrouus doyng, þei knowelîch not þat þei tau3ten errour beforehonde, but þat þei waren constreyned bi peyne for to 3eue to telle out þe truþe; <L 584, 585, 590, 592> <T Thp> <P 41>

And I seide, Ser, if preestis weren in mesurable noumembre, and lyueden vertuously and tau3ten bisili and trewli þe word of God bi ensaunpl of Crist and of hisse apostlis, wiþouten þiþs and offfyngis and ofþer dewtees þat preestis now calengen and taken, þe peple wolde freli 3eue hem suffîcient lyfðode'. <L 1478> <T Thp> <P 69>

TAU3TON........1

as somme men seyn heere þat þei woldon fayn tromwe þis 3if þei wiston þat þe were byleue or þer wittis tau3ton hem þis or resoun approuede it. <L 361> <T EWS2-MC> <P 341>

TAU3TTE........2

þat þe obedience of children to fader and to modir and of seruauntis and tenuantis to here lordis and maistris, þe whiche obedience cрист vsed and tau3tte and comaundid it be magnyfied and prechid more þan ony newe feyned obedience founden of synful men, þe whiche obedience neþer crist ne his apostlis deden ne tau3ten ne comaunden ne conseïleden opynly perto. <L 2> <T MT19> <P 280>

and siþ crist fond and tau3tte al þat is nedful and profitable and he tau3te not þis pardon, þann þis pardon nys neþer nedful ne profitable. <L 6> <T MT04> <P 81>

TAU3TTEN........1

Here Cristen men seyne pleynti, þat Criste and his apostlis prayed devoutly wiþouten siche songe, and þai never tau3ten in worde ne dede, ne openly counselle in holy writte to þis Songe, ande myche more þai never chargid man herwip in al holy writte. <L 28> <T A29> <P 479>

TAUGHT........26

The sentence of this article is opinli taught bi the rule of apostlis set in Decrees in the lxxvijij. <L 18> <T 37C> <P 03>

but that that the feith axith to be taught, the breed is the bodi of Crist, and the chalis, that is, wyn conteynid therynne, is the blood of Crist. <L 21> <T 37C> <P 40>

This sentence is opinli taught in holi writ bi seynt Poul, in the vj. <L 4> <T 37C> <P 104>

And þus myght lorde be lorde in quyete, and þo puple taught elene Gods lawe, and not be þus taxed for défaute of godes, þat are nowe occupied by þese newe ordires. <L 5> <T A20> <P 241>

þen shulden Cayrnes castels of þo newe ordires be voydid fro fendas, as Crist taught in dede; <L 10> <T A20> <P 241>

as þo gramarien were to blame þat taught þus hir childer, þat þo hounde schynes aboven þo sonne. <L 3> <T A25> <P 406>

And if him wante strenght, by tendcmesse of þe puple taught clene Gods lawe, and not be taxed for defaute of godes, þat are nowe occupied by þese newe ordires. <L 13> <T A25> <P 411>

Lord, weþer þis be by leve, þat þis pope dos go amange alle þo articles of þo trowthe þat evere Crist taught? <L 31> <T A25> <P 242>

And herfore Crist taught us moste generaly to praye. <L 32> <T A25> <P 425>

Ffor 3if þes newe reules were alle on wiþ Cristis reule 3oven to apostlis, he shulde have taught hem boþe and ensaumpled, boþe in his lif and spekinge and writing, wiþ sermons and ritis and customes þerof; <L 27> <T A33> <P 512>

because of þin infirmitie/ as scint Austin hap taught. <L 6> <T LL> <P 88>

to the redor Grace be with the and peace be multiplied in the knowlege of god the father / and of our lorde Jesus Christ· Amen, CHrist our sauyoure and his apostles after him / although they taught no thyng which was nat taught in the lawe and the prophetes more than a M, yeres before / euer & in euerly place desyringe the au dyence to serche the olde
scriptures & proue whether they testifiied with him or no.

what they camen into her coun trey / & in ther wey thyder ward
I & in ther wey thyder ward
I the'x commaundementes
god wrote himself in two tables of stone: the remenaunt of the lawe he taught hem by Moses his seruaunt / how they shulden do euerych on to other / & yef they trespassed ayen the law / he ordained how they shulden be punysshed. Also he taught hem what maner sacrificyes they shulden do to him and he chees him a people to ben his pre stes that was Aaron & his children to don sacrificyes in the tabernacle / & after warde in the temple also.

This is the newe Testamente tha Christ both god and man yboren of the mayden Mary he taught her in this worlde to bringe man out of syn & out of the deuyls thraldome and seruyce to heuen that is land of blysee & heritage to all tho that beleuen on him & kepen his commaundementes / & for his techyng he was done to the deth.

Blessed mote our lorde ben for now he hath y taught us in the gospell that are than he would come to the vnyuersall dome there shulde come many in his name & sayen that they weren Crist and they shulden done many wonders & begylen many men.

And if they hdden yknow that thou haddest com maunded men to shriuen hem to prestes and they ne taught nat that commaunde ment to the people / me thynketh they hadden ben to blame / but I trow they knewen wel that it was none of thy commaundementes / ne nedefull to hel he olde soules.

But lorde/ he taught vs to blessen hem that cursed vs/ and suffren and nat sauty.

For somewhat thou shewest vs now of our myscheue that we ben fal len in through the wisdom of maisters that haue by sleyghthes ylad vs away from the & thy techynges/ that thou that were maister of heuen taught vs for lo we/ when thou were here some tyme to hel he olde soules withouten erreoure or hereysye.

And he set on me his hond, and asoiled me elene, And there I parted hun fro, wythouten any peyne, In couenaunt that I come agayne, Christ he me be taught.

We ben his membres both also, And fader he taught us to cal him als;

Christ bad ones suffre for his love, And so he taught all his servaunis;

for when we shalbe housholde ye brynge to vs the drye fleshe and let the blood be away for ye gyue vs after the breade wyne and wa-ter, and sometymes clene water vblessed ra-ther coniured by the vertue of your craft, and yet ye saye vnder the hooste of breade is the full manihoode of Christe, then by your owne confection muste it nedes be that we worshyppen a false god in the chalyee which is vconiured when we worshypp the breade, and worshypp the one as the other, but where fynde ye that, that euer Christ os any of hys disciples taught any man to worshyp thys breade or wyne.

and yet Chryste sayed that he was more than a pro-phete, Esay sayeth the'vi' Chapiter, Mathewe xi, howe maye ye saye ye be worthy to make his body and yet your workes bereth wytnes that ye be no lesse the prophetes, for yf ye dyd ye shu Ide not teache the people to worshyp the sacramen-tes or myndes of Chryste to Chryste hem selfe whiche sacramentes or fygures ben lefull that god taught them and lefte them vnto vs, as that sacrificyes other myndes of the olde lawe was full good as it is wrytten.

Forwhi holi writ affermith not in ony place that this worshipeful sacrament is an accident without suget, neithir kindeli reesoun techith this, neithir experience, neithir mannis wit, neithir holi docturis of the chirche bi a thousand yeer and more taughten this, but opinli the contrarie.

Also holi docturis bi a thousand yeer and more taughten not this opinli, but expresli the contrarie, as it is opin of seynt Austyn, Jerom, and Crisostomo

Paule prunus herenute, put vs hym selue A wey into wildernesse, the world to despisen
And there we lengedan ful long, and leueden ful harde For to alle this freren folke, weren founden in tounes, And taughten vntrewely, and that we WEL aspiede.

TAUGT...........3 therfore Poul seith, the sperit quickeneth: that is goostli vnderstondyng of ceremonyes and sacrifices of Moises lawe quekeneth men of rigt bileue, that now in stede of bode Ii circumsisioun takyn baptym taugt and comaundid of Crist, and in stede of sacrifices of best is in the elde lawe takyn now Crist and his passioun and hopyn to be sawid therbi with his mercy and here owene good lyuynge.

TAUGTEN........1 for goode wordis mygte not teche hem, the which here yuele werkis taugten, that is blyndid in errour, For whi;

TAUHT...........1 And cerimonyes of pe olde lawe, betere pen pes ben tauht to be left bi lore of Poul.

In pe prid maner are peis his disciplis pat folowen his lore pat he tauht in pe gospel;

and sum in ober degre pat are ordeynid to be tauht.

Pat his Bethphage was sette at pe Mount of Oliuete bitokened bi pe Mount of Oliuete, as Crist hap tauht vs in oure Pater Noster, seyinge: {Dimitte nobis, et cetera}/.

Nou God for his endeles mercy, pat dide on a croes for al mankynde, 3eue vs grace, pat been bounden as assis wi lange liyenge in oure synnes, to be loosid þoru þe word of God and true confession of oure mouþ, and faire sadelid wiþ hooli vertues trueli tauht of oure prelatis, so þat oure souls moun be likynge hors þe Kyng of heuen to ride onne toward þis gostli Jerusalem þat is, þe glorious blisse of heuene in whiche is þe si3t of pees, and þat it mai be seid þanne to vs: Blessid is he þat cometh þis name of þe Lord'.

TAUTE............1 crist was so pacient and so myche sufferide his oune wrong, þat he preyede for his enemys and taute his postlis to take no veniaunse;

and 3it crist and his apostlis tauhten neuere ne vsedan siche profession.

be greetnesse of Cristus suffryng is tauht by Petre on his maner: Crist, he seip, dude no synne, ne gyle was fowndon in his moup.

But in þis loue man schal haue ordre, as kynde hap tauht hym for to loue furst hymself, and ore in kynde aftur þat þei ben ner to hym;

þis flesch serueþ to þe sowle, suffryng as it schulde suffre, and doyng as it schulde doo, whanne it is tauht wel of þe sowle.
And his seij Crist of suche goode prelatus pat herfore ech e wyretere, taw3t jus of God, is lyk to an hosbonde man pat ordeynep for his hows;

And so freres in her statis wanton ri3t deuocioun, for he take not her degrees, neper in scolus ne in offys, for ri3t deuocioun to renne he wey3e pat Crist hap taw3t;

For sip sche trowode pat hire sone schulde rise fro de3p to lyve, and how and whanne he schulde rise, as God hysmelf hadde taw3t hyre, how my3te his lady myshope pat ne sche schulde come to heuene.

Matheu was taw3t of God to wyte jus his book and in pre fourenynys to ende jus his gendrure.

And only in sweitnesse of God he bussyon hem, and take he topur in meke nesse and in pouerte, as Crist hap taw3t in word and dede.

Matheu was taw3t of God to wyte his book and in pre fourtenys to ende his gendrure.

As anemptis his dowynge, men trowon pat it is venymous, for pouert and wantyng of suche goodis was taw3t of Crist and not his dowynge.

And jus, sij God made alle binghe in mesure, wee schuldun holden vs in these bowndis and trawe trewpsus pat he hap ordynet, and taw3t cristen men to trawe, and put vs not in straunge perelus pat we han no nede to trecete.

Capitulum vi: And so whoso lokip wel pe deede of Siluestir, it was expressly a3ens pe lyueynge and pe techynge of these Criste, as it is openel taw3t before.

So he taw3t hem to lyve in mekenes and pouerte, and preastis and clariks that wold be his successouris and his disciples euermore aftur he taw3t hem to kepe pat rule, as himself berith witnesse in his gospel. And Petur and Poule taw3t every man to lyve after Crist, as it is open in her epistles.

For yow gyve your entent to seke our welth, and more sutylly wip your great wittis pat euer we taw3t yow, whereas your helpe and your good scrys we be moche increasyd by in ryvye and by stowpe.

Capitulum vi: And so whoso lokip wel pe deede of Siluestir, it was expressly a3ens pe lyueynge and pe techynge of these Criste, as it is openel taw3t before.

So he taw3t hem to lyve in mekenes and pouerte, and preastis and clariks that wold be his successouris and his disciples euermore aftur he taw3t hem to kepe pat rule, as himself berith witnesse in his gospel. And Petur and Poule taw3t every man to lyve after Crist, as it is open in her epistles.
And herfore Crist, oure furste fadur in spiryntual gendrure, tau3te us for to do apostles to do.

And to pis entent dice Crist, and tau3te hise apostles to do.

And herfore Crist, oure furste fadur in spiryntual gendrure, tau3te us for to do penance contrarye to Adamys lore, and Baptist tau3te was Cristus spouse tau3te before he same lessoun.

For pis lore tau3te is ynow for pis lif;

And sifen Crist was so acordynge wip lordschipe of he emprey tau3te he chargede hyt not in beggynge, ne almys takyng but tau3te how it schulde stonde bohe in word and dede, how is he Cristus vyker tau3te reuersu3 Crist tus, for by cauteul of feend he haj geton hym half tau3te emprey and alle he rewyns in Cristondom felon his pryue spulyng.

and herfore he mai purswe men but 3if hey graunten pis excellence, but noon man shulde trowe pis but if God tau3te it as bileeue.

Crist was so acordynge in pasturis of holy wryt, and not in rotone maner be feendis.

pat is suwon anticrist, as false men doon pat suswyn a new fadyr, and leuen pun of men.

And here be we tau3te to baste not we han.

For, 3if hey suwon a new fadyr, and leuen pi maner pat Crist tau3te, hei leecuo Crist and suwon anticrist, as false men doon that schulen be feendis.

So full of veruous and kyngly condycions pat he is sett in scripture as a patrone and ensaumple of alle goode kyngis, how dar oure kyngis, pat han not pis 3ifis of God, so expressly a3ens Goddis lawe, he olde and he newe, presume to ouerturne all he gloroiuse ordincane of God abowte siche temperaltes and make he state of presthode lordis, a3ens he lyfe and he lore of Crist and his apostles, and a3ens he proces of he olde lawe in pis paynte confermyd bi he newe, in whiche he haj so openly in worde, dede and in ensaumple tau3te and commaundit hem pat hey schulde not be lordis so?

Also pis lawis, 3ouen of God by Moyses, he holy prophetics tau3ten, as amonge oper we may rede of E3echiel, pat tau3te how he prestis and deeknys schuld haue henssylfe to Godwarde in lyuynge and sacrifice doyne; and herfore he callip alle men to sue hym, and to lerne of hym, and namely prestis to teche pat hey tau3te, and han we may not erre.

TAWT...........20 tus he tau3te hem to do, and fle prid, and oper synnes, pat maken man pore synfully; and bus law of he gospel is callid multitud of trewbis pat Crist haj tau3te, namli, to rewle his peple;
Chyrche is not tawt of
And here may we see, how dowynge of 
Chyrche is not tawt of Crist, but euene }
contrarye of it;
But he feend marrup monye wis newe statis 
And suche ben feendus seruauntis and 
dispensors of his tresor, that is fenyed 
falsehede, as he kynge of pruyde hap tawt 
hem. <L 29><T EWS1-03><P 487>
Or ellis it my3t at hue be bus hat dyuerse 
yngus dwelton at home, and maden her 
offryngis to his child, and hei my3ton hue be 
tawt her hat he was bope God and man. <L 93><T EWS1-07><P 507>
And loue 3e brepherhede by forme hat Crist 
ha3 tawt. <L 59><T EWS1-25><P 583>

And so men han tawt comunly hat men 
schulde not holde al gold hat schynop as 
gold, for monye pinxus ben forbuschude ful 
falsely. <L 46><T EWS2-70><P 84>

Here men seyn hat popus and byschopis 
and opre men may make lawys, so hat acorden 
wi3 Godus lawe, and some wyse ben in Godis 
lawe, and bus he tehon Godis lawe more 
oponly pan it was tawt byfore. <L 96><T EWS2-70><P 85>

and God bydde3 hat his lawe schilde be tawt 
byfore he3e. <L 62><T EWS2-72><P 96>

or to slee such a man hat meue3 bus a3enys 
his wylle, or ellis to amende hys li3f, as it is 
tawt by Cristus lawe. <L 97><T EWS2-72><P 98>
And here may we see, how dowynge of 
he chyrche is not tawt of Crist, but euene 

But he feend marrup monye wi3 newe statis 
hat he bro3te in, and he meue3 hem to speke 
a3enus he lore hat Crist hap tawt. 

But here he puple schulde be tawt how hei 
shuldon frely 3yue pinxus hat be nedful to 
preestus, for tyme hat hei schuldon seruon 
hem; <L 127><T EWS2-83><P 165>
And Crist sceyde to hem, 'Before eche tawt 
wytere in he reume of heuene is lych to an 
hoebondeman hat bryngup for of his tresor: 
bope newe pinxus and oolde'. <L 87><T EWS2-84><P 170>
And he3e prelatus be not wryterus hat ben tawt 
of God, for nei3hur hei ben wrytome in he booc 
of li3f, neybur hei can wryten vertewes in 
mannys soule; <L 136><T EWS2-84><P 172>
And his lore is tawt by freerus by myche 
meryst feyned perto. <L 55><T EWS2-88><P 195>

TAWTE.........35 
And so by his bodily werke of mercy of Crist 
been we tawte to wiche men we schulde do 
syche almys. <L 29><T EWS1-07><P 249>

And hus enemeys to Cristys religiou 
chalangeth to ben of his ordre, al 3if hei doon 
euene he reuerse to name hat hei beren, as he 
pope schulde be moste meke man, moste 
seruisable and moste poore, as we ben tawte 
in seyn Petre hat was pope next aftyr Crist. <L 69><T EWS1-16><P 286>

and by his word he tawte hem hat he was God, 
for only God may his wyse wyte what a man 
penku3 wifyne. <L 10><T EWS1-19><P 296>

And perwi3 Crist tawte his sowle bope of his 
manhede and godhede, and elliys hadde not his 
kyng trowyd; <L 18><T EWS1-21><P 306>
But God hat sente me to waschen in watyr, he 
tawte me and seyde hus, "On whom how seest 
he Spiryt come doun and dwellyng vpon hym, 
hat is he hat baptise3 men in he Holy Gost". 

For Crist was suget to his lesse and seruede 
hem ful meke, for Goddis lawe tawte hym 
hat hei were enspryrd more hat Crist was
bodily.

For Crist tawte parfisdy a ful rewle for alle cristene men;

And so tawte Crist hisse eerclastyng good wille, and taw3te vs to parforme þe good wille þat we han.

And in þis ben we tawte to suffre meekely owre owne wrong, but aþen wrong of God we schulden ben woode to venghen hit, for þus dyden Crist and Moyses and oþre men þat suwenen hem.

And here he tawte hisse discipulis in dede for to flee, but he tawte hem neuere for to fi3te bodily.

Here we schal wyte þat Crist blew not by chylhede vpon hisse aþoplies but by greet wyt, for herby Crist tawte þat þe Hooły Gost comeð boþe of þe Fadur and þe Sone, as wynd of erþe and watur.

And no dreede þei ben contrarie to Cristus weye þat he tawte, for he þat is not wiþ Crist mot nedis ben aþenys hym.

þis swettenesse schulde be grouwnt in vertuws liff þat Crist tawte;

But God prentyde ﬁguris in Iohn, and tawte hem eþt by angueþe lore;

þis gospell of Iohn telluþ a parable of Crist by þewy he tawte hisse discipulis for to dwellen in hyche, and for to loue hyme;

and on þis wyse þe aþoplies weron seruanatis of Iesu Crist, as þei graunta comynly in bygynnyng of here epistolis, but on þe former maner weron not aþoplies now seruanatis, for Crist tawte hem his pryute, and lymy tede hem to worþi werks.

for, as Austyn seþ, no man in þis world may synne but leyung þat Crist tawte, or grucchynge aþen þing þat he suffredre.

and syþ Crist sufcred þus, and tawte cristene men þis lore, what man schulde we sewe in owre lyf but Crist?

And Crist telluþ not þis to men as he dyde to þese discipulis, but 3îf he kepe hem in ver tewys and brynge hem to heuene, for ellys Crist tawte hem to ioye of þingus þat weron false.

for boþe þese tawte Crist.

And in þis ben chosone vnto blisse of heuene oþer men þat han tyme to expoune þis capitle and ben tawte of God and meuyde for to tellon it, and specially 3îf þei seen þe dede acorde wiþ þe speche may telle more of Cristus wordis heere.

VNIUS CONFESSORIS ET PONTIFICIS- Sermo 23: Homo guidam peregere proficiscens- Mathci 25: This gospel telluþ a parable þat Crist tawte hisse discipulis, and, in hem, alle Cristene men, how þeir schuldon chaffare here.

And herfore seyon holy men þat Crist tawte ordre in prechyng, how men schulden furst go to þer kyn, and furst meue hem to tume to God, and 3îf God telde hem vnablete of þer kyn, þei schulden speke to oþre.

And algatus we ben tawte by Crist to flee prisenwyn of men as þeuys.

And þus a perele in þe chyrche, þat Poeule tawte for to come, is þat Anticerst hyþe hym aboue Crist, boþe God and man.

but warly, as þe angel tawte hym.

and þei felden down before þe child, and lowtedon hym deou3þly, and þei oþoned þer tresores, and ofreden to hym þre 3îfþus, gold, and myrre, and encense, as þei weron tawte to trowen of Crist þat he was boþe kyngr and preest, and schulde dye for mankynde.

Crist tawte not to his herde to reseye vp a croysereye and kylle his schep wiþ his lambren,
and spuyle hem of þer goodis;

\[538\]<T EWS2-106><P 268>

IN ASSUMPCIONE BEATE MARIE: Sermo 59: Intratuit Iesu in quodam castellum: Luce 10: This gospel tellyth a story of Crist, how he tawte to his chyrche which is þe beste stat here.

\[L 1]<T EWS2-113><P 289>

Crist spac a mene wey3e, and tawte þe chyrche in þes wynnem, and spac in þes wordis; ¹

\[L 34]<T EWS2-113><P 290>

and, byoure protestacion byfore, we wolon mekely amende þis, or a3eyncalle þis, 3ef we ben tawte þat it is false.

\[L 137]<T EWS2-MC><P 333>

And as he gabbup on Crist and hym, þat Crist lyuede þus, and tawte hym, and bad hym for to do þus, by auctorite of Crist þat defenduþ hym from alle men, so Crist bad hym to defende dowyg of þe chyrche, and clepe it patrimonye of Crist þat was don on þe cros.

\[L 306]<T EWS2-MC><P 339>

And opre apostlus varieden wel after þat Crist tawte hem and I am certeyn þat Crist wole 3eet, 3if men seruon hym as þei schuldhen.

\[L 942]<T EWS2-MC><P 362>

YTAA3T........1

and late lordis meyntenen þis treuþe, as þei am bounden up payne of dampancion, sîp it is opynly ytaus3t in holy writt and bi reson and witt;

\[L 2]<T A33><P 523>

techere ⁴

TEACHE........8

These felowes teache newe lernynge.

\[L 11]<T PCPM><P 01>

But lorde / they seyen they ben ybounde to thy seruyce & seruen the both nyght and daye in syngyng her prayers both for hem selve & for other men that don hem good / both quycke and deed / and some of hem gone about to teache thy people when they haue lesure.

\[L 3]<T PCPM><P 26>

Thei taw3t also þat lettur to all þer brithern so forfurth þat now thorow our teachynge al þe iij orders be treu seriants to us for þei þat be now haue well lernyd our lesson and sultyly, moche bettur teachynge it þan we cowd teache yow, whenfor to yow þat now be of þe iij orders we be more holdeyn than we were to your brithern befor yow.

\[L 129]<T SEWW17><P 92>

² 25 variants; 1526 occurrences;

popys also and byschopys ye teache to fy3t;

\[L 134]<T SEWW17><P 92>

And if ony man will teache þe gospell to oþer men and lyce þeraftur hymselfe, ye entyse byschopys and prelattys to dysstroy al suche men;

\[L 137]<T SEWW17><P 92>

Danyell sayde toward the laste dayes the Kyng of the northe schall come, and the armes of hym schall stonde, and schall defyle the sanctuare, and he shall take awaye the continuumall sacrifice, and he shall gyve abominaytion into desloayton and wycked men shall fynde a testamente gyl fullye, but ye that knowe your godshall hol de and doo, and vntaughte men, in the people shall teache fulle manye men, and they shall fall on the swarde and in flame, and into Cap-tuute manye dayes.

\[L 33]<T WW><P 03>

For onley by brede ly ueth man, but in every worde that cometh oute of the mouth of god, and every worde of God is the lyfe of the soule of man, as sayth Saynte John, that thou haue an oynytynge of the holy gooste, and thou haue no nede of anye man but teache thou in all thynges which hy3 blessed worde in whome is all wysedome and connin-ge, and yet ye be always to leerne as well as we Howe maye any Antechriste for bread of god take it awaye from vs that be chrisiten men and thus to suffer the people dye for hunger in hereye and blaspheme of manslawe that cor-rupeth and sleyth the soule, as pestilcnce slcth the bodye, as David hereth wytnes where he spakeoth of the Cheyre of pestilence, and moste of al they make his belue a false law that they haue made upon the secret hooste, for the moste falsest belief is taughte in it.

\[L 27]<T WW><P 06>

and yet Chryste sayed that he was more than a prophete Esay sayeth the vii chapiter, Mathewe xi' howe maye ye saye ye be worthy to make his body and yet your workes bereth awaye from vs that be christen men and thus to suffer the people dye for hunger in hereye and blaspheme of manslawe that cor-rupeth and sleyth the soule, as pestilcnce slcth the bodye, as David hereth wytnes where he spakeoth of the Cheyre of pestilence, and moste of al they make his belue a false law that they haue made upon the secret hooste, for the moste falsest belief is taughte in it.

\[L 3]<T WW><P 19>

TECH........8

And þefore I praye þat at our beginynge, kepe wele paciens in our forpgoynge, for þan
schallow he better tech & I be better lerne’.

And 3if how sey3e pat special patronys oblishen men to suche jingus tech were pei hadden wyt or power to oblishes men on pis maner.

and crist that is the wysdom of the father of heuen / & welle of this wysdome that come from heuen to ert / to tech man this wysdome thorow the which man shuld overcom the sleghtyes of the deuyl / that is prin cy pall enemy of mankynde / haue mercy and pytie of his peple / & shewe if it be his wyll / Howe this water is troubled / and by whom / & sythe clere this water that his shepe mowen drinke herof / and kepe the thyrst of her soules.

But thou bed hem go & fallen all the folke in the name of the father & the sonne & the holyghost in foruyenesse of her synnes / and tech ye hem to kepe those thinges that ych ha­ue commandedyou. And lorde / thyne discyples ne ordeyned nat prestes princys, and tribunis, and centuriens, and quinqua genararies, and deenis, and holi scriptures chargith not that difference of word, but takith it al oon to tech opinli and preche.

Who giveth you leve for to preche, Or speke agayns goddess lawe, And the people thus falsly tech?

TECHARS.......1 perfor as God 3euijp knowing, and techij al profitable jingis, and enformij alle and ledij hem, for al abel are tau3t of God, so pat man schal not stond only in pe teching of man, but in teching of God a boun man, and þan he schal vnderstand a boun his enemies, and ouer his techars, and ouer pe hold, as þe Salim seijp, and now God 3euijp his lawe in þe hertis of men, and wriji þe in þer bowels, and not wip enk, ne parchemy, but wip þe Spirit of God, and kennij hem in al ingis, os þe prophet seijp, and Jon in his epistil, nor fœsuijp hem not in tyme, nor confoundij hem, so schuld he þe jugis, if þei bowid not from him, nor he schuld not fail to hem nowe ne more þan he dede to Salo mon, nd opet iugis, But now for men lefun, and don domis, and

TECHE.......500 This sentence is open bi holi writ in the j- c w of Dedis, Jhesu bigan to do and to teche.

And so it is wors to teche error in dede opinli, than to teche error bi nakid word of mouth.

If any man ful of stryf other of chidinge in wordis seith, that no prechinge is not but in the pulpit, and settith great strengthe and difference bitwix teche and preche, symple cristene men nylen stryuen in wordis bi the techinge of Poul in the j pistill to Cor, the þe xj c', and in the ij' pistill to Tymothe, the ij' c': Sith such fonnid difference implieth that Crist prechide not in desertis, feeldis, and hills; And eft, He sette Dauith his seruaunt to fede his flok, that is, to teche his puple; and I ordeinide hem princis, and tribunis, and centuris, and quinqua genararies, and deenis, that shulden teche you alle thingis. And so it is wors to teche errour in des. And eft, He sette Dauith his seruaunt to fede his flok, that is, to teche his puple; and I ordeinide hem princis, and tribunis, and centuris, and quinqua genararies, and deenis, that shulden teche you alle thingis.

And I ordeinide hem princis, and tribunis, and centuris, and quinqua genararies, and deenis, that shulden teche you alle thingis.

Therfore pre latis and curatis shulden do ful greet bissete to teche wel the puple and amende vicious men, that thei geve not the holi sacrament of Cristis flesh and his blood to lechouris and glotons, bachiteris and other synful men, sig nified by houndis and swyn.

And þerfor Sir, I prai þe, tell me what degree of scole þou has, þat I mow knowe weðer þou be abil of connyng to teche me pis mater pe I am in dout'.
Napeles tell me & teche me als wele als hou canst, for I mene to mavntene þe kinge & his powere in als miche as I can bi resone & none otherwise.

& if a preest of lytle lecturer had wille to teche Goddis lawe truly, & nedid for wantyng of scharpnesse of witt to bisi him euerich werkday aboute þe telling of Goddis lawe of þe gospel on þe haliday, for siche goostly trauel þat souneþ to þe comoun profit, síc a prest nyȝt leafully of síc a man þat myȝt bere it take his susstynance in mesure.

But I wil þat charite knytt þise þre parties togidre, but yn mercy clerks schulun be liȝt to þise oþur, & teche freely þe lawe of God boþe in dede þe werde, & meue hem þus to heuenward.

And it semeþ and soþe it es, þat it ne streçheþ noȝt but all oneli to spirituallte & to no maner lordshippe o þe world, but all to Goddes seruauentes, to dele þe sacramentes of holi chirche & techen to þe pupil, 3euyng & delinge seuen dedes of merci to Goddes pupil to help & help or manne soule, as it es openlich schewid in þat þat he said to Moyseyes, when he bitoke him þe þen commaundmentes & bad him teche þem & tell hem forþe to Goddes pepil.

& riȝt so it es of all bihşchopes & bot liuyn þe peple to leue worldlynesse & if a preest of lytle letturer had wille to teche Goddis lawe truly, & nedid for wantyng of scharpnesse of witt to bisi him euerich werkday aboute þe telling of Goddis lawe of þe gospel on þe haliday, for siche goostly trauel þat souneþ to þe comoun profit, síc a prest nyȝt leafully of síc a man þat myȝt bere it take his susstynance in mesure.

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And as it semeþ and soþe it es, þat it ne streçheþ noȝt but all oneli to spirituallte & to no maner lordshippe o þe world, but all to Goddes seruauentes, to dele þe sacramentes of holi chirche & techen to þe pupil, 3euyng & delinge seuen dedes of merci to Goddes pupil to help & help or manne soule, as it es openlich schewid in þat þat he said to Moyseyes, when he bitoke him þe þen commaundmentes & bad him teche þem & tell hem forþe to Goddes pepil.

For iȝrwiþ ne haue 3e noȝt to done, and perfyr 3e ne schuld noȝt mell 3oȝw of men of holichirch, bot liuyn & kepe 3oure degree and done als men of holichirch teche 3ow, for þai be ordained of God to teche & prechen þe pepel as Goddes lawe bereþ wittnes & als þu hast said hiselþ þat it schould be so'.

Pat es to saie, to minister þe sacramentes, to schruie & asoile þe pepel, to prech & teche þe pepel & 3euen hem ensampil of godelei.

For oft tymes whenne I began to teche my fadur lawe to þe peple, men cleped me home to her housis, 3yuyng me bodiþ sustynance. For alþouȝ I were myȝþ by my Godhed to 3yue ensampil vnto preestis to fiȝc3e richesse in þis liȝf, true preestis þat prechen þo gospel, if þei ben beden of þe peple, may leuefully for her traueil for þe tyme þei teche þe pepel, take of þem þer sustynance.
First men seien, Heil, Marie, þat Gabriel lefte in his gretynge, to teche us þat he was homli and knownen wiþ þis ladi, and þerfore wolde he not nemne þis name of Marie.  

þis word lefte þe gospeler, to teche þat Marie hadde but a childe, and þis child was Jesus, þat is Savyour of mankynde;  

þe firste word, þat is Aye, re versip þe name of Eva, to teche us þat oure Ladi contrariede Eve in lyvyng.  

ffor oure beleve techis us þat God ordeynyd hyt al, and bad þat men schuld cun hyt, and teche yt to oþer.  

Ffor no mon scholde take vengeaunce bot if God move hym, and teche hym as his instrument how God wil have vengeaunce.  

And certis an ethely prince is comynly proude, and wantis witte to teche when men schulden feght;  

and þat God telle hom, and bidde hom feght þus and þen schulde God mesure men, and teche hom to feght.  

bot mony oþer ensamples of pacience of bestis schulden teche us to suffre, for myche more gode.  

Bot byleve schulde teche us to be meke as Crist was, and þen schulden we fare þo better, bothe to body and soule.  

And þus byleve of holy writte schulde teche men of hor state, hou þei schulden serve hor God, lest þei synned in ydelnesse;  

And for þei schulden passe comynes in knowyng of Gods lawe, þei schulden teche comynes to holde rightwiynes.  

is more þan Dauid or any oþer man.  

If þei cowde schewe were Crist bad hem lyve þus or teche be his wordis þat þis were leful, þane þei grundede þer order more þane þei can.  

þus schulde freres teche þese secular lordes & not counfort hem to fí3t & bere hem companye.  

Teche secular lordes to aske of þes freres where Crist begged so & groudne hem on þe gospel, & witnesse be þe comoun scel þat þis is þer sentence. Teche persouns & preistis to axe of þes freres wat þing þei sacred last wane þei sungon masse, & weþer þei voidede anything þat before was brede, & wat þen þe ostis sacred þat be kept in þe chirche, for if þei ben wers in kynde þan any eynere webbe, it were no religion to worschipe hem þus.  

Aske of þi prelat or of þi prest, for þei ben bounde to teche þee;  

And it is needful to teche men to blesse to God bi gode werkis, as þese beestis taken lore of men, and serven to hem to mannis worship.  

Among alle folk þat serven God as doon þe children of Israel, preestis schulden moost serve him, and teche opere men to serve him.  

Þis vers han Cristen men doon to, over þat it is in Danyelis book, to teche þat þei schulden herie God as þese þre children of Israel;  

Þis Salme tellip myche of þe Trynyte, and it is no nede ech man here to know it, sib a man may be saved if þat he bileeve in God, and hope þat God wole teche him aftirward þat is needful.  

And al if þis crede accorde unto prestis, napelee þe hiþer prelatis, as popes cardinalis and bishopis, schulden moore specialy cuñne þis crede, and teche it to men undir hem.  

For yt þer þe any sotilte ly3tere þan oþer, for to kunne a cræfte þat is nedeful, he þat can þis sotilte and wol nou3t teche þe lerneu able þerto, he is cause of his unkunnyng.  

2412
be tyle to þo erthe.
"L 29"<T A09><P 149>

Ffor sith prestis haþ ful certeyne worldly godes
to hom in mesure, for þei schulden travel night
and day to coke for mennis costly fode, and
techhe hem by Gods lawe hou men schulden
lev perels of þis worlde, if þei fyalen in þis,
þei ben traytours to God and mon.
"L 31"<T A09><P 150>

Hou schulde God tech he þese foolish to holde
his lawe and luft hit, sith soche foolish ben
wode and unable to holde Gods lori?
"L 6"<T A09><P 165>

þat ben better han þes first, and ben clepid
comunly by þes seven wordes, Tech. Counsel,
Chastise, Cownfort, Forforgif, Suffer, and Pray.
"L 15"<T A10><P 177>

siþen Seynt Petur techus, þat if a man speke
ouþ he schulde schape him for to speke as he
spake Goddis wordis, howe miche more
schulde þese prechours hold þis reule, and
put away japes and lesynge in þer
prechenges, and spekke wordes of Goddis
lawe, (for þei ben of vertu to tech men þe riþt
weye, hou þei schulde come to heven), and
lev all ober wordes but if þei helpe þe
prechoure to declare þe word of God, as
releðe fedus men.
"L 22"<T A10><P 180>

But, for iče Cristen man schulde hy dowse
þese wordes, belewe we þat ordeynance of
Jesus Crist is best, bi þe whiche he ordeyned
his prestes to despise þis worlde, and techhe
hiis puple þe riþt weye þat ledis hem to heven,
bòþe in maner of lif and worde of þer
prechynge. And so prestis schulde techhe, be
trewewe lawe of God, how men schulde come by
þe stryngye to þe blisse of heven, and not go
downward to helle, ne tarie be croked weies.
"L 4, 6"<T A10><P 181

For belewe schulde techhe us þat no man were
cursid but if God cursid him for faylynge in
his lawe, ne no man is assoyled but if Crist
assoyle him for maytenynge of hiis lawe, hou
ever þe world blaber.
"L 31"<T A10><P 181

But Poul seip, I suffre not a womman to techhe.
þat is, openly in chirche, as Poul seip, in a
pistel to Corythyns, and I suffre not a wom
man to have lordischipe in here housbonde,
and to be in silence or stillenesse.
"L 24"<T A13><P 193

And þat olde wymmen schullen be in holy
abite, not puttinge fals cryme or synne to
opere, ne suynge to moche wyn, and to be wel
techynge, so þat þei tech he prudence.
"L 4"<T A13><P 194

CAP: IV. Of þis may weddit men and wifis
knowen, hou þei owen lyve togedir, and techhe
here childre Goddis lawe.
"L 13"<T A13><P 195

And moche more ben fadir and moder holden
to techhe here children þe bileeve of þe Trinyte,
and of Jesus Crist, howe he is verray God
wijputen bigynnynge, and was maad man
þorouþ moste breynnynge charite, to save
mankynde bi stronge pennaunce, hard torment,
and bittir deþ. And so alle comen in poynitis of
Cristene bileeve, but þei ben most holden to
techhe hem Goddis hestis, and þe werkis of
mercy, and poynitis of charite, and to governe
wel here lyve wittis, and to drede God biore
alle oper þingis, and to love him most of alle
þingis, for his endecis my3t, endelese wisdom,
endelesse goodness mercy and charite.
"L 23, 28"<T A13><P 195

but it is most nede to techhe hem þe hestis of
God, and 3eve hem good ensaumple bi here
owene lif.
"L 10"<T A13><P 196

and seyn, 3if here childr drawe hym to
mekennesse and povert, and fleé coventise and
pride, for drede of synne and for to plese God,
þat he schal neve be man, and neve coste
hem peny, and cursen hem, 3if he lyve wel
and techhe oper men Goddis lawe, to save
mennis soulis, For bi þis doynte þe child getip
many enemies to his eldris, and þei seyn þat
he sclaunderi all here noble kyn, þat evere
weren helde trecwe men and worshipful. þe
secunde defaute is, þat wifis 3even here
husbondis goodis to stronge beggeris and
riche, and ópere curleri, to geten hem swete
morselis, and sum tyme spende here
husbondis goodis aboute holouris and
lecherous, þe while here husbondis travelen
fare in ferre contreis or grevous travelis,
And to holden holy and excuse þis
wickidnesse, wifis many tymes don a litil
almes openly, and fynden ypopcrisis to seyn
massis, and maken þe seli husbondis to
meystene siche ypopcrisis in here falsnesse,
to robbe þe pore peple, and to lette trecwe men to
techhe Goddis lawe, and to favoure false
scalanderis of here breþren.
"L 11, 23"<T A13><P 199

And þenken myche of þe dreadful dome and
peynes of helle, to kepe þe ouþt of synne, and
on þe endles grejt joyes of hevene, to kepe þe in
vertuous lyf and þou up þi kunynge techhe oper
þe same doynte.
"L 23"<T A15><P 205
And þe fer þek hym wip al þin hert, and preye hym of grace to duelle and ende in his trewe service and veri charite, and to teche oþer men þe same doyyn. <L 31><T A15><P 205>

And þis newe preynge occupiȝ men so moche þat þei han no space to studie holy writt and teche it. <L 26><T A18><P 228>

And so fyve barly lofes of scharpe barly bred schulde teche þese freris what þei schulden trowe, and not dampoline as heretiks men for Gods lawe. <L 23><T A20><P 235>

Bot teche men þat þese seytis in þis sued not Crist, but rather diden ageyns Crist, and synned grevously; <L 23><T A20><P 238>

Aftirwarde, þei schulde teche þat whomsoever approves þis, confermes hit, or streynes hit, he synnes ageyns God; <L 30><T A20><P 240>

But bileve teche us, þat what ping is grauntide her is a false feynynge, but Crist graunte it. <L 21><T A21><P 243>

Fﬁrste, þei schulde teche þat þei suen wel þes heediþ; and 3if þei teche þis wel, þei schulde noþt stryve for dygynites, ne telle so mychel by hem as bi werki of þe gospel; <L 23><T A21><P 251>

CAP. V: Here gruccif Antecrist, and seip þat by his skyle þe pope hadde no power to certisfe men conﬁssid of him, þat þei bæp assylled þef Crist, for he kan nouþt teche þis, and so schulde perriche Petris keyes, groundid in Cristis graunte. <L 13><T A21><P 253>

and herfore men schulde telle þe peple of þis power of God, and teche men to afﬁye in þis and noþt in mennes power. <L 10><T A22><P 254>

But her schulde þes freris teche to whom Crist spak þes words, and wheþer he spak of cote and swerd bodily or goostly. <L 9><T A21><P 259>

But sifþe Crist myȝte noþþ ﬁþte wip swerd of yren, and he tauȝte noþþ lore to his apostlis þat he tauȝte noþþ do in dede, sifþ he bigan to do and teche, it is open þat he baid noþþ bie swerd of yren for to ﬁþte, ne to booste here enemies, bope for þe tymne was derk, and Crist lyvede noþþ by biggyynge þat myȝte be cause of ﬁþynge to make pees amonȝe men, but mekenes and paciencye was mene to Crist to make pees. And two swerdis bæp inowe, to ﬁþte herwip fendis children, one to teche hem scharlyche and boldlyche þe word of God, annoþþir to telle hem mekelyche þe mede þat sweþ of Gods lawe. <L 28, 33><T A21><P 265>

And God axþþ trewe lif aþþir his lawe, and trewe preynchynge of þe gospel, wip clene entent, not for worldly name, ne coventise of worldly muk, ne bacbyynge of pore presteis and hyndryng of Cristis ordynaunce, and meynetyng of worldly lif of clerkis, as false prophetic prechen now, but trewly to dis pise synne and teche vertues, for honour of God and helpynt of Cristene souls to hevenewarde. <L 21><T A22><P 272>

Þe secunde tymne þei ben more grevously acursed, whanne þei letten and forbarre opere prestis to teche trewely and ﬁrely Cristis gospel, whanne þei hemsilf kunne not or wolen not for here bodily ese, or may not for worldly occu pation. <L 30><T A22><P 273>

So it is of þis worldly prelatis and curatis, þat taken cure of soulis and tipes and oþrynghis to teche hem Goddis lawe, and purke hem of synnes þorþ preyer and preychyn and good ensaumple, last þe devel þat evere ensegiȝ mannes soule cumbre hem in synne and bringe hem to helle. <L 7><T A22><P 274>

As knyȝt, chargid of þe kyng to kepe his castel and his men, and hereto hadde wagens ynowe, and wolde not do þis ofﬁce, but lette opere þat wolde sende synes þes men for pite, but over þis he nedide hym to be governed bi here enemies, and þei schulden have here gods goodis for to sle þes men in þe castel, in þis poiȝt were most opyn traitour to his kyng, so it fallijþ bi ourc weiward prelatis, þat prechen not Cristis gospel, but letten opere opere prestis to teche trewely and ﬁrely Goddis word, and senden freris þat colouren here open synne, and prechen falsis and lesynys, and robben þe pore peple bi stronge beggyngynge and nedles. <L 29><T A22><P 274>

For þei myȝþten lyȝtly fynde many, aþþle bope of kunnyng and good lyvyngynge to teche Cristene men Goddis lawe, þei presenten and maken, for love of here kyng or servyce or worldly love, and sumtyne bi money takynge priully, many unable curatis, þat kunne not þe ten commaundis mentis, ne rede her suarter. <L 15><T A22><P 277>
As, 3if a pore man have longe founden moche wex, brenynge bi fore a rotyn stok, 3if a trewe man teche hys pore man to paie his dettis, fynde his wif and childrenn breed and clop, and 3if he may streccere ferhere, to do his almes to pore bedrede men, old and feble, crokid and bylnd, as God biddij, pei bope ben holden cursed and enemys of holy Chirche, for as moche as pei don Cristis biddynge, and more mercy to here pore nei3eboris, and leven unskilful devo cion and blynde mawmete and foul ypocrisie of prestis. <L 29><T A22><P 293>
sipen clerkis, and namely hie prestis, schulden be most meke and obedient to lordis of hys world, as weren Crist and his apostlis, and teche opere men bope in word and dede, as diden Crist and his postlis, wolden enquere where it were betre for to alweke God to aile his clerkis. <L 7><T A22><P 298>
But worldly clerkis breken foule hys worghi testament of Crist, for pei seken pees and prosperite of hys world, and pees wip de fend and here flench, and wolen suflre no traveile for kepyng and techynge of Goddiss law, but raphael pursuen pore men pat wolden teche it, and so maken werre a3enst Crist and his peple for havynge of worldly muk, pat Crist forbedip to alle his clerkis. <L 14><T A22><P 304>
Wolde God pat alle wise men and trewe men wolden enquire where it were betre for to fynde goode prestis bi fre almes of pe peple, and in a resounable and pore lifode, to teche he gospel in word and dede, as diden Crist and his postlis, pan to paie hys tipes to o worldly prest neglect and unkunnyngy, as men ben now constreyned bi censure and bullis and newe ordynaunce of prestis. <L 21><T A22><P 312>
It semeb pat curatis schulden raphael lerne and teche he kyngis statutis, and namely pe Grete Chartre, pan pe emperours lawe or myche part of hys popis. <L 22><T A22><P 327>
Perfore an holsum counsell is bis, pat pretatis and curatis leve hys poyntes of sentence, for many of hem be as false as Sathanas, and teche Goddiss hestis and Goddiss curs, and peynes of helle dewe to men but 3if pei amende hem in his lif, and what blissen men schullen have for kepyng of hem; and pat pei teche trewely Cristis gospel in word and ensauncle of holy lif; <L 8, 11><T A22><P 337>
for Scarioth made oipir apostolis to erre in companye of Crist, and it were to fals a feynynge, to seie pat holi Chirche hangip on hes for his feynery can not teche pat ony of hes is of hys Chirche. <L 18><T A23><P 345>
and sip freris crafe standip in his, to teche pe puple per bileeve, and pe puple trowi3 pe comuni pat pis oost is Goddiss bodi, here freris shulden bigynne, and telle men where pis be soip. <L 22><T A23><P 352>
And so pis pope shulde teche men pat he bindi3 pis above erpe, and nei3er in he erpe, ne undir pe erpe, but evene after pe keies above; but pis wole he nevere teche before pat Gabriel blowe his horn. And 3if pe teche pat pe Chirche above byndij pis, or asoipil, at pe instance of hym, 3it he provep not his grete power. <L 21, 24><T A23><P 355>
For lawe of charite wolde teche, pat 3if he hadde siche power, he shulde assoile alle hise sugetis fro peyne and fro trespas; <L 34><T A23><P 355>
but pe pope, as he blasfemep, and seip pis dowynge is pe patrymonie of Crist, so he feynep newe lawes to teche to parte hes benefices. <L 7><T A23><P 357>
and he ordeynde a lawe to men, and confermede it wi3h his lyf, for to reule holi Chirche, and teche how pat men shulde lyve; <L 4><T A23><P 359
Bot pis heresie seis pat Crist lacked witte my3t or charite, to teche apostulis and his disciplis pis beste religion. <L 8><T A24><P 367>
For pei lacken bo fredome and mesure of Cristis religioun, and ben bounT3en to errors of synful men, and herby ben letted to pro fite to Cristen mennis souls, and not suffred to teche frely Gods lawe, ne kepe hit in himsely. <L 2><T A24><P 368>
For charite nedid Crist and Baptiste to cum oute of desert to teche bo gospel to bo puple, til pei were de3ed; <L 31><T A24><P 368>
And to pis same ende Crist ordeyned alle his apostils and disciplis to lyve an open gode lif in mekenesse and willeful povert and discreete penance, to teche bisily his gospel to bo puple, and not be closid in grete cloystres and coystily, as Caymes Castels. <L 5><T A24><P 369>
O Lord! what hardy deveall durste teche þese frires to denye þis openly holy writ, and alle þese seynitis, and þo Court of Rome, and alle þew Cristen men, and to fynde þis heresie, þat þis sacrid oost is accident wiþouten sugett, or noght? 

Lord, what schulde move Crist Almyghty, alwitty, and alle wel wyllynge, to hide his byleve of freris by a thousande 3eer, and nevere to teche his apostils and so many seynitis þo right byleve, but to teche first þese ypocrites, þat comen nevere into þo Chirche til þo foule fende Sathanas was unbounden? 

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And þei proferen freris þis condicioun, if þei wil teche by holy writt or resoun, þat þeris ordir and lyvyng is beste for preists, þei wil gladly be professid to þo freris ordir; and if þeris may teche, bothe by holy writt and resoun, þat þor ordir is better þen þeris, sith Crist hymself made hor ordir, and not þeris, þei preyen þeris for luf of God to take þat ordir, and to leve hor singuler ordir, in als myche as hit drawes hom fro þo predome of þo gospel. 

For þei seken faste, by grete giftis and veyne costis, to be calde maysters of dyvynite, and speke bifore lordis, and sitte at þo mete wiþ hom, and not to teche treuly þo gospel to alle maner of men, by meke lif and frely, as Crist bïdes. 

CAP. XLII: Also freris falsely enhansen himself abowe Crist and his apostils, for þei wil not be payed wiþ Cristis roule in þo gospel, to teche treuly þo gospel, and have mete and drinke frely of a gode mon and devout to God, ne be apayed wiþ fode and hylyngse, as Crist and his apostils weren. 

And þei comenden more a frere þat con solely and thicke gete his worldly dritt, þen anoper þat con do and teche myche virtuous lif. 

Wil I wot þat we may amonge Saracens trowe and teche þis gospel wiþ outen any punyschyng; 

as þis were errore in gramer to teche, for, þis bried is nedefull to mon, þat þing is nedefull to mon. 

Also, siþ freris seyn þat beggyngye groundes hom, and puttes hom in hyer degre of al þis Chirche, why wolde not Crist byfore þo comynge of freris teche þis beggyngye, to profile of his spouse? 

Ffor it faile to soche men to teche þo bileve by suf ficyent foundynge, and eschewe errores. 

Bot certis þese myracles may þei not teche, as þei may not profit to þo Chirche of Crist. 

And so þei seyn prively, þat synful men ben more my3tty, more witty, and fullere of charite, þan ne was Jesus Crist, to teche a perfite weie to hevene þan evere Crist dive himself. For siþ Crist was endeles my3tty, endeles witty, and endeles ful of charite to save mennis soulis, what shulde lete him to teche þe best religion of preists, siþ in hem hangip moche þe good lif and techynge of þe peple? 

Ande sithen þese new lawus of confessioni done away þo liberte of Cristis gospel and resoun, and bene horde of synne, and mayniciyng of ale pride and cursidnes bope of clerkis ande liwed men, hit is nede þat þat men do verrey penuence for her synnes, and triste to Cristis presthode þat never may faile, and seke trewe preists ande witty of Gods wilde, and do aftur hem in als muche as þai teche Goddis dome, and no ferþer for no creature. 

For þai ben verreyly wode, if ony trewe man teche or hestis of God and werkis of mercy to ony nedy man, for defaut of whiche werkis men schul be dampped wiþouten ende. 

Seynt Jerome sais on þo Sauter, þat every preste verrey owes to have schewing of Gods
But prestis moten lyf in symplenes, anci
forsake þo worlde, and trewly Cristes
gospel, ande knowelehe hem servaunts of alle
men, and lyve in grete travaile, penance, and
holy devocione, and do satis facconne for þer
owne synnes and þo peple bophe, if þai schal
come to heven.

Crist sende þe hooly Goost in lowness to teche
his puple;

If Cristis lawe teche not me/ it is false mannes
fyndynes/ summe bi þe purs/ al if þei
trespassenot.

þat is, he may astrey himself a 3er to dwel
wip a man to serue him, as writ, or teche
children;

Also þe profete scip: how many þings he hæp
seid vnto oure faderis, þei schul make hem
knowen vnto her sones & þe sones þat scholen
be borne of hem, schulen rise and schullen
techo þes þings to her sones.

Here also moun þei be sore aschamed þat han
peple vnndur here gouemaunce, but moost
prestis, of whom mony men schulde axe þe
lawe of God, þat oþur þei haue no kunnynge
to teche here peple, or ellis þou3 þei haue
kunnynge þep negligent þepof. And 3if þei gon
þat oþur, þen þat þen more kunnynge, or ellis
wollen gladly teche þat kunnynge þat God hæp
sente hem, þei wollen be wroþ, and blame
hem, and pynysche hem þefore.

and Crist in hire presence prisesde Johan to þe
peple, and not in here presence, to teche vs for
to enchewe flaterynge tofore mennes face, or
elles tofore hir maynies, or hem þat þei suppose
wolen telle hem þat þei preisen.

But for as myche as blyndenesse in soule
leþeþ man ofte þat þei mai not knowe þe weie,
ne see to goo þeryrne to heuenli Jerusalem,
þerfore as þe gospel tellþe suynghi oure Lord
Jesus helide a man of his bouli blyndenesse
þat criede bisili after his si3t, and made him
for to see, to teche vs to desire fulli in herte,
and to criþe bisili to God wiþ mouþe after
goostli si3t, whiche is þe greetist helpe þat mai
beo to knowe þis weie and redili wipouþe
errynge to goo þeryrne.

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 riches þan þe glorie
of God, for it is not riþwiþe ne resonable for to
despise þe creatur for þe creature, but þe
creature for the creature;

Riot so, they men wisten in many a case what were for to do, 3it it were good for to comoun of lowly wip her breperen, to asay whether hadden verrey knowleching of pe trupe and, if hadden not, pen do as Crist did here: teche hem pe trupe, bope in worde and in rede.

Another cause wes to teche vs by his rede for to fle pe malice of oure wrongful pursuers and also of malicious and wickid wordis when we kunnen se no goostly pro fete comyng of oure abiding.

For this authorites and siche othere sum men of good wille redin besili the text of holi writ, for to kunne it and kepe it in here lyuynge and teche it to othere men bi hooli ensample.

ffor good wordis mygte not teche hem, the which here yuele werkis taugten, that is blyndid in errour, Ffor whi;

And he passede by Samarie and Galilee or he wente, to teche that he wolde saue bope hepene men and lewys.

but speche wiJ hem is nedful in that that he teche men his trewe, and mennys ordenaunce may not reuerse his sentence.

or ellis remission incomplete pat men schulden haue generally, for ellys Crist wolde not teche men to preye on pis maner for3yue vs, Lord, owre dettis of synne, as we for3yuen owre detours'.

his story tellup how Iesu cam to his passioun unto Jerusalem, to teche that he ordeyned hymself for to suffre;  

And so was hit syttyng Crist to teche his mekenesse.

and werkis of he Trinnyte ben undepartede wiJowtforlJ And wip pis cam Crist to be baptised in watyr of John as he schulde for manye enchesounes, first to teche his moste degre of mekenesse, sip for to halwe pe watyr of baptem, for vertew of touching of Crist strechchede ful fer;

We schulde by tymes reste and prey3e to God in sylence, and here of hym heelfullore pat we schulden aftir teche pe puple.

And hys he qwykede Lazarus and made his apostles efte to lause hym, to teche that he for3yuep pe synne, and hise vikerus schewen hit to pe peple.

And Crist putte hys fyngres in eerys of pis gospel tellip good lore how prelatys schulden teche folk vndur hem.

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And hys he qwykede Lazarus and made his apostles efte to lause hym, to teche that he for3yuep pe synne, and hise vikerus schewen hit to pe peple.

And Crist putte hys fyngres in eerys of pis gospel tellip good lore how prelatys schulden teche folk vndur hem.
And herefore hit is perilous to dwelle þus bysye þe wey3e, and be defowlyd wiþ þe feend and wiþ sentence þat he wole teche.

A sophistre wolde denye þis resoun þat þe feend maade to Crist, but he cowde not teche þus þat Godis word is more to loue þan ony earþly mete, and so hit schulde not be left þerfore. Iþ is early knowe eche heere of þis cause byfore, but aile þe leſte l>enkon us l>e seuen day of doom. Iþ is天使 of God, Iþ is ensample to vs to flee veyn glorye. For charite is moste vertu, and moneste hemselff to kepe hem hooly in psalmys and ympnys and spiritual songis, syngyng in þer hertis to God for grace þat he hap 30ue to men. Iþ is Angel of God, Iþ is example to men howþe to move þis lore, for furst he schal meue mennys erys in sensible voyses, and sîp he schal be slydor in and teche mennys howtis in al þat Crist hâp spoke byfore in general wordys; And nepeles Iteche hem as myche as þei ben worði. And herfore monye men vsen wel to come not in bedde wiþ schetis, but be hulude aboue þe bed, and rison anon whonne þei ben temptude, and þis semep Poulé to teche more þan to rise at mydnyt. Iþ is Angel of God, Iþ is example to vs to flee veyn glorye. For charite is moste vertu, and moneste hemselff to kepe hem hooly in psalmys and ympnys and spiritual songis, syngyng in þer hertis to God for grace þat he hap 30ue to men. But Poule and Iohn namen here hem not, to teche us to flee veyn glorye. Wel we wyton þat Crist ordeynede fewe apostlis dwellæ wiþ þe puple, and bope in liþ and in word to teche hem by his lawe, and bad not lompis of ypocris lyue as doon þes newe ordris. Aftur þe chyrche schulde more stabuly suffre tribulacionys, for assaying of a þing schulde...
teche for to knowe þat þing.
<L 37><T EWS1SE-16><P 547>

and þes þre ben sufficient wytnesse to teche owre hyleue of Crist.
<L 85><T EWS1SE-23><P 576>

And deþ of Crist in his tre schulde teche us to dyse puse: but we schulden lyue spiritually to riȝtwisnesse, þat is God, as Crist roos by goostly myracle and wente to þe same riȝtwisnesse.
<L 69><T EWS1SE-24><P 579>

It is knowan by Godus lawe þat heryng and lemyng of Godus word is schapon of God for þis ende, to teche it and do it in deede.
<L 13><T EWS1SE-27><P 588>

Þe apostlis weron tawt of þe Holy Goost for to wandre in þe world, and teche men bope by word and deede, for þat lore is best to men, and not to gedere in weete lompis, as doon owre newe ordris now.
<L 86><T EWS1SE-32><P 591>

And þiþ charite techeþ men to not comune þus wip þrynautis, but to fle hem in word and foode, rewulus of charite teche not here for to mayntene þus þen men, whos staat is not growndud by God.
<L 76><T EWS1SE-28><P 596>

But þis speche þar no man trowe, but 3if þei teche þat it is Godus word;
<L 84><T EWS1SE-28><P 596>

And here shulden þes sectis drede þat haue founeden hem newe lawis, and lecuen to profite and to teche aftir þe lawe þat Crist haþ 3ouen;
<L 58><T EWS1SE-32><P 616>

But þiþ siche ben oure breþeren in kynde, men may bi loute seye þus to hem go þou and bcone my þroþern, and teche þat þou hast nede to þes;
<L 119><T EWS1SE-32><P 618>

And 3it Poule seþe heere þat alle þes fillen in figure to hem, for to teche þe chyrche aftir to fle to synne as þei diden.
<L 53><T EWS1SE-39><P 641>

What men trowen we may þus seye Lord Iesu is oure lord, and oure sauour fro þe feend', but 3if þe Holi Goost teche hym?
<L 39><T EWS1SE-40><P 644>

Poule meþþ þat he was bounden not for þeþte ne for mansleyng, but for loue of God þat he hadde to teche his lawe.
<L 6><T EWS1SE-47><P 672>

and, 3if þei takun worþili þis name of þis Lord, þanne þei moten holde his lawe and teche it and diffende it, for he is traytour to þis Lord þat fouthþ falsy þis name.
<L 22><T EWS1SE-47><P 673>

And þus may prestis of Cristis sect teche þe puple on Sundeyes bope bi þe goospel and þe pistele, al 3if false prophetis bigylen hem not;
<L 59><T EWS1SE-55><P 701>

So schulden prestis in his world schape þer lif to Cristus chyrche, not to be eneryted here, ne to be ryche, ne to fîste, but to teche Cristus lore bope in her lyf and in her word.
<L 65><T EWS2-55><P 03>

his noumbr of Cristus discipulus sente he two and two before his face, into eche place þat he was to come to, for to preche and to teche, as weron citees and comun plasis.
<L 10><T EWS2-58><P 16>

And þus it semeþ þat þese discipulus weren confermed in maner, and 3eet God leet hem falle, to teche his chyrche to fleo pruyde.
<L 96><T EWS2-61><P 33>

And þus Crist leet Petre falle ofte, aftur þat he was apostle, and þat to teche prelatis aftur to ioye not to myche of þer state;
<L 98><T EWS2-61><P 34>

De gospel seþ how Iesu wente abowten in þe cuntre bope to more places and lesse, as citees and castelis, to teche vs to profite generally to men, and not to lette to preche to a puple for þem boþe, and owre fame schulde be luytul, for we schulden traueyle for God of whom we schulden hope owre þans.
<L 5><T EWS2-64><P 48>

but lyue we wel and Crist wolte teche to what cite we schal go;
<L 67><T EWS2-66><P 62>

Crist haþ ordeyned hime prestis bope to teche and preche his gospel, and not for to preye þus, and to be hyd in suche clossettis;
<L 105><T EWS2-68><P 75>

and ofteymes in bope þese erriþ a man fro þe rewele of trewe, as ofteymes is manys sowle occuped to lernen and to teche worldly lawys;
<L 61><T EWS2-72><P 96>

but it were to myche to passe þis, for þanne men obeschedon to þe feend, siþ Godis lawe schulde be rewele, and teche how God wolde þat men obesche.
<L 141><T EWS2-75><P 116>
for þei schuldon teche men byleue þe whiche is grownd of Cristus ordre;

And so alle þe goodis of þis world haþ he put in mennysh hondus, but specially in prelatus hondus, whom he byddþe kepe his chyrche and specially sowlus, þat þei schulden kepe and teche hem by Godus lawe;

And þus schuldon doctores teche þe puple how þei schulden lyue to God, and how þei schulden do þer almys;

And þus men þinkon þat prestus may take almes of þer parchiens, and go to scule, and gydere hem lore to teche hem eft þe weyþe to hewene;

And herfore yche byschop and eche curate in þe chyrche schulde konne þis lessoun to teche it to þe puple.

But as a good hosbonde serueþ his meyne wip oold fruyt and wip newe, þat ben of two 3eerus, so a good prelat þat schulde teche his puple schulde konne two Godus lawys, and how þei cordon togrydere, and teche þis puple to knowe two weyþes to go þe weyþe of hewene, and fleþ þe weyþe of helle, and caste owþt now þe ritus of þe oold lawe.

Here we schal suppose furste þat we speke in þis mater, as 3if þe pope hadde not þet oderneyd lawys of such eleccion, but how Godus lawe and resoun wolde teche for to worche here.

Crist 3af lore þe whych þe loued, þat he wolde teche cristene men;

And 3if how seyst þat men fayle wyþ to atteyne Godus nowmbrere, lyue men wel, and God wolde teche how myche schulde be nowmbr of preestus.

Lerne men wel Godus lawe, and it schal teche mesure in þis, 3if men prechen wel þis lawe, and huydon it not fro þe puple.

and passe we not þanþe þe tenþe part to dow þe clerkis ouer oure God, and he wolde teche us, by ryþt lif, in what nowmbr we schulden haue clerkys.

And so, siþ Joseph was a iust man, God myþe not fayle to hym, to teche hym how he schulde do in þingus þat weron hyd to hym.

Lo I sende to 3ow, prophetis and wise men and scribus, and al þis is for 3owre goode, to teche 3ow Godus lawe;

And 3eet þei can neijþer teche by resoun, ne by byleue, þat þei ben seynus in hewene, ne þat þey passten þe leeste in hewene.

seculer lordus schulden worshippe Crist, and þat þis gold schulde teche hem;

And so to make mede in apostlus, and to teche þe chyrche afþur, Crist browte in þis question, and axsude what men seyden of hym.

Pes two keyes ben solph seyd, wyt, and power to teche men þe weyþe to hewene, and to opone hem þe 3atus.

for Crist wolde teche his disciplus, by luytul and luytul, alle þese.

And þe trewe rewle þat he 3af is trewe to teche men, þat wolde ðeþe erre;

Sophly Crist techeþ here þe preciousyte of his prechynþ; þat man schulde not for fleschly kyn lettre to teche Godis word.

For al 3if Godus lawe teche þat procuratorus schulden haue huyre, and iugis schulden haue noon huyre of men þat þei traeuylon fore, neþele þis is mystymyd, for ryþt is turned to coueþtise.

But howeuer e þe be of þis, þis gospel semþe to teche us þat synne of prelatis now on dayus passþ þis presumpþion.

Crist cam not euere of þe furste sone, but ofte of þe toþur sone to teche us þis lore;

For no man may excuse þis, siþ God and man lyued þus to teche men þe weye to hewene,
And Crist wolde teche as nede were mon how he schulde preyše and serue hym, chaungyng of oure cerymonyes; but as yche cathedral chyrche haþ an vs bysye de pope, so Crist wolde teche eche cristene mon how he schulde preyše3e and serue hym, but 3if his synes were in cause.

And þes ben no gode lederis to teche men þe weye to heuene.

He biddup not stable hem in worldly wordis, as ben fablis and fynedee leseyngus, but in trewe of Iesu Crist, whiche þei schulden trowe and teche.

Crist wente into an hul, and hise disciplis wente wiþ hym, to teche þat þei schulde be ny3 heuene þat schulden teche or lerne þis lore; for what man of byleue trowe þat þis bodyes of men and teche men whiche are contrite; but 3if riþt byleue teche þat it mut nedis be trewe of God þat how schuldest trowe by his wylie. Ion was mouyd of God þanne aboute þe prittiþe 3eer of his elde to preche and to teche þe folc, blype in word and in dede.

And so, in stede of heerdis þat schulde teche þe weye to heuene, þe chyrche is ful of wolys, þat synken and drawe men to helle.

And al 3if þei wyton wel þat þis text is of byleue, nerpeles þe expouyng is supposud byneþe byleue, and þei ben reðy to take meklely betur wyt 3if it be tawþt hem, and to forsake her owne wyt 3if any teche þat it is fals.

And so al gode popis han euen power to teche þe wey3e to heuene and to assoyle men þat ben contrite;

Mouyng of vertuwis of heuenes schal be of God in hise angeliþ þat schal gedere þe bodyes of men and teche men whiche þey schal haue.

And Crist wolde teche as nede were chaungyng of oure cerymonyes; But as yche cathedral chyrche haþ an vs bysye þe pope, so Crist wolde teche eche cristene mon how he schulde prey3e and serue hym, for a frere can teche no more þat þis child schal be bettoure by takyng of his ordre and kepyng of his rewle, þan þis frere can telle þat God 3af þym þis mannys oxe. And so wit of Gods lawe schulde teche men þat suche vowes weron noþt, and haue sorwe for foly of þes vowes, and make asþe discreetly.

To somme of hem God haþ 3yuen knowyng of þe soþe, and power to teche men how þei schal don heere; and putte awaye vnknownen trewe and sey þat it may wel be soþ, but þe not to deþ þerfore but 3if riþt byleue teche þat it mut nedis be trewe of God þat how schuldest trowe by his wylie.

To somme of hem God haþ 3yuen knowyng of þe soþe, and power to teche men how þei schal don heere; and siche sermons weren gode to men to teche hem vertues and to fle synne.

And þus 3if Crist almyþty myþte make þis man anoon to se, þeþeles he dide þis þus to teche hou þis blynndnes wendiþ away.

And in þe sabot day he bigan to teche in þe synagogge.

We shulden þenke on Lothis wif, hou she for loking abac was turned into a lumpe of sault, to teche us to loue Cristis ordre.

And þis semeþ God to teche whanne þis gospel techiþ þus þat þes postelis tretiden þanne which shulde be more of hem.

And so Crist semeþ to teche heere þat alle þinges moten nedis come, but Crist semeþ to telle ferþere hou þes men moten nedis be dampnyd for synnes þat þei han don bifoðe moten nedis bringe forþ more synne.
Mark tellip hou Iesu bigan to teche men at pe water.  
<L 3><T EWS3-142><P 51>

And hes dedis of Crist shulden teche us to do yliche;  
<L 4><T EWS3-148><P 71>

Crist wente first into pe temple for to teche his chirche aifter to bigynne to purge prestis, for pe ben eye and stomac to opere and 3if pe ben hoole, pey trauel out to heele pe remenaunt of pe chirche.  
<L 18><T EWS3-148><P 71>

and siche trauel in his heruyst were worpy to gete pe blis of heuene, and not for beggyng of ocher corn and leuung to teche Goddis lawe.  
<L 89><T EWS3-163><P 124>

for rus bad Crist to teche us.  
<L 36><T EWS3-165><P 129>

And Crist dide not rus for noupower, reisinge his man fro dep to lyue, but to teche us pat pes synneres by hard ben turnyd to God.  
<L 92><T EWS3-169><P 143>

Crist cride wib greet uoys to teche pat souls in purgatory, be pey neuere so fer fro hym, comen anoon to his cry.  
<L 94><T EWS3-169><P 143>

Wher he be to weende in to pe scateryng of hepene folc, and to teche hem?  
<L 10><T EWS3-171><P 147>

Iesu cam not for deuocion pat he hadde in hes feestis, but for to teche men pat camen, and hou summe my7ten do pis meedefuly.  
<L 15><T EWS3-173><P 152>

And his seyde Crist to teche Pilat to knowe treuje in his mater.  
<L 173><T EWS3-179><P 178>

And he shulde teche pes worldly men to laste sad in good purpoos, and to drede to foole fro treuje, as Pilat dide for an yuel cause, whethere pat he assentide heere to dampne Iesu for drede of pe empourer, or to plese to pe Iewis, to make hym dwelle longe in his offys.  
<L 215><T EWS3-179><P 180>

Perfore go 3ee", seip Crist, and teche 3ee alle hepene men, and cristen 3ee hem in pe name of pe Fadir, of pe Sone and of pe Holy Gost.  
<L 20><T EWS3-185><P 201>

And teche 3ee hem to kepe alle pingis, whatewere Y haue beden 3ou.  
<L 21><T EWS3-185><P 202>

Heere may we se hou Crist wrchip dyuerely for dyuerese tymes, for sum tyme he biddip his apostelis go not out into hepene mennus weye, and heere he biddip pat pey shulen go and teche alle maner of hepene men.  
<L 26><T EWS3-185><P 202>

And his worldlyshipe shal laste as longe as prelatis ben rus worldly, for pey shulen bere up opere men and teche hem pe weye to heuene.  
<L 12><T EWS3-193><P 218>

FERIA IJ PENTECOSTEN· Sermo 81· Sic Deus dilexit mundum· Iohannis 3· This gospel tellip of Goddis loue, hou he louyde mannus kynde, to teche man to loue God by pe medeful craft of loue.  
<L 2><T EWS3-200><P 235>

And Crist cam not to vndo his lawe but to fulfille it and teche it, for lawe of pe olde testa ment techip not but charite.  
<L 21><T EWS3-207><P 250>

But Crist speki pat pey to teche pat peyne and synne mote answere euene, pat pe ton be as longe as pe toher, for his akip Goddis ri3twesnesse.  
<L 29><T EWS3-209><P 254>

Heere men seyen comunely pat Crist kepte pis to hymself to heele men of siknesse, but 3if pey weren disposid in hemsilf to teche pat God hee lip no man of costly siknesse but 3if he wole wrche hymself pertó in vndurstondyng and willle. And summe seyen heere pat pes apostelis go not out into vndispose hemsilf by shrweile lif goynge fro God, pat God take fro hem uertu to mynystre ony sacramentis or to do ou3t medefulty.  
<L 31, 34><T EWS3-210><P 257>

And heere may we se pe synne pat pe fend haf newe brou3t in, to lette trewe prestis to teche, and kepe pe puple to pes freris not to profit of pis puple, but to spuyle hem more pryuely.  
<L 7><T EWS3-214><P 263>

Luk seip pat Iesu tele to his disciplis pis parable to teche pat men moten euere preye and not fayle, and seyde pes: Per was a iuge in o cite pat drede not God ne shamede ony man.  
<L 2><T EWS3-217><P 270>

And herfore Crist ledde hym out of a street of synful men, to teche us pat summe synful men wolen uerve to take gode dedis;  
<L 12><T EWS3-222><P 279>
And þes blasphemes oute of billeue, þat seyen þat Crist spekis þeere falsly or vncompleetly to teche men to whom þes shulden do þer almes, ben comonly stronge beggers and truyuantis in Cristis chirche.  

&lt;L 18&gt;&lt;T EWS3-225&gt;&lt;P 285&gt;

þe floe of sheep þat Crist spekis of ben cristen men þat prestis schulden teche.  

&lt;L 7&gt;&lt;T EWS3-App&gt;&lt;P 319&gt;

I haue to teche þat þe pore nedis schulde swe him in luyngþ þe secounde tyme he seipþ I hungrið:  

&lt;L 18&gt;&lt;T LL&gt;&lt;P 29&gt;

& 3e camen to me/ to teche þee þat þe vngilti man:  

&lt;L 27&gt;&lt;T LL&gt;&lt;P 29&gt;

declarid of doctors/ schal teche 3ou of þis greet fau3t:  

&lt;L 23&gt;&lt;T LL&gt;&lt;P 37&gt;

to teche hise chosen servauntis' Iere' ix*  

*/'Ommes adulteri sunt & cetus preuaricaturum extenderunt linguam suam quasi arcum mendacii & non veritatis/ confortati sunt in terra quia de malo ad malum gressi sunt & me non cognueuerunt dicit dominus vnus quisque a proximo suo se custodiat & in omni fratre suo non habeat fiduciam quia omnis frater supplantans supplantabit/ & omnis amicus fraudilenter incedet/ & vir fratrem suum deridebit & veritatem non loquetur' ||  

&lt;L 8&gt;&lt;T LL&gt;&lt;P 70&gt;

to teche hem ne to rule hem/ and þanne þei gon vnto þe place:  

&lt;L 1&gt;&lt;T LL&gt;&lt;P 86&gt;

stondip in worde & dede/ bope to teche hem/ & rule hem:  

&lt;L 19&gt;&lt;T LL&gt;&lt;P 93&gt;

wole teche him bisiþ for a wise childe gladiþ his fadir:  

&lt;L 7&gt;&lt;T LL&gt;&lt;P 94&gt;

to teche hem þe laweful þingis' of þe God of erbe ||  

&lt;L 27&gt;&lt;T LL&gt;&lt;P 100&gt;

techo hem oþir men ||  

&lt;L 29&gt;&lt;T LL&gt;&lt;P 104&gt;

Of blasphemye, for þes newe religious seyn in word or dede þat crist my3t not, coude not, or wolde not teche cristen men þe beste religion to wynnen heuene by;  

&lt;L 24&gt;&lt;T MT01&gt;&lt;P 03&gt;

3if þei ben glad of here enemys myslyuyng or techyng, to lette þerby men to teche freliche goddis lawe, þei ben cursed ypocritis.  

&lt;L 29&gt;&lt;T MT01&gt;&lt;P 04&gt;

but hou bisi maken þei hem self and oþere to lerne, kepe and teche goddis lawe?  

&lt;L 23&gt;&lt;T MT01&gt;&lt;P 22&gt;

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 huntyng & haunkyng & veyn pleicies, and hanten tauernys of wyn & ale, aboute strumpetis & grete festes, riche clopping & gay squyeris & oþere getteris, þat almost noon schal be so nyse and worldly proude as þes stynkynge heretikis. & 3if ony poore prestis wolde come to here chirchis and treuly dispise synne & frele teche goddis lawe, þe gospel of ihu crist, and comaundements of god, þes coueitous symonyentis welen be þe firste to lette hem with þis grete colour þat suche prechoris ben heretikis;  

&lt;L 20, 26&gt;&lt;T MT01&gt;&lt;P 23&gt;

But vpon þe text of his gospel bi ordre of seynt matheu Ion with þe gildene mouþ seip þat a prest is in dette to teche openly and treuly þe treuþe of goddis lawe, and ellis he is traitour to þe treuþe of holy writt.  

&lt;L 1&gt;&lt;T MT01&gt;&lt;P 26&gt;

And so þei putten falsnesse & defaute of Witt in god, and seyn þat a synful ydiot and in caas a deuyl of helle is trewere, wittiere and more coueteous symonyentis welen be þe firste to lette hem with þis grete colour þat suche prechoris ben heretikis;  

&lt;L 28&gt;&lt;T MT02&gt;&lt;P 33&gt;

Of þes two gospelis it is cler þat prelatis þat prechen not þus þe gospel louen not crist, but don fully a3enst his heste, whanne þei leuen for drede of men to teche þe gospel;  

&lt;L 28&gt;&lt;T MT04&gt;&lt;P 55&gt;

Also austyn in a sermon scip þat echec man is holden to teche þe good þat he can;  

&lt;L 20&gt;&lt;T MT04&gt;&lt;P 58&gt;

Also it is a gret werk of mercy to teche men þe ri3twe weie to heuene, and echec man is holden bi comaundement of god to do werkis of mercy; þan is echc prest holden to teche þe gospel, þat is þe ri3t weie to heuene.  

&lt;L 22, 24&gt;&lt;T MT04&gt;&lt;P 58&gt;

A lord, what deuelis blyndnesse and cursednesse is þis, whanne þe prelat or curat is chargid of god, vp payne of his own dampanacion, to teche þe gospel and comaundements of god to alle his sugetis, and
herewiþ can not teche þus, or may not for worldly bisynesse, or wole not for idelnesse or negligence, þan to lette opere to preche frely þe gospel of crist and saue mensus soulis;
< L 6, 7>< T MT04>< P 59>

for þan þei schulden haue lesse peyne þan to lyue euele in þe heðe staat and teche opere men bi her eusahaan to fyþte aþenst synne, as feþi ben worþiþ as many deþes as þei þeue eylene ensamples of synne to here sugetis.
< L 6>< T MT04>< P 62>

and whanne þei schulden be principal dukis in crist oost to riþte and teche opere men bi here ensample to fyþte aþenst synne, as false traitoris þei turnen þe bak and teche cristene men to ofre hem redy to þe deueleys sacrifice.
< L 14>< T MT04>< P 63>

for god þeue häm lordi schipis and presentynge of chyrchis to meyntene goddis lawe and help trewe prestis to teche his peple þe gospel and maunde mentis of god, and 3iþ þei holden wiþ goddis tresour curatis in here worldly seruyce or charipis, and letten hem to kepe cristene soulis, þe which crist bouþiþ wiþ his precious blod, þei ben foun traitours to ihu crist and to þe peple þæt þei disceyuen þus; but 3iþ more treson is in elcker þat couetien and taken þis worldly office wiþ cure of cristene soulis and may not do hem togeder, for þei schulden teche þe lordis þe treueþ of goddis lawe and also þe þere þe peþis, and don nouþiþ, for one of grettere beneﬁcies or for ﬂatorynghe of here lordischipe;
< L 17, 24>< T MT04>< P 65>

and ofte bi open symonye comen to here beneﬁcies, and dwellen stille in hem whanne þei ben vnable to teche goddis lawe in word and dede;
< L 32>< T MT04>< P 68>

Also þei prechen not cristis gospel in word and dede bi which cristene men schuld lyue holy lif in charite, but blaberen forþe antichristis bullis to maken cristene men to werre eche wiþ opere in hope to wynne heuene bi siche werris, and 3iþ þei letten trewe men to teche treuli and frely cristis gospel and his commaundements, but þei senden newe ypopcris to preche fablis and lesyngis and to ﬂaten men in synne, and to robbe þei pepe peple bi fals begyngye damnyd of goddis lawe, and 3iþ þei maken þei peple to erre in bilee and to trowe þat crist begyngþ þus als þei don;
< L 31>< T MT04>< P 73>

3iþ a trewe man displesa a worldly prelat for techynge and meyntenynge of goddis lawe, he schal be sclaundrid for a cursed man and forbidden to teche cristis gospel, and þei peple chargid wiþ peyne of þe grete curs to ﬂee and not heren sich a man for to saue here owen soulis;
< L 24>< T MT04>< P 74>

and 3iþ þei myþtten, coueden, and weren in most charite to teche and vse þis pardon 3iþ þer had ben any siche, for in crist was alle manere of good lore and good lif and charite, and most aþiþ in his apostlis;
< L 4>< T MT04>< P 81>

gret falsnesse is þis to magnyﬁþ þe popis power so mychil in purgatorie þat no man here can teche bi holy writt ne reson, siþ we seen in þis world þat a litel harlot dispisþ þe pope and stroyþ his lordischipes, and 3iþ he dop al his myþt, alle his wit, and alle his wille, to be vengid vice þe a pore harlot.
< L 4>< T MT04>< P 83>

And 3iþ it is a grete werk of charite and mercy to teche men þe riþte weie to heuene, and þei men schullen nouþiþ dwo wiþouten leue of þe bishop, þouþ þe be neuer so proud, neuer so coueitus and cursed for symonye and extorsions, and many tymes sich a bishop schal be damnyd, and þanne, as crist seþ, he is a deuyl.
< L 12>< T MT04>< P 85>

but þis forbedyng is colourid by holynesse, for, as prelatis feynem, pore prelis wolden teche heresie for þei knowen not goddis lawe;
< L 27>< T MT04>< P 85>

and þei ben ful vnable to teche þe treueþ of goddis lawe, for þei studen not þer aboute and lyuen contrariouþ ytto;
< L 30>< T MT04>< P 85>

wherefore þe holy gost teþþ þem not oh sophe, but þe spirit at lesyngis steriþ hem to lette knowynge of goddis lawe and sauynghe of soulis vnder colour of holynesse, for þei demen biþe þat men wolen teche heresie;
< L 1>< T MT04>< P 86>

to a prest to teche cristis gospel frely wiþouten licence of hym or his prelatis vnder hym, þouþ god comandeþ prestis, bi open techynge and his lawe and opyn ensample of cristis lif, to teche þis;
< L 9, 12>< T MT04>< P 90>

Sum tyne men hadden trauclle and werke at þe ful to studie and kepe and teche goddis lawe biþe þat þei newe lawes of worldly clerkes weren brouþiþ vp, and newe men ben occupied aboute lernynge and techyng of hem in alle here lif; þat vneþ þey þei loke and sauoure
and he that can not these worldly statutis maad for singuler wylle and coueitise is holden but a fool and vnable to teche and reule cristene peple, he can not kepe and kepe and teche neuer so wel cristis gospel and goddis comauandementeis, and to his ende these worldly moldwerpis taken keies of helie in stede of keies of he kyngdom of heuenes, for these taken ypocrisie and worldly tirantrie and bostful worldly lif, and meyntenynge of synne bi fals pardon and fals absolucion and cursed preieris, and leuen kunnyngye and techynge of holy writ and edefyngye of cristene soules to heuen by good ensaumple of here holy lif.  
<MT04><P 95>

Capitulum 33m: Prelatis also entren under colour and studye of cristis apostlis and lyuen and teche contrariouys to hem and don most harm to cristendom, 3ee more thany soudon or sarsyn or oper men of wrong blyleue.
<MT04><P 98>

for these quencheth his 3iftis and suffreth not cristene men to teche goddis peple wip siche 3iftis, but maken hem to waste these precius 3iftis;  
<MT04><P 105>

For whanne these ben vnable bi ignoraunce and wickid lif to teche cristene peple goddis lawe, these wollen not suffre trewe men teche frely cristis gospel wipouten here leue and lettris, he can not trewe men

ben neuere so mochil charged and stired of god to preche his gospel.  
<MT04><P 105>

And 3it these weren certeyn that here enemies schulden slen hem, perfore, to teche vs that, these suffreden wilfully to 3eue vs ensaumple to sue hem in his.  
<MT04><P 110>

Iord, what charite is it to a kunnyngye man to chese his owene contemptacion in reste, and suffer opere men goo to helie for breygynge of goddis hestis, whanne he may ly3mly teche hem and gete more panke of god in litil techynge pan bi longe tyme in suche preieris. Perfore prestis schulden studie holy writ and kepe it in here owen lif, and teche it opere men treuely and frely, and pat is best and most charite.  
<MT05><P 113>

and these wise clerkis ben putt out fro benefices that my3ten, couden and wolden teche the peple the gospel and goddis hestis, and blynde

lederis ful of coueitise, lecherie and opere synnes brou3t in;  
<MT06><P 116>

and that that is holy chyrche, that ben trewe techeris of cristis mekenes, wilful pouert and gostly traueile and meyntenours of cristis ordeynynaunce, he can not kepen heretikis and pursuyn hem to de3p worse than don hchene men, for no man schulde be hardi to teche and meyen tene holy writ a3enst here curserd lif.  
<MT06><P 119>

and in holdynge for3 compnyly he ben blasphemys, for these letten a prest to lyue and teche as crist comauandid in gospel, and these letten a cristene man to serue his god in his beste manere. For 3i a prest of her feyned ordre wole lyue poreli and justly and goo freli aboute and teche frely goddis lawes, these holden him apostata and prisen hym, and holden hym cursed for his prestis lif comauandid, ensaumplid of crist and his apostlis;  
<MT06><P 127>

and alle these is wast of pore mennys goodis, sib bi here owen lawe what euere clerkis han is pore mennys, and he can not schulde teche to cristene men bope in word and ensaumple of here owene dedis he pouert and symplenesse of crist and his apostlis.
<MT06><P 128>

For these feynen that men schulden not teche goddis lawe wipouten here leue. And these wollen 3eue no leue whanne men wollen vttcrly teche he pouert and mekenesse and bisy traueiIe of crist and his apostlis and prechiynge he gospel, and dampen here coueitise and pride and worldly lif and ydelenesse and ypocrisie;  
<MT06><P 135>

for sib these ben enemysse of crist and his lawe, as it is schewid bi here opyn euyllif, and in caas deuelis of helie, he can not do man schal teche treuely cristis lawe wipouten leue of cristis traitour and of deuelis in helie;  
<MT06><P 135>

and bi these same cautel these letten prestis to teche treuely and frely goddis lawe and his ordeynynaunce bi power grauntid of god, last here pride and worldly worschipe be brou3t doun, and mekenesse and holymesse ensaumplid of crist and his apostlis known and kept, and ypocrisie and opere synnes aspired and distroied;  
<MT06><P 136>

bet pat curat that 3euep him to studie holy writ and teche his paryschensys to saue here soulis,
and lyue in mekenesse, penaunce and bisi traueile a boute gostly pingis, and recke not of worldly worschipe and richesse, is holden a fool and distroiere of holy chirche, and is dispised and pursed of hi3e prestis and prelatis and here officeris, and hatid of opere curatis incontre;

and certis as bei louen to studie, kepe and tche be word of synful men before the word of god, so bei louen synful men or pride or worldly drit pat comch of mennus lawe more pan almy3itty god and pe blisse of heuene;

for þou3 þei kunnen not o poynpt of þe gospel ne whiten what þei reden, 3it þei wolen take a fat benefice wip cure of mannus soule and neijer kunne reule here owene soule ne opere mennys, ne wolen spedely lerne ne suffre opere men to tche þe here parischenys trewly and frely be gospel and goddis hestis.

But þei lenen to tche þe grete penauence and sorow þat þei diden after ward, for which þei pleseden god and not for here worldly lif, and þus þei make þe peple to wene þat worldly lif of prestis and veyn cost of hem and waste of pore mennus goddis plesip god and is vertuous lif, a3enst cristis lif and his techynge and his apostlis also;

For whanne þei han grete benefices, perauentaure by symonye, and connen not tche here sugetis to sane here soulis, and doren not holden here lemnannys at home for clamour our of men, þei gon to scule and faren wel of mete and drenk and reste and studyen Wip þe cuppe and strumpatis;

For god comauendip generaly to echew lewde man þat þe schal haue goddis hestis bifo r hym and tche hem to his children and also to his eye meyne, and þe wise man biddi ebery cristene man þat alle his tellynge be in þe hestis of god altherhi3est, and þat þe haue euere more in mynde þe comauendiments of god. And seynt petir biddip cristene men þat redi to 3eue resoun of oure feip and ope to tche echane þat axit it, and god comauandid his prestis to preche þe gospel to echane man, and þe skille is for alle men schulden kunne it and reule here lif þer aftir.

and tche cristene men to turne suche fonnyd avois into betre almes, as crist techiþ in þe gospel.

herefore prestis schulden don here bisynesse to lyue wel and venderstone and knowe goddis wille and tche it in word and dede, and be myrrour of holynesse to þe peple, and goddis angelis, as god seîb þi þise prophete.

for þei bisien hem fastere to kunne and do and tche þis is newe song þan to kunne and kepe and tche cristis gospel;

for 3if men wisten þat þei schulden haue part of alle gode preieris bi mercy of god as moche as is ri3ful, þei wolden do here almes to here pore nei3eboris as crist biddiþ and not fynde so many worldly prestis þat kunnen no gode and non wolen lerne, ne tche opere men to lyue wel ne lyue wel hem self.

But for whanne þe riche marchauntes and tirauntes dien and moven no lengere meyntene synne in his world bi here owen persone, þan þei fynden many worldly and synful prestis, bi goddis falsly geten þat schulden be restorid to pore men, not to lerne and tche holy wriþ as crist comauandip but dwelle at o place and crie on hey wip newe song þat lettip deuocion and þe sentence to be vnderstonden;

Capitulum 29m: But gode prestis, þat lyuen wel in clenessse in þou3t and speche and dede and good ensaumle to þe peple, and tche cristis lawe wip here kunnynges, and traueile fast nyȝt and day to Ierne betre and tche cristis gospel; and seyntis declaren it weI in c1ennesse in mekenesse, penaunce and bisi in mekenesse, penaunce and bisi in mekenesse, penaunce and bisi
prechynge as prestis han, sij sche was a womanne pat hadde not auctorite of goddis lawe to teche and preche openly.
<L 25> <T M10> <P 189>

but pei wolren not 3eue here almes to prestis and children to lerne and to teche goddis lawe;
<L 15> <T M10> <P 192>

for folis chargen pat more pat pe maundements of god and to studie and teche cristis gospel;
<L 35> <T M10> <P 192>

and so 3if prestis seyn here matynes, masse and euensong aftir salisbury vse, pei hem self and opere men demen it is ynow3, pou3 pei neipre preche ne teche he hestis of god and pe gospel.
<L 5> <T M10> <P 193>

But here men moste be war pat vnder colour of pis fredom pei ben betre occupied in pe lawe of god to studie and teche it, and not sio3 pe ne ydel in ouermoche sleep and vanyte and opere synnes, for pat is pe fendis panter.
<L 31> <T M10> <P 193>

lord, hou schulden riche men ben excused pat costen so moche in grete schapellis and costy bokis of manns ordynance for fame and nobleie of pe world, and wolren not spende so moche aboute bokis of goddis lawe and for to studie hem and teche hem, sip pis were wijboute com parison betre on alle siddis and ly3ttere and sykerere.
<L 14> <T M10> <P 194>

god brynge pes prestis to be fredom to studie holy writt, and lyue þerafter, and teche it oþer men frely, and to preie as long and as moche as god meuep hem perto, and ellis turne to opere medeful werkis, as crist and his apostlis diden;
<L 21> <T M10> <P 194>

þat dide crist by miracle to shewe his godhede and to teche prestes houþ pei schulden fede gostly cristene men by goddis word;
<L 19> <T M10> <P 195>

crist seip it is a souereyn werk of mercy and charite to teche vlnernyd men pe ri3te weie to heuene, pat is pe gospel and goddis comandements; þe fend and his seyn it is grete charite to teche 3onge men and opere sotil craftis and nedeles and queynte 3el3tis to discyue scheipische men of worldly goodis and make hem self riche and bestful and proude, and þe fend bi sotil menys of ypocrisie and symonye streþ lordis and my3tty men to make an ydiot and fool curatour of cristene souis, þat neipre may ne

kan ne wole, for his opyn synne and worldly lif and ignorance of holy writt and negligence and worldly vanyte and drede of worldly shame and loos, teche hem goddis lawe, ne suffer opere to teche hem frely and trewely wijboute flaterenge for drede last his owene falsnesse be known;
<L 18, 21, 28, 29> <T M13> <P 212>

þe seuentenþe þat pei drawen not noble bokis of holy writt and holy doctouris and opere nedeful seienesis fro curatis and clerkis into here owene cloistris, þat ben as castellis or paleicis of kyngis and emperouris, and suffre hem be closed þere and waxe roty, and neipre 3eue hem ne lene hem ne selle hom to curatis and clerkis, þat my3tten, couden and wolden lerne holy writt and teche it frely for loue of mennus soulis, þe el3tenþe, þat pei louen more comyn profit of cristene men, bope gostly and bodily, þan here synyger worldly profit and here owene bodily asye and welfare.
<L 31> <T M14> <P 221>

techo hou þes pingis," seip poul to bishop thymothye, "bope to men þat ben vlnerned, And stire men þat ben lerned and necligent in doyngye.
<L 10> <T M15> <P 228>

In marchauntis regemp gile in ful grete plente, for þei sweren falsly be alle grete membris of crist and bi alle my3tty goal in trinity þat here chaffere cost so moche and is so trewe and profitable, to bigile þe peple and to teche 3onge prentis þis cursed craft, and preisen hym aost þat most bigile þe peple, and hiden here vsure and colouren it bi soltis cautelis of þe fend þat fewe men may proue þis vsure and amende hem þerof before þe day of dom.
<L 6> <T M15> <P 238>

men of kunnynge and lyuuynge to benefices wip care of many souls, and taken to hem self þe profit of grete benefices for many creris, and holden many beneffyced men in here chapelis for nrouelrie of newe song, and maken summe prestis stiwardis of here housholde, and summe prestis clerkis of here kechen, and summe prestis here auditours, and summe prestis tresoreris, and summe aumeneris, and summe stiwardis of here courtis, and summe conseileries and reuleris of here worldly plees, araries and worldly dedes, as pou3 no man coude worldly office but þei and wolren not suffer hem goo teche þe soulis for whiche þe schullen answere at domes day, and for whiche crist schedde his precious herte blood, but suffren and meyneten þe wolues of helle to slee cristene mennus souis bi synne, and letten almes dede bope gostly and bodily, and so þei ben cursed traitures to god and to his
prestis and his pore peple.
<L 11><T MT15><P 242>
namely 3if he reproue hem of here wickid lif
and teche hem þe beste weie to heuene bope in
word and dede, and so be hurild and pursued
pruely or apertely, and so hatid amongst hem
þat he schal be feyn to sette his chirche to
ferne to suche a gettere nerehonde for nouþt,
or ellis for fals slaundre putt on him lese his
chirche, or for schame or anoy flee þe contre,
and bi þis wrong ben many men lettid fro
goddis seruyce and trewe techynge.
<L 6><T MT15><P 243>
þou3 he be vnable of kunnyng of holy writt,
not in wille to teche and preche his sugetis,
but of cursed lif and wickid ensaumple of
pride, of coueitise, glotonye, lecherie and
opere gretes synnyes. but here he ony synple
man þat desirlep to lyue wel and teche treuely
goddis lawe and dispise pride and opere
synnyes, bope of prelatis and opere men, he
schal ben holden an ypocrite, a newe techere,
an heretik, and not suffred to come to ony
benefice.
<L 27, 30><T MT16><P 245>
and þus it semep þat bope prelatis and lordis
comynly maken a cursed anticrist and a quyk
fend to he maister of cristi peple, fer to leden
hem to helle, to sathanas here maistir, and
suffre not cristi disciplis to teche cristi
gospel to his children for to seue here souls;
<L 29><T MT16><P 246>
and þus anticristis clerkis, enemies of crist
and his peple, bi money and flaterynge and
fleschly loue gedrynge to hem ledynge of þe
peple, and forbarre trewe prestis to teche
hem goddis lawe;
<L 15><T MT16><P 248>
and also þei schullen not be suffrid to teche
treuly goddis lawe to here owene sugetis and
warne hem of false prophetis, and discyeuen
hem bope in bileue and techynge and good lif
and erpely goddis, as crist dope in þe gospel,
and comandip curatis to do þe same vp peyne
of here damnacion;
<L 7><T MT16><P 249>
and so many cursed discetis haþ anticrist
brouȝt vp bi his worldily clerkis to make
curatis to myspende pore menus goddis and
not don trewe ly and heere office, or ellis to
forsaken al and late anticristis clerkis, as lordis
of þis world, 3e more cruel þan opere
tirantiis, robbe þe pore peple bi feyned
sensures and teche þe fendid lore bope bi open
prechynge and ensaumple of here cursid lif
Also 3if siche curatis ben stired to gone lerne
goddis lawe and teche hero parischenys þe
gospel, comynly þei schullen gete no leue of
bischopis but for gold;
<L 23, 25><T MT16><P 250>
for þus þe peple 3eueþ hem almes more
wilfully and deouously, and þei taken it more
mekely and ben more besy to lerne, kepe and
teche goddis lawe, and so it is þe betre for
bope sidis.
<L 16><T MT16><P 252>
and 3it þei weren more myȝtty, more witti,
and more brennynghe in charite to god and to
þe peple, bope to lyue þe best manere in hem
self and to teche opere men.
<L 33><T MT16><P 252>
for he is ore god and ore beste maistre,
euere redy to teche trewe men alle þinge þat is
profitable and needful to here souls;
<L 17><T MT17><P 260>
and þe holy gost dwellip not in siche proude
and coueitouse clerkis, for þei ben templis of
þe fend and þei worshipen fals goddis and
dwellen in ydolatrie, hou schuld ge teche
hem þe precius treube of his lawe?
<L 32><T MT18><P 266>
þe first special poynpt is þis, þat cristene men,
and namely clerkis of scole and curatis, studie,
kepe, teche, and meynetene holy writt more þan
newe statutis, cus tomes and serymonyes
maad of synful men.
<L 10><T MT19><P 276>
am 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 þe asken here tipes.
<L 22><T MT19><P 279>
men schal euere suppose þe good, but 3if open
euydence teche þe con trarie, of þingis þat
men þenken on.
<L 17><T MT21><P 290>
and þus it were al on antecrist to teche þat
men schulde noþt iuge of dedis of his clerkis,
and to seie þat he is lorde aboue ihesu crist,
Capitulum 4탄 A3eyns þis þe fend grecchiþ bi
many blynde resouns, and seip þat gad
forbeedip his men to iuge of here briperen.
<L 17><T MT21><P 291>
and þus it fallip gostliche bi men þat shulden
preche goddis lawe, and letten to teche þis
lawe, and occupien siche prelatis state bi
gabbyng and fagyngis, and not bi reyn of
goddis word;
<L 7><T MT22><P 307>
liue þe freris bi goddis lawe and teche þei men þat þei hen not siche.
<L 26><T MT22><P 309>

3if freris shewen bi here dedis þat þei ben siche fals prophetis, and cristis chirche be harmed by hem, whi shulden not men teche here gylys?
<L 21><T MT22><P 313>

hon sharpliche þat men shulden speke a3en synne, and bi what ordre, god mo teche, for hid synne þat man is inne lettþ hym ofte to kunne þis lore.
<L 7><T MT22><P 323>

and þis blynde men þat assoylen þus kunnen not teche þe contrarie of þis.
<L 14><T MT22><P 323>

And here ben somme men moued to trowe þat crist spekip in his lawe of sich maner of ypocritis, to teche his peple to fle hem.
<L 24><T MT22><P 323>

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 ground þis lawe in reson.
<L 27><T MT23><P 332>

and þus þis lawers han nede to ground þis lawe vpon reson, and to teche whereþe ben able prestis to here þus mennes confessioun;<L 20><T MT23><P 337>

and þis witt þat crist spekip of stondeþ not in mannes lawe, ne in oþur curious lawes, as matematik, or lawes of kynde, but it stondeþ in goddis lawe to holde men in mesur þerof; and to teche cristen men hou þeii shulden lyue to god and man, and come to heuene;
<L 13><T MT23><P 342>

but by autorite of god to preche and to teche cristis weie, and to repreue wickud men boþe in word and in dede;
<L 17><T MT23><P 342>

and þus alle synnes þat þe freris don or any trewe þat þei may teche men is þe gospel of crist.
<L 15><T MT23><P 343>

if þou be a prest of cristis secte, holde þe payde of his lawe to teche his puple cristis gospel, al if þou feyne þee no more power, for crist hæþ þryue power knowe to his prestis to teche his chirche;
<L 23><T MT23><P 345>

Capitulum 2m: þijen a prest shulde be a mene bitwixe god and þe puple and teche þe puple þe wille of god, it is knowen þing bi skile þat whanne he erriþ in þis offiss he sinneþ more than ðopere men;
<L 7><T MT27><P 409>

and crist chees siche a lif to teche men to sue hym, and no man may come to heuene but 3if he sue crist on sum maner.
<L 21><T MT27><P 409>

and þis shulde teche siche persones to take more hede to þer paryshis to fede her soulis goostly, al 3if þey shulden do þis sumtyme.
<L 29><T MT27><P 413>

it is al oon to seye þis feynyng and to lette men to fle fro fendis and blesse hem fro þer wicked werkis, but teche men to assente to hem.
<L 3><T MT27><P 419>

For alle acorden in þis, þat þey han almes of pari3schens and 3it dwellen not on þe pari3s as herdis for to teche hem;
<L 30><T MT27><P 419>

crist ordeynede þat his herdis shulden dwelle wisely vpon his sheep, and teche hem boþe bi lif and word hou þey shulden lyue to come to heuene;
<L 22><T MT27><P 420>

and þus mannis lawe tauþi in scolis lettþ goddis lawe to growe, and no drede god is þat maistre þat wolte teche nou as redily as he wolde biþore þis tyme, 3if prestis liþ be shapun þerto.
<L 24><T MT27><P 428>

Also þe hooly gost 3af to apostlis wit at witsunday for to knowe al maner langagis to teche þe puple goddis lawe þerby;
<L 12><T MT27><P 429>

freris wolden lede þe puple in techinge hem goddis lawe and þus þei wolden teche sum, and sum hide, and docke sum.
<L 19><T MT27><P 430>

Capitulum 20m: it were for to wile owre hou prelatis shulden teche þer sugetis to vencu3sche þe world and þe fend, fer to þis lore ben þei holdun.
<L 23><T MT27><P 436>

and teche þou þis rewele to oþer men, and þanne þou dost a curatis office.
<L 33><T MT27><P 437>

preche prestis þis herre to men and teche þey hem to loue crist;
<L 15><T MT27><P 438>
and puse curatis ben not excusid þat leuen to preche to þer sheepe, for a man shulde not be curat but 3if he koude vn dirstonde þe gospel, and he hap to myche wanting of wit þat at cannot teche hem herby, and 3if a curat falle a caas þat he be lettid of þis preching bi hap or defaute of kynde, whanne he prechide bifo 3wel, teche be his floc bi hooly lif and god wolde haue hym excusid. <L 26, 28><T MT27><P 438>
but þe bileue of iues crist shulde teche men to quench þis pride. <L 1><T MT27><P 440>
and herfore seip pou þat persouns offiss shulde not be to parte þes godis, but to preche and teche þe folc and holde hem payed wiþ fode and hiling. <L 30><T MT27><P 440>
and þis bileue wolde teche lordis to purge þer reumes of anticrist; <L 23><T MT27><P 451>
but it semyb certeyn of goddis lawe þat noon may teche þis bi resoun to be þus herde of þes sheep, and to be þus absent fro hem; <L 22><T MT27><P 453>
it semyb þat prestis þat kepen pari3schis shulden teche hem þe gospel of crist boðe bi lif and bi word, and moue hem to holde charite, and bise hem not in opere þingis neþer of þe world ne mannus lawe, and make obediense to þer prefatis as myche as goddis lawe techip. <L 9><T MT27><P 456>
and þei ponderen wiþ þis suspending þat þei don it for ri3twise nesse to teche curatis obedienc and meke nesse bi godis lawe, and al þis is falsly feyned bi anticristis ipocrisie. <L 36><T MT27><P 456>
to teche alle cristenmen hou þat crist wolde be pore; <L 22><T MT28><P 461>
þis reule shulde teche men where a prelat were anticrist, and hou þey shulden obesche to hym, and in what þing leue his lore. <L 24><T MT28><P 464>
and hereynme 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 15><T MT28><P 465>
sóþ it is þat seculer prinisis and worldly lordis moten haue siche worldly signes, for þey shulden teche to drede god by austermete and worldly drede. but it is a3enus cristis wille þat prestis meddle þes two togidere, for þey shulden teche bi mekenesse and paciencie, as crist dide, and herfore biddip god in his lawe þat his men shulden not be cloipid in wollun and lynunn partid togidere, to teche þis dyuersite in figure. <L 23, 25, 28><T MT28><P 471>
crist as a goode maystir hadde twelue apostlis to teche hem; <L 35><T MT28><P 471>
as beestis han wit to etc and drynke, but prestis wit shulde not stonde in þis, but hou þey my3ten teche men to lyue in vertues bi goddis lawe. <L 17><T MT28><P 474>
And whan þat þe prelacie declarid her constitucion and dettermynacioun to þe apostlis, as touching þe fre preching of þe gospel seiþing on þis wise Comaund ing to 3ow, we han commaundid þat 3e schul teche no more in Cristis name (þat is to seie þe gospel).<L 341><T OBL><P 165>
And boþ while he was here lyuyng deddi, and also whan he ascendid into heuene, he putt þis brefe in his apostlis and tru3e prestis, and chargid hem to blowe þis brefe of þe gospel vpon þe peple wiche schuld be his spouse, seiyng þus to hem alle wiþ out any decepcioun or restreynyng, Go 3e and teche 3e', Go 3e and preche 3e þe gospel to alle creaturis'. <L 881><T OBL><P 179>
And hou3 þis Laten schal be openli englischid aftur þis wit fewe men kan openli teche! <L 2006><T OBL><P 208>
For Austen seip in /Libro de 6 qucstionibus/ It hap alweie be þe condictions of good angcllus to put fro hem þis wirschip, and to teche it onli to be don to God'. <L 2863><T OBL><P 230>
And for to teche þis wirschip onli to be don to God, Crist became man', as seint Austen seip. <L 2875><T OBL><P 230>
For Petur spekip þus 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 þe vnkunning peple aftur þe wisdome þat is 3euen to 3ow bi þe puruyauce of God, so þat 3e ioin þe eloquens of 3our sermon to þo þingis þat 3e han hirde and ben bitake to 3ow of me. <L 3316><T OBL><P 241>
And so as he malicious bishops, pharisises and scribres were not knytt to godis Criste and by his side him and putte him out of her synagogis, and on al wise lette him and huse apostis to teche and preche, which teche and preche prestis wilful pouer, so bishops and religioues, and kunninge men of his mengid lawe pursuem vumsurabili pore prestis patri suen Crist and huse apostis in lyung and teching, and pat more maliciousli than diden her felowis in he oold lawe.

And pat Crist fledde his temptacioun of the peple and hidde himself shulde teche and preche to fle not onli his synful and damnable lordship in his staa of presthood, but also pat fle the occasion or he temptacioun perof.

And therfor he callip alle men to sue him, and alle men to lerne of him, and every man and nameli prest is to teche and prey he tau3te, and hanne we mai not erre.

And hanne sih mounkis, chanouns and freris ben, as pe seienc, of his same perfeccioun, me munkis and chanouns, pat han in her mynystраcioun greet superfluite of suche as pei callen commoun goodis, wolde not suffre her brierten frieris bow ben of the same perfeccioun in so mescheuous nede as pei pretenden, nameli sih he mounkis and chanouns waren wount to preue in scool and to teche and preche opunli pat he begg of the freris is dambnable.

And for as moche as he hadde take of his Fadir a commandement for to teche and lyue as he dide, and so for to teche expresly in word and in ensaumple pat he staat of presthood of pe newe lawe shulde not occupie seculeri lordships, as pe commandes ment of his Fadir goond him and his colege to pis perfeccioun, so diden also alle bo lawis pat he same Fadir commandide bi Moyses, and bade pat he staat of presthood shulde have no worldly possiis sioues.

And in more witnessat pis lordship was not brooutiyn bi he euene or ri3t ordinance of God, or ellis bi his pleasantse, whanne God 3af he oold lawe to his peple bi Moyses, he ordeynede no such lord upon hem, but wolde pat he peple shulde be goerned bi iugis pat shulde teche and do executioun to he peple of he pure lawe of God upon hem;

But clerks nowe lyuen not oonly contrariously to his techynge and ensaumple

Whi aftur foure hundrid 3ere enforcset pou to teche us pat we knew not before?

And whi, fals antecrist and renegat, not onli aftur foure hundrid 3ere but aftur a thousand 3ere aftur the losing of Sathanas, pou enforcset pe to teche Cristis chirche an article of beleue vnownen before?

To pe secunde persoone in Trinyte, to whom is apropried wisdom or kunynge, answe[r]ep he staat of clergie or of presthood, pe which bi bisy studie and contemplacioun shulde gete hem heuenli kunynge, wherbi [i.e.] shulde teche pe peple he weie to heuene and lede hem perinnee.

And herfore Crist, supposinge pat pis heuenli kunynge shulde be in he staat of presthood, commandide hem alle to his ascenziun in his manhed to teche and preche his peple in his peple, pe which gospel is heuenli kunynge. For pis staat in pe irche is pis vicar of pis manhed of Crist, as saynt Austyn seiphe in a sermon pat bigynne bisy studie and contemplacioun shulde gete hem heuenli kunynge, wherbi [i.e.] shulde teche and preche pe peple pe weie to heuene and lede hem perinnee.

And for as moche as he hadde take of his Fadir a commandement for to teche and lyue as he dide, and so for to teche expresly in word and in ensaumple pat he staat of presthood of pe newe lawe shulde not occupie seculeri lordships, as pe commandes ment of his Fadir boond him and his colege to pis perfeccioun, so diden also alle bo lawis pat he same Fadir commandide bi Moyses, and bade pat he staat of presthood shulde have no worldly possiis sioues.

And so as he malicious bishops, pharisises and scribres were not knytt to godis Criste pat prechide a3ens his coucetise, and curside him and putte him out of her synagogis, and on al wise lette him and huse apostis to teche pe gospel, pe which techib prestis wilful pouer, so bishops and religioues, and kunninge men of his mengid lawe pursuem vumsurabili pore prestis pat suen Crist and huse apostis in lyung and teching, and pat more maliciousli than diden her felowis in he oold lawe.

And pat Crist fledde his temptacioun of the peple and hidde himself shulde teche and preche to fle not onli his synful and damnable lordship in his staat of presthood, but also pat fle the occasion or he temptacioun perof.

And hanne sih mounkis, chanouns and freris ben, as pe seienc, of his same perfeccioun, me munkis and chanouns, pat han in her mynystраcioun greet superfluite of suche as pei callen commoun goodis, wolde not suffre her brierten frieris bow ben of the same perfeccioun in so mescheuous nede as pei pretenden, nameli sih he mounkis and chanouns waren wount to preue in scool and to teche and preche opunli pat he begg of the freris is dambnable.

And for as moche as he hadde take of his Fadir a commandement for to teche and lyue as he dide, and so for to teche expresly in word and in ensaumple pat he staat of presthood of pe newe lawe shulde not occupie seculeri lordships, as pe commandes ment of his Fadir boond him and his colege to pis perfeccioun, so diden also alle bo lawis pat he same Fadir commandide bi Moyses, and bade pat he staat of presthood shulde have no worldly possiis sioues.

And so as he malicious bishops, pharisises and scribres were not knytt to godis Criste pat prechide a3ens his coucetise, and curside him and putte him out of her synagogis, and on al wise lette him and huse apostis to teche pe gospel, pe which techib prestis wilful pouer, so bishops and religioues, and kunninge men of his mengid lawe pursuem vumsurabili pore prestis pat suen Crist and huse apostis in lyung and teching, and pat more maliciousli than diden her felowis in he oold lawe.
of Criste, but also þai maken stronge lawis reversynge boþe his wordis and dedis, and letten in all þat þai may hem þat wolde teche þe troupe of Criste.

For it is not ayt in þe chirche if he kan well teche, or if he kan wepe and weyle for synys, but 3ef he be Caym, þat is, an erþetiluyþ þat kan well till þe londe.

And þat Criste fled þis temptacion of þe peple and hикde hymself schuld teche prestis to fle not onlý þis synfull and damnable lordeschip in þe state of presthode, but also þat þai fle þe occasion or þe temptaci on perof.

and herfore he callip alle men to sue hym, and to Ierne of hym, and namely prestis to teche þat þei tawȝte, and þan we may not eITe.

And so bischoppis and oþir prelatis ben holden to teche and enforme lordis to wipdraw hem fro þis synne, and scharply to repreue prestis undir hem, þat þei ocupie no seculer office.

And angerich I wandrede the ustyns to proue And mette with a maistre of tho men, and meklich I seyde: Maistre, for the moder loue, that Marie men calleth, KNowest thou ought there thou comest, a creature on erthe That coude me my Crede teche, and trewelich encourme Withouten flaterynge fare, and nothing feyne, That folweþ fullice the feith, and non other fables Withouten gabynge of glose, as the godspelles telleth, I Minoure hath me holiy behyght, to helen my soule, For he seith, that her secte is sykerest on erthe, And ben keepers of the kepe that Christendom helpeth And puriche in pouerte, the Apostles they swueth.

For it is not ayt in þe chirche if he kan well teche, or if he kan wepe and weyle for synys, but 3ef he be Caym, þat is, an erþetiluyþ þat kan well till þe londe.

And so bischoppis and oþir prelatis ben holden to teche and enforme lordis to wipdraw hem fro þis synne, and scharply to repreue prestis undir hem, þat þei ocupie no seculer office.

And so it semeth that an other sayenge of Isaye is fulfylled / there as god bade him go teche the people / & sayd. My Crede, for I can it nought, my kare is the more, And therefore for Christes loue, thy counseyl I preie A Carm me hath ycouenant, ye need me to teche, But for thou knowest Carmes weI, thy counsail I aske.

I And angerich I wandrede the ustyns to proue And mette with a maistre of þe men, and meklich I seyde: Maistre, for the moder loue, that Marie men calleth, KNowest thou ought there thou comest, a creature on erthe That coude me my Crede teche, and trewelich
And sayd, that "Christ so gan us tache, And make and merciable gan bless."

And tache the people his feele labour;

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

But prestes þat blameþ þe puple for dymes, and seyng gretter synnes ar stille, þei tache for to clene a gnatte and swelowe a camel, þat is for to abistine fro lil & do gretter, " & (sequitur), "If any man of þe puple offered n03t his dymes þe prestes ful of avarice blamed hym so as if he had done a grete crime;"

Helisee 4: Reg's: to avarous men, Petre to lying men Act's, Poule to blasfemyng men Act's, and Criste to marchandise 1o:2, þat dispise n03t þe comon puple bot tache þam, flatre n03t riche men bot after þam, greue n03t pore men bat norich or fede þam, drede n03t þe manace of princes bot dispise þam, þat con sume or waste n03t þe pawtencers or pursez bot refresh or fille hertez;

Item Isidorus, De Summo Bono, li:3), "Prestez bene damnez for wickednes of puplez if þai tache not þam þat bene ignorante or vnknowyng or reproze not þam þat synpe".

þe tente: þat is þat prestis weren not ordeyned to sey massis or mateynes, but onli to tache and preche þe worde of God.

And þou3 lewe men ben good lyueris and wise men, 3it þei not prestes of office, ne þei be not bounden to preche of office, al be it þat þei be prestes spirituali, as seip Crisostom and Lyncolne, and so þei may tache þer wyfes, þer children and þer servantis to be of good maners.

(10) Also we graunten þat prestes weren ordeyned of Crist to tache and preche þe puple, and not onli þat but also to preie and to mynyster þe sacraments of God, and lyue welle.

And þei þat now haue, þou3 I vnworþi be, sum affiance in me heraftir wolden neuer tristen to me, þou3 I cowde tache and lyue
myche moore vertuoulsi þan euer I schal
conne eiþir do.
<L 51><T SEWW04><P 30>

But Crist þat is heed of heerdis seip þat he hæp
opir scheepe þat ben not 3it of þis floe, and
hem moot he brynghe togidir and teche hem to
knowe his vois.
<L 90><T SEWW13><P 66>

For a frere can teche no more þat þis child
schal be beter bi takyng of his ordir and
keping of his rule þan þis frere can telle þat
God 3af him þis mannys oxe;
<L 53><T SEWW015><P 76>

And so witt of Goddis lawe schulde teche men
þat suche vowed weren nouȝt, and haue sorwe
for folie of þese vowed, and make aseþ
discretelie.
<L 103><T SEWW15><P 77

To summe of hem God hæþ 3ouum knowing of
þe solþ, and power to teche men hou þei
schulden do here;
<L 111><T SEWW15><P 77

and putt awei vnknown truþe, and seic þat it
may wel be soþe but putte þee not to þe deep
þerfore, but if rþ3t bileeue teche þee þat it
moot nedis be truþe of God þat þou schuldist
trowe bi his will.
<L 297><T SEWW15><P 82

So now in þese daies þei shewen hem faynet
loueres and vntrwe children of Crist þat
pursuen symple pepel for þei wolde n lerne,
rede and teche þe lawe of God in here moder
tonge.
<L 94><T SEWW20><P 109

þis nombrue of Cristis dis ciplis sente he two
and two before his face into eþch place þat be
was to come to for to preche and to teche, as
weren citees and comoun placis.
<L 9><T SEWW23><P 119

Kynges schulden mayntene in þer rewmes
streke maner of folk þat han office for to
wyrche dedis nedeful to rewmes, as summe
men ben ful nedful to preche and teche, as
clerkis, ande summe ben ful nedful to
gourne, as worldly lordys.
<L 101><T SEWW25><P 130

þat es to saiþ, to minister þe sacramentes, to
schirie and assoile þe pepil, to prech and
techþe þe pepil, and 3euȝen hem ensaumpil of
gods lif.
<L 93><T SEWW26><P 134

And þe þat now haue, þouȝ I vnworþi be,
sum afflauence in me heraftir wolden neuer
tristen to me, þouȝ I cowde teche and luve
myche moore vertuoulsi þan euer I schal
conne eiþir do.
<L 489><T Thp><P 38

A questioun And þe Archebischop seide to
me, Is þis holsum loore to teche among þe
peple?
<L 634><T Thp><P 43

And þe Archebischop seide to me, It sueþ of
þese þi wordis þat þou and suche oþer deceen
þat 3e doon rþ3t wel for to preche and to teche
as þe doon wiþouten autorite of ony bishop.
<L 709><T Thp><P 45

As I stood here in þe pulpitte, bisinge me to
techþe þe heestis of God, oon knyllide a
sacringe belle, and herfor myche peple turned
aei fersiþ and wip greet noysye runnen
frowardis me.
<L 936><T Thp><P 52

And I seide, 'Ser, as I bileeue myself so I teche
þere men'.
<L 956><T Thp><P 53

Opir bileeue, ser, siþ I bileeue þat þis suþisþip in
þis mater, haue I noon, neiþir wole haue ne
teche; but in þis bileeue þoruȝ Goddis grace I
purpose to lyue and die, knowlchiþe, as I
bileeue and teche oþer to bileeue, þat þe
worshipful sacrament of þe auter is verri
Cristis fleisch and his blood in forme of breed
and wyne'.
<L 966, 967><T Thp><P 53

3 questioun And I seide, 'Sere, bi þis
certificacioun I am acusid to 3ou þat I schulde
techþe þat no pilgrimage is leefu'.
<L 1230><T Thp><P 61

And herfore preestis schulden bise hem eueru
lyue wele and holly, and to teche þe peple
bission and trelwiþ þe word of God, schewinge
to alle folkis in opin prechinge and in priu
counseylyng þat God only forþeþ synne.
<L 1894><T Thp><P 82

for no doute a þousand 3ere aftir þat Crist was
man noo pre est of Crist durste take vpon him
to teche þe peple, neiþir priuþy ni æpæt, þat
þei moten nedis come to be asoylid of hem as
preestis now done.
<L 1900><T Thp><P 82

And I seide banne to þe Archebishop, 'Ser,
as I haue seide to 3ou dyuere tymes todaie, I
wole wilfull and lowely obeyne and submitte
me to be obedient and buxsum euer aftir my
kunnyng and my power to God and to his
lawe, and to euery membre of holy chirche as
þerforþ as I can perscyue þat þese membris
acorden wip her heed Crist, and wolen teche, reule me or chasitise me bi autorite specially of Goddis lawe'.

TECHEN

\text{... Corollary Prelatis or curatis that lyen euene in the sight of the puple, techen error in dede agens Cristene feith, and if thei don thus obstinatli or mayntenen this error stidefastli, thei ben eretikis.}

For if thei rescwayne this sacrament unworthili, thei eeten and drinken dampancioun to hemself, and ben giltli of the body and blood of Jesus Crist, as Poul seith in the \text{\textit{y} pistil to Cor-thexi\textit{e}c}. And if these prelatis or curatis ben giltli of here synne, for thei techen not wel the puple othir geven evil ensample to hem, thanne these prelatis and curatis synnen more in this unpredent gevinge, thane the puple in unwor thi receyvinge.

And so pei techen pat perfeccioun stonebp in pese goodes.

And as it semcep and sope it es, pat it ne streeccep no3t bot all oneli to spiritualte & to no maner lordschip o hep world, bot all to Goddes seruaundes, to dele pe sacramentes of holi chirche & techen & prechen to pe pupil, 3euynge & delinge seuen dedes of merci to Goddes pupil to help & help or mannes soule, as it es openlich schewid in pat pat he said to Moyses, when he biteke him pe ten commandmentes & bad him teche hem & tell hem forpe to Goddes pepil.

In his lawe schuld prelatis studie, & not in decretals of pe pope, but if pei techen bettur Goddis lawe, for ellis it were a foolis chaunge.

So as Crist blice teche bryngip att pe laste to pe verrey si3t of here bileue, so pe bileue pat pes men techen bryngip to verrey blyndenesse of pat pat pei see wip here ei3en.

And alle pes bingis techen men bop of virtues, and of vicis, and of hevene, and of helle, to desire pat oon and drede pe tophir.

And si3ple pei ten lawis techen al pe wille of oure Lord, his lawe schulden be holden, and opere lawis despisid, but if it be groundid in his, and declare his lawe.

Soche mony resouns, with comyne experiencie, techen us pat richesse is matri of pride.

Also Poul biddip pat bishopis and prestis techen wifs to love here housbondis, to be prudent and chaste and sobre, and to have care of pe hous, and benyngne and under lont, or suget, to here housbondes, pat pe word of God be not blasphemyd.

And Cristene men, aboute many prestis chargen godfadris and godmodris to techen pe children pe Pater Noster and pe Crede;

But summe techen here children jejostis of bataillis, and fals crynclysi not nedful to here soulsis. Summe techen novelries of songis, to stire men to jolite and harlotrie.

Sume techen here chill-dren to swere and stare and fi3tte, and schrewene al men aboute, and of his han gret joie in here herte.

And of siche necligent fadris and modris, pat techen not here children Goddis lawe, and chastisen hem not whanne pei trespasen a3enst Goddis hestis, Seynt Poul spckip a dredeful word.

In his lawe schuld prelatis studie, & not in decretals of pe pope, but if pei techen bettur Goddis lawe, for ellis it were a foolis chaunge.

And siche fadris and modris, pat meyttenen wityngli here children in synne, and techen hem shrewdnesse, ben wers pe cursed fadris pat kileden here children, and off hem up to stockis, worschipyne false maun metis.

And siche fadris and modris, pat meyttenen wityngli here children in synne, and techen hem shrewdnesse, ben wers pe cursed fadris pat kileden here children, and off hem up to stockis, worschipyne false maun metis.

but pe children of cursed fadris and modris, pat techen hem pride, \text{\textit{flefe}, lecherie, wr\textit{f}pe, coveitise, and glotonye, and meyttenen hem \text{\textit{per}in}ne, ben holden in long lif and enresen in synne to more dampancioun of ech party.

And 3if 3e fynden hem for Goddis love, and helpe of Joure soulsis, and gostly helpe of Cristene men, 3e shullen fynden hem to lerne Goddis lawe, to know hou pei schulde serve God in holy lif, and techen opere men pe gospel, to save here soulsis perbi.

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principal if you mayteynest Anticristis disciplis in her erreures a3ens Cristis lif and his techyng, for blyndnesse and covetise and worldly frencipp, and helpist to laundere and pursue trewe men, dat techen Cristes gospel and his lif.

For he wolen wi3outen pite and answere curse, prisone, slee, and brene trewe prestis, dat techen pleynly Cristis lawe and his lif a3enst here pride covetise and ypocrisie.

Lord! what ensaumple of pacience 3even he3s worldly prestis and religiouse, schulden 3eve alle here goodis and here bodely lif to kepe opere men in pees and in charite, as Crist and his lawe techen, and now pursuen men so cruelly for a litel trespas or no3t, bi landis lawe, bi Cristen court, cleept in name, but in dede Sathanas trone, and bi open tirauntrie, dat a man my3tte sooner gete grace and ri3twisnesse at he kyng or emperour pan at hem, for Goddis drede is not in hem, ne love of God and desire of hevene, but he worldly and joie þerof and pride of Lucifer and cruelte of Sathanas. And seke wisely in alle here dedis, and þou schalt fynde dat þei seken worldly heynesse, and prosperite of worldly muk, and ese of body, and wombe joie, and noris chyng of synne for annuel rente, and pilyng of here sugetis bope lercid and lewid, and casten to distroie holy writt, and myrrour of Cristis lif and his postis, and alle men dat techen it.

And Seynt Poule proferide hym redy to suffre deþ bi dom of þe emperours justice, 3if he were worþi to deþ, as Dedis of Apostlis techen.

For in þis þei techen lewid men and comyns of þe lond, bope in wordis and lawis and opyn dede, to be fals and rebel a3enis þe kyng and opere lordis. And as men of lawe techen, he þat is ri3tfull cursed may not lawefullly curse anoþer man, siben he is dede gostly, and out of holy Chirche.

3it we3 ward prelatis and curatis, þat techen not Goddis word to here sugetis, but suffren hem to be stranglid wiþ wolvys of helle, ben cursed manleserris, as Crist, bi schewyng of Seynt Gregory, seip in many placis of his lawe;

Alle þes þingis þat popis doon techen þat þei ben Anticristis;

And þus bringing in of newe ordres, wiþ service þat þe pope con3ermep, techen þat he is traitour to God, and turnep þe Chirche up so
and on putten falsenes upon oure Lord Jesus Crist,

CAP' XXVIII'

And þus þei teachen þo puple þat hit is more medeful to gif soche ypocris bodily almes, þen to gif hit to pore nedy men after þo gospel.

And so þei teachen in dede þat men schulden have heritage and dwellynge cyte in erthe, and forgete hevye, ageyns Seynt Seynt Poule.

Bot freris tellen noþt by þis obedience, bot if þei maken singuler profession to sinful foolis, þat mony tymes þei teachen and comaunden hom ageyns Gods wille;

And þus þei teachen men to suffer Gods temple, þat ben pore men, to perische for defaute.

And þus lawellesse freris, by hor fals reulyenge, maken our lond lawelis, þor þei letten clerkes, lordis, and comynys to knowe þo trueth of holy writ, and maken hom to pursue trew men to þo deth, for þei teachen þo comaundements of God, and crien to þo puple þo foule synnes of fals freris.

(ffor if þei telden hom hor synnes, and þei wolde not amend he hom, þo freris þat ben hor confec soures schulden leewe hom up, as Crist and Poul teachen.)

And þus þei teachen and mayntenen þat holy writt is fals, and so þei putten falsenes upon oure Lord Jesus Crist, and on þo Holy Gost, and on al þo blessid Trinyte.

CAP' XXX. Also freris teachen þat hit is not leeufeful to a prest or anþer mon to kepe þo gospel in his boundis and clennesse, wipouten error of synful men, bot if he have leeve þerto of Anticrist.

CAP-XXXII. Freris also cryen loude þat pore prestis ben heretikes, for þei teachen by Gods lawe hou clerks schulden kepe willeful paye of Cristis gospel, and þo kyng and lordys owen to compelle hom þerto.

CAP-XXXVI. Also þei teachen þat þo mon schulde not heveful be damned ben membris of holy Chirche.

(CAP' XXX· and þus no mon schulde do after hom, bot when þei teachen certeynli þo heesit of God, or his counsellis, leste men, doynge after hor teachyng, in þis do ageyns þo wille of God.)

Ffor hit semes þat þei maken himselfe wiser þen Crist, more witty and more ful of charite, sis þei teachen better wey to heven þen did Crist, as þei feynen.

Ffor hit semes þat þei maken hitte, þat þo mon trowid holly in þo lawe of þo gospel, and dyrst not cloute þerto nor drawe þerfor, þen schulden þei be mekely Cristis disciplis and þe soche blasphemes, as vertues teachen:

Ffor if mon trowid holly in þo lawe of þo gospel, and dyrst not cloute þerto nor drawe þerfor, þen schulden þei be mekely Cristis disciplis and þe soche blasphemes, as vertues teachen:

Bot Seynt Poule techis þat soche schulde not heveful to þo puple þat þei teachen, bot lyve on litel, as foules.

Bot as hungre of one and drunkenesse of an oþer techis þat Poule undirstode bodily fode, so worldly lif of emperoure prelatis teachen þat þei ben not þo same þat Crist spake to.
Of his it semep pat signes to wiche men ben oblishid ben not groundid in pe lawe of grace, but raper techen us to leve signes.

For herefore, and for worldly wynnyngge and worschipe, men lerne mennis lawis, as pe popis and emperoris and kyngis, and studyen not Goddis lawis, pat techen virtues, and to suffren myschiefis and dispitis, and to wynne pe blisse of hevene.

If men willie have ymagis of tre or stone or ojer wyse payntid, be pai suche pat techen pe povert and ande peynus of seintis, and forsakynge of worldly vanite after Cristis lyve and his seintis, and pen let pe waste coste of ymagis be delud fully to pore men, ande not to stockis ne to stonys, pat never have honger colde ne prist, ne to riche bishoppis munkis and riche prestis, pat have mych waste tresoure, and wasten pore mennes lyvelode to per dampanacione, if pai ben nouf founden dowing verrey penance perfore.

If pai techen in worde or dede, pat hit is better and more plesus to God for to offer to dede stockys or stonys pen to pore men, pat God com maundis up payne of dampanacione, pai techen open heresie.

And Seint Austyn and Seynt Gregory techen pis in mame bokes, by holy writ and resoun.

But suppose pat siche parische chirsich weren leefullly goten, 31t, sip he ben superflu to siche men, pe tipes and orfringis shulden ben 3ove to poverne needy men, as Seynt Jerom and pe popis lawe techen.

Also, by God and his lawe curatis ben muchel more bouneden to techen here sugetis charitably pe gospel and Goddis hestis, hoping by opin prechinge and ensaumple of good lif, for to save here souls, panne here sugetis ben holden to paien hem typhis and orfringis.

And, for defawe in al pis comyth of ypocrisye of prelatys pat schulden techen pleyntly Godys lawe and not here erpely wynnyngus, perfore seith Crist in his parable pat 3if pe blynde lede pe blynde pei fallen hope in pe dy3k, But for Crist schulde be oreue maystur, and we schulde not straunge from hym, we schulden leue pese ypyories and suwe lore of pis goode maystur, sijen he may not leue trewpe, ne faylen in techying of trewthe.

But we schulde wyte pat Iesu Crist dide more miracle, and bad hise disciples serue pe peples atte mete to techen vs pat we ben minstres, and not autours of miracle.

And pis maundement is bre of pe furste table, for bre of pe furste table techen for to loue God and contenyp bre partys, answerwyng to pe Trinnite.

Godus lawe and kynde techen pat eche beest loue beest lic to hym.

And hise disciples putteden here cloopys vpon pese two bestys, furst vpon pe fule, and siip vpon pe asse, to techen vs pat hehene men, pat wer ben wantowne as folyys, schulde receyve Crist and his lawe, and afty weres as asses, for pei schullen bere to pe ende of pe world pe wey3te of pe oodel lawe, as folte assis beren charghes, whateure be leyd on hem.

And alle pese seune miracles techen how we schulden loue Crist.
And hit is not blyeue þat þei techen bettere obedience to God þan doþ any oþur lawe, or þingus þat spekon to þese ordes.
<L 91><T EWS1-31><P 354>

And al þis ordeynede owre Maister for to techen his chirche to enforme þe prelatis aftyr general doynys, for errour in hem is more and more harmful to þe chirche.
<L 15><T EWS1-32><P 355>

Þe seconde cause and betture is þat Crist bad þis to techen vs to fle bost and þank of syche men to whiche we doon good by maner of mercy;
<L 28><T EWS1-34><P 365>

Sip alle þe dedis þat Crist dide techen men how þei schulden do, þis restyng of Crist in þis boot bytooknep loore to be markyd.
<L 18><T EWS1-35><P 368>

And alle bese techen þat his wille is not set on heuenly þingus, ne his blyeue groundid in God for defaute of good loue.
<L 68><T EWS1-35><P 371>

For manye comen not wyþ Iesu in þer lore þat þei techen, but comen byfore hym and seyn þat þei ben bettoure þan he, and sewen hym not in þer lyf but holden a lyf þat þei han fownden.
<L 89><T EWS1-39><P 393>

/DOMINICA I QUADRAGESIME:
Euangelium: Sermo 49· Ductus est Iesus in desertum· Mathei 4;· This gospel tellup how Crist was tempyed þre tymes of þe feend, and how he ouercam þe feend to techen vs how we schulden doo.
<L 2><T EWS1-40><P 395>

But Crist þat is heed of herdys seip þat he hæp oþre schep þat be not 3et of þis floþ, and hem mot he brynge togedere, and techen hem to knowen his voys.
<L 101><T EWS1-48><P 442>

but þe Counfortour, þat is þe Hooly Goost, þe whiche þe Fadur schal sende in þe name of Crist, schal techen hem alle þingus þat beþ now hyd to hem.
<L 49><T EWS1-53><P 466>

for þei techen opnuli in dede þat þus it is, houeuer men glosen.
<L 52><T EWS1SE-40><P 645>

wheþ þei lyuen spirituali and techen men bi softe spiryþt?
<L 26><T EWS1SE-45><P 666>

For Crist and his apostcis and Cristis lawe þat is blyeue techen þis lore to sue goode prelatis and to fleþ fro eucle prelatis.
<L 38><T EWS1SE-53><P 693>

And 3if þei prechen þus trewly þe gospel as Crist byddeþ hem, Crist is amyddes hem and þe puple þat þei techen.
<L 22><T EWS2-58><P 17>

Trauyeþ þat men han in vertewys ben dispensus to make þis towre, and suwyng aftur Cristus lyf, as monye gospelus techen byfore, ys þe hyþynge of þis towre, and gowwyng into charyte.
<L 82><T EWS2-62><P 39>

For wordus seyde to Cristus discipulis schulden techen us preestus how we schulden do, sip we schulden be vykerus of hem;
<L 3><T EWS2-83><P 161>

and he byddup at his departynge þat þei schulden techen alle folc;
<L 20><T EWS2-83><P 162>

And þus luytul þing þat saueroþ helpe of mannyþ body, þei techen boþe to tiþe and take tiþe þeroþ, but grete maundemenþ of God, þat towehen sowþe heele, ben lasse tolde of Pharisees for wantyng of worldly wynnyng.
<L 171><T EWS2-VO><P 372>

But þe feend, sip he was lowysd, hæþ mouyd frerus 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 ellis noþt;
<L 265><T EWS2-VO><P 375>

And heere techen þes newe ordis a newe caste of þe feend, þat Enlishis men moten fi3te before wip enemies of opere londis, for ellis þei wolden firste fi3te wip us, and synne on boþe sydis shulde be more.
<L 30><T EWS3-145><P 613>

but nou oure prelatis ben so bylynde þat þei speken and don amys, and þe puple shal not do aftir þer wordis, for þei erren fro Goddis lawe and maken hem newe lawis, and þo þei speken and techen.
<L 19><T EWS3-154><P 89>

And þus þes pharisees techen loris and maundemenþ of men.'
<L 18><T EWS3-161><P 113>

for þer wordis and dedis techen of al þis, hou it is sop.
<L 38><T EWS3-203><P 242>
Bus þei techen and seyen in dede.
< L 41>< T EWS3-203>< P 242>

But wel we witen þat þey ben iust and techen
at þe laste þis ende.
< L 26>< T EWS3-207>< P 250>

þei techen nouȝt illis but þis on name: þat is
to seie þe congregacion or gедерing togidir of
felþeful souls/ þat lastingli kepþ feþ þþ þþ.
< L 2>< T LL>< P 24>

And þise knyȝtis techen til vs:
< L 16>< T LL>< P 33>

turnyn from his lawe in schrewidnes of her
hertis/ & prestis techen vs bi weie of
of clennes & trouþe/ þise twoo vertues techen
vs:
< L 27>< T LL>< P 58>

þat we owen obedience/ to oure sourey ns þat
techen vs:
< L 19>< T LL>< P 81>

how worschipen þei and techen opere to
worship þere ghostli fadris?
< L 15>< T MT01>< P 09>

how worschipen þei god and techen childre to
leue þe maundement of god and to suffere
fadire and modir to perische for feyned
obbydience to synful manus tradiciouns?
< L 19>< T MT01>< P 09>

3if þei haten and slaundern with false
lesynges trewe men to techen frely holy writt
and repreen synne, and namely ypocrisie,
and falsly pursuen hem to þe deþ, þei slen
hem, and Ioon þe euauangelist seþ as to here
dampanacion.
< L 25>< T MT01>< P 09>

3if þei letten curatis and pore prestis to techen
men goddis lawe bi soþil ypocrisie and sleiȝtis
of anticristis lawe, for drede lest here
ypocrisie be parcyued and here wynynge
and worldly fame leid adoun;
< L 33>< T MT01>< P 09>

3if þei techen wyues, prentis, seruaunts and
children to stele fro here housbondis, maistris
and fadir and modir and þewe it to þes
pharises, as hildegar seþ, þei ben perilous
þeweys to make discencioun among manye.
< L 18>< T MT01>< P 11>

3if þei beren on pore prestis þat techen þe
trewþe of þe gospel and þe goodenesse of
crisis ordynaunce þat þei wolde distroie holi
chirche, and herefore pursuen hem to þe deþ
and maken prelatys lordis and comunes to do
also;
< L 35>< T MT01>< P 11>

3if þei seyn þat cristis lawe is not ynow3 and
þe beste to reule holy chirche, but lawis of
proude coueitouse and worldly cleriþe ben
nedful and betere, and styryen aȝenst goode
þat techen þe goodnesse and excellence
of cristis lawe and his ordynaunce and
declaren þe falsenesse and ypocrisie of
worldly prestis newe lawis;
< L 12>< T MT01>< P 12>

3if þei pursuen pore prestis to prison and
bodily deþ, as hangynge, drawynge or
brennyng, for þei techen trewey and frely þe
gospel of ihu crist and techen men wiche ben
false prophetics and ypocrisie, siþ holy writ
spekip of siche and biddip cristen men knowe
hem bi here opyn werks and fée fro hem;
< L 4, 5>< T MT01>< P 16>

first 3if þei techen openly fablys, cronyklis
and lesyngis and leuen cristis gospel and þe
maundemenis of god, and 3it don þei þis
principally for worldly wynynge, frenchispe
or veyn name þei don aȝenst þe chifwerk
of gosly mercy; nameliche þei techen þat
here singular preiere is betere þan þe pater
goest þat crist made him self, and þat
preiynge bi lippis is plcsaunt to god
and lesyngis and leuen cristis gospel and
and seyn, written and techen openly
and meyntene þe maundementis of god, and 3it don
þei þis
for worldly wynynge, frendschipe
and betere to reule holy chirche, but lawis of
nymes, and þe pater
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God and profit of mannes soule, it is stynkyng symonye before god, as lawes and seynitis techen.

Lord, sip goddis lawe is so myche and so hard to vndirstonde, as austyn and opere seynitis techen, pat hou3 eche man hadde neuere so gret witt and my3tte lyue hool and sond in bodi and wittis til pe day of dome, he schulde euere haue ynow3 to lerne and occupie him perine at pe full, whi schulle wordly curatis and prelatis make so many bokis of here newe lawis for to meytene here pride and coucitsite and worldly arrary?

And þerfore crist pleyne þo þis peple, bi þe prophete yseie, and in þe gospel also, þat is peple worchipij him in lippis but here herte is fer fro god, and þei worchipen hym withouten cause, for þei techen þe loris of men and here maundements.

Capitulum 3m: Also comunly prelatis ben false prophetis and heretikis, for þei indede seyn heresie and techen a3enst ihu crist and his apostlis; for a3enst cristis wiful pouert þei techen in dede worldly coucitsite and moche wast in worldly goodis, and a3enst cristis mekenesse þei techen indede pompe and pride of þe world and of here statis, and a3en cristis bysynesse in prechynge and preieyng and of þe gospel of ihu crist.

But lordis and ladies here mosten ben weI war, as more ensaumple ofhere Iifei techen errour a3enst crist and his apostlis, for a3enst cristis wilful pouert þei techen in dede worldly coucitsite and moche wast in worldly goodis for to meytene here pride and coueitise and lawis for to meytene here pride and coucitsite and worldly arrary?

And þeþ spe ben cruel fadris þat þus violently curses heþe children into helle, not for rebelte a3enst god ne his lawe, but for cristene men wipstoned þe prelatis coucitsite or his pride, or for þei techen and meyn tenen þe gospel of ihu crist.

But lyuen in pompe and pride, coueitise, and in wraþþe, slouþe and in ydelnesse, and stenkyn ge lecherie, glutonye and drounkennesse, and gret ypcorisie, and so techen þe fendis armsys of syne and distroien þe cleneness of crisitis lif as moche as þei may.

Cursyng wanne þe bodi is neuere so pleyne~ and þe þeþ spe his lordis hcretikis, for a3enst wonschipe hym in lippis but here herte is fer fro god, and þei techen lordis to enprisone pe ~an pat þei diden more þan was neful for here owene blisse.

Capitulum 3m: Also comunly prelatis ben false prophetis and heretikis, for þei indede seyn heresie and techen a3enst ihu crist and his apostlis; for a3enst cristis wiful pouert þei techen in dede worldly coucitsite and moche wast in worldly goodis, and a3enst cristis mekenesse þei techen indede pompe and pride of þe world and of here statis, and a3en cristis bysynesse in prechynge and preieyng and of þe gospel of ihu crist.

But lordis and ladies here mosten ben weI war, as more ensaumple ofhere Iifei techen errour a3enst crist and his apostlis, for a3enst cristis wilful pouert þei techen in dede worldly coucitsite and moche wast in worldly goodis for to meytene here pride and coueitise and lawis for to meytene here pride and coucitsite and worldly arrary?

And þerfore crist pleyne þo þis peple, bi þe prophete yseie, and in þe gospel also, þat is peple worchipij him in lippis but here herte is fer fro god, and þei worchipen hym withouten cause, for þei techen þe loris of men and here maundements.

Capitulum 3m: Also comunly prelatis ben false prophetis and heretikis, for þei indede seyn heresie and techen a3enst ihu crist and his apostlis; for a3enst cristis wiful pouert þei techen in dede worldly coucitsite and moche wast in worldly goodis, and a3enst cristis mekenesse þei techen indede pompe and pride of þe world and of here statis, and a3en cristis bysynesse in prechynge and preieyng and of þe gospel of ihu crist.
Capitulum 20m: Also prelatis techen and hiren lordis and comunes and cleriks to blaspheme god and dispise his lawe and ordynance; for hei techen lordis and alle ope men to meyntene hem in worldly lordschips, pomp and pride, coueitise, extorsions, pillyinge and robbynge of pe peple vnder colour of holy correction. and notwhstondynghe hat goddis lawe and ensaumple of cristiis pore life dappnen seculer lordschips in cleriks and coueitise and worldly lyf; 3it hei graunten pardon wipouten mesure and 3ouen grete benefices and huge tresour of gold and worldly favoure and sathanas blissing to lordis, cleriks and comineris, for to meyntene anticristis worldly cleriks in pes synnes a3enst god and his halwen, and for to pursue and scelaunder and enprisone and slee and brenne pore prestis hat techen hely writt and cristiis gospel of pouert and mekenesse to fi3tten in charite, and tellen openly and reste, and hom men schulden not haue verray pees but bi holy lif and meyntenynge of treupe and n3twise and distroien ge. and ri3twisnesse and distroiynge of wrong and to fi3tten in charite, and tellen openly and reste, and hom men schulden not haue verray pees but bi holy lif and meyntenynge of treupe and n3twise and distroien ge. And here owen lawes and techeris perof meyntenen and procuren 3is coueitise and lustis, and holy writt and trewe preached perof dappnen al 3is, and techen wilful pouert and mekennesse and gret traucele and penance of cleriks; <L 25><T MT04><P 93>

For sip 3is stat is most worti in pe chirche, and hei lyuen so worldly and synfully perinne and turnen it ypso don, pei distroien most pe goode lif of cristen dom and techen most perilous heresy.

Capitulum 37m: Prelatis also blasphemen god and techen ope men to don pe same; <L 30><T MT04><P 101>

moche more 3if men ben in nede of soule per is no charite in prestis but 3if hei techen hem goddis comaundementis 3if hei han kunnyng and leiser perto; <L 28><T MT05><P 112>

also hei taken benefices wi3 cure bi appropiacion, hat is maad bi fals suggestion and symone, and techen not pe parishes goddis lawe no mynystre hem sacramentis ne releuen pore men wi3 residue of tipes and ofryngesi.

Also prelatis techen 3at pei nys no ping leful in holy chirche in erpe wipouten leue and conformynge of anticrist, and maken all pe chirche suget to hym; <L 23><T MT04><P 89>

Capitulum 22m: Also prelatis techen 3at pei wenen trewe procuratoris of pees, pei schulden gladly and ioefully coste alle here worldly lordschips 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 consilieynge pe peryl of werris, and namely of wrongful werris, and hau harde it is to f3itten in charite, and tellen openly and priuely pe goodnesse and profit of pees and reste, and hom men schulden not haue verray pees but bi holy lif and meyntenynge of treupe and n3twise and distroien ge. And here owen lawes and techeris perof meyntenynge of trope and maad bi fals suggestion and symone, and techen not pe parishes goddis lawe no mynystre hem sacramentis ne releuen pore men wi3 residue of tipes and ofryngesi. <L 28><T MT05><P 112>

3e, pou3 peis worldly coueitouse cleriks lyuen neuere so opynly a3enst goddis lawe, and techen opynly cursed heresie, and pei techen pe comune peple 3at pei schullen haue goddis blissing and bliss of heuene 3if pei painen treuely here tipes and ofryngis to hem, whanne pei lyuen in oppn lecherie and coueitise and don no ping here gostly office, but bi word and ensaumple of euyllif leden pei peple to helle. <L 30><T MT06><P 119>

And herfore pei ben ful of symone and heresie, as reson and lawe techen, and pei wasten moche good in royt and glotonye and pleynde and meyntenynge of wrongis a3enst pore gentil men and comunes. And sip al peis wastid goodis ben pore mennus liflode, as ierom and lawe techen, and hei pate defraudep pore men peof is a man of blood spliid, pes possessioners ben mansleeris and irregular and...
cursed of god;
<L 25, 29><T MT06><P 122>

and so 3if a cristene man wol forsake a
wickid worldly couent ful of pride, ypocrisie,
coueteis and symonye, after snybbynge as

and for ensaumple of holy deuociun and
deuout preier and werkis of mercy pei tchen

And so en saumple and dode pei tchen
heresie and bylynd peo people ii feith and lyf
of crist and his apostoles to pe contrarie as
cursed disciples of antecrist. Capitulum 18m:
3yt pees possessioun ben peues and so striers
of clergye and of good liif in the people, for
pei han manie bokes, and namely of holy writt,
Summe by bygging and some by 3ifte and
testamentis and some bi opere discitis and
suitites, and hyden hem from secular clerkys
and suffren pes noble bokes weye roten in
here libraries, and neiper wolcen silleen hem ne
lenen hem to opere clerkys pat wolden profiten
bi studyenge in hem and tchen cristene peple
pe weie to heuene.
<L 13, 23><T MT06><P 128>

and whanne siche men gon wip ora pro nobis
in procession pei blaspheumen god and stiren
him to vengaeuce, as austyn and gregori
tchen pleynly.
<L 5><T MT06><P 133>

but as pei lewis diden crist to dof for drede of
lesyng of here lordischipe and worldly name
and honour, so pes possessioners don here
power to do alle trewe men to depe pat tchen
crisis gospel and mekenesse and pouert
a3enst here false newe lawis and pride and
coueteis, and hou pei enenynyn cristendom
bi word and dode.
<L 15><T MT06><P 139>

and whanne pe kyng hæp neede of a taxe, pei
wolen not paie for pore men, not
wipstondynge pei ben procurators of
pore men, and al pat han ouer here owen
symple lifode is pore mennus good, as goddis
lawe and mannus tchen opnely, but for to
plede and meyntenere wonigis and putten men
out of here lond and meyntenene false
praeugelies a3enst charite and good
conscienc pei han thouand markis and
poundis;
<L 24><T MT06><P 139>

and for ensaumple of holy deuociun and
deuout preiere and werkis of mercy pei tchen
indeye ydelnesse, glotonye, dronkenesse and
lecherie, and meyntenynge of pes synnes and
many moo.
<L 4><T MT07><P 145>

pat pei tchen here parischens bi here dedis
and lyf;
<L 30><T MT07><P 146>

pat pei tchen synful men to bie helle ful dere
and not to come to heuene pei is profed hem
fer liel cost; for pei tchen cristen men
to sufre moche cold, hungur and þrist and moche
wakynge and dispisynge and betynge fer to
gete worldly honour and a liel drit bi fals
werrynge out of charite; and 3if pei bryngen
hem moche gold pei assoilen hem li3ly and
make hem siker bi here preieris and graunten
hem goddis blissyng, but pei tchen not hou
here parischenys shulden dispose hem to
rescuyue 3ifiis of þe holy gost and kepe
condicions of charite, doyynge trewe and good
conscienc to ech man bote pore and riche;
<L 19, 21, 26><T MT07><P 147>

for neiper pei wolcen lerne hem self ne tchen
holy writt, ne suffre opere men to don it leste
lucre owene synne and ypocrisie be known
and here lustful liif wip drawen, and þus pei
closen cristis lif and his apostlis fro þe
comune peple bi keies of anticristis
juridiccioun and censures, and maken hem not
so hardly to seye a treuwe of holli wriþ a3enst
here cursed lif, for þat schal be holden
detraccion and enuye a3enst charite;
<L 10><T MT07><P 148>

for comunly þei kunnen not preche þe gospel,
and þei wolcen lerne bislly menus tradiçons
for worldly wynnyng, but not þe gospel þat
crist god and man tauþe and comaundid
curatis to tchen þat to lif and doþ;
<L 20><T MT07><P 150>

þei schulden drawe men fro worldly vanytes
and tchen hem þei perils of his liif and
to þenke on here deþ day, and be myrrour to hem
to morne for here synnes and opere menus
and fer longe tariynge of heueneley blisse, and
taxe in holy preieris and trewe techynge of þe
gospel and aspyngþ þe fendis cautelis, and
warne cristene men of hem.
<L 17><T MT07><P 151>

and þei tchen also hou for curs of a synful
man þei creature of god, us a loof, þat trespasid
not, was mowlid and fordon, and make þe
peple blyeþ þat þat a gode cristene man
ekeyng welle goddis hestis schal be damnyd
for a wrongful curs of a worldly prest, þat in
caaS is a damnyd fend, and þus þei bryngen
þe peple out of cristene felþ bi here false
cronyclys and here sotel fables.
<L 23><T MT07><P 153>

and þes blynde bosardis wolcen dameþetrewe
men þat tchen treweþ and frely bely writt
a3enst bore synnes to be heretikis, For no man schulde here goddis lawe tawv3t bi suche trewe men, and þei hem self wolde preche here owne tradicions and not þe gospel;

Also crist bad to his enemies þat þei schulde bere witnesse of euyl 3if he bad spoken euyle, and seynyt poul biddip his hereris deme þat þat be seide, where þes worldly follys wolde he anticristis more maistris þan crist god and man, Sip þei wolten not be demyd and amendid bi cristis peple vnder hem of hero opyn werkis a3enst goddis hestis ne of here fals lesyngis þat þei techen in stede of cristis gospel.

þei techen cristene men to blaspheme god and holden werre a3enst hym; for þei techen cristene men to meyntenen mennys lawis and ordynaunces fer betre and more nedful þan þe clene lawe of crist and his witty ordynaunce; cristene men to meyntenen mennys lawis and ordynaunces fer betre and more nedful holden werre a3enst hym; for þat þe fals lesyngis a3enst goddis hestis ne of here as austyn and gregory and þat þei wolten not be demyd and amendid bi cristis peple vnder hem of hero.

þat þen wes, þat þei previynge of lippis, for bore preiere in lippis is包裹 bi newe knackynge.

for who lyue þat best preiþ best, and no man preiþ wel but 3if he leue wel, as austyn and òepe doctours techen pleyly þanne is here a greet desceit of euyl prestis.

and as austyn and gregory techen wel, preiere is betre herd of god bi compunccion and wepyng and stille devocion, as moyses and ihu crist diden, þan bi gret criynge and ioly chauntynge þat stireþ men and wommen to daunsynge and letipþ men fro þe sentence of holy wriþ, as Magnyficat, sanctus and agnus dei, þat is so broken bi newe knacyngy.

þat þe worldly prestis letten most òepe prestis þat lyuen wel and techen wel, last here synne be aspired and here wynnynge and bodily ayse ceese.

Capitulum 29m: But goode prestis, þat lyuen wel in clemensse in þou3t and speche and dede and good ensaumple to þe peple, and techen goddis lawe up here kunnynge, and trauæte fast ny3t and day to lerne betre and techen oþynly and lastingly, ben verrey prophetis of god and holy angulis of god and goslyli3t of þe world, as god seyþ bi his prophetis and ihu crist þe gospel, and seyntis declaren it wel bi auctorite and resone.

for þei lyuen comynyli bi falsnesse as bi false swerynge, false mesure and false weitis, and techen þis falsnesse to 3onge prentis, and preisem hym most þat foulest raymep alle þe membris of crist falsly, and most sotilli can bigilen þe peple, and 3if ony seruanent of here wolde do treuþe and dedre synne he is holden but a fool and vnprifty and schal neuere be man;

and þis is cursed lif þei techen in word and dede to òepe pore men as salthanas procuratouris and cursed heretikis.

but 3it false con fessouris þat leden hem and reulen hem in his cursed lif, and wolten not tellen hem þe soþe for drede of lesynge of here frendischipe and worldly wynnynge but conferen hem in þis synful lif and vndertaken for here synnes at domes day, don most cursed synne of alle, for þei techen þes foolishs to make gret cost of wast houses of freris or of òepe veyn religion, or to holde proude and worldly presten, or to founde a college of worldly clerkis or religious a3enst goddis lawe, and þerti to be sauyd þou3 þei dwelwen stille in here synne and maken no restitucion to men þat þei han disceyued, and þou3 þei don not here almes to pore men and nedþ þat ben bedered and mowe not helpe hem self, but suffren hem to perisca for myschief.

þou bi þes foure þe fend letipþ hem fro prechynge of þe gospel: First whanne trewe men techen bi goddis lawe wit and reson þat echpre est owip to do his my3t, his wit and his wille to preche cristis gospel, þe fend blyndip ypcoritis to excuse hem by feyned contemplatif lif, and to seie þat siþ it is þe beste and þei may not do boþe togide, þei ben nedid for charite of god to leue þe prechynge of þe gospel and lyuen in contempla cion.

þat þen is fulfillen not goddis lawe and ben out of charite ben not acceptid in here preiynge of lippis, for bore preiere in lippis is abhomynable, as holy wriþ seip bi salomon, þes prestis þat prechen not þe gospel as crist biddip ben not able to preie god for mercy, but disceyuen hemself and þe peple and dispisen god and stiren hym to wrapþe and vengaunce, as austyn and gregory and òepe seyntis techen;

þat þe peoples fullfillen not goddis lawe and ben out of charite ben not acceptid in here preiynge of lippis, for bore preiere in lippis is abhomynable, as holy wriþ seip bi salomon, þes prestis þat prechen not þe gospel as crist biddip ben not able to preie god for mercy, but disceyuen hemself and þe peple and dispisen god and stiren hym to wrapþe and vengaunce, as austyn and gregory and òepe seyntis techen;
be fend and his techen to make costly festis and waste many goodis on lordis and riche men and to suffre pore men sterve and perishe for hunger and opere myschenys;
<L 2><T MT13><P 210>

be fend and his techen to purueye hei3 wyn and spisid ale and strong for riche men and lordis to make hem dronken and chide and fi3te and for3ete god and his lawe, and to suffre pore pat han nou3t of here owene and may not labore for febinesse or sikenesse and bylyndenesse drynke water and falle in feueris is or ellis perishe.
<L 9><T MT13><P 210>

þer-to þe fend and his techen to 3eue costly clopis and manye to riche men and mynustryis shaualdours for worldly name, and suffre pore men haue nakid sidis and schakyngg lippis and hondis for cold þat woo is hem wip þe lif.
<L 16><T MT13><P 210>

and 3it þes prelatis and newe religious comen in staat of cristis pouert and his apostlis, and techen and crien þat what euere þei han is pare mensagem goode.
<L 25><T MT13><P 210>

be fend and his techen to herberwe riche men and lordis wip gret cost and deyitte for worldly worschipe, and suffre pore men wander in stormys and slepe wip þe swyn, and many tymes suffre not hem come wipinne here 3atis, and to fynde many excusaciones and colour þis doynge.
<L 1><T MT13><P 211>

be fend and his techen to visiten riche men, lordis and ladys in here prosperite and lykynge to be holden kynde and curteis, and to conforte eche oper in symne and to hau lustis of glotonye, lecherie and opere schrewidnessis, but of pore men þat ben beddredre and couchen in muk our dust is litel pou3t on or no3t.
<L 12><T MT13><P 211>

be fend and his techen that suggettis and servauntis ben cruely beten, pymed, punished and sumyntum hangid and drawen for worldly trespas and defaute of here seruyce doynge, and vnreuerence a3enst worldly souereyns, but of trespas and dispit of god and his lawe no charge but mirpe and liyngge and iapynge.
<L 24><T MT13><P 213>

be fend and his techen þat it is almes to pursuen men to prysonyngge and exilyngge whaane þei ben brou3t dou3 bi sodyney loos, as brenynge and robbynge, for riche men beren hem on honde þat it is for here symne and mysreulynge of hem self, and ellis opere broþelis wolden renne away wyþ riche mennus good, and þerfore þei schulden be sect in strong prison til þei perishe for hungur and myschef and dispeiren and grucchen a3enst god;
<L 12><T MT13><P 214>

þe nyne and þrithþe, þat þei studienn bisily holy writt and techen it more þan vyn sophistrie and astronomye and more þan þe popis decretalis and fabulis and cronyclis;
<L 3><T MT14><P 225>

and þei maken þis false lesygys vpon pore prestis to make lordis to hate hem, and not to meyniene treuþ of goddis lawe þat þei techen opynly for worschipe of god and profit of þe reume and stablynge of þe kyngis pouer and distroynge of synne.
<L 7><T MT15><P 229>

for prelatis techen hem not treuþly goddis lawe, neipher in word ne ensamplle of holy lif, and 3it þei cersen feste for here dymes and offfryngis of pore men, whanne þei schulden raþere 3eue hem worldly goodis þan take of hem;
<L 20><T MT15><P 233>

and clerkis striuen for holy writt and seyn þat it is most trewe and best to reule cristene mennus souls bi, but ypocrisis seyn þat holy writt is fals, and newe lawis maad of worldly clerkis ben betre for cristene men þan holy writt, and þerfore þei studienn mannus lawis and techen hem to colour bi here pride and eoucette;
<L 10><T MT15><P 235>

and techen not þei peple goddis lawe in word and ensamplle as prestis schulden, but seyn it falleþ not to hem to preche;
<L 18><T MT15><P 236>

and as petir and pou3 techen, lordis ben ordeyned of god to venge mysdedis and mysdoeris and to preise goode doedis and godde doeris;
<L 5><T MT15><P 241>

so þat comunly siche benefices comen not frely, as crist corn aundip, but raþere for worldly wynnyngge or flatternge or preisyngge and þank of my3ty men and lordis, and not for abillenesse of kunnyngge of goddis lawe and trewe techenge of þe gospel and ensamplle of holy lif, and herefore comunly þes prelatis and rescuyeris ben fouild wip symone, þat is cursed heresie as goddis lawe and mannus lawe techen opynly and many seynitis.
<L 16><T MT16><P 245>
Also now þei suen crist and his apostlis neer, in þus takyng almes wilfully and frely of þe peple þat þei techen, panne in takyng dymes and offrynys bi customes þat synful men ordeynen and vsen now in þe tyme of grace.

< L 10 > < T MT16 > < P 252 >

Nepeles þei dampnen not curatis þat don wel here office, so þat þei kepen liberte of þe gospel, and dwellen where þei schullen most profite, and þat þei techen trewly and stabely goddis lawe aȝenst false prophetis and cursed fendis lyymes.

< L 30 > < T MT16 > < P 253 >

but þes heretikis wolde haue þis cause: for þes prelatis techen þat þis is cristis gospel; and þanne þei wolde haue of þis cause alle here false purpos, þat what euere þes prelatis techen opynly and meyntenen stedfastly, were of as gret autorite or more þan is cristis gospel;

< L 26, 28 > < T MT17 > < P 260 >

Also crist and his apostlis techen vs to lyue beter þanne þes patrons of þes newe ordis;

< L 15 > < T MT21 > < P 285 >

Capitulum 2m: The seuen lawis of þe newe testament ben so open, and þere to confirmed wiþ þe liif of crist and of his apostlis, þat it is no nede to recerse þes gloues þat feyen to þes lawis a falce understanding, and techen cleriks to lyue on worldly manere, but þes religious and seculere prestis, and so many cleriks, bi brekyng of þis lawe, ben cursyd of god and venemyn cristendome.

< L 22 > < T MT21 > < P 286 >

and þus as freris lyues techen, it were good to many men þat ben closed in þise ordis þat þei disported hem in þe world.

< L 15 > < T MT22 > < P 319 >

3e, if he shriue him to þe pope and þus alle autorites þat ben founden in goddis lawe, þat techen þat men shulden shriue hem, ben to graunt to þis wit;

< L 16 > < T MT23 > < P 345 >

Capitulum 4m: Bvt siþ philosophers seyn þat contraries han oon lore, feih and hope techen vs to knowe contraries of hem.

< L 23 > < T MT24 > < P 350 >

but euysyndce þei hau of þis errore in blicue, and many opere þat fresser seien, and if þis be not sop late þes freris purgen hem, for we han herd ofteymes many freris techen þus. Crist and his apostlis and þe olde seintis þat weren til þat þe fend was vnboundun and þe courte of rome bi open witnesse of her lawe, techen þis blicue;

< L 22, 25 > < T MT25 > < P 357 >

Capitulum 5m: of þis may men se ouer þat alle herdis of crist shulden lyue of þe almes of sheep þat þey techen.

< L 2 > < T MT27 > < P 414 >

and þerfore seip crist in matheus gospel to his disciplis þat techen þe puple: "3ee token frely 3oure wit of god, and 3yue 3ee it frely to þe puple".

< L 3 > < T MT27 > < P 415 >

men bi þe vertu of iessu crist þat þey dampe þat þes words to liȝtly wipouten skyle, but reste in resoun and goddis lawe and holde al þat þese techen.

< L 35 > < T MT28 > < P 481 >

and so in þis þei ben not onli contrarie, but enhuasen hemself aboue Moises and Crist þat techen þe contrarie.

< L 215 > < T OBL > < P 162 >

Loo þan, houȝ seint Poule deme þem hem worþi euerlastin damnaciuon, þat techen þe peple ouer þat þing þat he haþ tauȝt hem, þat is to seie þing þat is not contein in þe beleue þat he tauȝt.

< L 427 > < T OBL > < P 167 >

Siþ þan Cristys mystik bodi, heed and lymys, schuld be þis sacrif oost of brede and wyne and aȝenward, as Poule and Austen wiþ opur olde seinttis techen, and seche a sacrament is propurly a uisible forme or kynde of an uisible grace, and in antecristis sacrament is no uisible forme or kynde, wiche forme or kynde uisible myȝt be þis mystik bodi of Crist, but if antecrist wold seie þat þis bodi schuld be þe accidentis wipout soiect þat he spekþe (of þe wiche a uiserid fende myȝt not seie for schame).

< L 1545 > < T OBL > < P 196 >

And if þou wolt wite what leysyn þese newe sectis maken upon Crist and techen þe symple peple to do þe same, among many opir leysynys þei writen and reden in scool, and seien in sermons and priuy comynysys obstynatly, þat Crist was a begger aftir þe comoun vndirstonding of þis word begger.

< L 216 > < T OP-ES > < P 11 >

Nepeles, for opun vndirstonding of þis procese þat is writen here, 3e shal vndirstonde, as þe Philosofre and kyndli resoun techen, vertu stondip in a resonable mene bitwene two vicis.

< L 726 > < T OP-ES > < P 28 >
And herfore þe pursuyn wiþoute merci pore prestit, þat in lyuyng and word þechen þe pousert of pore Crist and hise apostlis to be kep in al þe staat of þe clergie.

For bi þe hate þat þe shewen to his lawe, and to þo þat þechen it, þei shewen what hate þei han to Crist þat is autour þerof. And so as Caiphas and hise compeeris killiden Crist for drede of leesyng of her worldli good, so oure prestis, her felowis and followeres, but wiþoute mesure of more malice, killen Crist in hise pore membris þat þechen þis conclusiou.

And so liik her predicessours, pharisees of þe oold lawe, þei breken þe fair lawe and ordynaunce of God for her foule and vngroundid tradiciouns, and þechen þe lay peple to do þe same.

But lorde/ men þechen that men shul den pleten for her right & fyghten also therefore/ & else they seyen men ben in þe reV & thou be in the old law men fight for her countrey/ & thy selfe haddest .

He appreueth hem! & maketh hem masters to many/ that þechen þe troupe of Cristis gospel. But þe shepherdes abyden styli with her shepe/ and feden hem in þe plen tuouse lese we/ and goae before þe shepe/ & feden hem in þe plen tuouse lese we/ and kepen þe flocke from rauceuynge of the wylde bestes of the felde.

Whogh shulde thi þechen the God, that con non hemselue? And an Lustyn this ender day, egged me faste That he wolde þechen me well, he plight me his trouthe And seyde me certeyn, syghten Christ dyed Oure osdre was euelles, and erst yfounde.

I prechoure yprofessed, hath plight me his triueth To þechen me trewely, but wouldest thou me telleþ For thy ben certeyn men, and syker on to trosten I woulde quiten the thy mede, as my might were. I sayde thane: May syre, my sorowe is wel more for I can nought my Crede, I care wel harde for I can fynden no man, that fulli byleueth To þechen me the heygte weye, and therefore I wepe. Leue brother quath I, hold that I segge I wil þechen the the trouthe, and telleþ the the soothe.

Cerymonials þechen figuris and sacramentis of the olde lawe, that figureden Crist and his deth, and the misteries of holy chirche in the lawe of grace; and prestis, to ech citee of his rewme with the book of Goddis lawe, to þechen opinly Goddis lawe to the puple, summe cristene lordis senden generallettris to aile her mynistris, and leegemen eithir tenauntis, that the pardouns of the bisschopis of Rome, that ben opin lessingis, for thei graunten many seeris of pardoun aftir domes day, be prechid generaly in her rewmes and lord schipis, and if eny wijse man a3enseith the opin errouris of anticrist, and teche men to do her almes to pore nedy men, to ascape the peynes of he1le, and to winne the blisse of heuene, he be prisoned, as a man out of cristen bileue, and traytoure of

This proces of Job schulde stire men to be iust of lyuyng, and to be pacient in aduersitees, as Joob was, and to be stedfast in cristen feith,
and answere wysely and meekly to eretikis and aduersaries of oure feith, as Petir and Poul techen, and euere be meke and ful of charite, and prie for oure eneemes, and looke affer meede in heuene, and not in erthe, for oure good deedes.

The Songis of Songis techen men to sette al hire herte in the loue of God, and of hire ne3eboris, and to do al hire besynesse to bringe men to charite and salva coun, bi good ensample, and trewe preching, and wilful suffring of peyne and deth, if nede be.

Also Prouerbis techen derkly the mysteries of Crist, and of hooley chirche, and techen myche wijsdom and prudence, for the soule and the body.

And þis litil þing þat sauereþ help of mannys bodi þei techen bope to tipe and take tipe þerof, but grete maundementis of God þat touchen soule hele se ben lesse teedel of pharisees, for wanting of worldi winnyng; And seint Isidre blame not hem for wickidnesse dampned for wickidnesse.

But þe feend, siþ he was loosid, halþ moued freris to reureþ þis and, as þei seien, her newe seyntis and newe doctours þat þei han, techen þat þis sacrament is an accident wipouten substaunce of breed. But grete maundementis of God þat lastingly kepþ feip and trouþe, in word and in dede, to God and to man, and reisen her lijf in siker hope of mercy and grace and blisse at her ende, and ouer coueren, or hillen, þis bilding in perfite charite þat schal not faile in wele ne in woor... And, if þei prechen þus truli þe gospel as Crist biddþ hem, Crist is amyddis hem and þe peple þat þei techen.

And afrir þis whanne Crist wolde make an eende here of his temperal lyf, I blieue þat in þe dai next bifore þat he wolde suffre wilfulli passioun on morn, in foorme of breed and of wyne he ordeyned his fleisch and his blood þat is his owne moost precious bodi, and 3af it to hise apostlis for to eten, comaunderinge hem and bi hem alle her affercomers þat þei schulden, in þis foorme þat he schewid to hem, vesen hemsif and techen and comowne forþ to opir men and wymmen þis moost worshipful and holiest sacrament, into myndefulnesse of his moost holiest 1vyyngne and moost trewe techyng, and of his wilful and pacent suffryngne of þis moost peyncul passioun.

And seint Isidre seip prestis schulen be damped forwickidnesse of þe peple, if þei techen not hem þat ben vnkunynge, eiper blame not hem þat ben synners; but þou and þi sect techen it to be in substaunce of breed.

TECHENE......1 and whanne þei schulden be principal dukis in crist oost to f3tte and teche obere men bi here ensaumple to fy3tte a3enst synnes, as false traitouris þei turnen þe bak and techehe cristene men to offre hem redy to þe deuelys sacrifice.

TECHER.......3 þis cursidnes did not Judas, ne Nero, ne Julianus apostata, ne Mathamet, ne Sergius þo munck, his techer. I corilarie It semeþ resonable to feipful men þat seint Poul þe gloriouse apostle and feipful techer of heþen men hadde more power as to many bingis to edifice hoely chirche þanne seint Petre hadde.
Lesse perfiltly he coude gramer, for in þat tym in al his rewem was no tæcher of gramer.
\textless L 139\textgreater \textless T T\textgreater \textless P 179\textgreater

Tæcheres.....7

1° Corollary. It semeth reezonabli to faithful men that seynt Poul, the glorious apostle and faithful tæchere of hethene men, hadde more power to edifie holi chyrche, than seynt Petir hadde.
\textless L 3\textgreater \textless T 37c\textgreater \textless P 70\textgreater

For if Poul, the vessel of chesinge, apostle and tæchere of hethene men, prechide the gospel, and yit laboure with his hondis for his liflode, in the j. pístil to Cor. ix: e\textasciit{e}, in the ij. pístil to Tess. iij: c\textasciit{e}, and in Dedis of apostlis, the xx\textasciit{e}, hou moche more owen munkis for to laboure with here hondis that maken profession opinioli hero?
\textless L 18\textgreater \textless T 37c\textgreater \textless P 89\textgreater

And certis, 3if Crist schal be holden verrey prophethe and tæchere and verrey God, he mut purge hym of his sclaunder;
\textless L 11\textgreater \textless T A22\textgreater \textless P 292\textgreater

The fiftie tyne, rede thei besili the text of the newe testament and take thei ensample of the hooły lif of Crist and of hise apostlis, and truste thei fuili to the goodnesse of the Hooli Goost, whic is spesial tæchere of weillid men.
\textless L 5\textgreater \textless T Dea\textgreater \textless P 452\textgreater

but perere he ony symple man þat desireþ to lyue wel and tæche treuely goddis lawe and dispise pride and opere synnyes, bope of prelatis and opere men, he schal ben holden an ypocrisie, a newe tæchere, an heretic, and not sufferd to come to ony benefice.
\textless L 2\textgreater \textless T MT16\textgreater \textless P 246\textgreater

whereþ pe fend sathanas techip proude and couteous clerkis, ful of symonie and opere synnyes, more witt and trewe þan þe holy gost tæchere of alle treupe tän3te crustis apostlis and euauenge listis, þat weren sad in bilue and charite and holy and trewe in lif and techynge.
\textless L 23\textgreater \textless T MT18\textgreater \textless P 267\textgreater

and without prest, and tæchere, and “lawe;\n\textless L 20\textgreater \textless T Pro\textgreater \textless P 22\textgreater

Tæcherises.....1

For he avaunsip many lewid men, sumtyme tæcheris and discipulis of his owene lawe, not of þe gospel, sumtyme þenne clerkis, þat kunnen not good in regard of curatis, and takip of men moche gold for leed and þe friste fruytis, and forbarren clerkis of Goddis lawe, kunnynge and wellyvynge men, lest þei aspie his heresie and ypocrisie, and warnen Cristene men þeroft.
\textless L 5\textgreater \textless T A22\textgreater \textless P 278\textgreater

Tæcheres.....1

And riþt as þe see bereþ vp schippe, so schulde also lordeþ and kyn3is bere vp hooly chyrche, and stifly maynteyne trewe tæcheres of þe gospel, and helpe to chastise false prechoures or errouris and eresie, and hem þat þeþ in þat entent to spoyle þe þeþ pelle of þe temperal godes.
\textless L 528\textgreater \textless T CG02\textgreater \textless P 25\textgreater

Tæcheres.....1

But certis þei ben Sathanas tæcheris, and procuratouris to lede hem to helle, bi here cursd ensamiple and techynge, and norischynge and meyntenynge in synne;
\textless L 30\textgreater \textless T A13\textgreater \textless P 196\textgreater

and herefore riche men owen to drede of treson and traitre a3enst god and his lawe whanne þei meyntene noþe þe treue þe þeþ gospel, but ben aboute to stoppe it and þechiris þeroft bi sofìt cautelis and false lesynges for flechli loue or coueitise.
\textless L 8\textgreater \textless T MT01\textgreater \textless P 26\textgreater

and 3it þei taken þe office to meyntene goddis lawe and tæcheris þeroft, and vpon þis seruyces þei han þe þeþe statis and lordeþispis.
\textless L 22\textgreater \textless T MT01\textgreater \textless P 26\textgreater

Capitulm 26m: Also prelatis seyn þat holy writ is not sufficiant to reule holy chyrche, and tæcheris þeroft ben not profitable to þe þeþe gospel, but heere owen statuis maade of synful foolish ben most nedful and tæcheris þeroft, A nd meyntenours of chydynge and strif ben most nedful and profitable to þe þeþe pelle.
\textless L 10, 12\textgreater \textless T MT04\textgreater \textless P 93\textgreater

and it is luciferis pride and more to seþe þat tæcheris of mannis tradicioun maade of synful foolish ben more profitable and nedful to cristene þeþe þeþe tæcheris of þe þeþe gospel and goddis comaundemtis; And here owen lawes and tæcheris þeroft meyntenen and procureþ his coueitise and lustis, and holy writ and trewe prechoures þeroft dampen al þis, and techen wilful pouert and mekenesse and gett traueile and penaunce of clerkis; and þerfore þei comenden here owen lawes and here tæcheris, and putten goddis lawe and
And þat þat is holy chirche, þat ben trewe techers of cristis mckenese, wilful pouert and gostly traueile and meyntenours of cristis ordyname, þei clepen heretikis and pursuen hem to þe déþ worse þan don þepene men, for no man schulde be hardi to teche and meyn tene holy writt æsenst here cursed lif.

For and wolden lette it to be prechid and pursuen exellent almes and holynesse, men, and to do this vndir the colour of techeris, stireris, and confessouris bicome, that stiren lordis and ric he men to robbe thus pore and that rob be pore men, schulen be and if these tweyne, that 3euen not lyflode, damp ned so depe in helle, where schulen false testyng a3ens hem; and Moises clepide togidere aile the eldre men and techeris, and clepide heuene and erthe into ordynaunce, hem to tene holy writt æsenst here curserd Iif. no man schul de be hardi to teche and meyn hestis lawe and techeris perof. meynten here flech, and perfore ordynaunce, hem to tene holy writt æsenst here curserd Iif.

For þo þat contrarioun þe gospel and þe pistil and wolden lette it to be prechid and pursuen þe trewe techers and lerneris þerof, louen not Crist; 

For þo þat contrarioun þe gospel and þe pistil and wolden lette it to be prechid and pursuen þe trewe techers and lerneris þerof, louen not Crist; 

Wherefore, siþ ech of hem is myche wiser þan art þou, for as þou confessidist er þis, þese men weren þin informeris and techers, we counsiëe þee for beste þat bi emsaample of þesre foure clerkis sue þou hem now in þe weie of truþe as þou didest bifoere in þe weie of 

error, submittinge þee as þei diden'.

TECHERS.......13

Pat is, þou sittist in þe apostlis, and in alle holy techers þoru þe world, to wern a3ein þe devel; 

Greens of lombis and of weperis is þe brennyng desier þat holy techers wip her followers han to hevene. 

And þus yf, þpurge negligence of ore byschopes and pretlat3, and oþer false techers þat þeþ in holy Churche, þe truþe of Godes word be nouþt ysowe in þe peple, praye we Jesus Crist byschope of oure soule, þat he ordyne prechours in þe peple to warne hem of synne, and telle hem þe truþe of God. 

And sith God seis þat ywel techers ben cause of destruccioun of þo puple, and Grosted declarid hit wil, and ferris ben principal ywel techers, þei ben principal cause of destroyinge of þis worlde. 

And Jon Evaungelist seis of fals techers, þat þei wnten out of us, but þei were not of us. 

And howe þe name of God is slaundried and blasfemid bi iuel prelatis and teheris, it is open of þe scripture. 

Miche more perfite schulde we heo bi lawe of þe gospel (þat is, þe lawe of loue), for Crist seip þat but 3if 3oure riþtwisnesse be more perfite þanne scribes and Pharisees', whiche weren techers of þe Olde Lawe, 3e schul not entre into þe kyngdom of heuene'. 

þe prid is þis: þat malicious hertis and froward willis ben neuer correctid wip meke ex cusacion and true declaracion, ne wip charitable doctrine, but rapen contynuen and encresen in her malice, falsly reporting þe wordis of her 

þe prid is þis: þat malicious hertis and froward willis ben neuer correctid wip meke ex cusacion and true declaracion, ne wip charitable doctrine, but rapen contynuen and encresen in her malice, falsly reporting þe wordis of her
techers, pynching at her wordis, and putting on hem lesyngis.
<L 362><T CG16><P 204>

The first knot is a3eyn proude men, for God shal sey that day to hem: For as myche as e weren proude and rebel, and dispisid me and my lawe and techerus peref (for whoso dispisip hem, despisip me);
<L 710><T CGDM><P 227>

What is betokened bi fleing of e beestis, but hi3enesse of e gospellers and techers?
<L 2246><T OBL><P 214>

to defame the doctrine of Christ with the na me of newe lemynge / and the techers thereof with the name of new masters.
<L 13><T PCPM><P 04>

TECHERUS......4

And þus schulde techerus flee preysyng of þe puple, as Crist dide;
<L 22><T EWS1-35><P 369>

And so but 3if Godus lawe telle a fey~, trowe it noht, but fle it as a falshede, and dispuyse þe techerus of it.
<L 49><T EWS2-70><P 84>

And þer techerus more and lasse be not confessoures of Crist but confusoures of þe fend, whose lawe þei holdon and techon.
<L 10><T EWS2-77><P 126>

but it is seyd specially to byschopus and to confessourus, and to techerus of Godus lawe, for to alle þes God 3uye salt.
<L 1><T AJO><P 119>

TECHES......25

ON THE SEVEN DEADLY SINS· SYNNE IS FOR TO DREAD· CAP· I Siþ byleve teches us þat everiche yvel is ouer synne or comes of synne, synne schulde be fled, as al maner of yvel.
<L 1><T A09><P 119>

Bot sith Seynt Poul seis, and byleve teches us, þat a mon haves noght but þat he haves of God, iche mon shulde mekely serve his God aftir þo giftis þat he hafs of hym.
<L 35><T A09><P 121>

Nereþoles Crist teches, siþ þat his science is frely gyven to him, hit schulde be frely defid.
<L 19><T A09><P 123>

And as anenits pride of monnis kynn, Adam was most gentil mon aftir Jesus Crist, and he come of erthe, as oure byleve teches.
<L 15><T A09><P 125>

Bot resoun of kynde teches þo peril þat a riche mon is inne by havyng of his richesse.
<L 28><T A09><P 126>

And herfore teches Poul, for sikernes of prestis, þat þei schulden have fode and hillyng nedeful to hom, and herewip holde hom payed, ffor more wolde tarye hom.
<L 34><T A09><P 126>

And þo token, þat þo puple is þus partid in willes, teches þat þei ben not of one Chirche.
<L 19><T A09><P 134>

Bot þo fend takes ensaunple at worms of venyyme, and by a naked propurte teches men to fight;
<L 11><T A09><P 138>

For, as Seynt Poule teches, We schulde be payed of fode and hylynge, and aske no more þan nedes;
<L 23><T A10><P 176>

þan schulde men begynne to werre on enmyes nexst hem, as mede and nede and kynde teches Cristen men.
<L 17><T A10><P 177>

And if þou doist away synne, þou rediest Goddis weye, and removest stockes, heye, and stobul, as Seynt Poule teches.
<L 10><T A10><P 181>

þan schulde men begynne to werre on enmyes nexst hem, as mede and nede and kynde teches Cristen men.
<L 14><T A10><P 182>

And how God undirstondes þis renunsynge, teches he by lif of Crist and of his apostlis.
<L 31><T A20><P 235>

Also, Crist teches þat no disciple schulde be above his myster, bot hit suffices to þo disciple to be such as his myster.
<L 33><T A20><P 235>

siþ Crist teches up treuþe;
<L 9><T A20><P 240>

Hit is no drede, whoevere teches þis lore of þo fend, he is an opun heretike and Anticrist clerke. O sith oure bileve teches us, kynge of Eng-onde haves ofte in his honde, and oute of þe deede honde, þo lordschippe of Anticrist, what moves hym so folily to 3ifhit ageyne?
<L 23, 24><T A20><P 240>

ffor þus teches þo gospel þat we shulden bileve.
<L 35><T A25><P 426>
Bot accyidente wipouten sugette now her knowes mon ne God, as Austin techeth and resoun proves.

And so hit is likly hat alle þo bispohes of Rome þis theire hundred 3ere and more were fully heretikes, sfor þei undirstonden not þis þat Poule techeth. When we have fode and hyllynge, be we payed of þis.

And byleve techeth us þat þei ben nowe seyntes.

And right as þo persoun of Crist is verrey God and mon verrey godhed and verrey monhed right so holy Kirke, mony hundred winters, haves trowed þo same sacrament is verrey Gods body and verrey bred, as hit is fowrne of Gods body and fourrne of bred, as techeth Crist, and his apostles.

And if þei seyn þat it is bettere to gyue al þat men may spare resonenbly to pore men, as Crist techeth and comaundis, and 3it stire of þe alymple puple to offfur here lîtil catel to þese deade ymagis, þei ben opynly out of charite, and bryng þe puple out of gode lyf and pite agynus þe irre nedey nedey edeboris, sythen þei stire of þe puple to 3iþ pe þodis to ryche endowid clerkis and to anti crisis housis, where is nouþer reessoun ney neðe to, and to wipdrawe almenes fro pore bedrad and blanye men where men ben bounden to do hore almenes vp peyne of damnyng and vp wynnyng of heuene blis, as Crist techeth pleyndy in þe gospel.

And þe seyn þat it is bettere to gyue al þat men may spare resonenbly to pore men, as Crist techeth and comaundis, and 3it stire of þe alymple puple to offfur here lîtil catel to þese deade ymagis, þei ben opynly out of charite, and bryng þe puple out of gode lyf and pite agynus þe irre nedey nedey edeboris, sythen þei stire of þe puple to 3iþ pe þodis to ryche endowid clerkis and to anti crisis housis, where is nouþer reessoun ney neðe to, and to wipdrawe almenes fro pore bedrad and blanye men where men ben bounden to do hore almenes vp peyne of damnyng and vp wynnyng of heuene blis, as Crist techeth pleyndy in þe gospel.

Pus techeth God in þe gospel, and seyþ þus, Whanne þe ne have do ale þeing wel, seyþe, we be unprofet able servent3.

And so hit is likely þe þe wip outen sugette now knows mon ne God, as Austin techeth and resoun proves.

And so hit is likely þat alle þo bispohes of Rome þis theire hundred 3ere and more were fully heretikes, sfor þei undirstonden not þis þat Poule techeth. When we have fode and hyllynge, be we payed of þis.

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And so hit is likely þe þe wip outen sugette now knows mon ne God, as Austin techeth and resoun proves.
síp Crist is trespů, as he himself seíp, as trůpě in his world or bigynnynge þerof, and he himself techep, bope in liif and word, þat his prestis schulde be pore and have non suche lordschip, as it is schewed bi twelf lawis of God, Lord!

As anenití þe þride poynyt, þat is, ende of Cristís cleris, bîleve techep us þat Crist wolde dræwe his children to heaven ward, by holy lyvynge of his prestis aftir þe staat of innocenece;

But certís her wordís and her dedís techep þat þe fend is her fadir;

And þús þei þat holden Cristís clene religion, as prestis, wîþouten cloutynge to of er rourís of foolís and synful men, ben holden seculer men, or seculer prestís, þou3 þei kepen nevevre so wel þe gospel, and techep it freły and trewly, as Crist and his apostís diden.

For bi Goddis lawe ech man owiþ obeisiche to ðoper, in as moche as he techep him Goddis willé and good líf;

For Crist techep in þe gospel, whanne men ben cursíd wrongfully for the trespů of God, þan God himself blessíp, and þan mannis curs, þat is onrí3tful, dop moche good to him þat suffreþ it mekely and pacînently.

Crist wîþhelde no men of lawe ne pleders at þe barr for robes & fees/ 3er by 3er to toyle for worldly cause: but euyn he techep þe contraite pleynly in his gospel.

also wâne þei do not after his wisdam ne ordre, but gon bisde reclely, and enquire not til þey wit þe sop, as boþ, þe law of God and man techep þat þey schuld;

Or ellís men mai anwëre as Crist techep bi þe wordes of þe texte, seiyng þus: þe Lord hâp werk to þése, ‘or ellís: þe Lord desireþ her werke’.

Also, in þís blessíd dede God techep vs þat for no spiritual neper temporal dignite, estaat, ne power, we schulden not лиft Ø ure hedes into pride aboue oure bërþeren, to holde vs self þe bettere ðer þe worþiere perfore donyng wronges to oure sugëtis bineþe vs;

þis gospel techep vs to wirche faste and be not idel while we been here wandrynge in þís weï, for þe hure of þe hiþe blisse of heuene þat God hâþ biiþëte to alle suche;

In his gospel, oure Lord Jesus Crist, bi an ensample of seed þat was sowen, of whiche þe 4 parte made frute, techep Prelatis and prestis of þe cherche to be besy euere and not be idel fro sowynge of gostli seed of þe word of God, þou3 it profite not alweie to þe auditorie after hire desire.

Alle suche yniken ioie oburwhile for to heere þe word of God, whiche techep vertues as mekenesse, paciense, charitce, chastitee, and suehe ðer and, for a tyme of þe heenerynge, han a good wille to wirche hem in dede.

If he here in anophe place Goddis word, hou3 it techep: /Facite vobis amicos de mammona iniquitatis/, Make 3e to 3ou frendes of þis wordi muk’, also he seíp: /Omni petenti te, tribue/, To every man þat axeþ 3ou, 3eeue 3e, for my sake’, þis hym ynikyþ were weel doen, for al it comëþ of him, and for þei beþ oure bërþeren and brouȝþt forþ of 00 Fadir.

In þe bygynnynge of þis gospel, Crist techep vs bi his word and his ensample þat per mai no man siþe vp þe redi weï to heueni Jerusalem but bi meke pacience, or willful suffryng of tribulacyon whanne hit comeþ, or ellís þat he be redi in wille to suffre if God sende it, þou3 non come.

And suche, seíp Crisostom, techep þe peple by hire ensample to siþe þe gnatte and swolewe þe camele’.

Perfore þe apostle techep: I biseche 3ou, bërþeren, to haue studie of reste, and of 3oure owne nedes, and of wirçhyng wyn þe bële honds, and þat 3e desire no mannes good of hem þat beþ wipoute forþ’.
/DOMINICA XIII POST FESTUM
TRINITATIS: Evangelium: Sermo 13: Beati oculi qui uident que uos uidentibus: Luce 10/ This gospel telleth by a parable how eche man schulde louen his eemcristene and, for si3t prentyde in vs of þe manhede of Crist, Crist techeth þis loren graceiously.
<L 3><T EWSI-13><P 271>

/DOMINICA XVII POST FESTUM
TRINITATIS: Evangelium Sermo 17 Cum intrasset Iesus domum cuiusdam principis phariseorum: Luce 14/ This gospel techeth men how þei schal not by per hy3e statis huyde þer synne and distorble þe ordenawnce þat Crist halp made.
<L 1><T EWSI-17><P 287>

But Crist techeth þat he is God by þe werkys þat he dop, for hyt is yliche l3t to do myracles by hymself and to for3yue synne, for none but God may do þese pingus.
<L 41><T EWSI-19><P 297>

Furst Crist rykenyþ wip men, whanne he techeth hem by resoun how myche þei han had of hym, and how myche þei owen hym.
<L 28><T EWSI-22><P 310>

And þus techeth Iamys þat when we spekon of owre dedis þat we schilde do, we schulden vnystonden si3f þat God wolte'.
<L 21><T EWSI-31><P 351>

Herfore schulle we tween þat ech eche obedience to man is as myche worþ as hit techeth obedience to God;
<L 83><T EWSI-31><P 353>

Soñly, in þese newe ordres men schulden obesche to eche þing þat techeth more obedience to God þan don suche prelatis.
<L 90><T EWSI-31><P 354>

And so, as God forfendeþ men for to adde to his lawe or for to drave þerfo, for hit is maad in ful mesure, rhit so we schulden holden his rewle, by whyche he techeth alle cristen men, neiþur adde to ne drave þer fro leste we peyren Godes ordenawnce.
<L 68><T EWSI-32><P 358>

And þis hasty helyng bytokneh þis myracle, and þat Crist towchede þis leprosus techeth vs now þat þe manhede of Crist was instrument to his godhede, for to do myracles þat he wolde weren done;
<L 17><T EWSI-34><P 364>

for, as byleue techeth vs, los of Godis loue were worse.
<L 72><T EWSI-35><P 371>

And þus of goodis of kynde men dreden myche to lesen hem, as rewle of kynde techeth vs and comun experience, and 3if þei comen to vs we ioye ful myche, as we wyton wel, but goodis of grace we puten byhynde, and þat fordoþ owre charite.
<L 87><T EWSI-35><P 371>

and þis techeth þat he ioyeb more of worldly goodis þan goodis of grace.
<L 95><T EWSI-35><P 372>

and ouer þis we schulden stonde sad in bylcue of God and lyuen in vertewys, as Gods lawe byddeth vs, and assente not to synne of anticrist þat reignep now, but haue sorwe þerfore, sit Crist hadde sorwe for synne and wepte neuere but þryes for synne, as Gods lawe techeth vs, and resoun acordeþ herwip sit synne is moste euel.
<L 78><T EWSI-36><P 376>

For Crist techeth in his lawe þat al þat we schulden wylle þat men dyden skilfully to vs, we schulden do to hem.
<L 94><T EWSI-41><P 405>

/DOMINICA IN PASSIONE: Evangelium: Sermo 44: Quis ex uobis arguet me de peccato Iohannis 8/ This gospel techeth byleue by hiþe wordis þat Crist spac, and how men schulden lyue þeraftur and trowen in Crist and sewen hym.
<L 1><T EWSI-44><P 418>

bis aungel þat techeth men trewþe is good aungel of God, þat syttup on þe riþ syde to techeth men þe weyþe to heuene, and to sytten on Cristes riþ hond at þe day of doom.
<L 44><T EWSI-46><P 430>

And herfore techeth Crist to fleen hem, for þei ben rausychyng woulus: somme wolten as brerus tere wolle of schep and maken hem coold in charyte, and somme wolten stylfully as þornes sleþ þe schep of holy chyrche.
<L 37><T EWSI-48><P 439>

And in þese hyþe wordis of wyt Crist techeth how he wip his Fadur is þe same God in kynde, and bryngþ up þe Holy Goost.
<L 68><T EWSI-50><P 450>

And herfore he sequene asyngus þat Crist techeth in þe Pater Noster meuen þis forme of asyng, and algatis to axson in charyte.
<L 25><T EWSI-51><P 453>

and ellys hit were presumpcion to charge þe chyrche wip þis trewþe, sit neiþur auctorite of God, ne reson techeth þat hit is sop, and al byleue nedful to men is teld hem in þe lawe of
and in his word Crist techeb us to do algatis worshippe to God. And þus þese Grecyss may not proue þat we troven false in þis byleue, or þat Crist lefte þis trewe wipowte cause to tellon hit þus, for by þis þat Crist seip þe Hooly Gost cam of his Fadur, and leueþ þus þe comyng of hym, he stoppeþ þe pruyde of þe chiche and techeb men to worschipe God. But whanne he seip þat he sendeþ þe Holy Gost to hise disciples, and alle þat his Fadur hlep ben hys, he techeb clerly þat þis Goost comeþ of hym, and ður wyse schulde Crist not speke.

and þus Crist techeb wel inow to knowe þe secownde persone boþe in godhede and in manhede, as myche as he schulde þanne knowon hym.

and so þei faylon in þe furste word of þis byleue þat Poul techeb.

Studye we how Crist cam in ful tyme when he shulde, and how he cam in mekenesse, as his burpe techeb us, and how he cam in pacience fro his burpe vnto his dep.

and byleue þat Matheu tellup techeb wel of þis t¡xt, to what wit it is spokon of þe prophete Ysay.

for whonne monye men acorden in oon and don o werk in Godis name, þey don it more spedilly, more strongly and by lesse blame Poul bygynneþ to pey3e Romayns to kepe þe lore þat þe techeb, for hée preche þat for money, ne for wynnyng of þis world I pey3e 3ow, seip Poul, by Godis mercy, þat 3e 3yue 3owre bodyes to God, a wique oost and not deed, to serue God by his lawe.

and wolde God þat þis byleue þat Poul techeb in þis epistle were wel crowd and wel kep of þes fourse sectis of anticrist, þat ben newe comyn into þe chyrche for to charge it and harme it.

Aftur Poulte techeb algatis to preestis þat þei schulden cleue to good, whon þei seen sentence ofwynnyng, and sentence of Godis lawe;

And, for oure hope schulde be in God þat he helpe us in his weye, þerfore Poul techeb aftur to stonde bussyly in preyer.

Somme of þes wordis þat Poul seip here schulden trewe preestis declare more, as it is profi3t to þe puple, aftur þat God techeb hem.

Lawe of God, þat Poul techeb, is moste resonable and li3t: to 3oldes men good for yuel, for so doþ God þat may not fayle.

for, as men seyon, þus kynde techeb men to do.

And Crist techeb men to pey3e hym þat he forþyuen hem þis dete, but ri3t as þei forþyuen here dereþouris.

And Crist techeb to knowe generally, and to loue aftur þis knowyng.

Byleue techeb cristene men þat signes of þe oole lawe weron toknes of owre signes now, as þei ben tokne of þe blisse of heuene.

þat techeb cristene men þat signes of þe oole lawe weron toknes of owre signes now, as þei ben tokne of þe blisse of heuene.
For whoso 

Trauyle of monkis and chanonys, and of 

But certis byleue techeb us þat boþe Crist and 

And þus ben men of veyn religioun, as James 

And þip charite techeb men to not comune þus 

þe reede colour techeb men how Crist 

As men hadden dyuerse opynyons of Baptist, 

For whoso prechup to þe puple, and techeb 

Godus grace. 

And Crist techeb Petre, and in hym alle his 

Byleue techeb trewe men þat þis Chirche gõp 

for Crist techeb by Matheu þat men schulde 

And varyng of namys, wip leuyng of somme 

For no man may excuse þis, sip God and man 

And þus Crist appliep þis apostles, and in hem 

þat man dredon here moste, schulde be 

þat men dredon here moste, schulde be 

þat man dredon here moste, schulde be 

þat men dredon here moste, schulde be 

þat men dredon here moste, schulde be 

þat men dredon here moste, schulde be 

þat men dredon here moste, schulde be 

þat men dredon here moste, schulde be 

þat men dredon here moste, schulde be 

þat men dredon here moste, schulde be 

þat men dredon here moste, schulde be 

þat men dredon here moste, schulde be 

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þat men dredon here moste, schulde be
And thus, as fysye techeb, þes schal þenkon on a man þat is fully hoo fool wyse and wybewte, and by mesure of such a man þei schulde mesure mennys helpe.

And for Crist hap teclld þat þis hyȝe charite techeb a man to putte hys l3f for loue of hys frendis, and þis loue is only in persone of Crist, he tellup how hyse apostles, and þyre men, ben hise frendis.

Also Poule, Cristus apostle, techeb in bookys of owre byleue, how God wolde þat he prechede to be puple wipowte such axsyng;

But for þis werk is meedful, and Crist souereynly parformede hyt, þerfore he techeb hise disciples to preye more of owre byleue, how God wolde þat þeir namys ben wryton in heuene for to namys ben wryton in heuene for to

And bylyue techeb us þat þe state of Cristus secte is moste certeyn and medful to men þat wolon arere þis towr, for no man may arere it, but 3if he be of Cristus ordre.

And herfore techeb Powle, to be sykur of þis synne, þat preestis schulden be payede wip mete and wip hulyng.

And þis his nest of Mammon gendreb monye stryues, and 3et þe fend techeb hem to seye þat þei han nowt, but ben more pore in spiryt þan weron Crist and hise apostlys.

And so by lore þat Crist techeb men schuldon trown to syche mennys werkys more þan to þer wordys, for þei spekoon ofte in stryf;

And þus he techeb þat he loue alle men þat holdon his lawe, be þei clerkys, be þei knýȝus, or labrieris þat meynten tylpe.

Crist techeb hem to be pore, for loue of hym, but wyfully.

Crist techeb þere men to knowe trewe þe þer profyȝt.

And Crist techeb þere techeb by worde þe maner of a good herde, how he putþ þeir owne l3f for his schep;

Þis swerd semen to manye men not material swerd, or bodily fíȝtyng, þat Crist techeb heere, but wyse wordis, bope of reproof and patience, and suffryng for trewþe, 3if þat dep falle;

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And þus þeir namys ben wryton in heuene for to
And siþ þe frerus accuson þe court in mater of þe sacrif host, and seyn þat it techeb þat þis host is not Godis body, but accident wipowte suget þat alle men knowe not, men schulden axe þis trowe þe þis cowrt wip good growwnyng;

< L 143 > < T EWS2-75 > < P 116 >

And so þis gospel techeb a wysdom of Crist, how men þat han cure schulden kepe þer schep; and þis lore perteneþ to mo þan to preestis, but þei schulden kepe passyngly þe lore þat Crist techeb here.

< L 3, 5 > < T EWS2-76 > < P 117 >

for as Crist techeb, þe rote of manns synne is wiþinne in his herte, before þat it be in dede;

< L 46 > < T EWS2-76 > < P 118 >

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

< L 91 > < T EWS2-76 > < P 120 >

for 3if a man haue al byleue þat Godus lawe techeb owhere, but 3if he wake in charyte, al syþt of þis mon is noht.

< L 26 > < T EWS2-79 > < P 136 >

and deedly signe of suche seke men is þat hem wantup appertiþ of Godis word, þat schulde be þer foode and lyþf, as Godus lawe techeb. And herfore techeb seyn Petre þat, 3if ony man speke, loke þat he speke Godus wordis, and by þis tokne he is hool.

< L 63 > < T EWS2-79 > < P 137 >

Crist techeb 3if þei faylon þei schal be cast owt, and desfowlude of men, and to þes two ben þei worþ.

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

þes prelatus þat schulden be salt, and make Godus lawe sauery (for as seyn Poule techeb us owre word schulde be sauerd wip salt) þei be now fresch, brutul and stynkyng, and tumele al fro þe kynde of salt;

< L 61 > < T EWS2-80 > < P 144 >

And so, as Ysaye techeb, þei schulde not chaffare wip money;

< L 109 > < T EWS2-80 > < P 146 >

EUANGELIUM VNIUS CONFESSORIS ET ABBATIS: Sermo 27: Nemo accedint lucernam: Luce 11: This gospel techeb how yche confessour schulde kepen hym, and specially abbatous and þes newe religious.

< L 1 > < T EWS2-81 > < P 149 >

And þus techeb Crist us, þat, 3if al þe body of owre werkus be schynnyng by liþt in kynde, and haue no part of derknesse, nþur in kynde ne in vertuwyys, þanne it schal be al lyþt, by double liþt of kynde and vertewis.

< L 77 > < T EWS2-81 > < P 152 >

as somme men seyn þat Crist techeb here þat 3if alle werkus of þi liþt be at þi dep schynnyng by grace, þei schal be schynnyng aftur in heune, and liþte þe as a lanterne of bryȝtynesse;

< L 117 > < T EWS2-81 > < P 153 >

EUANGELIUM PLURIMORUM
CONFESSORUM: Sermo 28: Sint lumbi uestri precincti: Luce 12: This gospel techeb alle men how þat þei schulden lyue to Crist, but specially prclatus, þat schulden be liþt to þe puple.

< L 1 > < T EWS2-82 > < P 154 >

And so Crist techeb here chastite, as Gregory seip;

< L 13 > < T EWS2-82 > < P 154 >

And so Crist knockup at owre dore þanne he techeb us sygne of dep, or signe of þe day of doom;

< L 46 > < T EWS2-82 > < P 155 >

And þis lore techeb Crist in a parable to his children.

< L 75 > < T EWS2-82 > < P 156 >

And þus boþe byschopus and frerus beron þer dispeyr wip hem, and þis wolte not be schakon of, but 3if þei leuon þer oolde synne, and suwen þe lore of Crist þat he techeb in þis gospel.

< L 14 > < T EWS2-83 > < P 161 >

And heere Crist techeb his godhede in a maner by his speche þat he seiyb heere.

< L 78 > < T EWS2-86 > < P 181 >

þe furste word of þe furste ordre techeb how he partup wip þe toþur patroun, and þe toþur partup wip hym in synne, as seynys parton in goode.

< L 117 > < T EWS2-86 > < P 182 >

þat oþur popus schulde not sewe Crist, or ellus þei schulden cheze prclatis, as þe popus lawe techeb.

< L 54 > < T EWS2-87 > < P 188 >

But byleue techeb us þat God byddup men to loue hym of al þer herte, of al þer lyþf, of al þer mynde, and al þer strengye;

< L 105 > < T EWS2-88 > < P 197 >

But here þe feend techeb hise clerkus to seke aftur feynede answerus.

< L 113 > < T EWS2-88 > < P 197 >
Here God techeb trewe men to grawnte þat dowynge and feynd beggyng makip to multiplye prestus more þan God hymself haþ ordeyned, for God cowde ordeyne no kynne þing but in mesure, nowmbre and wey3te.

Wel I wot þat feendus lymes wolon arguwen a3enys þis sentence, and disproue oure wordus here, but jugement of þe furste trewwe, and his lif, wiþ his rewle, techeb vs somwhat here how þis is Godus trewþe.

And Godus lawe techeb his ordre, and which of þis is betture þan opur.

Godus lawe techeb in what ordre his seruauntis schulden vson his goodys, and mesure of þis ordre is betture pan is hauynge of þese goodis.

And where verye pees techeb pacience, þis pes techeb f3ntyng, and blasfemep in God, as it wolde be his maystur.

And where verye pees techeb pacience, þis pes techeb f3ntyng, and blasfemep in God, as it wolde be his maystur.

And so byleue techeb us þat he is an holy martyr.

We schal byleue þat al þe gospel, be it neuere so literal, techeb what þing schal befalle, and how þat men schal lyue.

And so monye trewþus profi3te more whil þei ben vknowe to men þan þei schulden profi3te knowon, as Godus lawe techeb us.

And as Gregory techeb, we schulden wende fro þe feend, al by anopur wey3e þan we camen into his world.

And reysyng of þis croyserye a3enys anopur pope techeb meche þat he wolde venge þing þat he cleupþ his oune injury.

And þus, sîp byleue techeb men þat þes wordis may not be fals, and Crist hymself biddup men þat redon hem to vnurstonde þis gospel?

But euemore we ben redy to a3eyncaþ þis gloos whoso proueþ þat it is fals or ellis techeb a betture.

And herfore þe fadyr of þe freris techeb hem to wexe ryche and to feyne þer pouert in eche persone, but to grownde rychesse in þe grete persone;

And crokyng from Cristus lif vnto þe world techeb men þat þese wordis ben feynede for pruyde and for coueytise.

For ri3t as an abbot rewlup his couent, so þe pope rewlup al þis chirche, and techeb hem how þei schal rise and ete, and how þei schal bydye þer per dus and sacramentis wip oþre dowtis.

for not eche trewþe is euene for to charge, but trewþe þat God hymself scip and techeb in þe gospel, þat schulde men worschipon and taken as byleue.

But þe gospel techeb us þat we schulden do pruyecly al such hoolynesse and cryon hyt not to þe world, but purpose c1encly worschip of owre God, and leue worschip of þe world and rewarde here.

And, as Crist techeb heere, þes þre bryngen men to helle.

þi hooli comaundementis ðis techeb also þe comune crede:

ypocrisie is a fals feynyng of holynes when it is not in trewþe before god, and so ypocrisie is fully contrarie to crist, þat is trewþe as þe gospel techeb, and it is comunþ þe moste perylous synne of alle.

and knowelcynge is scid here fore verrei knowelcynge of crist, bope in herte bi sand feip þat he is verrey god and verrey man with outen synne, and alle degrees, in puos3t and speche and dede and alle circumstauncis per of, and witnessynge in word þe treuþe of þe gospel, hou crist lyued most mekely and most porely and most vertuously biforn alle
Ohere men as the gospel techeb;
<L2><TMT01><P22>

and 31st seynits in the popis lawe reprouen euyile lawes vngroundid in holy writ and reson, and hem pat maken hem also, and seyn pat we owaye to take hede what crist seip, and to no man ellis but in alse myche as he acordip wiþ crist, and he his false pat seip or techeb any ping pat is not euystedly groundid in goddis lawe, and perfore seynit petyr comandip 3if any spoken, loke he spoken as goddis wordis, þus þes worldly prelatis drawn cristen men fro holy writt þat is þe beste lawe and constrynge men to here owne laws ful of erroour, maad to coloure here cursed pride and coueitise;
<L23><TMT02><P38>

and as þei feynen þei ben exempt from prechynge, þat crist comandep to prestis, bi profession maad to synful fools and in cas to sathanas þat techeb hem þe contrarie of goddis comandementis;
<L4><TMT06><P117>

and so 3it a cristene man wole forsake a wickid worldly couent ful of pride, ypocrisie, coueitise and symonye, after synbbynge as crist techeb in þe gospel, þei pursuen him as apostata and cursed man, for he dop as crist and his apostelis techen;
<L24><TMT06><P127>

Sip crist and his apostelis curseden neurene ne tau3ten to curse for tiþes, but þo contrarie, as þe gospel techeb;
<L21><TMT06><P132>

his apostelis whanne þei wolden axa suche vengauce, as þe gospel of seynt luk techeb, and seynt petir bidip blisse opere men, þe here enemis, and not haue wille to cuurse, and poul techeb þat we schulden not do euele for euyl, But ouer come an euyl delyuere þe dide bi good doynge a3en.
<L13,15><TMT07><P146>

and þe gospel þat techeb cristis mekenesse and wilful pouerst and bisu trafici3 in prechynge to saue cristene soulis, for it constrynge þe prestis to his holy lif, is litél loued and studied and tau3t but raperse dispised and hyndrid and maade fals bi speche of anticristis clerkis.
<L26><TMT07><P157>

for as god bi seynit poul techib, who euere techeb opere lawes he is cursed of god;
<L11><TMT07><P158>

and herby þei peple is brou3t out of bileue, tristynge þat here synne is for30ue for hero prestis assoylynge, þou3 þei don not verrey penaunce as god techeb hym self.
<L9><TMT07><P160>

and herfore þei reulyn clerkis bi þes worldly wronge lawis, and maken oure clerkis worldly and to forsake holy writt, for it dampeþ pride and coueitise clerkis and techeb mekenesse and to flee coueitise and opere synnes.
<L9><TMT09><P185>

and 3it þe fend techeb hem to make orible peynes of here owene wil þe for smale synns, to make men for fere to paye moche money to hem;
<L19><TMT09><P185>

for þis striþep men to pride and iolite and lecherie and opere synns, and so vnableþ hem many gatis to vnderstande and kepe holy writt þat techeb mekenesse, monyng for oure synns and opere mennus, and stable lif and charite.
<L9><TMT10><P191>

Crist techeb to visite men in prison and helpe to deliuyere hem in good manere and comforte hens bi almes 3euynge;
<L23><TMT13><P211>

as who seip, þer is no cause but for þe chirche confermep it and techeb so.
<L13><TMT17><P255>

for crist him silf techeb bi word of seynt poule þat he is cursid of god þat loueþ no3t crist;
<L25><TMT21><P286>

And herfore techeb seynt poul to reprove siche ful harde.
<L36><TMT21><P292>

For, as seint Austen techeb þer, It is no wondur alþou3 a man for faute of kunnyng haue no freedom of will to chese what he schulde do ri3ftulli, or ellis þat bi carmel custome wiþstonding þat is growe yuelentli into man and in a maner is kindeliche bi dedli succession, so þat a man se what ou3t ri3ftulli to be don and willen to do it he mai not fulfil it'.
<L1123><TMT08><P185>

Vnde Ps l:vbi loquitur de beatoj, "In þe lawe of our Lord was his wille, and in his law schal he þinke day & ni3t;' alibi, "Blessed is he who won þe chou techib or enforneþ, Lorde, & techeb hym of þi lawe".
<L17><TMT08><P74>

Item Augustinus, primo Abusionum, j, "A prechour þat is reckeleþ for to fulfille in dedez þat he techeb in worde, he inducep or bryngeþ in ane abuse to be condemned, for þe
hererz of þe doctrine dispise for to do þe sayyning wen þei seen þe werkez of þe prechour discorde to þe wordez of þe prechynng.

But saynt Austyn techeb in þre volumes or moo wiþ grete studie and diliberacioun þat þer may no accident be wijpoute subiecte, 3e where he tretch of þe sacrament of þe auter. And þe same techeb saynt Ion wiþ þe gilden moupe, and þe same techen alle witty philosophurs, and al resoun and witt shewen opynly þe same.

And, ser, þe lawe of holi chirche techep in decrees þat no seruaunt to his lord, neiþir þir child to his fadir ne to modir, neiþir wiþ to her housebonde, ne monke to his abbot owip to obeie, no but in leeful pingis and lawful'.

Ffor noo preier auai1ip us but if Crist here it, and oure beleve techis us. And sip noo priers gladlyer, it is good counseil þat we sett oure moost trust in þe Pater Noster.

And þe lawe ofholi chirche techep in decrees þat no seruaunt to his lord, neiþir þir child to his fadir ne to modir, neiþir wiþ to her housebonde, ne monke to his abbot owip to obeie, no but in leeful pingis and lawful'.
And þo same techis Benett to his munkis, and Seynt Bernarde;
<L 26><T A24><P 371>
Bot Cristen byleve techis þat alle men in charitee ben parcyneres by graunte of God of alle medeful dedis;
<L 18><T A24><P 378>
Ffor by teching of Seynt Poule iche mon owis to be sugett to oper in þo drede of Crist, þat is, in als myche as he techis hym Gods wille;
<L 6><T A24><P 381>
And þus þei ben traytoures to God, and his riche pup Ie, whom þei dis seyven in hor almes, and monquelleres of pore men, whose lyvelode þei awey taken fro hom by fals leessinges, and herfore þei ben irreguler bifore God, and despisen hym, and harmen þe pupule when þei seyn masse or mateynes in pis cursid lif, as holy writte techis, and Austyn and Gregor declaren fully.
<L 18><T A24><P 383>
CAP' XXXVI' Also freris 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; bot 3elding yvel for gode, as po fendis lawe techis.
<L 9, 11><T A24><P 393>
And nopoles God techis to swere by hym in neede, and not by.
<L 14><T A24><P 396>
Bot feythe of þo gospel techis us to trowe þat pis is verey bred after þo sacringe, for Crist hymself seis, þis bred is my body;
<L 27><T A25><P 404>
Also þo gospel techis Cristen men to preye aftir þis iche day bred, or own substaunce. And Austyn techis þat by þis bred Crist undirstode þis sacrament.
<L 30, 31><T A25><P 404>
And herfore techis Austyn munkes to travel;
<L 29><T A25><P 411>
Bot þo gospel techis þat Crist did mercy unto þis riche mon, and begged not of hym.
<L 31><T A25><P 414>
Bot feyth and kynde techis us, þat ordir of Crist is better, and þat he ordeyned his Chirche as beste wolde be, nouper to myche ne to litel, bot in gode mesure.
<L 35><T A25><P 417>
Bot Seynt Poule techis þat soche schulde not be hevye to þo pupule þat þei techen, but lyve on litel, as foules.
<L 9><T A25><P 418>
Byleve techis us þat no mon may levefully chaunge any godes, bot if he have leve of þo cheff lorde.
<L 13><T A25><P 423>
Bot as hungre of one and drunkenesse of an oper techis þat Poule undirstode bodily fode, so worldly lif of empoureoure prelatis techen þat þei ben not þo same þat Crist spake to.
<L 6><T A25><P 425>
Butoure byleve techis us, þat no synne is for3yven but if God hymself forgif furste of alle.
<L 6><T A27><P 444>
But oure byleve techis us þat comyn Cristus religioun passes al religioun of þese newe ordris.
<L 23><T A27><P 444>
Also þese indulgencis maken men for to byleve not to þer crede, ffor if þai bileveden þo comunyng of seintus, þat is, þat iche man in charite has part of Cristis passione and of alle þo meritis of ilk seint, as þo crede techis, þai wolden not coste so muche aboute dede lede, and suffer þer pore neybhouris in so open meschief, and renne to Rome wip pore mennus lyvelode.
<L 24><T A29><P 459>
Moreover confessione made by mouth to a wise preste of lyvynge, þat bope can, and for grete charite techis þo treuhte of Gods dome, dos muche gode, and to suche hit spedis þat men schewe hor lyf.
<L 29><T A29><P 461>
Perfore Cristen men schulden worship þo holy Trinite and seintis, ande not þese ymagis, as Seint Gregorie techis in his registre.
<L 10><T A29><P 463>
Also Seint Gregore techis in his Pastorallis, and in þo comune lawe, þat who ever comes to prestehode takis þo voyce of a crier for to crye before þo dome, and ellis he stiris þo wrathe of God a3eynus hymsclfe.
<L 4><T A29><P 465>
And he techis alle seculere lordis, and alle þa world, for to do þo same cursidnes.
<L 8><T A29><P 470>
Perfore, as Seint Gregore techis in þo lawe, dekenys and mynystriis of þo auter schullen not chaunte ne syng but rede þo gospel;
<L 21><T A29><P 480>
On his maner þo Holy Goste askis for us, as holy writte techis, þat is, as Seint Austyne and oþer seintus declaren, þo Holy Goste makis us to pray with suche mournyng, ande þo prayer þat he makis in us ys arretid to hym, sifen he is princepale doar heroff, and we dullse instrumentis of hym.

But Cristen men seyne pleylyn, as Crist techis, Seint Poule, Seint Austyne, Seint Jerom, and alle Cristen pepul bileven, þat þo sacrament of þo aBer is verrey Cristis body in forme of brede, ande þai wole no ferber þen holy writte ande olde seintus teche, for no newe knackyng of sotile cavellaciones, or multitude of synneful wrecchis.

And if he wille not amende hym, hym owe to alle maner of men, as techis Crist.

And herefor it is best, as þou Poule techist, to stable þe hert in grace 3e, in þe grace þat þou spekist of, (Tit· 2) wher þou seist þus þe grace of God our sauyour þa perid to alle men, enformyng us'.

And þey answeriden, and seyden to hym þou art al borun in synne, and þou techist us?'

But as to obedience miche as it was made, bettcr scharpe falsenes of þe puple is in greet errour doinge sugett to lordis and obedient to iche man, as techis Cristes lawe;

But Cristen pepul bileven, as techis, pat þat po puple is in greet errour doinge sugett to lordis and obedient to iche man, as techis Cristes lawe;

And herfore techis Petur þat cristen men schulden be suget in mekenes to alle maner of men, as to kyngus as passynghe before oþer men, and to dukus as next vnder kyngis;

And þis þat lyuen apostilys lyfe schulden be sugett to lordis and obedient to iche man, as techis Cristes lawe;

And þe þat lyuen apostilys lyfe schulden be sugett to lordis and obedient to iche man, as techis Cristes lawe;

For if thou lyuist wel and techist wel, thou techist the puple hou it owith to lyue; if thou techist wel, and lyuist euele, thou techist God hou he owith to dampoline thec'.

þat is: 'Blessid is þat man whom þou enformest, Lorde, and of þi lawe techist him'.

Maister, þei seiden, we wyte we þat þow art sad, trewe, and þe weye þat ledip to God þow techist in trewþe, and þow takist noon hed of man but boldly tellust þe sope, for þow reckist of noo man but puttist God byfore'.

And þey answeriden, and seyden to hym þou art al borun in synne, and þou techist us?'

And herefor it is best, as þou Poule techist, to stable þe hert in grace 3e, in þe grace þat þou spekist of, (Tit· 2) wher þou seist þus þe grace of God our sauyour þa perid to alle men, enformyng us'.

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Justicie is þe first wal þat Cristen religion aþe þat techib Cristen men to obesche to mesure of Goddis lawe.
 suck lesen crist, pat sharply to pharesies, so reprehue pharesies pision, and so þei mytt not do þis as Sent Poule techib, <L 456><T 4LD-4><P 255>

but þei mi3t not do þis as Sent Poule techib.
 <L 477><T 4LD-4><P 256>

& 3it þei ’spoyle priuely men of þis perfection a3ens þe wille of Crist, bi wiche he techib his chirche þat wat we wolde skylfully þat men dide to vs, schulde we do to hem for love of first charite.
 <L 535><T 4LD-4><P 259>

3it þese riche men of þe worlde, if þei geder goodes be þer auarine and falsched as þe fend þem techib. 3it wane þei die þer goodes ben schated amonge men of þe worlde þat vsten hem welle.
 <L 541><T 4LD-4><P 259>

But þe fend þe techib men to charge þe lesse & þe grete synne let freli be don.
 <L 681><T 4LD-4><P 266>

Soþe it is & resoun techib þat icche creature þat doþ wele wele & seijhe eke þe be accept to þe herers, for siche auditours ben clepid obeyers to good men.
 <L 145><T 4LD-2><P 204>

And þus Petur, prince of apostlis, techib prestis in his epistle þat þei schuld feede her flok, purueying for hem, not wiþ striuyng but wiþ wille bi fourme of God;
 <L 232><T 4LD-2><P 208>

And þus alle þe newe lawe techib to coueyt gostly richessis & to leue al worldly richessis but as myche as nede is.
 <L 283><T 4LD-2><P 210>

A DIALOGUE BETWEEN ION AND RICHERD Sipen Crist biddip vs bewar wiþ fals prophesis, and techib vs be wat signes þat we schulden knowe hem, Cristen men schulden stodie to lerne þis lore of Crist and publiche þis lore for profiti3t of ho holy chirche.
 <L 2><T 4LD-4><P 235>

O, sipen þese blasfemes ben moost eretikis, and þei ben alle leprous as Sent Bede techib, how many lordes and ladies ben smyten wiþ þis lepur!
 <L 49><T 4LD-4><P 237>

ION O how sharpenli techib þe gospel to reprowe pharesies þat contrarien þe treuþe, sipen Crist, þat mytt not synne, spake him self sharply to pharesies, so þat eþte sipes þe gospel techib þat he willip woo to pharesies as he schulde do.
 <L 75><T 4LD-4><P 238>

ION Sipen þei loue not Goddis lawe ouer alle oþer þings and as þe gospel techib, louyng of God & louynge of his lawe answere togeder boþe in more & lesse, so as þei putten abuck Goddis lawe in loue, so þei putten abak þer God in loue.
 <L 856><T 4LD-4><P 273>

þe before triste we in God be oure goode werkis, for beleue techib vs aftur þat we werchen schal we take of him’ ouþer good or yuelle.
 <L 864><T 4LD-4><P 274>

Goddis lawe techib vs to kepe þis loue.
 <L 924><T 4LD-4><P 276>

But God hap þeuen a sufficient reule, as oure felþ techib, þat is more hi3t & more fre to iche Cristen man to holde.
 <L 944><T 4LD-4><P 277>

And to defende þis ordinaunce schulde we putte oure lijf, & so mannes ordinaunce schulde we suppose profeti3p for a tyme and afturwarde leue it, wane þe resoun aþiþ and Goddis lawe techib.
 <L 1006><T 4LD-4><P 280>

But for bodely service & rauysching of goodes stondeþ wiþ obedience to God, as suffering of deþ, þerfore Sent Poule techib to suffrin in al þis.
 <L 1044><T 4LD-4><P 282>

For þe þat bachitip þe neiþbore, in þat þat in him is techib him to whom he tellip his bachiting to do so of oþere.
 <L 6><T A01><P 43>

Al if erþel men be first in oure knowinge, 3it hevene and sitesyns þeroþ ben first in her kynde, and speialy angels of þe two firste ordris, for þei ben schynynge wiþ kunynygge, and brenynge wiþ charite, And alle creaturis seyn to God þat he made hem, for þis is kyndeli seing, pat kynde techib Goddis creaturis;
 <L 11><T A01><P 53>

and so Crist techib us to sey in oure Pater noster þat, and God deyverus us fro þis yvel.
 <L 36><T A01><P 55>

For as Crist techib us to axe generali, so þese scyntis casten to close þer preier in charite, and to ask þis eende in þe name of holy Chirche.
 <L 10><T A01><P 56>
And þus bileeve techiþ us þat þis was seid in figure of goodis þat þei schulden have in þe toþer world, as þe erþ þat Abraham slepte inne, þat God 3af to him and to his seed, figuirde him hevene, þat is ecleip in Goddis lawe þe lord of men lyvyng.  
<L 18><T A01><P 58>

For king of alle þe children of pride, þat is Anticrist, leedij siche cloisteris, and techiþ hem siche cautulis. And herfore seym sum men, as Lyncolene and opere, þat þei ben dede careynes cropen of her speulcre, wlappid in cloipsis of deel, and dryven of þe devel for to dreche men.  
<L 20><T A01><P 60>

for þei hopen þat Crist is liȝt here unto schewe to hem his wille, as his lawe techiþ, and so he schal be glorie to hem in hevene, Amen.  
<L 29><T A01><P 61>

but bileeve techiþ us, þat as God knowiþ himself; for he may knowe him self, so for þese two hingis God restiþ in his owne wille, siþ God hap good wille to himself;  
<L 26><T A01><P 77>

for riȝt as in þe Trinuty þre persones ben in o kyndye, so in þe incarnacioun two kyndis ben o persone. And herfore techiþ oure bileeve, ÞEst ergo fides recta ut credamus et confiteamur, quia Dominus noster Jesus Cristus Dei filius, Deus et homo est.  
<L 4><T A01><P 79>

And herfore bileeve techiþ us what we schulden trowe of Crist, and how we schulden grante of him þat falliþ to his clene manheede, and also to his clene godheede;  
<L 27><T A01><P 79>

Crist techiþ in þe gospel to have oure wordis þus, 3he, 3he, and nai, nay, wiþouten ony oop.  
<L 16><T A02><P 84>

For God techiþ bi Jeremie þe prophete, wiþ þre condicionis it is leefful to swere.  
<L 19><T A02><P 84>

And so þe gospel techiþ þat þou schuldist on þre maners wer schipe þe name of þi God, þat þou hast wiþ þee.  
<L 31><T A02><P 84>

But God wolde þat freedom of his lawe be kept, and speciali as Poul techiþ.  
<L 28><T A02><P 85>

So schulde ech man understonde þis worship as Poul techiþ.  
<L 19><T A02><P 86>

and bileeve techiþ us þat, he dide al for þe betere.  
<L 25><T A02><P 86>

and he is moost of auctorite, as oure bileeve techiþ.  
<L 6><T A03><P 93>

And for we schulden be trewe and ete oure owene breed, and not wiþ wrong ete oure neiȝeborís breed, perfore Crist techiþ us to aske of him oure breed.  
<L 12><T A03><P 95>

But siȝen oure bileeve techiþ us þat Crist jugis for none but bi titil of hys mercy, ne he hap no mercy but only on hem þat ben merciful, ech eche man schulde lerne for to be merciful.  
<L 11><T A10><P 168>

And herfore techiþ Seynt Poul þat Cristen men þat ben servauntes serve wel þer helpen lordeþ, by resoun of þer God.  
<L 17><T A10><P 175>

For our bileeve techiþ us þat ech Cristen man is holdyn heere to sue Crist in maner of lyvyng, sum ferrer and sum nerrer, aftir þat God 3yveþ him grace;  
<L 23><T A11><P 184>

Also Jesus Crist was present in his owene person wiþ his modir in bodiþ matrimoyne, to approve it, as þe gospel of Jon techiþ, whanne he turned watir into wyn.  
<L 19><T A13><P 189>

For he stireþ men to heiiȝe poynitis of perfeccion, when he knowiþ or supposiþ hem unable, not for here goode, but for to falle foulere and depere in more synne, as Seynt Austyn techiþ.  
<L 3><T A13><P 191>

Also Poul techiþ þus;  
<L 5><T A13><P 194>

And it hadde betre be to hem to neuer have rescuyeved Cristendom, but 3if þei enden treweþ in Goddis comaundermentis, as Seynt Petir techiþ pleynþly.  
<L 17><T A13><P 196>

And herfore techiþ Seynt Ysidre in þe lawe of þe Chirche.  
<L 7><T A17><P 214>

þanne 3if þei paien not to God þis rente, wite þei wel God mot ponysche hem, as he techiþ in his lawe.  
<L 3><T A17><P 215>
<DE PRECA TIONIBUS SACRIS> HOW PREIERE OF GOOD MEN HELPI MOCHE, AND PREIERE OF SYNFUL MEN DISPLESIP GOD, AND HARMEN. HEMSLIF AND OPERE MEN. Oure Lord Jesus Crist techih us to preie evermore, for alle nedful pingis bope to body and soule.

and whanne he cessed to preie püs, his peple was overcomen, as pe secunde book of Holy Writt techih.

forso techih Crist, mat pe moost in his Chirche schulde be mooste meke, most pore, and moost servysable.

but, as Seynt Poul techih mat Crist mened swerd of pe tunge, pat is, spiritual swerdis and lylyche word of oure God.

and þerfore he mote nedis resigne his benefice wilfully and frely, wipouten desiryng to have it a3en, as Seynt Richard of Arma5 techih.

And certis, what clerk, lord, or comyner a3enstondip not þis cursed heresie bi his power, wipouten doubte he schal be pertener wip þe first fynderis of þis error, as Seynt Gregory techih and þe lawe canoun.

For Crist techih us bi Seynt Poul, pat no man schal take honour to hym, but þat is clepid of God, as Aaron was.

Þerfore Seynt Gregory techih in his Pastoralis, þat whanne bischopricees weren pore, and bischopis weren þe first in martirdom for Cristene feip, þanne it was worþi grete presyngne to caveite a bischoprice.

Here men wonдрen moche whi worldly pre latis and feyned clerkis cursen not for defaute of werchis of mercy doun to pore nedy men, as Crist techih:

and þe pope forperip hem in þes poynis, and hindrip men of dyvynyte, and techih alle men to don þe same bi his ensaumple.

For bileve techih þat þe chesying maad of man is fals signe, and incompleet for to make Cristis viker:

For bileve techih us, þat noo man mai grounde þis viker oonly on Cristis lawe, but on presumpcionioun of man:

freely, as Crist and his apostils diden.

And 3if þo seie þat no man schulde speke a3ens þe pope, comun dedis techih us þat he may li3ly synne;

and þerfore he mote nedis resigne his benefice
And si p PouI techip in bileve, pat he shulden not be chargeous to pe Chirche, and pat he shulden have no power but to profite, not to harme, it seme p bi good resoun pat his stiward passip his power, and failip in governance of pe Chirche, a3en pe reule pat Crist hap tauti; <L 11><T A23><P 346>

As Crist techip in his gospel, how pat men shulde snybbe per breperen bi pre tymes, and afterward forsake per companye as venym, pes sectis han fordone his gospel; <L 36><T A23><P 349>

Sip pes sectis ben so harmful to oure modir hooli Chirche, and, as bileve techip us, pe Chirche may be purgid of his, it were sumwhat for to speke of purging of pe Chirche. <L 22><T A23><P 351>

for bileve techip us pat ech man is endettid to God, as ech man is endettid to ojir, to helpe him algatis goostli and bodili. <L 2><T A23><P 352>

3if pei seien pat it is Goddis bodi, and manye freres seien pe contrarie, his word techip not pat ne pei gabben in comune bileve of pe Chirche; <L 28><T A23><P 352>

And si p pes popis ben not hardy as blynde Bayard, pei moten seie pat pei speken ofte wip God, pe techip hem pat it mut be his, and so pes popis mai not erre. <L 30><T A23><P 356>

And his, bi vertue of mannis lawe, man shul go to be confermed of a fend, pat techip men how pei shulen worche a3ens Crist. <L 5><T A23><P 358>

and trewe preistis shulden telle pe comunes how pei shulde kepe charite, and obesise upon resoun, as Poul techip hem to do. <L 34><T A23><P 359>

pat a man mai serve God in clene wille pat he hap, as longe as he hap lyf, and 3if his wille lastip, aftir, whanne Anticrist hap slayn his bodi, in more blisse tan bifoire, as oure bileve techip us. <L 32><T A23><P 361>

and his techip wel ynow3 pat alle pes ben false goddis. <L 36><T A23><P 364>

Also, si p Crist is al witty, as our feip techip us, and he 3af us not siche signes, but raper reprovep hem, it seme p pat his ordre askip not siche signes. <L 24><T A26><P 431>

And hou he shulde renunce, Cristis lijf techip, and lif of his apostlis pat com in afer hym; <L 11><T A26><P 433>

for whoeuer troiw in Crist, and lastip to his lyves ende in his feip he shal be saved wipouten siche pralatis sip in tyne of apostlis, and when pe Chirche pryvede, siche pre latis wanteden, as Goddis lawe techip. <L 12><T A26><P 434>

And herfor Goddis lawe techip hisen men, pat God obeshede to mannis voys, and Crist obeshede and servede to Scaristo. <L 2><T A26><P 437>

And certen pei ben cowards and of to lytel feyip, for 3if pei loveden Crist mor hen owen lijf, as pe gospel techip hem, pei shulden putte her lijf for pe lawe of Crist; <L 19><T A26><P 439>

But si p bileve techip us, pat at pe daye of dom pe book shal be opened, and ilche of us shal wit wher u we han loved Crist mor his owen lijf, and pei shal be jugid to hevene or to helle, hou shal pei menne answere to askynge of our juges. <L 9><T A26><P 440>

And so Seynt PouI techip pat ech man be sugett to here potestatis, for her nis no power but of God, and Jon inge pat ben of God ben ordeyned. <L 17><T A33><P 516>

Eche man pat lieup not after pe reule of Cristis professoiu/ or techip ojer man ner/ is antecrist. <L 17><T AM><P 117>

But pe popes bulle techip, as it is seid, a pope to a maad and grauntid, at pe instance of a king, two pou3and 3er, als oft as a noble man seip it bi twex pe consecraciou and Agnus Dei. <L 12><T APO><P 08>

as a3en ward a heretik is he fat synhip to pe dep, for ilk swilk pertinatly contrarily techip to holi writte. <L 13><T APO><P 19>

And his techip his pouert. <L 5><T APO><P 42>

per for I sey as peis seyncs doun, and trowe as holi kirk trowip, and techip; <L 11><T APO><P 46>
for as he feip techib, God is iuge of alle boþ quik and dead, and he is wites, and he iugip all pingis justly.

And if pou loke vel alle þese weies, and oper papis þat Goddis lawe techib, and go not oute on no side, pou shalt falle neuer in þe deuelis nett.

Seip euangelie is fase whiche þat þe techib, euer he shulde deny, for þat is a blasphemye in God.

And per for as God 3euip knowing, and techib al profitable pingis, and enfornip alle and ledip hem, for al abel are tau3t of God, so þat man schal not stond only in þe teching of man, but in teching of God a boun man, and þan he schal vnderstond a boun his enemies, and ouer his techirs, and ouer he hold, as þe Salm seip, and now God 3euip his lawe in þe hertis of men, and writip it in þer bowelis, and not wip enk, ne parchemyn, but wip þe Spirit of God, and kennis he in al ingis, os þe prophet seip, and sum tyme man is holpun bi treyst hap in divers maner. But neuerpeIes, as comyn spech not to ilk man as sum tyme þat pis techib pat his wil is not þe ded of man þat is innocent, for he seip þat he wel not þe dep of þe synnar, if he wil turne and lif, as he seip bi þe prophet.

But now new law techib þat no prest nor clerk ow to soget to no seculer lord. And per for we schal first vnderstond, as Cristis eounseilis are eallid in two wise, as phisek techib and experiens, and resoun and Jerom techib. euer he shulde deny, for þat pe prid parte of þe gospel techib vs þat malicious hertis and froward willis ben not correctid neiper wip meke excusacion, true declaracion, ne charitable doctryne, but ræber contynuen and encresen in her malice, falsly reporting þe wordis of her techers, pynching at her wordis, and putting on hem lesyngis. For þis techib Seynt Poule þat a true precher shulde do, seying of himself in ensample of alle true prechouris in þis maner: /Non enim aliquando fuimus in sermone adulacionis, sicut scitis, etc}. But þat þe euangelie is fase whiche þat þe techib, euer he shulde deny, for þat is a blasphemye in God.

But now new law techib þat no prest nor clerk ow to soget to no seculer lord. And per for we schal first vnderstond, as Cristis eounseilis are eallid in two wise, as sum tyme þat þe heathen þat þe assent of þe peple, But now bi new lawis þe peple schal not wit þer of. And per for we schal first vnderstond, as boþ Goddis law, and experiens, and resoun techib, þat Cristis counsellis are callid in two wise, as sum tyme þat þe he counselþ þat þe assent þe peple, and biddip not to ilk man as ober comauandments.

And per for we schal first vnderstond, as boþ Goddis law, and experiens, and resoun techib, þat Cristis counsellis are callid in two wise, as sum tyme þat þe he counselþ þat þe assent þe peple, and biddip not to ilk man as ober comauandments.

But neuerpeles, as comyn spech techib vs, and Goddis lawe, and clerkis charmis are callid in divers maner.

And sum tyme man is holpun bi treyst þat he hæp in e þing, or bi dret edrid, and not bi þat þing as phisek techib and experiens. To be war of þis sotil feend, and of þe best remedy aȝeþis his arowis, techib vs Seynt Petre in his first pistle (v chapitre 89) þere he seip þus: /Vigilate; quia adversarius vester diabolus, et cetera).
to these pre men;

But go we nere to he wit pat he gospel techib us, and we schal see pat yche prest schulde be vyker of Crist and taken of hym oyle of grace, and so in a maner be Crist and feede he peple gostly wip pe wordys of God, for nethyr Crist ne his apostlesadden ay bodily foode to fede folke.  

And so techib Crist in pis parable how ech schulde be to opur ney3ebore in good wil, bope for we comen alle of Adam and Eve, and specially for we cam gostly of Crist and his chyrche, and pei ben owre nexte and moste fadyr and modyr.  

And perfere techib pe wyse man pat, ay pe more pat bow he be here, ay pe more meke schuldistow be in alle maner of makenesse.  

And so techib Crist is to be opur ney3ebore in good wil, bope for we comen alle of Adam and Eve, and specially for we cam gostly of Crist and his chyrche, and pei ben owre nexte and moste fadyr and modyr.  

For, as Poul techib, seruauntis schulden serue ofIhesu manu Dei'.  

And si3 Crist is bope body and sowle, and ouer peis two pingis pe godhede, what ping pat Crist techib not jus schulde be left as suspicte.  

And jus it is of worldis lawe pat techib heere to parte goods.  

Who wolde trowe heere to a feend, and leeue pe lore pat Crist techib? But, for charite is shewid bi 3euyng of bodili almes, bi whiche manus bodi is susteyned, Ioon techib bi a lesse signe hou men faylen in charite.  

And Ioon techib in his secundae epistele to grete hem not, ne to deele wi3 hem, siph pei brynyge not pat lore pat Crist 3af to his disciplis.  

And as Poul techib, pe manu Dei' are putte in his secoundae epistele to grete hem not, ne to deele wi3 hem, siph pei brynyge not pat lore pat Crist 3af to his disciplis.  

And so word of Crist schulde putte these owt, as Petre techib in his booc 3if ony man speke ou3t, speke he Godis wordis', and certis pane Cristis word dwellup in us habundauntly.  

And so techib Crist in pis parable how ech schulde be to opur ney3ebore in good wil, bope for we comen alle of Adam and Eve, and specially for we cam gostly of Crist and his chyrche, and pei ben owre nexte and moste fadyr and modyr.  

And so techib Crist in pis parable how ech schulde be to opur ney3ebore in good wil, bope for we comen alle of Adam and Eve, and specially for we cam gostly of Crist and his chyrche, and pei ben owre nexte and moste fadyr and modyr.  

And si3 Crist is bope body and sowle, and ouer peis two pingis pe godhede, what ping pat Crist techib not jus schulde be left as suspicte.  

And so techib Crist in pis parable how ech schulde be to opur ney3ebore in good wil, bope for we comen alle of Adam and Eve, and specially for we cam gostly of Crist and his chyrche, and pei ben owre nexte and moste fadyr and modyr.  

And si3 Crist is bope body and sowle, and ouer peis two pingis pe godhede, what ping pat Crist techib not jus schulde be left as suspicte.  

And so techib Crist in pis parable how ech schulde be to opur ney3ebore in good wil, bope for we comen alle of Adam and Eve, and specially for we cam gostly of Crist and his chyrche, and pei ben owre nexte and moste fadyr and modyr...
But resoun techih þat neðer eting ne fasting is medeful bi hymself, but good entent and clene makip mannus soule deuot to God. And so resoun techih men þat noon shulde do his dedis to men, but to God, and hope his mede for he is þe Lord þat we seruen.

But ech man shulde lyue in heuene, as lyueden Poul and opere seynitis, And so Crist techih hou we shulden lyue to ussilif and to oure briperen.

Lore þat Crist techih heere were to do oure enemies good, and þis is a fendis lore contrarie to Cristis lore.

And þis synne techih Crist whanne he for fendide clepe to us sich fadris upon erhe, for fadris þat brou3ten us forþ cleplep and techih kynde us to haue.

But Crist techih his godked whanne he seip þat mannus Sone shal lyue þis mete of uthertes, for þei ben of Goddis grace.

Þis story semè opyn, but it techih trewe men hou þe pharisees today bileuen not in Cristis weriks, but denyen Goddis lawe for þer bilawis as þer sabot;  

For oure bileue techih us þat who þat charip not þes wordis is cursid of God as a fend to be dampoline euere in helle.  

And herfore Crist, discriuynge hym þat loueþ Crist, spekip þus heere He þat hap my maundemtis and keipþ hem, he it þat loueþ me', as resoun techih;  

And Crist cam not to vndo þis lawe but to fulfille it and techıe it, for lawe of þe olde testa ment techih not but charite.  

Seynt Austyn, aftir gret sekyng, techih þat þis aduersarye is þe lawe of God, while man is in synne;  

But Crist techih to take aveye, 3e, gode werkis of þes partis, al 3if man wante in blis of heuene þat he hadde don þes gode werkis.  

And þis techih þe firste saumple of Crist, hou Davyþ in hungir et þe loues þat weren lymytid to prestis to ete, for siche nede hap no siche lawe.

And þis techih hou freris coueyten þer priuy spuylyng more þan soule heelepe.

And bileue techih us þat whoso prechih in forme of þe gospel may not falne to his harm in þing þat he hap nede of.

And 3if þi foot sclaudere þee, kitte it aweye' as 3if pou haue ony affeecon vngroundid in Goddis lawe, leeue and reule þi wille by þe reule þat Goddis lawe techih.

FERIA IIJI 3XII SEPTIMANE POST 
TRINITATEM: Sermo 108: Amen dico uobis: Marci 11: Þis gospel techih men what uertu is in ri3t bileue.

And þis same techih Cristis deede þat is commandement to christen men, for it criþ hiere to hem þan ony man may speke by uoys.

But we shulen vngrounde heere hou Crist techih us to haunte our mercy: as þe soule is betere þan þe body, so gostly werkis of mercy ben betere þan bodily mercy;  

But, for many men clymben vp by symonye to siche astaat, þerfore we shulen vngrounde by þe loore þat Gregory techih þat a man falliþ in symonye in þre maneres to be siche a prelat.

Approueþ Crist ony mo religioung þan oon þat Synt Iame techih ve?  

Ferre, where fynde 3e bi Goddis lawe þat preestis schulden prisoun her briperen & so distroie hem, siþ þe gospel techih to vngrunyme hem in charite & so to wynne hem? if he wolde not be wonne bi 3ou, ne bi þe chirche, Goddis lawe & Seint Austins rule techih to putte hym from þee as an heþen man;
to be punyschid in pe dai of iugement/ for Goddis lawe techip: Prou': iii· /'Noli prohibere benefacere qui potest si vales & ipse benefac'/ ||
<L 21><T LL><P 10>

Hou his anticrist schal be destroyed: God him self techip bi pe prophete Daniel: & seip: ca· viii· /'Sine manu contereitur'/ ||
<L 23><T LL><P 15>
in suche staring vanities/ as seynt Poul techip in his epistile:
<L 18><T LL><P 38>
for seint Austin in his book: techip pis loore ||
<L 17><T LL><P 47>
as seint Poul techip/ I Cor· v· /Pascha nostrum immolatus est christus: itaque epulemur / Non in fermento malicie & nequicie:
<L 21><T LL><P 58>
pat seint Poul techip/ Ephe· vi· /Accipite armaturam del'/ Sixe armours pe apostle reherep:
<L 15><T LL><P 64>
And seint Poul techip an open rule:
<L 9><T LL><P 82>
But seint Petir techip obedience:
<L 18><T LL><P 82>
as oure bileue techip: whi gedre 3e prestis richesess:
<L 3><T LL><P 84>

Anoon he hap done lecherie wip hir in his hert/ In pis Crist techip: hou pe roote of synne springep from pe herte/ Of pe friddle speckip Poul· Ephe· v· /Hoc enim scitote intelli gentes quod omnis fornicator aut immundus aut avarus quod est ydolorum servitus non habet hereditatem in regno dei & christi'/ / Forsope knowe 3e his vndrstandinge: pat neipir fornicarer neipir vxelene filpe: neipir avarouse wrecche: pat is seruage of ydols hap no heritage in pe rewme of Crist & God/ Hou euer pou lustily treete:
<L 17><T LL><P 102>

3if pat o part holip wip o pope and pe tober wip o nophere pope, and eche partie seie and techip as bileue pat pis pope is verray and noon ophere, and alle pat bileuen not so ben cursed heretikis out of bileue;
<L 3><T MT01><P 19>

But here poore prestis and trewe men mekely wolen and wilfully obesche to god and holy chirche, and to eche in erpe in as myche as he techip treuly goddis comauendemtis and profitable treupe for here soulis, and no more owip ony man to obeche to crist god and man, ne to ony apostle.
<L 11><T MT02><P 29>

Also crist techip in the gospel pat and man owip to lue pe lasse good and do pe more;
<L 2><T MT02><P 31>
and perfore pe fleen fro hem as anticrist and heretykes, as ioon pe euangelist techip in his epistilis.
<L 8><T MT02><P 34>

But here men musen whi prletis ben so redy to curse in here owne cause, sip petir techip cristen men to blisse and not no weric ne curse;
<L 17><T MT02><P 35>
sip he pat cursep anoother man fur his owne vengance or worldly catcJ more hanne for to venge synne don a3enst god and for pe helpe of pe cursed manns soule cursip himself, for he doip a3enst charite, as gregori techip in pe popis lawe.
<L 23><T MT02><P 35>

and so it semip pat pese newe ordris distroien obedience of cristis lawe (bi whiche eche man is holden obeche to ojer in pe drede of crist, pat is in as myche as ony techip a nober to don pe wille of god) and magnyfie obedience to synful men, 3ee a3enst pe preceptis of god.
<L 32><T MT03><P 48>

and seynt austyn techip munkis to labore wip here hondis, and so dop seynt benet and seynt bernard.
<L 8><T MT03><P 51>
for he dede doyng is proff of loue, as gregory seith, and herefore he dede preisen and techeh mannos lawis and here owen tradicions to gete he pone by, but he leuen and dispisen he gospel and letten it to be prechid, for he gospel techib he holy lif of crist and his apostis and dampeyn he cursed lif of pes worldly prelatis, and pei commanden pat no man schal preche he gospel but at here wille and lymytacion, and forbeden men to here pe gospel vp paynye of pe grete curs.

for hei wolen seie pat sicke a man techib heresie and bryng many false witnesses and notaries in his absence, and in presence speke no word, and hei feynen pis false lawe, 3if pre or four false witnesses hirid bi money seye sich a ping a3enst a trewe man, pan he schal not be herd, pou3 he wolde prone hee contrarie bi two hundrid or pre;

and pes false men seye in here doyng he pat crist was lafully don to pe deph, and susanne also, for bi sich witnessis hei wereen dampynd, but cristene men bilee techib hee contrarie, and bi pis false lawe hei may proue heretikis whom euere hei wolen;

but certis god techib in his lawe pat o trewe man, as danyel dede, schal conuyete two false prestis;

and pes prelatis wolen distroie al goddis lawe pat techib hon false witness schellen be ponsychid, for hei wolen not haute hem conuycted of here falsnesse bi mo trewe men;
Also god in his old lawe techih hit hys office of a prophete is to schewe to his peple here foule synyss;

and pis techih austyn and obere seyntis.

and he seide no moo wordis, as he firste gospel of seynt luk techih, but elizabeth, he modir of seynt ion baptist, seide hes wordes to oure lady whanne sche hadde conseved crist; blissed be hou among wymmen and blissed be pe fruyt of pi wome, as he same gospel techih;

and men seyn hit popis graunte moche pardon her fore, but hou euere it be of pardon, pis addyngy to is trewe, for pe gospel techih vs hes names and pei stiren men to deuo cion.

3it riche men clopen dede stockis and stonyss wip precious clophis, wip golde and siluer and perlis and gaynesse to pe world, and suffren pore men goo sore a cold and at moche msechefe, Crist techih to herbwer pore men hit han non houses ne peny to peye for here invys;

Crist techih to visite sike men and counforte hem and helpe hem of sustenance;

3it ypocritis of feyned religion visiten not faidirles children and modirles and widewis in here tribu lacion and kepe not hem self vnbleckid fro his world, as seynt tame techih: but visete oft riche men and wymmen, and namely riche widewis, for to gete worldly mk by false discetis and carien it home to caymes castelis and anticeris cont and sathans children and marteris of glotonye.

he fend techih worldly riche men, clerks and religious, to make solempnyte whanne riche men ben dede wip dirige and messis and wax and rengyngge and grete festis, but whanne pore men ben dede vnepe wele ony man berie hem or seie derige or masse.

be herto vp peyne of damnpacion, for ellis pei failen in mercy and charite, god techih it is mercy to counforten men failen in myschif and dise.

God techih hit it is mercy to for3eue trespassis and wrongis don a3enst men hem self and algatis rancor and ewil wille of herte;

and he fend techih glotonys and dronkelewe men to excuse his wast on his maner: “God made alle goode mete and drynye couenable for men schulden spende it and lyue perby;” but pei taken non hede of pe mesure ne hou falsly pei lyuem a3enst goddis lawe, and hou crist and his seyntis tau3ten and vscen abstyuence and peneauce, and hou cristene men schulden conquer heuene bi brckynge of fleschly lustis, as crist techih in pe gospel, and hou crist and poul and petir comanouden vs pat we schulden not fille pei desiris of oure flesch, but as gestis or comelyngis and pilgrimes absteynen hem fro fleschly desires pat f33ten a3enst a soule.

sip god techih and com annde his obedience and pei merit herof, last manus folie be he3ed more han goddis ordeynace.

Also poul techih hus: “3e seruauntis oceisiche to fleschly lordis wip drede and quakynge or tremelynge, in sympilnesse of 3oure herte, as to crist;

Also poul techih hus seruauntis; “

3if ony man technih ope wise, and accordiop not to be hoole wordis of 3oure lord ihu crist and to pat lore pat is after pitee, he is proude, no ping kunnynghe, but weilynge or langyschynghe aboute questionis and f3tynge of wordis, of whiche ben gendred enuyes stratys and blasphemyses, pat ben dispisyngis of god, eyyl suspescions and f3tyngeis togedre of men pat ben corupt in herto ete or soule, pat ben priued fro treipe”. Also poul techih pat generauly cristene men and wymmen schulpen be so holy of lif, pat men out of billeue be aschamed and haue noon eyyl to seie of cristene men, and chargip seruauntis to be suget, or vnderlout, to here lordis, and plesyngge in alle pingis, and not a3en seynge, not doyngge fraude, but in alle pingis for fidelite schewynge good feip or treipe, to worschipe, or to make fair in alle pingis pe techynge of god oure saueour. And perfore techih petir pat cristene men schulpen haue so
good conscience and so good lif pate emys of oure feith pat bakbiten or mysspoken of vs ben confounded, and also pei pat falsly chalengen oure goode lif in crist be stoppeth;

<L 13, 20, 27><T MT15><P 228>

for thes pore prestis distroien most bi goddis lawe rebelle of seruauntis a3est lordis, and charge seruauntis to be suget pou3 lordis bi tirauntis, for seynt petir techih þus: "Be ye ser uauntis suget to lordis in alle manere of drede, not only to goode lordis and bonere, but also to tirauntis, or siche þat drawn fro goddis scole".

<L 11><T MT15><P 229

and þerfore techih pou3 þat princes ben not to drede of good werk but of euyl, and a man sette in grete power beriþ not wipoute grete cause þe swerd, þat is worldly power, for he is a mynystre of god to do vengeance to him þat døp euyl. and seynt petir techih generally cristene men to be suget to eche man for god, and to þe kyng as to souereyn before opere, and to dukis as seynt of þe kyng to vengeance of mysdedis or mysdoeris and to preisynge of goode dedis or goode doeris. Also pou3 techih lordis þus: "3e lordis, 3eue to seruauntis þat þing þat is riþful and equite and euene, witynge þat 3e also han a lord in heuene".

<L 1, 5, 9><T MT15><P 232

and goddis lawe, for it damneþ pride and coueitise of cleris, and techih mekenesse and wilful pouerte and bisynesse in preiere and gostly occupacion.

<L 12><T MT15><P 235

for prestis owen to holde hem paiwed wip fede and hyllyng, as seynt pou3 techih;

<L 27><T MT16><P 248

wherþ þe fend sathanas techih proude and coueitise cleris, ful of symonye and opere synmys, more witt and treuþ þan þe holy gost techere of alle treuþ tan3te cristis apostolis and euange listis, þat weren sad in bileue and charite and holy and trewe in lif and techynge.

<L 21><T MT18><P 267

and dauid seip þat god schal dampne alle men þat speken lesyngis, and þe prophete zacharie seip þat goddis curs comþ to þe hous of lieris, and seynt austyn declareþ in many bokis þat of ei3te manere lesyngis þe leste is synne, and who euere techih þe contrarie disceyueþ þe peple.

<L 21><T MT18><P 270

last lordis and comyngs taken fro hem here wast worldly goodis, and constrynen hem to kepe mekenesse and pouert and pennaunce, as god techih and here owene profession.

<L 16><T MT18><P 274

here oure bileue techih vs þat goddis lawe is trewe and mote stonde, al 3if þere be mo fendis þan trewe men, and triste to no man in þis mater but to goddis lawe;

<L 6><T MT21><P 288

but we schal vudirstonde, as goddis lawe techih us, þat ofte tymes fendis children passen here in welpe þe children of god þat afþir schal haue blisse.

<L 18><T MT21><P 288

ffor goddis lawe techih vs to don to opere men as we schulden willen þat þei diden to vs.

<L 4><T MT21><P 293

sip crist techih þat 3if þyn broþer synneþ in þee, þou shalt þres reproue hym;

<L 5><T MT22><P 296

and as anentis fals freiris, resoun techih þat þe þene ben fals, and pou3 spekke þat þeþe is in fals freiris.

<L 10><T MT22><P 298

for siche kepyng of þiþe habits techih þat þei lasten in þis synne, and consenten to þe þer first errors, as ypeocris a3ens god.

<L 10><T MT22><P 299

and þus techih ilche word of crist, þat reproueþ þe newe sectis, for here newe obseruauncis to whiche þey oblishen hem so myche smacchen som weye ypeocrisie, or ellis þey þen superflue, and oblishen men wipoute chesoun aþen þe þredem of cristis lawe.

<L 13><T MT22><P 299

but men seyen þat þeris don, boþe of here breperen and oper men, for 3if a frere be a maister or a riche frere in mong his breperen, he shal be loutid and worshipid more þan þe þene of þe þredem of cristis lawe techih.

<L 7><T MT22><P 306

Oure bileue techih us þat crist is boþe god and man, and so he is al myþty, al witty, and al ful of good wise.

<L 11><T MT22><P 320

and bileue techih þat he mai not faþle to helpe men þat trauelen wel here.

<L 5><T MT22><P 324

also bileue techih men þat if a man be contrite, god þenne forþyeþ þim his synne;

<L 5><T MT23><P 330

and if eny diþame hem or pursue hem by þis lawe, þei baden shewe hem an able prest to
here þus synnes of hem, and þei wolyn blępely shryne hem þus, and ellis not, as þis lawe techip;
<L 28>\<MT23>\<P 337>

and siþen beleue techip vs þat men þat broken goddis hisbis, and maken not aseepe þefore, moten nedis be dammed in helle, Drede of þis grete peyny shulde moue men to sorowe for synne.
<L 5>\<MT23>\<P 339>

for crist heledde hem by þe weye, and so þis gospel techip vs hou crist him self clensip of synne;
<L 27>\<MT23>\<P 343>

and þat prestat shuld assoyle men techip crist in þe risyng of lazare, for crist bad to hise apestis þat þei shulden vknynyt his bondis.
<L 5>\<MT23>\<P 344>

and for hoolynes of lif techip rude men by groos ensample, it is nedeful to þis herde and to his floc to lyue hoolyly.
<L 19>\<MT27>\<P 408>

For 3if he fayle in ony of þese he techip not wiel his floc, ne puttiþ his lif for his sheep a3enus þe wolf whanne myster is.
<L 4>\<MT27>\<P 409>

poul techip hou þat bishops shulden ordeyne wel for þer hous and herbore men wiþoute gruccching, but herto þei moten haue wherof ouer þer fode and þer hiling.
<L 17>\<MT27>\<P 413>

and no drede þis persoun assentide to þe wrong of his prelat aboue, whanne he 3yueþ þus pore mennus godis bi 3ifte þat goddis lawe techip not.
<L 12>\<MT27>\<P 417>

not a3enus þer oone bed, ne a3enus þer modir hooly chirche, Also bileue in icons epistle techip þat men shulden not grete siche;
<L 11>\<MT27>\<P 418>

Also crist techip in þe gospel þat 3if salt vany3shecwe awaye it is not worþ aflu but to be castun ont and be defoulid of men;
<L 7>\<MT27>\<P 419>

but þis lore is tauþt of crist, and blessid be þe weye þat techip it.
<L 18>\<MT27>\<P 419>

Also ailmes shulde he fre and discreet as goddis lawe techip, for ellis it were not meedeful, and god 3aue no leceu to do it;
<L 10>\<MT27>\<P 420>

Also crist techip in þe pater noster to preye god to 3yue vs oure breed, and it shulde be maad oure breed bi oure trewe seruyss þat god biddip;
<L 31>\<MT27>\<P 421>

for hou shulde a lewid man do but as his prelat techip hym?
<L 21>\<MT27>\<P 427>

and manye scientis ben vsid in scole þat profiten not to goddis lawe, but tarien and letten fro þis lawe, as poul techip opynly.
<L 22>\<MT27>\<P 428>

for goddis word mut euere be trewe 3if it be wel vndirstodun, and þis word is more hoolsum to men siþen it is bileue and it techip to sue crist, and þat mut ech man do þat shal be sauyd.
<L 10>\<MT27>\<P 438>

and bileue techip men þat þer is as myche wit in þe ordenaunce of crist as in þe wordis of his gospel; and bileue techip ouer þat crist faylide not to his chirche to 3yue his ordenaunce to it in þe making of his partis.
<L 8, 9>\<MT27>\<P 447>

and þus crist in leeuung of þis techip þat it shulde not be, for ellis crist were defauty in ordeynyng for his chirche.
<L 16>\<MT27>\<P 451>

it semþþ þat prestat þat kepen pari3schis shulden teche hem þe gospel of crist bope bi lif and bi word, and moue hem to holde charite, and bisie hem not in ðere þingis neþer of þe world ne mannu lawe, and make obediense to þer prelatis as myche as goddis lawe techip.
<L 12>\<MT27>\<P 456>

oure bileue techip vi poul þat alle þingis fallen to good to goddis children þat dreden hym, and þus shulden cris- tenmen take hem.
<L 27>\<MT28>\<P 461>

and þus goddis lawe techip þat willeful pouert of a preest, 3if he haue mkenesese in his soule and ðeere vertues more þan ðeere, he is herby more to god, and þis hyeenese shulden prestis coueuyt.
<L 21>\<MT28>\<P 468>

for bileue techip wel þat crist bad his prestat be siche;
<L 26>\<MT28>\<P 468>

for bileue techip vs þat crist was bishop of mennus soulis, betere bi a housynd part þan any siþ þe chirche was dowyd, and so weren
But, for as meche as seint Austen seip in /De uerbis Domini/ pat antecrist wol pat Cristis chirche be heedles, I take pe chirche after pe commune vnderstond ing pat nou3 is ryue and nameli among antecristis disciplis, pat is to seie from pe state of pe prelacie, pe pope and his comperies bisi de his, pe wiche nou3, hou3soeuer his witt came in, ben specially callid holi chirche so ferforh pat eche bishop likih to be callid holi chirche, colouring his witt bi pe gospel wher Crist techih every man pat, after tweyn preuecle vndurnemyngis of his fausti brojur, he schuld telle his fausti to pe chirche if he hede not.

For, as our beleue techih us, he was made obedient to pe de.cp of pe cros.

And acording to his procese pe apostle Poule techih, as he lernyd of Crist wyhout any mene, hou3 servants schuld obei to her lordis, alpou3 he were hēpon, into paying and losse of her owne goodis and in paynyful and bonde seruage of her bodi.

And if seche on is wor̄bi damnacioun pat prechip ouur pat pe apostle tau3t, what is he wor̄bi pat techih euyn pe contrarie of pe beleue of Crist and of his apostlis pat heı han betake to pe peple?

so pat he techih not pe beleue of pe sacrifice oste of his owen auctorite, or of any of pe apostlis or of alle him, but of oon pat neuer my3t lie ne erre. And pe soungli seint Poule techih pe beleue of pe sacrifice ost, as he had lerned of God.

Loo! so clerli in Iesu Crist seint Poule techih pe beleue of pe ostie without any variacion of pe gospel, so pat bi pe wordis of seint Poule we most beleue pat pe pure brede bi pe consecricion is not after pe consecricion onli brede but onlso verri Cristis bodi, and pe wyne is blode.

But fyrermore here, to forte to declare pe more opinii pe contra rioute bitwene his antecrist and Iesu Crist and his enhauncing aboue God, I schal put two or tre ensampli hou3 his antecrist, 3e, into killing of cristen men, opinii defendepe and techih pe contraripe of pat pat Crist in word and dede tau3t as beleue to alle pe world, and haþ left iwerete into perpetual mynde to his chosyn. For Crist techih his conclusion in word and dede, pat whosoeuer wol kepe pe souренete of perfettio of pe gospel, as dede nameli he men in pe biginning of Cristis chirche, pe schuld noo lordschip or wordli possession haue, as we mai perceyue in dyuere placi of pe gospel.

But in his poynt of beleue, as open and eche daisi experiens techih, his grete persone of antecrist ofte before nempnyd, pe wiche sittih in pe chirche of God, as it is before seide, schewing himself as he were God, haþ no reward to Iesu Crist and his lawe and to pe apostlis writing or wordis, ne to olde seintwis writing, as Dyynseye, Ierom, Austen or seint Ciprian pe martin pat spoken and wriiten acordingiinge to pe gospel of God.

But, for as meche as seint Austen seip in /De uerbis Domini/ pat antecrist wol pat Cristis chirche be heedles, I take pe chirche after pe
For certis, as experience techib, pe brethe of Crist is so hateful to pis soundesse pat schuld be his spouse, pat sche wol not her. Hankeis suffre no feiful man to blowe pis brethe vpon hir ne upon any opur man, ne sche horsilf wol blowe pis brehe in his moste nede upon any man, alpou3 he be accusid of heresie.

And, as experience techib, his wickid seruant seip in his hert pat his lord makip tariyng to come;

But experrens techib us nou3 hou3 pis drunken seruant passip the mesure of pis lawe in maneres and beleue, and pat in articlis and in poynitis wipout nombre.

For þeras Cristis lawe techib þis sacrid ooste to be brede and wyne and Cristis bodi and his blode, þis drunken dremere seip þat þis oost is neiþpur brede ne wyne, ne Cristis bodi ne his blode, but accidentis wipout subiect.

But antecrist hap nou3 pissid out þe fire bi his yuyl ensample and stopping of Goddis lawe, and wip cold muddi water of his owne tradicions and his large vngrounded absolucions þat holden men to synne, as experiens techib.

For þis renegat þat renoeip 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 reuese and reneie alle þat Cristis lawe techib in þis poynit, and þat he take þe beleue of þis sacrid oost bi þe auctorite of his ful holî and most autentik determynacioun, þe wiche is euyn contrarie to alle þat Cristis lawe techib of þe beleue of þis sacrament, as it is seide before.

And whi þis bodi is rapur ofríd in brede and wyne þan in opur þioggis seint Austen techib in a sermon /De paschaj wher he seip þus: 3if þou wilt vndurstonde þe bodi of Crist.

But as tou3ching þe beleue pat Cristis lawe techib in þis article, þat is to seie þat þe sacrid 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 paschaj/, as I rehersid long before, and holi scripture rehersid before conferneþ Austens wordis.

And no wondur, for þis beleue was fuli determynyd bi þim þat pou3de not ne my3t erre, Lesu Crist, and full accept and stablishid in his chirche,—3e, so fervor as I suppose þat antecrist schal neuer mow were out þe determynacioun bi his newe and contrarie tradicioun, alpou3 vndur þe name of holi chirche (þe wiche name ful faseli antecrist takip upon hymself, as Austen techib /De ciuitate Dei/ ljr 20 ca 19/.

For whan Crist seip þe brede þat I schal 3eue to 3ow is my flesche or my manheed for þe liif of þe world", he efterneþ his chosyn in two þe first: for he techib what þe sacrament is in itself or in kinde, and what hit is bi vertu of his worde.

And, certis, þe wordis of Petur wher he seip þus: We beleuen and han known þat þou art Crist, þe some of quyk God" ouȝt to be known notabli to alle cristen men, as þei were notable to seint Austen in /Tractatus in Johanem/ wher he markip þe ordre of Petris wordis, seiyng We beleuen and han known", for, as he techib, a feiful man most beleue first and know aftur, for, if he wol knowe first and beleue aftur, he schal neuer beleue and know.

Napæles, and men were wel avalid, þei schuld beleue, as Poule techib ofte, þat Crist is heede of þe chirche.

For /83 Questiones 75/ he techib bi auctorite of holi scripture þat al Crist is þe heede and þe bodi togedre, þat is to seie Cristis manheed wip þe chosen. And þe same sentence he hath /De ciuitate Dei/ li 17 et Super Genesim ad litteram li 11/, where he techib Crist and his chosen chirche to be oo bodi and Crist to be heede þerof, as Lucifer and his retinew ben oon and he hede.

For þis is þe stone and þe fundement þat mai not be meued, as seint Poule techib, alþou3 folis in uewn presumen þe contrarie.

And God techib þe prophete Zacharie and in hym al þe world to take to him þe vessellis of the fonned hirde, þat is to seie to bring to mynde þes wickid vessellis of antecrist, so þat he be war of þe wickid lemrys of þe fonned
hirde and of his vessellis also.

Loo, hou3 his clerk acording wip scripture and olde seinttis techib what our sacrament is in kinde, and what it is bi gracious wirching of Goddis worde, and hou3 Cristis body and his sensible sacrament ben ooned togedere, and what maner being Crist or his han in his sacrid oost, and what maner of being of Cristis body feipful men schullen seke in oure sacrifce.

but brede and wyne, pat is nou3 þe kinde of our sacrifce, as scripture techib wip olde seinttis and nameli Austen, as I haue oofte reherisid, and also Goddis body and his blode bi his gracious wirching bour vertu of his worde.

And so, as Crist spekiþ po þinggis þat he hæþ hirde of his Fadur, so his grete body of antecrist spekiþ po þinggis þat he hæþ hirde of his fadur þe fende, þat is a lier and fader of leson and stode neuer in trufe, as Aust techiþ (Io. 8).

and his wirschip is betokened bi þes two uerdis adorare and colere, þe wiche be put in þe þirst commaunde ment þat techib þis wirschip to be don onli to þe lord God.

For, as Austen techib in /De uera religione/ bi long processe, it is not of feipful cristen religion to do his wirschip to any of þe elementis, sunne or mone, ne to dede mennes bodies, or holf spirit or soule, ne to imagis;

For, as seint Austen techib in /De differencia spiritus et anime, et 83 Questiones 46 et 3 De libero arbitrio/, mennes soule in kinde is þe best creature, euen in kinde wip angellus, alþou3 angellus ben aboue hem in office;

And so it sueþ furþurnore of þis þat alle þat the blinde peple ofþiþ to any creature is offrid to fendis in effect, alþou3 her efeccioun be oþur, as it was of þe hepen idolatres þat forged hem imagis and many diuerse likenes in wirschip of goddis, þat is to seei Goddis angellis after her entent, and offrid to hem to þis ende þat þei schulde be mene bitwene hem and þe hiþe God whom þei callid þe Lord, to procure for hem good at þis Lordis maieste, as seint Austen techib.

Herefor, bi þe casting downe of þe place of halowing most be vndurstonde Goddis lawe, þat techib good maneres and trewe beleue, in þe wiche men ben and mow be halowid, alþou3 þat God forbede þat þer were no material chirche, ne prest, ne prelate in his world.

And herfor seint Austen techib /3 De libero arbitrio/ þat God made þe a feldtelier'.

And bi þe same skel þer is no man þat demep or dowtíþ not þe sacred oost to be brede and wyne, and Cristis body and his blode, saue seche oon þat beleue not to Crist and his lawe þat techib so.

And so God maþ make brede to be his body as his lawe techib, alþou3 antecrist, þat is þe vn feipful renegat þat I haue so ofte spoke of, seip þat to be impossible.

Loo, whatever antecrist and his lemys seicn of Goddis lawe, it is riþtwise in Goddis siþt, not onli as a nemþþ þat partie þat techib good maneres, but also anemþþ þat partie þat techib alþenst trewe beleue!

To þe pride persoone, to whom is aproprid trewe loue or good will to þe Fadir and Sone, answeriþ þe stato of þe comunte þe which owiþ trewe loue and obedient will to þe statis of lوردis and prestis, as seyn þou Crist techib /ad Eph· 6 et ad Hebr· vltimo Serui obedite dominis vestris carnalibus cum omni timore et tremore etc· ad Hebr· vltimo Obedite prepositis vestris;

For suche synnes as I haue reherisid here, and manye mo þat ben commoun among hem, stonden not wip charite, wipoute which charite no dede þat man doip is meedful to him, as seyn þou Crist techib (1 Cor· 13) /Si linguis hominum loquar et angelorum etc/.

Anóþir greet lesyng þese maistir liers and her sectis maken vpon þe sacrament of þe auter, seynge þat þe sacrid oost is not Cristis bodi, notwiþstondinge þat Crist techib opurnished, and alle feipful men bifore þese sectis han take as trewe bileueue, it to be Cristis bodi. And fro þis bileueue þei varien on wundir dyuerse wise, notwiþstondinge þat alle þe men þat ben now or euere were han no more of pure subsaunce of þe bileueue in þis poynþ þan Crist himself
mawmetrie, he shalli haue lcue to go and worldli possessiouns, beggerie and pei
dapnugne her worldli profit is, name

For, dreedles, experience techih us pis prophecie of Ysaie is verified of pese maistir liers, and
of her bastard braunchis pat pei geten wi her
cursid seed in goostli hordam.

And so as experience techih us pis prophecie
of Lollardis, but neuer prest
for to come into opun and indifferent

prechide a3ens her couetise, and curside him and scribis weren knytt togidir a3ens

and in lemyng and lyuynge, and deliten
which be pepe raper to game or to wondring
han to leue her synne and to do good, and so
to perforrne pe too parties of ri3twisnesse
and his shulde be pe eme of of al preching.

For pe proud presumcpion of pese sectis pis boostinge of her meritis maikip pat her dedis
be refused of God, as Crist techih in pe
goestli of Luyk bi ensamule of such a
religious ypocrite, a pharisee, and a publican
Lucie 18) /Du homines ascenderunt in
tempulum ut ararent, vnus phariseus etc/.

And so as pe maliciousouse bishops, pharisees
and scribis weren knytt togidir a3ens Crist pat
prechide a3ens her courtice, and curside him
and putte him out of her synagogis, and on al
wise lettide him and hise apostlis to teche pe
gospel, pe which techih prestis wilful pouert,
so bishops and religiouse, and kunninges
men of pis mengid lawe pursuen vumesurabli pore
prestis pat suer Crist and hise apostlis in
lyuyng and teching, and pat more maliciousli
han diden her felowis in oode lawe.

But God woot pis is not sothe, for 3it knewe I
neuere prest pat goip aboute and freli prechih pe
gospel, as doen many of pese pat ben callid
Lollardis, but pat he desirip wi al his herte
for to come into opun and indifferent
audience, pere to declare al pat he holdih or
techih opun or prieu;

For, dreedles, experience techih us pis pat, and
pei be sure of a prest pat he schal not
enpunge her worldli profit is, nameli in
worldli possessiouns, beggerie and
mawmetrie, he shal li3lhi haue lcue to go and
preche as large as he wole;

And his same lessoun tau3te hise apostlis, for
seynyt Poul asignehe pis swerd to pe seculer
lordis, as it is ofte seid biforn (ad Ro' 13), and
techih men to preie first for suche men, pat pe
peple mai lede a peseble lii fnird hem, and
techih cristen men to obeie to hem, wherpe pi
ben cristen or helpen, 3he alhpou3 pei ben
triuantiuns. And seynyt Petir techih pe same
lessoun and biddih pe peple to obeie to pe
kyng, as to him pat is passyngge opir, and to
duykis, as to pe pat ben sent of pe kyng into
pe venience of schrewis and preisyng of
goode men. And, as touchinge pis seculer
lordship, seynyt Petir techih hou her shulde be
no lordis in pe clericie;

and his lawe, as experience techih us, is
strictly snow kept among hem.

And herfore seynyt Poul tau3te pat pe cristen
peple shulde cleyme hem no priuat patroun, as
Petir, Poul or Apollo, as it is seid biforn, and
techih pat pe peple shulde sue him but no
ferper han he suhp Iesu Crist.

But whateuere pis peple seie here, we mote
take heed to pe rule of pref pat failih not, pe
which rule Crist techih us in pe gospel
in dyuere placies where he seip: Leeue 3e pe
werkis'.

And herfor Crist techih in pe gospel men to do
almesse of petingis pat ben needles to him
pat delip almesse;

And if he pat bryngip not pe doctryn of pe
goestli wi him, as seynyt Iohun techih, shal
not be frendli salued, hou moche raper shulde
he haue no good cheer among Cristis freendis
pat seip pat pe gospel is pe falselawe and
heresie;

For in autorisyng and solemnysynge of pis
damnablie beggerie, and of alle pe lesyngis
and blasphemyes pat pei putten upon Crist,
and his lawe and hise seynsis in pis poynit, in
pe moost hooli dai, alhpou3 experience techih
pei haue no nede, he pat is moost autentik
persoone among hem shal bere pe bag pat dai
And begge.

To be fridde persone in Trinetyte, to whom is apropyrd true loue or gooode will to be Fadir and Sonne, awnserwip be state of he comonte he whiche owip true loue and obedyente will to be statis of lordis and prestis, as saiynt Poule techip saynge (Serui obedit dominis vestris carnalibus cum omni timore et tremore), pat is Seruandis obeyi3 to 3our temporall lordis wiþ alle dredre and tremblyenge'.

And, in full euydence and open tooknynge pat Good takip þis ordenance in his chirche as full, sufficient and in no wise fawte in scarste or excesse þerof, Criste þe wisdom of þe Trinetyte, by whiche wisdome þe chirche is ordend and fowndid vpon þes þre statis, techip vs in all his lawe to kepe and to mayntene, wijownten addyngye þerto or abreyngye þerof.

And so he auooidid þis swerde, and left it to þe temporal party of his chirche wiþ all þe purtenances And þis same lesson tau3te þe apostile, for saiynt Poule assigneþ þis swerde to þe secular lordis, as it is saide before, and techip men to pray firste for suche men þat þe peple mai lede a pesable li3fe vndir hem.

And he techip cristen men to obey to hem, whedir þai ben cristen or helpen, 3e allhouþ þai ben tirawntes. And saiynt Petir techip þe same lesson and biddip þe peple to obey to þe kyngye, as to hym þat is passyngye oþer, and to duyþys, as to þo þat ben sen of þe kyngye into þe vengance of schrewis and presyngye of gooode men. And, as touchyngue þis secular lordeschip, saiynt Petir techip how þer schulde be no lordis in þe clergy;

And for worpines of þis astate saiynt Poule techip to pray, first of alle for kyngis and Sonne, cum omni timore et tremore his euery monse, and her peple þat þai haþ in gouernance to þe plesance of God and to helpe of her owne sowlis.

But whateuer þis peple saien here, we mot take heed to þe rewle of prefe þat faylyþ not, þe whiche rule Criste techip vs in þe gospel in dyuers placis wher he saip: Leue 3e þe werkis, forwhi by her werkis 3e schul knowe hem'.

And herfore Criste techip in þe gospell to do almes of þo pinges þat ben needeles or superflue:

Werfor Ierom to Paulinium techip happily symple men, sayng, "Out take lifelode and cloþing & open necessitez giffe noþing to noþ man, þat hondez ete no3t þat brede of childer.

Vnde Ps·1:vbi loquitur de beato), "In þe lawe of our Lord was his wille, and in his law schal he þinke daye & ni3t," alibi, "Blessed is he whom þou techip or enformeþ, Lorde, & techip hym of þi law".

Debe 3;, a prechour ow for to luffe like or conformeþ as he techip: Math·5, "So schyne 3our li3t before men þat þai see 3our gode werkis and glorifie 3our Fader þat is in heuen"

And herfore techip Crist to fle hem, for þei ben raueschinge wolves: summe wolen as breis tere wolles of sheep and make hem coold in charite, and summe wolen sturdely as horses slee þe sheep of hooli chirche.

But þe gospell techip vs þat we schulden do priereli al such holynesse and crie it not to þe world, but purpose clenli wor schip of oure God, and leue worship of þe world and reward here.

Sien þat þe troupe of God stondip not in oo langage more þan in another, but who so lyueþ best and techip best plesip moost God, of what langage þat euere it be, perfore þe lawe of God writen and tau3t in English may edifi þe commen pepel, as it doþ cleriks in Latyn, sien it is þe sustynance to sowlis þat schulden be saued.

And forherere Criste techip in þe gospell to do almes of þo pinges þat ben needeles or superflue:
And the gospel of seynt Marke techib the same wordis also, and the gospel of seynt Luk techib the same wordis.

And if the clergie, pat shulde be the angel of God of costis, leadinge the puple fro Egipt into the land of biheeste, be an angel of Sathanas transfigurid into an angel of l3i, how shulde the puple walke sikirly to the place purposeid, while the leder techib awewayward?

For the vndirstondyng of this text Crist techib and speciifkip here the bodily mysesis pat vnabip a man to gete his liiflode bi his labour, pat is to seie fcblcnesse bi age or siiknesse, lamenesse pat is depruyung of mannys lymes bi birhe, hap or violence as bi prysonyng, and pe prude is byldynesse.

And how that pat ohere shulden calle sich puple to the feeste of pite, makynge a puruyaunce for her nedis, techib Crist as it is writun bifore, and bicony as pat merciful dede euerlastinge liif, as it is writun in Mathew xxxv e where Crist seib pat he shal rewarde wip the kingdom of heuenes theo pat releuen men in prisoun, or ellis siik wip any of theo pe maner siiknessis specified bifore, whejpit it be mete or drinke, cloping or housyng, the whiche foure ben nedeful to every man. Poul also in the firste pistle to Tymothe pe v e techib pat a widewe shulde not be chosun to lyue on pe almes of pe chirche bifore sixty wyntir, but pat she shulde laborbye in trewe menny housis, getynge her owne liuyng, pat pe chirche shulde not be overchargid and vnsufficient for verry widowis.

For temporal lordis shulden haue be sufficient in rentis and possessiouns for to defende hemsilf and pe rewme, and for to auaunce her children, where now, as Bede techib in a pistle (Ad Egbertum episcopum Eboracencem), so manye temporaltees bi pe foly 3uyung of temporal lordis ben 3oons to vnprofitable puple to God and man pat vnepe is lefte wherenwip pat fortraueilid kny3tis sones may be releueyd.

And peo leo ordeyned pat no man but oonly oon schuld cristene a childle, man or woman, as the law {de gratian non plures} techib.
Neuerpeles, seint Austyne seyht pat woxen men cristened schulde answere for hem self, meuerpeles hyay haue neede of god faders, as law techih.<L 47, 48><T Tal><P 176>

And pus, a3en be loore of seint Poul pat techih 3ou not to preche but if 3e were sent, of 3oure owne autorite pe wolen go forþ and preche and do what pou list'.
<L 843><T Thp><P 49>

And I seide, 'Sere, seint Poul techih men to wepe wiþ men wepinge'.
<L 1342><T Thp><P 63>

For Dauip in his laste psalme techih men to vsenha diuerse instrumentis of musik for to preise wiþ God'.
<L 1350><T Thp><P 65>

And þis lessoun Petir techih men to vsenha wiþ a meke spirit and wiþ drede of þe Lord.
<L 1416><T Thp><P 67>

First he techih us þat we ben dettouris;
<L 2><T Thp><P 134>

þe seconde tyme he techih us þat we ben þe sones of God;
<L 4><T Thp><P 134>

TECHON........14
And us, as Austyn declarup, fowre poyntes þat fallen to makyng of breed techon us þis charite, and algatis to haue hit now, for ellys we gregien owre synne in etyng of þis breed.
<L 90><T EWS1-46><P 432>

But here Crist ordeynede peynes and hate of þe world and pursweyng to men þat he moste louede, to techon vs þat comen after hem.
<L 102><T EWS1-51><P 458>

And pus, of alle þe heretikis þat anticrist browte euere in, þes þat blabaron vanto lordis, and seyon þat þei schulde not here, ne konne, þe gospel of Crist, for clerkis schulden techon hem to lyue, be loue, moste perelous in þe chyrche, and moste to flee as anticrist.
<L 35><T EWS1SE-08><P 510>

þe bussynesse þat man hab and traucle to gete hym suche goodis techon þe gretenesse of his loue ouer þe loue of hys soule: for negligence þat man hab to gete hym foode of his soule, and to do vertuous deedis, by whiche his owle schulde be norsched techep how man recypt to luytul of hymself, for he for3etsh hys soule.
<L 15><T EWS1SE-25><P 581>

Þe furste sceene ben alle þes seyntis, þat ben in heuene and don Godus wille, and helpon mennys charite in erhe, and techon hem as laumpus brennynge.
<L 77><T EWS1SE-30><P 604>

And he ches hym placis to techon inne þe puple þat weren moste able, as synagogus among lewys;
<L 15><T EWS2-64><P 48>

For 3if þei ben more bussy abowte worldly goodis, þan þei ben of dedis þat vertewys techon to do, þanne þei beth wiþ Mammon;
<L 25><T EWS2-65><P 55>

and so 3if we lyuon good lyf, and lette not þe lore of Crist, he schal techon vs for to fle, and to answere as we schulden.
<L 54><T EWS2-66><P 62>

Here men seyn þat popus and byschopis and oþre men may make lawys, so þat þei acorden wiþ Godus lawe, and some wyse ben in Godis lawe, and þus þei techon Godis lawe more oponly þan it was tawt byfore.
<L 96><T EWS2-70><P 85>

For God wole 3yue kunnyng to techon his weye to heuene to whomeuere hym lykuþ;
<L 86><T EWS2-74><P 109>

And herfore þes worldly men chaffaren abowte worldly goodis, and þer trauele wiþ þer bussynesse techon þat þei louon moste þese goodis;
<L 124><T EWS2-77><P 127>

And þer techerus more and lasse be not confessoures of Crist but confusaoures of þe fend, whose lawe þei holdon and techon.
<L 139><T EWS2-77><P 128>

but þis is Godus lawe, howeuer þe fend termeype, and þus curatus schulde not sulle no kynne seruyse þat þei don, but do frely and take 3en almes þat men wolon 3yuon hem, and neuere more curse ne plete, for such almes of þe puple, but fle sych e lawes þat techon þis, as þei weron lawys of anticrist.
<L 119><T EWS2-83><P 165>

For wordus of Poule techon us þat whate kynne þingus ben wrytone ben wrytone to oure lore and to coumfort of us and so by such coumfort we schal growe in hope.
<L 67><T EWS2-116><P 301>

TECHOWRUS.....2
Þis salt of þe erhe ben techowrus þe wyche by þe lawe of Crist speke scharply to men, and tellyn hem þer defawtus.
<L 10><T EWS2-80><P 142>
And fowre propertees ben in ly3t, þat schulden acorde to þese techowrus;
<LEW2-50><PEW51>

TECHUS.......1
isplay Seynt Petur techus, þat if a man speke ou3t he schulde schape him for to speke as he speke Goddis wordis, how miche more schulde þese prechours hold þis rewle, and put away japes and lesynes þer prechynge, and speke wordes of Goddis lawe, (for þei ben of vertu to teche men þe ri3t weye, hou þei schulde come to heven), and feve all oþer wordes but if þei helpe þe prechoure to declare þe word of God, as releffe fedus men.
<LEW18><TEW18-10><PEW262>

þe þridde vndyrstondyng ys cleudp tropologic' and hit techuh how men schulden lyuen here in vertewes;
<LEW22><TEW18-12><PEW269>

And so experiens techuh þat oon ordre louçh his broper more þan a straunge man, aþen þe rewle of charyte. 
<LEW50><TEW23-29><PEW315>

and hit is no drede hit techuh vs vertewes, sy þe alle þe deedis of Crist telle men how þei schulden doo.
<LEW2><TEW26-29><PEW326>

Boþe þese eendys been to blame, but more þese newe religeous, for þese ypotric3tes leuen Crist and John Baptist his prophete, and chesun hem a newe weye þat mut ofte tymes be clowtid, and be dispensud wiþþ by anticrist, as þe feend techuh hem.
<LEW86><TEW28-29><PEW338>

þe turnyng of þis watour into good wyn techuh vs how Crist maade his lawe moore saurye, as þe wyn was bettoure þan þe watour byfore.  
<LEW52><TEW33-33><PEW362>

þe seconde miracle techuh how Crist heclude an heþene man, for loue of centurio þat kepte Capharnaum, þat was heed town of þe cuntre of Galilee. 
<LEW40><TEW34-34><PEW365>

But þe feend techuh hise children to ben hardye heere, and fi3te wiþowten heuenly cause;
<LEW86><TEW44-44><PEW421>

And, for we schulden kyndely desire for to knowe þe sowles state, perfore þe Hooly Goost þat techuh vs to knowe þese signes is cleudp a Cowndfortour of man, passyne oþre cowndfortoures.
<LEW12><TEW52-52><PEW459>

And by his ordre or þese wordis God techuh how synne wente byfore.
<LEW63><TEW01-01><PEW477>

Furst techuh Poul how þes preestis of þe puple schulde passon in 3iftis of God þe comyns by þer good lif. 
<LEW3><TEW09-09><PEW513>

And þus loue þat Poul biddup techuh to puruyeye good to men, not only byfore God to pre3y God to make hem goode, but byfore alle maner of men to for3yue hem and disseruen to hem.
<LEW30><TEW10-10><PEW518>

God 3yue grace to þe chyrche to lerne þis lesson þat Poul techuh, for þis schort lore of Poul wolde turne al cristenedom to Crist. 
<LEW75><TEW10-10><PEW520>

for rotyng in þer heresye techuh þat þer biddyng is turned to synne. 
<LEW84><TEW12-12><PEW528>

for oure byleue techuh us þat, fro þe tyme of day of doom, men schullon see in Godis Sone þings þat biforn weron hyd, and God schal þanne telle men reson why he oderynede þes þings. 
<LEW64><TEW14-14><PEW535>

And of þis techuh Poul þe excellence of charite, and þis is þe þridde part of þis epistle, and makup ende of þis glorhous lore. 
<LEW124><TEW15-15><PEW544>

(DOMINICA II QUADRAGESIME: Epistola: Sermo 17: Rogamus us et obsecramus Prima ad Tessalonicenses 4): Poul techuh in his epistle how cristone men schulden lyuen togydere, and holde hem euene in Cristus lawe þat is tau3t by his apostlis. 
<LEW1><TEW17-17><PEW549>

But byleue techuh us þat we han not here a dwellyng cite;  
<LEW80><TEW22-22><PEW571>

And owre byleue techuh vs þat God kepþ þingus aftur þer valew, for 3if ony þing be
betteure, God makiȝ it to be betture.
<L 61><T EWS2-63><P 45>

And pei distruyen cuntreyes and citees, for prelatis more and lasse here bosten more pei Godis lawe techuh, and pei wyndis ben algoritis closude wipynne pe bowndis of Godis lawe, for pei ben euene as grete as Godis lawe wole suffre hem.
<L 33><T EWS2-69><P 78>

And þus, as Crist techuh, men synnon in syȝt of wymmen;
<L 44><T EWS2-76><P 118>

Pe furste of þes þre wordis techuh þat Crist is God, for elius þe Fadyr myȝte not ȝyen hym alle pingus.
<L 43><T EWS2-101><P 252>

And ȝif he kepe wel Godus word wipouton hauynge of suche lettiris, he schal be sauyd in heuene als owre blyue techuh us.
<L 53><T EWS2-112><P 287>

And here Crist techuh mekenesse aȝeyn pruye of worldly men.
<L 23><T EWS2-122><P 321>

But blyue of þe gospel techuh þat Crist in al þis dude þe contrarye;
<L 90><T EWS2-2MC><P 331>

TECHYN........3
Her disposing in her soule & her wurchyng in her fourme techyn þat pei louyn þe world & worldly goodis more þenne soule helpe.
<L 248><T 4LD-2><P 208>

3if pei bynden hem to most pacience and mercy and þer wyȝ haten and ben woode wroȝt with men þat trewyly dispisen synne and reprouen here ypcoriscie, and pursuen hem cruelly and with out mercy þat fyrely and sadly techyn þe gospel and þe comandements of god whereby here symonie and ypcoriscie is more knowen of þe peple, þanne þei ben cruel ypcoriscie.
<L 3><T MT01><P 05>

for þe dede doynge is proff of loue, as gregory seȝe, and herefore þei preisen and techyn mankus lawis and here owen tradicions to gete þe pony by, but þei leuen and dispisen þe gospel and letten it to be þeccid, for þe gospel techiph þe holy lif of crist and his apostlis and dampeȝ þe cursed lif of þes worldly prelatis, and þei commaunden þat no man schal preche þe gospel but at here wille and lymytacion, and forbiden men to here þe gospel vp peyne of þe grete earus.
<L 20><T MT04><P 70>

TECHYTH.......1
And herfore techyth Crist hyse aposlies þat þei schulden not ben afdir for perelys þat schulle come for to venge synne þat is doon;
<L 25><T EWS1-10><P 261>

techeinge^3
TEACHINGE......1
And in the ij pistil to Tess: iiij: e= Britheren, we denouncen to you in the name of the Lord Jhesu Crist, that ye withdrawe you fro ech brothir goynge inordinatli, othir out of good ordre, and not bi the teachinge which thei token of us.
<L 4><T 37C><P 126>

TEACHING.......82
And for to iuge who is suche, Crist left vs his lawe sufficient to goueme his chirche wip in techeing of it.
<L 271><T 4LD><P 247>

For ech good fadir bodili and goostli lyvynge in dreede of God, aftir þe foorme of trewe matrimonye, or after þe office of trewe prishoold, schal make known to hise sones þorþ trewe techeing þi soþfanes, þat is, verri soþfanesse of trupe in þe loore of Cristin manyns religioun.
<L 28><T A01><P 12>

Þat is, him þat he hadde lost he foond erringe in þe wrec chidnes of þis lif, and þe which is uggynge for dreede and wo, and wast wildernes for defaute of good techeing, not of God, but of sleuþi prestis;
<L 35><T A01><P 34>

Ffor by vertue of Cristis techeing, iche mon is holden to do after iche ober, in als myche as he techis Cristis comauondement or counsell;
<L 18><T A24><P 369>

And so þo freis þat haf founuers done ageyns her founuers techeing and Cristis also;
<L 22><T A24><P 375>

And what cursidenesse is þis to a deed mon, as to þo world and pride and vanye þerof, to gete hym a cappe of maysterdome, by preyer of lordis, and grete giftis, and makynge of huge feestis of a hundrid and mony hundrid poundes, and þen be ydel fro techeing of Gods lawe, but if hit be seelden, before lordis and ladyes or grete gederyngis for name of þo worlde, and þen to leewe hor povert and symplenesse þat he is bounden to, and devoure pore mennis almes in waste and feestynge of lordis and grete men, and so ȝif slaunder to his breþer and ober men, to lyve in pride and covetise, gletonerie and ydelnesse,
And prestis pat prestun wel be þei hade worþi
dowbi honor, and most þei þat truælun in
word and in dede, teching.
<L 3><T APO><P 34>

In veyn þei honor me, teching þe biddings and
þe maundments of men;
<L 19><T APO><P 45>

þerfore as God 3euþ knowing, and techiþ al
profitable jingsis, and enformiþ ale and lediþ
hem, for al abel are tauþt of God, so þat þan
schal not stond only in þe teching of man, but
in teching of God a boun man, and þan þe
schal vnderstond a boun his enemies, and ouer
his techars, and ouer þe hold, as þe Salm seip,
and now God 3euþ his lawe in þe hertis of
men, and wriþþþ in þer bewelis, and not wip
enk, ne parcheú, but wip þe Spirit of God, and
kenniþ hem in al ingis, os þe prophet seip,
and Jon in his epistil, nor for3etip hem not in
tyme, nor confoundip hem, so schuld he þe
jügis, if þei bowid not from him, nor he schuld
not fail to hem nowe ne more
<L 4, 5><T APO><P 64>

in þis þat he frely and wilfully trowiþ in to
Cristis teching; and felliþ his bidding.
<L 15><T APO><P 80

þus sum are his disciplis in a degre þat are
ordeynid and chosun to folow him in lyuing,
and holing, and teching;
<L 5><T APO><P 82

But God for his endles mercy kepe fro þe
malice of þer charmis, and charmers, and
conurars, wíchis, sortileris, and oþer þat are
put in þe general sentens and cursing of þe
kirk, fro all þat wirkun bi fendi curs, or
veyni wip out God, and to wickid ende, and
namly fro þem þat enforcen to charme in to
iuel dedis, or not to obey to Cristis gospel, ne
to þe teching of þe apostlis, and prophësis, and
feilful doctors.
<L 27><T APO><P 97

As if a man seide to suche on: Þou arte false,
and þi teching, boþe!'
<L 336><T CG16><P 203

to þi sogettis, teching and chastis ing;
<L 372><T CGDM><P 217

And so’, seip Crist to Nicodeme, soþly, soþly
I sey3e to þe, defawe is not in me in teching
of his puple, but in vntrewe hwéndnesse of hyt.
<L 63><T EWS1-54><P 471

seiýong on þis wise/ f'Heresis est dogma
falsum sacre scripture contrarium pertinaciter
defensatum maxime causa honoris &
Heresie is a false teaching contrary to holy writ; foolishhardi defended:

..."<L 32>"<T LL>"<P 30>

Crist suffrid meche wrong wilfulli don to hymself, and pis persone wol not her hankis suffre we men don hir ri3t in lawfull discharging or withdrawing of pes wordli lordschips and possessio-nus, we wiche we holdyn and occupien euyn a3enst Cristis lyuyng and his teaching;

..."<L 131>"<T OBL>"<P 160>

But, certis, seint Poule had lerned in heuene a better witt bi reuelacioun and teaching of Iesu Crist wipouten any mene.

..."<L 420>"<T OBL>"<P 167>

And we mai marke here acordingli to seint Poule we shal be leaving what sche added his worde Anantaun we die' to be open and playn beleue, we wiche almy3ti God hap tau3t, sche was made anathena, pat is to mene diuided from God, wi3 alle hisse issue into we tymne we shal our blessid Iesu had made aseep for her misbeleue apon we cros.

..."<L 432>"<T OBL>"<P 168>

And herfore seint Poule, teaching we shal men most araei hem in manerys and in beleue 3if we wol worpili receiue pis sacrament, also he sei3f we suyngli in we same place aboue leide, Whosoever schal eie we brede' and drink we chalis of we Lord vnworjeli, he schal be gildi of we bodi and of we blode of the Lord.

..."<L 571>"<T OBL>"<P 171>

And ouer pis, pat is wers wipout mesure han any bodili diseese or snyting, he smitij Cristis peple goostli in withdrawing of her heuenni uytaiyllus pat schuld be her everlasting liifloede, as is good ensample and trewe teaching of Goddis lawe.

..."<L 1144>"<T OBL>"<P 186>
As anempst God and uertuous maner tau3t in Goddes lawe, his wicked servaunt is drunken and out of mesure of Goddis lawe in his poynth specialli and openli; pat he, 3enst Cristis ensample and teching and a3enst his open forbidding, occupiep wordli lordschippis and possessions on wordli wise.

For he holdep alle þo acursid þat on any wise besien to redresse þis drunken apostata to þe soburnesse of Cristis lyuyng and his teching.

And no drede þe tradicions of phariseis teching þe children to seeie (Corbona) to her eldris was not so violent a3enst Goddis lawe as þen þe tradicions of þis grete renegat sitting in þe chircze, reneiyng Goddis lawe in himsylf and arting ojfur to do þe same.

For alle seche ben gilli of alle þe synne þat þei causen bi withdrawing of Goddis worde, yucl ensample or fals teching, as seint Poule seip (Ro: 1): And a man mai neuer fructfulli repent him vnto þe time he do his deuour to vndo his synne, as meche as he mai while he haþ time and leiser.

But Poule delec þus, þat þe apostlis and ojfur feiful peple schuld se wel knowe þat Poulis teching and his felowis among þe heþen men acorded wip Cristis teching and þe apostlis among þe jewis.

as þei were not, and þeperfore al þe apostlis and feiful peple weren wondur glad, seing þe acord betwene Poulis teching and þe gospel þat þei had lerned of Crist.

Sum men, and most to purpos as I suppose, wolendvurstonde bi þis place of halowing Goddis law, teching good maneres and trewe beleue, for þes two halowing a man here þat restiþ in hem.

And þe er I can no better consail but alweie to resort to holi scripture, þat is grounde of alle our feijþ, and to rest sadli in þe wordis and teching of Jesu Crist, þat seip to alle þo þat schul be saued I 3eeue to 3ow my pees, and in me 3e schul haue pees’, for mannis soule is bi kinde so witti þat no jing mai make it to rest or fulfille it saue Crist alone.

And in more witenesse of þis Crist wip teching of his gospel turnede summe of þese pharisees to his elene and purid sect, as Nichodeme, Gamaliel and Poul;

And so as þe maliciousse bishops, pharisees and scribis weren knytt togodir a3ens Crist þat prechide a3ens her couetise, and curseide him and putte him out of her synagogis, and on al wise lettiþ him and his apostlis to tech þe gospel, þe which techip prestis wilful pouert, so bishops and religiouse, and kunninge men of þis mengid lawe pursuen vumesurabi pore prestis þat suen Crist and hise apostlis in lyuyng and teching, and þat more maliciousli þan diden her felowis in þe oold lawe.

Off þis processe þanne þou maist se here hou þat Crist and hise apostlis in lyuyng and in teching, þe which teching is hooli writt, tau3ten þen prestis shulden leue and vtturli forsake þis temperal swerd wip hise purtynauncis, and remitite þis temperal swerd to lay partie, as þei diden wip alle hise purtynauncis, as seculer lordship, office and iugement.

And so who so lokþ wel þis dede of Siluester was not oonli symonye, as it is declarid now, but also it was heresie, for it was expresse a3ens þe lyuyng and þe teching of Jesu Crist as it is opunli tau3t bifoere.

And so a man mai euere saafli sue his lyuyng and his teching wipoute ony erring.

And of þis þou maist se þat suche nakid argumentis, þat ben not cloakid wip Cristis lyuyng or his teching, ben ri3t nou3t worþ, alþou3 ypopcritis ablynden wip hem moche folk 3he, suche men þat ben callid wise men in þis world.

And for þe erligie he ordyned sufficienlty, teching hem in word and in ensample hou þei shulde holde hem apaicd wip liiflood and hilyng, mynystred to hem for her trewe labour in þe gospel, as it is writun bifoere.

And þei han robbid þe chircze of goodis of grace in as moche as þei han putt awei þe honest prestis bi apropiacion of her chircis, þat shulde and sumtyme dide plaunte vertues in þe chircze bi her trewe teching and good ensample, and bi honest perfourmyng of
Austyn writith al this in the iiij' book of Cristen Teching. aboute the myddil, and in the ende.

Lorde our belefe is that thou ne were nat of that worlde / ne thy techyng neithe / ne thy seruuntes that lyuedden after thy techyng.

And lorde/ maisters of the law hylden thy techyng fol/ & seyden that thou woldest distroy the people with thy techyng. Austin seith this in the ende of iiij' book of Cristen Teching.

Austyn seith this in the ende of ij' book of Cristen Teching.

And lorde/ or diuyn techyng fol/ & seyden that thou woldest destroy the people with thy techyng. Austin in iiij book of scripture.

Also he whos herte is ful of charite this and myche more, in the bigynnyng therof.

Also holy scripture hath many figuratif spechis, and as Austyn seith in the iiij' book of Cristen Teching, that autours of hooyle scripture visden moo figuris, that is, mo fyguratif spechis, than gramariens moun gesse, that reden not tho figuris in holy scripture.

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For the lyuynge of prelatis other of curatis, is the book and techinge of the puple;  
<\L 8><\T 37C><\P 05>

And Poul seith in the \ij\ Pistil to Tessal: \ij\ C\co. , He that trauailith not, eete not, And in the \ij\ Pistil of Jon, If ony man cometh to you and bringith not this techinge, that is, the verri techinge of Jhesu Crist, nyle receyue him into youre housis, neither seie ye heil to him.  
<\L 1, 2><\T 37C><\P 14>

Therfore sith suche prelatis and curatis bryngen not the techinge of the gospel neither in word ne in deede, feithful men shulen not rescyeue hem as prelatis or curatis.  
<\L 6><\T 37C><\P 14>

If ony man ful of stryf other of chidinge in wordis seith, that no prechinge is not but in the pulpit, and settith greet strengthe and difference bitwix teche and preche, symple cristene men nylen stryuen in wordis bi the techinge of Poul in the \j\ Pistil to Cor, the \vj\ co. , and in the \ij\ Pistil to Tymotho, the \ij\ co. Sith such fonnid difference implieth that Crist prechide not in desertis, feeldis, and hills;  
<\L 12><\T 37C><\P 33>

oon, for thei swere thus bi creatures ageus Goddis techinge, another for thei chargen more to swere bi such a creature than bi God almghti.  
<\L 7><\T 37C><\P 39>

But hou euere it is of Joseph, it is opinli ageus Cristis techinge and holi doctouris and lawis, to swere bi a creature.  
<\L 23><\T 37C><\P 39>

Therfore he hadde more power gouen of God to edifice the chirche bi more writynge and techinge and prechinge and suffringe of paynis, than Petir hadde.  
<\L 19><\T 37C><\P 70>

Therfore it semeth to feithful men that Poul after Crist, passith aile apostlis in glorie, as he passide in werk and techinge abouten edifynge of holi chirche, Cristis spousesse. 2: Corallory: As seyt Poul hadde more power than Petir to edifie holi chirche, so a nothir cristene bishop maie haue more power graunitd of the Lord, than hath the bishoppe of Rome to edifie holi chirche in feith and vertuis bi excellence of holiere conversacioun and of more spedeful techinge.  
<\L 5, 13><\T 37C><\P 72>

This sentence is opin bi this, that as thei pas aen the comouns othir lewid men in orde and gostli office, so thei owen to passe the comouns in holi conversacioun and opin verthouse werkis to the techinge and to ensaumple of hem.  
<\L 20><\T 37C><\P 97>

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 conversacioun, so it semith wickid thing and great percil to susteine evele preestis and un feithful opinli, that sclaudren the chirche bi werk and word, and leden the symple puple into errour.  
<\L 3><\T 37C><\P 1401>

And whethir preestis ben siche now, lat lordis and cristene men and the symple puple en quere diligentli, and if it be founde truli that thei ben siche, lat hem withdrawe here almes fro siche preestis, til thei wilken 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 ordenance of Crist, than of a synful man.  
<\L 18><\T 37C><\P 101>

For in the \j\ Pistil to Tymothe, the \vj\ co. in the bigynninge, Poul seith thus, What evere sauvantis ben undir yok, deme thei here lordis worthi of al honour, that the name and the techinge of the Lord be not blasfemid.  
<\L 22><\T 37C><\P 105>

And in the \ij\ Pistil to Tite, Moneste thou servauntis to lie sogetis to here lordis in aile thingis, and pleese and not agenseie, and do no fraude, but shewe thei good feith in aile thingis, that thei ourne the techinge of oure Saviour God in aile things.  
<\L 18><\T 37C><\P 106>

Thanne if servauntis breken opinli and proudli this ordenance of God, and maken the name and the techinge of God to be blasfemid for here pride and falsenesse, and maken lordis to ben out of reste and pees and charite, thei ben worthi to have moche bodeli peyne bore, and evere lastinge peine in helle, if thei amende not hem in this lif.  
<\L 8><\T 37C><\P 107>

And if the prelatis and curatis don here dute in holi ensaumple and trewe techinge, thei ben gilteles, though the puple receuve the sacramentis unworthili, and go to helle, in the \ij\ C\co. of Ezechiel.  
<\L 19><\T 37C><\P 119>

For if oni erl othir duke in the reyme withdrawe a cheefknyght of the reyme and special maistcr of the kingis sonis fro here presence and gouernaunce in ocupyinge him aboute the kepinge of his hors or of his kichene, and in wastinge about this vile office
all the soudis of the king that waren assignid to him for the kepinge and techinge of the kingis sonis, whethir the forseid erl, duke, or knight were not traitour of oure king and of his sonis, no wys man and trewe durste sete nai.

But techinge of freres faileb many weyes, for þei preche many tyme lesings or troufulinges or cronicles of þe worlde to plese more þe puple, so þat þei trewe be more to plese þe pupul & wynne more monei;

So þat þe pope & þe cleri mai noþt do, bot wip þe swerde of gode techinge & prechinge, and þe kinge & ðoper lordes schuld constreyne wip þe swerde of temperall powere, as þe pope saþ in his lawe & es acordyng to þe gospell & to Saint Poule bop.

And so putte awai giles and wrongis and speciali comaundementis, and on þe sevene dedis of merci, bodili and goostIi, and speke wip men, and speciali wip hem of hevenli pingis, and putte awai giles and wrongis and oþer synnes;

And so Petur fedde þe folk in techinge of Goddus word, and lafte bodily fedynge, sifen it fel not to him.

ffor siþ Gods lawe seis þat he is oute of charite þat helþis not his brother with bodily almes, if he may, in his nede, myche more is he oute of charite þat helþis not his brothers soule wip techinge of Gods lawe, when he sees hym renne to helhe, She, by ignoraunce. And þus to magnifye and mayntene hor roten sectis, þei reden men by ypocrisie, fals techinge, and stronge peynes to breke Gods heestis and leese charite.

CAP: XXVII: Also freris ben moste rebel ageyns þo techinge of Cristis gospel and moste out of patiense and pite, ffor þei ben moste unpacient ageyns reprovyng of synne and destryinge perof.

CAP: XL: Also freris seken bisily hor owne worldly worship, and putten þo worship of God byhynde, ageyns þo techinge of Jesus Crist and Seynt Poule.

And þis is openly ageyns Cristis techinge in Jones gospell. 

And so to lette no man to forsake privat religioun, and kepe Cristis clene religioun, wipoute newe wronge tradi ciouns of synneful men, þat ofte erreden in her owne lif and techinge.

Also, curatis ben more cursed in wipdrawyng þis techinge in word and ensample, þan ben parischenys wipdrawinge tîpes and offringis, þou3 curatis dudon wel here office.

Þe fourþþ article is þis, þat Cristis techinge and blyve of þe sacrament of his owne body, þat is pleynly taut3t by Crist and his apostelis in gospellis and pistillis, may be taut3t opinly in chirchis to Cristen puple, and þe contrarie techinge and fals blyve, brou3t up by cursed ypocrisit and heretikis and worldly prestis, unkunynge in Goddis lawe, distried.

Þis gospel gostli men moun vnderstond þus: þat oure Lord Jesus Crist is everi dai born gostli in Bedleem (þat is, in hooli cherche whiche is þe house of bred') bope þoru true techinge of þe word of God and admynistracion of þe holi sacramentes whanne, after priuci wirchynge of þe Hooli Gost ensyprynge mennes soules, þoru grace þe bersten oule into meriterie dedes acordyng to þe li3f and techyng of oure Lord Jesus Crist.

For Matheu tellþ þat Iesu wente aboute al þe cuntre of Galile, techinge in þer synagogis and prechung þe gospell of þe reume of heuene. 

Þes wordis speþ Iesu in þe tresourye, techinge in þe temple, but not to hauve of hem tresour.

Þes pingis seide Crist in þe synagoge, techinge in þe toun of Capharnaum.

I seide þat Crist entrede into hooly pingis/ þat is holly Chirche/ by holly lyuynge & holly techinge/ preynge þe Fadir for us.

þei ben fals prophetis, techinge fals cronyclys and fablis to colour here worldly lif herby, and leuen þe trewe gospel of ihu crist;
but certes þei shulde be us bysye aboute studyinge of goddis lawe and holy preyer, not of famulorum but of holy desires and clene meditacion of god, and trewe techinge of þe gospel, as ben laboreris aboute worldly labour for here sustenancce;

and muche more bysye 3if þei mi3ten, for þey ben more holden for to lyue weI and 3ewe ensample of holi lif to þe puple and trewe techinge of holy writ þanne þe people is holden to 3yue hem dyynes or offringis or ony bodily almes, and herfore þe shulde not leue ensample of good lif and studyinge of holi writ and trewe techinge þerof for no bodily almes, ne for worldly goodis, ne for sauynge of here bodily lif. and as crist saude þe world by writynge and techinge of foure Euaangellistes, so þe fend castep to dämpfe þe world and prestis for lettyng þe preche þe gospel by þe fouve;

freris wolden lede þe puple in techinge hem goddis lawe and þus þei wolden teche sum, and sum hide, and doeke sum.  

In vayn þei worshipen me, techinge þe looris and maundements of men;  

For whanne he was sou3t to his passioun, he profride himself, but whanne he was sou3t to be a kyng, and so to take upon him þe material sward wip his purtynaunccis þat I spak of bifoare, he fledde and hidde himself, and lefte þis sward hooi in his place, techinge hise prestis bi þis ensaumple to do þe same.  

And for þe clerisy he ordenyd sufficiently, techinge hem in worde and in ensaumple how þai shal holde hem apayde wip lyfloe and helynge, mynystred to hem for her true labour in þe gospell, as it is wryten tofore.  

And for somewhat thow shewest vs now of our myscheues that we ben fal len in through the wisdom of masters that haue by sleghthes ylad vs away from the & thy techinge/ that thou that were master of heuen taught vs for lo wþ þan thou were here some tyne to helo of our soules withouten erreoure or heresye.  

And lorde/ me thincketh that this Nabugodonosor kyng of Babilon/ that thus hath reproued thy techinge & thine hestes/ and commaundeth on all wyse to kepen his heestes/ maken thy people heryen him as a god on erthe/ and ma keth hem his thrallis & his seruyantes.

berfore it semeb to feiful men þat Poule after Crist passeþalle apostles in glorious, as he passed in werk and techinge aboute þe edifiginge of holy chyrche, Cristis spousesse. II corilariare As seint Poule hadde more power þanne Petre as to many pingis to edifie holy chyrche, so anoter cristen bishope may haue more power grauntide of þe Lord þanne hap þe bishope of Rome to edifie holy chyrche in feip and vertues by excellence of holy conversacioun and of more spedful teching.

So þat þe pope and þe clergi mai no3t do, but wip þe swerde of gode techinge and prechinge, and þe kinge and oper lordes schuld constreyne wip þe swerde of temperall powere, as þe pope saip in his lawe, and es acordinge to þe gospell and to saint Poule boþ.  

for al þe werk or bisines þat stoonid in prestis stoonid in prechinge and in techinge, þat þei edefien alle men as wel bi þe kunnynge of feip as bi werkis of discipline þat is vertuous techinge.  

þinke þee þis true techinge?  

And I seide, Sir, seynt Poul, þat was a greet doctour of holi chyrche, spekinge to þe peple and techinge to hem þe ri3t bileue of þis moost worpi sacrament, clepþ þit “breed þat we breken”.  

And þus, ser, I seide not of tìþis but of pure almes of þe peple Crist liuyde, and also hise apostlis, whanne þat þei weren so bisie in techinge þe word of God to þe peple þat þei my3ten not trauelen òhir wise for to geten her lyuelode.  

For per bi ensample of himsif seint Poul tau3te alle þe preestis of Crist for to trauelle wip he ondis, whan for bisie techinge of þe peple þei my3ten pus done.  

And þe Archebischop scide to me wip a grete spirit, Goddis curse haue þou and myn for þis techinge!  

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And, certis, siō Crist Iesu diēde vpon pe cros wilfully to make man fre, men in pe chirche now ben to holde and to bisie to make men þralie, byndinge hem vp peyne of endeles curs, as þei scien þei mouan, to manye observaunces and ordynaunces whiche neiþer þe lyüynge ne þe techinge of Crist ne of hise apostlis appreuen'.

And I seide, Sere, owen alle cristen men and wymmen, after hur kunynge and her power, for to conforme alle her lyüynge to þe lyüynge and techynge of Crist specially, and also to þe lyüynge and to þe techinge of hise apostlis and of hise profetis, in alle þinges þat ben plesyng to God and edification of his chirche?'

I purpose wip þe helpe of God in al þe tymne of my liif accordynge to my cunninge to go techinge and counselinge whomevere I may for to late and exchewe þe wei þat þei haue chosen to goo inne, which wol lede hem into þe worst ende, if in covenayle tymne þei repenten hem not, verli forsakinge and reukinge opnî þe slaundre þat þei haue put and every day 3if putten to Cristis chirche.

And he weþip ful bittirly, and cursik þee ful hertely for þe venymouse techinge which þou schewedisht to him, conseilynge him to done þerafter.

3ea, if a prest, for his perfeccioun, were required red of 00 person or of many to abide wip hem in amending of her soulis, so þat he were for þe moost part ocupied in techynge of Goddis lawe, he my3t for his goostly trauel rescueyne of hem bodily foode.

Ry3t so put al ëy mynde, al ëy soule, to þe verray son of Crist Jesus, and þou schalt cacche hete, and brennyng love to ëy God, and þou schalt have ly3t of understondyng by þe techynge of his lawe, as mucho as is nede ful to þe, and ensample of gode lyüynge to ëy neþebores bysyde.

sith ensample of gode lif, and gode techynge, and gode dedes, schulde cum fro þese clerkes and seculer lordes.

If þou be a prest, and nameli a curate, lyve þou holili, passyng oper in holy preyere and holy desire and þenkyng, in holy spekyng counselynge and trewe techynge, and ever that Goodis heestis and his gospel be in þu mouþ, and evere displace synne, to drawe men þerþro.

principalîf þou maynteuenest Anticristis disciplis in her erroures a3ens Cristis lif and his techynge, for blyndnesse and covetise and worldli frençipp, and helpist to slaundere and pursue trewe men, þat techen Cristes gospel and his lif.

Pan þo prlatis and curatis þat wipdrawen þe riþful prechynge of Cristis gospel fro Cristene men, þat ben holy Chirche, ben acursed of God and alle his seyntis: for þis trewe techynge is most dewe to holy Chirche, and is most chargid of God, and most profitip to Cristene men, 3if it be wel don.

for whanne þei kunnen not preche þe gospel, or may not, or wolen not, or letten opere pore prestis to helpe Cristene soulis bi techynge of Goddis word, ëi graunten leve to false prechouris þat sowne lesyngis, and bi flaterynge and opere veyn precieris norischen men in synne, and robben þe peple bi fals beggyngþ þat þei putten on Crist, seiyng þat he beggede as þei don.

And siþ techynge in dede, doying and meynentynge of open erroour in lif, is as evyl techynge or worse þan techynge bi nakid word, certis þei ben opcyen heretikis, strongly meynentynge her erreour a3enst Goddis lawe,
as he is worse that betip me wrongfully, than he
than manassee me or dispisip me only in word.

And where Crist maad his spouse, and namely of
clergie, fair bi bri3t clohes of wilful povert,
 schynynge to God betre than dop ony gold to
 men, pes worldly clerks han alle tobleckid
 Cristis spouse wip drit of erably goodis,
 coveteise and pride and worldly bysynesse,
 and robbed here pore of here clohis and
goldynge of wilful povert, mekenesse and
gostly bisynesses of studyynge and techynge of
 holy writt, and preijyng, and oper werkis of
 penuance.

And certis, howevere we spoken of
dispensacion of pe Bishop of Rome, his
 symonyent mot do verye pennaunce, and gete
 a newe ri3t or title, bi grace of God and ablete
 of kumynge and wil to his office, wip open just
 lif and verrey techynge of his parischenis, and
 ellis he holdip his benefice to his dampnacion;
for in hat heii tenen Goddis enemys, to
 lese and dumpune children of holy Chirche
 hore3 false techynge and evyl ensaumple.

And bi this doyng hes his lordis and men of
 lawe ben maistris of error, techynge it in word
 and dede, and constreynen pore men to holde
 forp, bi manas of bodi and los of catel and
 opere persecuciouns, and perfure pei ben not
 only heretikis but princes of heretikis, as hei
 hat chefly meynten of opere men in syynne and
 compelle hem heerto.

Also, sip siche curatis don not here office in
good lyvynge and trewe techynge, and comen
 not into here benefices bi pe dore, hei is, Crist,
 but symonye, pride, and coveteise, pei ben
 pevys, as Crist seip in pe gospel, and cursed,
 for pei wipdrawen ri3tis of holy Chirche.

Also, sip God himself, and bi his prestis bope
 hap axid pus many thousand tymes hat prelatis
 and curatis, more and lesse, do trewely here
 gostly office in trewe techynge of pe gospel
 and his comandememtis, wip open ensaumple
 of here owene good lif, to be myrour to here
 sugetis, pei hat wipholden hes goodis ben
 ri3tfuly cursed of God and alle his seyntis.
Ande trewly, if þai be þus contrary to Crist in lyvyng and techynge, as þer open dedis and þo world crient, þai ben cursid heretikis, manquellars bodily and gostly, Anticristis, and Sathanas transfigured into angells of lî3t.  

And if þai lyven proudly, wîdryawynge techynge of Gods worde, wrappynge hem in secu lere offices, þai bene cursid and manslears ande thefis and ayrvynouris, as Goddis lawe ande mannes ande resoun witte nesses;  

Ffor if he is cursud þat wîpholdis ony dewte of holy Chyrche þat God commandis, muche more þai bene cursid þat wip drawen ensample of holy lyfe ande trewe techynge, supen þis is moste dewte, ande moste medeful and nedeful, and beste meene to helpe holy Chyrche.  

But here in þis world, whiche is as ny3t in comparison of þat blessid day, and also for tymptaciouns of wikked spiritus þat wândren in þis world as in ny3te, and for derknesse of ignorance and of synne whiche is among þe peple, þe lesse lî3t’ (þat is, þe moone, whiche ben prestus) shulden take þe lî3t of lî3f, and of þe techynge of Crist, as þe moone dop of þe sunne, and schyne bi hire vertuus lyuyng and hire techynge to hem þat sitten in derknesse, and in schadeue of dop (þat is, in dedli synne), to dreça hire feet (þat is, hire affections) into þe weie of þees (þat is, into kepynge of þe commandements of God), which leeden to euerlastynge pees.  

Þis gospel gostli men moun vnderstonde þus: þat oure Lord Jesus Crist is eueri dai born gostli in Bedleem (þat is, in hooli cherche whichis þe house of bred’), boþe þoru true techinge of þe word of God and administraction of þe holi sacramentes whanne, after priucy wîchyng of þe Hooli Gost ensipryngne mennes souls, þoru grace þei besen oute into meritoriie dedes acordyngye to þe lî3f and techynge of oure Lord Jesus Crist.  

Þe cause whi þat suche maner men have stonde ofte tynne in þe market of þis world idel is for no man hâp hured hem (þat is, hire prelatis and hire curates, whiche schulden be þe bailifies of God to hure þiwerkemen into his vyn3erd), neper wip good ensample of lyuynghe, whiche was ofte more worsþan þe commyn peple, neper wip trewe techynge of Goddis lawe of whiche þei hadden no knowynge, or ellis ful litel, and of þat litel þei weren ofte stoppid bi þe gobet of talwe (þat is, worldelie muk) þat wære prouen in hire moup so þat þei weren as houndeþ þat myȝten not ne wolden not berk þe lawe of oure Lord to hire sugestis, bi whiche þei schulden be confortid to wirche in þe vyn3erd of rî3twìnesse for hope of reward of þe blisse of heuene.  

þe prid is wip newe techynge of Goddis worde.  

but þei semen agenes Cristis techynge and lyuyng and his postlis, and brougtyn for pride and coueteise of worldly prestis, for to charge more the puple in cost than Crist and his apostlis oderynedn.  

goode spouse of cristens soulis, Jhesu Crist: whi forsakes thou so myche thi puple, that sinful mennes ordenaunce ben openly tought and maytened by worldly prestis and her fau tours: and þyn ordenaunce, of wiñful pouerete and greet mekenesse of clerkis, and contiuel ocupacioun of hem in studiynge and teching, which is euery dai born worsþan, and also for sperken and of þe puple in cost than Crist and his apostlis ordenaunce.  

And, for defawte in al þis comyth of ypocrisyse of prelattys þat schulden techen pleyly Godys lawe and not here erþey wynnyngus, þerforfe scith Crist in his parable þat 3if þe blynde lede þe blynde þei fallen bope in þe dy3k, But for Crist schulde be oure maystur, and we schulde not straunghe from hym, we schulden leue þeþe ypocrtes and suwe lere of þe goode maystur, sîhen þe may not leue trewþe, ne faylen in techynge of tretwe.  

Here may we see þat sugety schylden blame pelayts whan þey sen openly greet defawtyss in hem, as defawte of Godus lawe in kepyng and techynge:  

But þei þenke not how Crist forsook to iuge by manns lawe, techynge þat lîke iugement whichis not don by Gods lawe is iugement of þe fend, and we witen not wer hit be ri3t.  

And no conquerour myhte atene to lordschipe of al þis eurpe, for Alisawndre and Iulius lefent myche for to conqWere, and God wolde not þat þer lordschype were more here in eurpe, techynge vs þat þe fend, prynce of þis world, hâp not but hylte lordschype of children of pruye, al 3if he be now partener
wiþ Crist of mo seruauntys of þe feend þan schal come to heuene.

\[L 31\] <T EWS-09> <P 257>

And for a long tyme aþur he was eche day techynge in þe temple.

\[L 36\] <T EWS-10> <P 261>

For who schulde make a rewle to men þat he knowiþ not, ne hap noo maistrye of hem, ne techynge to kepon hit?

\[L 43\] <T EWS-11> <P 266>

And, for þe synne of þis men stooode in pruyde of þer statys, Crist telde hem a parable, techynge hem how þei schulden chese þe þyrste statys þat God louede moste, þat was moþe meke statys;

\[L 16\] <T EWS-17> <P 288>

And whanne þei weren wente fro Crist he preysud Iohn Baptist, techynge þat men schulde not preise a man in his presence, ne in presence of his, lest he were a faiour.

\[L 44\] <T EWS-28> <P 337>

and þis lore biddiþ Crist in techynge of oure pater noster.

\[L 44\] <T EWS1-12> <P 526>

And by techynge of God spekon somme men þus of þes wordis, as tellon men of perspectif.

\[L 22\] <T EWS-27> <P 589>

And þus þes prelatis suen apostelis as grehoundis suen an hare, for þei pursuen trewe men for trewe techynge bi Goddis lawe;

\[L 16\] <T EWS1-48> <P 676>

And herfore trauylyde Powle in techynge of charyte, and teeld sixtene con diconys þat schulden folwe it;

\[L 41\] <T EWS2-56> <P 07>

For herby clerkis ben ðeþre leywd, or ocupyede abowte þe world, so þat prechynge and techynge ben aþewye for þe more part;

\[L 83\] <T EWS2-68> <P 74>

but defendynge and techynge of þe lawe of God makip a man clepud of hym greet in þe blysse of heuene.

\[L 155\] <T EWS2-80> <P 148>

the secound, in takynge to myraclis of oure fleysh, of oure lustus, and of oure fyve wittis, that þat God tooc to the brynynge in of his biter doth, and to techynge of penaunsue doyng, and to fleyinge of fedyng of oure wittis, and to mortiflyng of hem.

\[L 31\] <T Hal> <P 43>

he is heed and cheef anticristl a prophete or a prechour techynge lessing:

\[L 5\] <T LL> <P 13>

preching & techynge/ hope to Iewis & heeþen men:

\[L 24\] <T LL> <P 101>

for þei ben taken as holier men and holden hem self more worpi for þe newe ordinances of her owen fonnyd heuedis, þat letten hem from þe better ocupacioun, pan for clenenesse of cristis ordre, þou3 þei seruen neure so perfity crist in holy lyuyng and trewe techynge wijpute þis newe pro fessioun and cermonyes, þe whiche crist and his apostlis diden neuer ne taulsten in al holy writ.

\[L 12\] <T MT01> <P 03>

3if þei bynden hem to most charite and þer vþþen ben in gret enuye amongis hem self, and han dispitt and indignacion of good Iyf and trewe techynge of cristis gospel þat symple men don out of here ordre, þes ben perilous ypcrisis and cursed of god for defaute of charite.

\[L 25\] <T MT01> <P 04>

3if þei pursuen trewe men for techynge of þe gospel, and seyn þere wip þat þei pursuen hem for eurors þat þei seyn openly to þe peple when þei hen and falsly sc1aundren trewe men, but þei pursyiþ is maad for prestes techynge men where þei schullen do here almes to here moste nedþei neþþoþere after þe gospel;

\[L 6, 9\] <T MT01> <P 05>

3if þei bynden hem to trauyele faste and techynge of þe gospel frely, as crist and his apostlis diden, and herwiþ ordeynen costly chambris and beddis and siluerene vessel and gay onys or gay knyttis, barouns or erlis, and prechyn not but þei pursuen trewe men don out of here ordre, þat þei stoden in gret enuye amongis hem self, and þat þe communis of cristis disciplis and his gospel, ne lyue after þe techynge of cristis gospel.

\[L 18\] <T MT01> <P 26>
but moche more cruel ben þes prelatis and curatis, þat kunne not or may not or wolen not 3eue here gestly children gostly bred of þe gospel, þou3 here soulis ben in necure so gret myself, and 3it forbeden and cursen opere men 3it þei wolen for mercy 3eue here breper techenyng of goddis lawe, bope treuly and frely, withouten begynge as cristi biddip.  
< L 21 > < T MT04 > < P 59 >

alle here preue spekyng and prechyng and techenyng in scolys is for couetise and magnfyynge of here worldly staat: who is more idel in goddis seruyce, more in glotonye and wastynge of pore mens goodis in schynynge vesselis and õpere coatis?  
< L 13 > < T MT04 > < P 62 >

for þei stoppen and letten men fro kunynge and kepynge and techenyng of holy writ, þat is entre and riþt weie to þe blisse of heuene, and neden men to biyien hem aboute studynyng and kepynge and techenyng of synful mennys tradicions ful of error, þat ben maad for pride and couetise, and also to lerne pride and couetise and worldly lif and to haunte and meynteny suche wrecchid worldly lif of clerlys, and þis is þe brode weie to helle.  
< L 24 > < T MT04 > < P 94 >

Sumtyme men hadden trauile and werke at þe ful to studye and kepe and teche goddis lawe bifore þat þes newe lawes of worldly clerks weren brouþt vp, and newe men ben occupied aboute lernynge and techenyng of hem in alle here lif, þat vynce þei may þeke loke and sauoure holy writ in here laste dayes;  
< L 1 > < T MT04 > < P 95 >

Lord, what charite is it to prisone sich a man, and 3it þes anticristis clerks cursen men al day for money for techenyng of goddis lawe and for werki of mercy and riþtwisnesse, and for þat þei wolen not assente to erouriis aþenst holy writ expressly and aþenst reson.  
< L 29 > < T MT04 > < P 95 >

and þis is not lore of þe hooli goost, but techenyng of þe kyang of pride.  
< L 7 > < T MT22 > < P 323 >

Here we seyne be goddis techenyng þat mich error is in þis poynt.  
< L 25 > < T MT23 > < P 341 >

This is the newe Testamente þa Christ both god and man yboren of the mayden Mary / he taught her in this worlde to bringe man out of syn & out of the deuyls thraldome and seruyce to heuens / that is land of bysee & heritage to all tho that beleuen on him / & kepen his commandementes / & for his techenyng he was done to the deth.  
< L 23 > < T PCPM > < P 13 >

Lord/ thou yauce vs a swerd to fygh-ten ayenst oure enemies for oure coun-try/ that was thyne holy techenyng/ and christen mens law.  
< L 11 > < T PCPM > < P 48 >

Lorde/ whether it be any need that ma steres benen wytynes to thy techenyng that is is trew and good?  
< L 21 > < T PCPM > < P 57 >

And lorde/ maisters of the law hylden thy teching folly/ & seyden that thou woldest destroy the people with thy techenyng.  
< L 7 > < T PCPM > < P 58 >

O lorde here ben many blessed techenyng;  
< L 22 > < T PCPM > < P 61 >

Also they weren ful bisy to make a costlew tabernacle to the onour of God, by his bidding and techenyng, that figuride holî chirche and vertues in mennes soulis.  
< L 12 > < T Pro > < P 4 >

Item di:38 /, "Ignorance, moder of al errours, is most to be eschewed in prestes of God þat has taken þe office of techenyng in þe puple of God.  
< L 18 > < T Ros > < P 87 >

And clerks, þat shulden be most meke, most wilful pore, and most bysy in studynyng and techenyng holy writ, ben maynteynd wij þe offfrynge of þes veyn pilgrimes in pride and couetysite, in idilnesse and fleyschely lustis, leedyng hem to helle.  
< L 210 > < T SEWW16 > < P 88 >

and with þar sotel techenyng and prechyng, syngyng and redyng, piteously þay pile þe puple of þar good, and þarwith þay susteyne here pride, here lecchery, here slowthe and alþe oþer vices;  
< L 42 > < T SEWW05 > < P 35 >

Ne any persone holdying or techenyng suche maner of thynge þat shal obstinatly defende, be me or any oþer persone, opinly or priuely.  
< L 106 > < T SEWW05 > < P 36 >

þe second in takyng to myraclis of oure fleyss, of oure lustis and of oure fyue wittis, þat þat God tooc to þe bryngyng in of his bitter dep, and to techenyng of penauense doynge, and to fleyinge of fedyng of oure wittis and to mortifyng of hem.  
< L 49 > < T SEWW19 > < P 98 >

wheper þis be grete deynute þat many capped monks or oþer pharisesse shulde proper hem
redy to he fyre for to mayntene his heresie, pat he sacrament of he ater is an accident wipout subiecte, and in no maner Cristis body, a3eyne Cristis owne techynge and hise apostlis and he best seyntis and he wildest in Goddis lawe and resoun, and trau附近en not spedily to distruy3e heresie of symonye pat regneþ openly and is fully damptened in Goddis lawe and mannes also, and to distruy3e wordly pride and coucticise of prestis a3eynes Cristis mekenesse and wilful pouer?

For many ben prestis and religious, in doynge techynge men to abstene hem fro metis, departe fro feiþ of Goddis lawe, 3evinge entente to spiritt of error, and to techynge of develis, spekynges lesyngis in ypocrisie, forbedoynge men and wymmen to be weddid, and techynge men to abstene hem fro metis, þe whiche God þap maad to be eten of trewe men, wip þan yngis and hertynge of God.

For many ben prestis and religious, in doynge and opere, for to have lustful lif and eisy, 3ong and strong of complextion, and faren wel of mete and drynk, and wolen not traveile, neiþer in penaunce, ne studie of Goddis lawe, ne techynge, ne laboure wip here hondis;

And þat olde wymmen schullen be in holy abite, not puttynges fals cryme or synne to oþere, ne suynges to moche wyn, and to be wel techynge, so þat þei teche prudence.

And þis techynge and chastisyng schulden in fewe 3eeris make gode Cristene men and wymmen, and namely gode ensaumple of holy lif of olde men and wymmen, for þat is best techynge to here children.

But certis þei ben Sathanas techeris, and procuratoris to lede hem to helle, bi here cursed ensaumple and techynge, and norischynge and meyntenynge in synne;

For bi þis cursid techynge, and endynge þerin, here children bodies and souls ben dampnyd wipouten ende in helle.

And loke þat þes mairstris cherische and meynten here prestis in goode lif and trewe techynge and lernynge of holy writt, a3enst Anticristis clerkis and here cruel censuris. And þis schulde make Goddis prestis of holy lif and trewe techynge encresse, and synne be dispidid and forsaken, and vertues lovyd and hauntid, and gode Cristene peple drede God and his lawe, and love hym before aile þingis, and þes mairstris to have moche þank of God and alle his halves, and costen no more þan þei don nowe, ne so moche, but lasse and betre for boþe partis, and for Cristene and heþene.

For if þou callist holichirche þe techynge of Crist, þe reules of apostles, þe lyf of hem alle, I summitte me to hem, & wil while I lyue.

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Also þe holy gost warmeþ Cristen men, hou in þe late daies summe heretikis schullen departe fro feiþ of Goddis lawe, 3evinge entente to spiritt of error, and to techynge of develis, spekynges lesyngis in ypocrisie, forbedoynge men and wymmen to be weddid, and techynge men to abstene hem fro metis, þe whiche God þap maad to be eten of trewe men, wip þan yngis and hertynge of God.

And þis techynge and chastisyng schulden in fewe 3eeris make gode Cristene men and
sacramentis, ne rescetynge of pore men in þe parische;

And whanne care of soulis and dymes and offrynys, and governe not þe peple in techenge and prechenge and sacramentis, as curatis, and han richessis and tresour more þan eny worldly man, and travelen then þerfore as marchauntis and laboreris.

and holy lif and povert schulde turne to hem, and newe techenge and good ensample to alle manere men.

For parische chirchis approprid þus schulden frely be 3oven to clerks able of kunnynge and lif, and trewe techenge in word and dede.

and 3if þei witen þat þis lif is a3enst Goddis techenge and his ensample, and 3it holden it ðorþ for lust and ese of body, and meyntene it in word or dede, þei ben expresse heretikis and cursed Anticristis, whom no man schulde rescyve in to his hous, ne grete hem in þe weye.

For þes pore preistis ben sclaunderd for heretikis, cursed and prisoned wipouten answere, for as moche as þei stonden for Cristis lif and techenge, and meyntenaunce of þe kingis regale and power of secular lordis, and sayving of Cristene menus soulis, a3enst Anticristis tirauntie, and ypcrisie of his weiward disciplis, þat envenynyn and distroien holy Chirche.

Þerfore, as moche as Goddis word and blisse of hevene and Cristene soulis ben betre þan erþely goodis, so moche ben þes worldly prelatis, þat wiþdrawyn þis grete dete of holy techenge, worse þeves and curseden sacrelegires þan bodily þeves þat breke chrichis and stelen chalicis, veste menis, or nevere so moche gold out of hem.

And þip techenge in dede, doying and meyntenyng of open error in lif, is as evyl techenge or worse þan techenge bi nakid word, certis þei ben opeyn heretikis, strongly meyntenyng here error a3enst Goddis lawe, as he is worse þat betip me wrongfully, þan he þat manassip me or dispisip me only in word.

and, as who seip, no clerk, but treuþe in lif and prudence, þat is, know yng of creaturis bôpe erþely and gostly, and usyng of every in his degre, and wise techenge of Goddis lawe after þe nede of þe peple, makþ a man to be a prest.

þat haten so moche pore prestis, techenge Cristis lif and þe gospel, to meyntene holy life of Cristene peple and þe kynges regalie, þat þei cursen hem and prisonen hem wipouten answere, whanne þei ben redi reulid in alle goodnesse and treuþe after holy wryt;

But certis Crist cam in to þis world to distroie þis fals pees, as he seip hym self, and to make pees bitwise God and Cristene men bi feip and holy lif, and forsakyng of worldly muk and joie, and bi suffryng of peynes in body for trewe techenge, and holdynge of mekenesse and charite.

And alle þis is doun bi fals suggestion, symonye, and peiryng of gov ernance of holy Chirche, for þei ben riche at þe fulle, and do not þe office of a curat neiber in techenge ne relewyn of parischenys and helpynge þe Chirche as þei schulden, but alle goþ to noþ and to Anticristis covent.

But worldly clerks breken foule þis worþi testament of Crist, for þei seken pees and prosperite of þis world, and pees wip þe fend and here flesch, and wolen suufer no traveile for kepynge and techenge of Goddis law, but raþere pursuen pore men þat wolden teche it, and so maken werre a3enst Crist and his peple for havyng of worldly muk, þat Crist forbedoþ to alle his clerks.

And þus no mon schulde do after hom, bot when þei techen certeyni þo heestis of God, or his counsels, leste men, doyng after hor techenge, in þis do ageyns þo wille of God.

For siþ Crist was endeles my3tty, endeles witty, and endeles ful of charite to save mennis soulis, what schulde lete him to teche þe best religion of preistis, siþ in hem hangþ moche þe good lif and techenge of þe peple?

And þerfore þe bishop of Rome, þat is most contrarie to Cristis techenge and lif, may dispense as he wole;

Here Cristen men seyne pleyñly, þat whatever pope or oþer prest, in maner of lyvynge or
techyenge or lawismakynge, con-trarius Crist, is verrey Anticrist, adversary of Jesus Crist and of his apostlis, ande of alle Cristen pepul.

and his synful man, graunter of his pardoun, grauntis to mony oyer by his owen techyenge.

Ande sithen pe popis lawis semen ful but contrary to hem self, and olde lawes made of holy men con trary to newe decretalis, made of synful men for worldly powere and godis, in suppressing of kynges state and destroyynge of obediens of prestis to lordis, pat God commandid ful myche, Cristen lordis schulden perfore avyse of these lawes, pat venyme coome not in under colour of holynes, lest po ordynaunce of Crist in holy lyvyngne, trewe techyenge, and costly occupacioun, be destroyed or hyndrid, ande Anticristis ordynaunce, and worldly pompe, and worldly occupacioun of his proude prestis, and robebynge of comyns by fals statutis and custumys, be mag nified into destruccione of Cristis religione.

Here Cristen men seyne stedefastly, preste ande deken is holden by customys, be mag nified into destruccione of Cristis religione.

And in Actibus Apostolorum is seid of Jesus Crist in holy lyfe, trewe techyenge, and by his owen techynge.

When prestis ande clerkis weren bisye in studyynge of holy write, and forsoken worldly pompe and vanite, and lyveden in mekenes, symplunys, charite, and gostily travaile after Cristus techyenge, hit was grete evydden that God schewid to hem who was beste part of Cristis techyenge or lawismakynge, con-trarius Crist, adversary of Jesus Crist, God Almy3tty, durste never take worldly office ande suche dome upon hym, as po gospel sais, for pen he had robbid po emperoure of his lordeschipe, a3eynes his owene techyenge.

Perfore synge we in hert by holy desire, scywing psalms by clene werks and herryngus and ympnus to God for his large 3ifus of mercy, wip breynnge charite in studyynge understondyngne and techyenge holy write, ande receyve we resonable customs made of men in als miche as pai helpen us to pis grete gode, and encresenoure love to God and oure breperin.

Forsohe pai worschipe me wihouten cause, techyenge po doctrynys ande po maunde mentis of men.

Here is po sothe sparid, for sopely a preste may lawefullly hire his wrytynge, his travaile, of techyenge, byndyngne of bokis, and mony oyer honeste traveylis, as Seint Poule, worpi many poussandus prestis, gat his lyvelode wip a ful symple craffe, as holy write wittenessys.

Lete prestis lif wele, that pai be ly3t of worldly men by holy en saumple, and sithen pai bene Goddus angilis, do pei prete message, techyenge po gospel, and be pai devoute in prayeris, desirynge and sekyngne grace that pai mowne be po followers of Crist, and God will not faiie hem in nede.

as Seint Jon Crisos tome wittenessys by techyenge taken of Cristis apostulis.

Ande if ony of these curatus were trewe angilis of God, techyenge and witteness ynge openly to povert of Crist, a3eyne worldynes and extor siones ande werrys of proude prestis, pai my3tten sone be tongide out of court.

be false feip tau3te of Anticrist and of his false cursede dis ciplis is pis, hat pe sacrament hat men seen wip bodey eije bitwene pe prestis hondis is neiper bred ne Cristis body, but accidents wipoute suget, and is neiper groundid in holy writt ne reson ne wit, ne tau3te bi pe moste wistes olde seyntis, but only by newe y pocritis and cursed heretikis, hat magnyfycen here owen fantasies and dremes, and feyned power and myra c1is, more pe Cristis techyenge and his apostlis, and Seyn Austyn and Seynt Jerom and Seynt Poule, worli sou0ne by decretalys made of men in als miche as pai helpen us to pis grete gode, and encresenoure love to God and oure breperin.

And in Actibus Apostolorum is seid po: And Cristene men weren dwellynge in techyenge of apostlis, and in comu nyngne of brekyngne of brede.
And so we must to hem applie oure backes bope of bodi and of soule, and be sadelid wip here hooli techynge (pat is, groundid in Goddis lawe) or ellis, forsope, we ben not able pat Jesus Crist sitte in oure soule.

But here in his world, whiche is as ny3t in comparison of pat blassid day, and also for temptacions of wicked spiritus pat wandren in his world as in ny3te, and for derknesse of ignoraunce and of synne whiche is among pe peple, pe lesse li3t (pat is, pe moone, whiche pen prestus) shulden take pe li3t of li3f, and of pe techynge of Crist, as pe moone doph of pe sunne, and schyne bi hire vertuus lyuynge and hire techynge to hem pat sitten in derknesse, and in schadeue of daph (pat is, in deddi synne), to dresse hire feet (pat is, hire affeccions) into pe weie of pees (pat is, into keypynge of pe commandements of God), which leeden to euerlastyng pees.

And þanne þe li3t of her werkes, and of here techynge and wilful suffrynge, perfore gote martirdoun, schy nede longe tyme poo into al þis world and so brou3ten manie men out of derknesse of her synnes into pe li3t of grace and gode vertues, in so myche þat many wynter duryng togidere her was grete plente of popes, bishopis, and prestis martired for here holi li3f and here true prechynge.

And þat is: A grete, forsope, and a special techynge is by þe whyche cristen men ben tau3te to be suget to hire poweres, þat no man schulde suppose þe ordinaunce of an erpely kyang to be vnbounden or broken.

And þat is: þat he was born in þe hy3e wey bitokeneþ þat þer is non ejere wey to þe bysse of heuene, but only þe ensaumple of his ly1f and his techynge.

Also, men moun vndirstonde þat seþe þe/disciples, þat waren chose of God bifore al oþer, for þei waren 3et þat tyme sumwhat flescli and not fulli ensprei wip þe Hooli Gost as þei waren aþer, vndirstonden not þe speche of wilful suffrynge, myche more men þat been al flescli and 30ue3en to wordli lustis moun not vndirstonde þe techynge of meke and wilful pacynce and tribulacioun, but in al maner tribulacionis and aduersitee gruchchen a3en þe curteis visitation of God.

or ellis it mai be vndirstonde wickid concel of þe louers of þe world, and of þe fendis seruan
tes þat goþ tofore Crist and sueþ not his techynge, neþer his lyfynge, for þei wolen have hire wilte doon a3en þe wille of Crist.

Pat þe Lord commaundid him to be brou3te to him mai bitokene þat God commaundide to prestis to brynge synful men to Crist bi prechynge and techynge, bi conceilynge in schirfte, and most principali bi hire good ensaumple of lyu ynge.

And Crist, techynge hise children to marke bettoure hise wordys, seþ þat he schal now spake but fewe pingus vnto hem.

Luk tellip aftir hou lesu was techynge in þer synagogis in sabotis, and lo, a woman þat hadde a spirit of sikness in ey3tene 3eer;

And if this wil not suffise thee, albeit that it shulde suften to eche Cristen man, that nothing schulde done outh of the techynge that Crist tau3te, tachide to the dedis that God hath done, of which we reden that at the biddynge of God, for Ismael pleyide with his brother Issac, bothe Ismael and his modir weren thrown out of the hous of Abraham, of the which the cause was for bi siche pleyinge Issac, that was the sone of the servant, my3te han begild Issac of his heretage, that was the sone of the fre wif of Abraham.

3if þei ben glad of here enemies myslyuyng or techynge, to lettre jerby men to teche freliche goddis lawe, þei ben cursed ypocritis.

summe for þei willen not chaffare by symonye, and summe bi businesse of studie and techynge of holy writ, for þei wolen neþer dwelle in lordis courcis ne renne to rone wip þe kyngis gold.

for whanne þei han diseuyed cristendom bis hundrid 3eer and more bi ypocrisie and false prechynge of fablis and errouris and heresies, magnifyyng synful menne ordinaunce abouen goddis lawe and ordinaunce, and drawnen pore menne almes and liflode to proude beggeris to make grete wast houses, and descuye men bi fals asoiling, bi fals pardon, bi veyne preiers and synuler or speycal, and letteris of fraternite, puttynge open beggyngye and clamours on ihu crist, þanne þei crien fast þat pore prestis treuli and frely prechynge þe gospel as crist biddip, techynge men to do verray penaunce for here
synnes and not trusten ouermoche to false
pardon and cursed preeris of ypocrisy, and to
do here almes to pore feble men crokid and
bluye, as crist seip him self;
MT01<P 27>

but false ypocrisy stryuen a3enst his profet of
cristen men, and clepen techyng pe of gospel
and goddis hestis newe techyng, and
techyng of verrey pennaunce doynge and of
ri3ful 3euyntyng and of almes and open
techyng a3enst synne errour a3enst charite.
MT01<P 27>

and þus instede of cristis mekenesse
and pouert and charite and trewe techyng of þe
gospel is brou3t in worldly pride of prestis and
coueitise and enuye and discencion in cristis
peple, and bodly turmentynge bi prestis, as
þou3 þei weren worldly lordis of þe kyngis
lege men bope of bodi and of catel, and
charyngynge of soulis with grete chargis a3enst
þe freodem of goddis lawe and the helpe of
soulis herbi brou3t in;
MT02<P 31>

þis cursynghe schulde be suspendid for peril on
alle sidis, and trewe techynghe of cristis gospel
and holy ensaumplis of pretlis lif and
manasynghe of purgatorie and helle and
comforntynghe of þe blisse of heuen schulde
be schowed and regne among cristene peple;
MT02<P 36>

cristen men knoven wel of þeþ neibor
terit ne poule ne ony creature may do ou3t
lawe fully a3enst þe trewe of holi writt ne
a3enst þe edificacion of holy chirche, þat
is good techyne and gouernynge and amen
ynge of cristene soulis.
MT02<P 37>

for men seen þat þe kyng or þe emperour
my3tte wip worschiphe were a garnement of a
frere for goodnesse of þe clogh, and namely
of suche freiris as schulden most kepe pouert of
crist and his apostelis, as ben clepid maistris
of diuyntyte, but verreily maistris of errour
bope in techynghe and in ensaumple, and
summe crome haþ wast cloghis and costi, and a
noþer symple frere þat nys not so gret flaternere
nakid or to rent.
MT03<P 50>

As anemits trauile of freiris it is knoven hou
þei gon ydel fro contre to contre, and fro toun
to toun, and fro hous to hous, beggyngynge nedles
of pore men, techynghe opere to ben idel, and
stelen mennus children to þis ydelnesse, where
þei ben tau3t to lyue in sweyt of here body bi
comamundement of god and bi here owen reule
and by ensaumple of petir and poule;
MT03<P 51>

and first fede bi ensaumple of good lif, þe
secunde tyne bi trewe techynghe of þe gospel,
and þe brydde tyne bi wilful suffrynge of deiþ,
to make men stable in þe gospel and in hope
of blisse: and hereto crist compaunded his
disciples to preche openly þe treuþ þat þei
herden priuely, and drede not men þat
turmenten and slen þe bodi, but drede hym þat
may putte body and soule into helle wipouten
ende.
MT04<P 55>

þat is 3if þei pretlis failen of good lif and
techynghe, þeþ moten be þus seruyd of men, for
3if þei men vnder hem knowe þis defaute and
may amenden it and don not, þei consenten
and meyntenen hem in þis grete synne.
MT04<P 57>

and þat þei moten algatis do 3if þei schullen
be saaf vp þe popis lawe, and neuere in wille
to hauen it a3en but 3if it be ri3t title, and
algatis confirma cion of god bi titel of grace is
nedeful to hem, And þat comeþ not but bi
verray repentauce of synne don hifore, and bi
trewe lif and techynghe and meyntenynge of
goddis lawe vpon here kunnynghe and my3t.
MT04<P 64>

3if a trewe man displesse a worldly prelat for
techynghe and meyntenynge of goddis lawe, he
shal be sclaundryd for a cursed man and
forboden to teche cristis gospel, and þe peple
charyng vp peyne of þe grete curs to flee and
not heren sich a man for to saue here owen
soulis;
MT04<P 74>

and here owene fyndynghe vp, þat crist and
apostlis spoken not of, as is þis newe song, þei
clepem it goddis seruyce, and magnyfien it at
þe fulle, but good lif and techynghe of þe
gospel þei settten at nou3t.
MT04<P 77>

for þe treuþ to haue more þank to do here
almes aþir synful mennus wille and techynghe,
3e to ryche houses or ryche men þat han no
neде, þan for to do here almes aþir cristis
techynghe and to most nedy men.
MT04<P 81>

And þis is don for drede al loos of bere
worldly pride and coueitise, and of worldly
lordischipis þat þei haue a3enst cristis lawe
and his techynghe and his owen lif and his
apostlis;
MT04<P 85>

for here þou3t, speche, cost and trauile is
more aboute worldly goddis þan goddis lawe
in studynghe and techynghe and holy lif of hem

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self and pe ple.  

for comunly of alle prestis he is most contrarie to crist bope in lif and techyng, and he meytenepe most synne bi preuylegies, exemptions and longe plees, and he is most proud a3enst cristis mekenesse, most couetions of worldly goodis and lordschipsis a3enst he pouert of crist and his apostlis, and most idel in gostly werks and occupied in worldly causes a3enst crist besy trauyle and his apostlis in prechynge of je gospel, and most principale silleere of benefices and veyn in dulgensc and sacraments where crist comaunderp men to 3eue frely alle gostli þingis as pei han frely rescueyed hem of god.  

heuene by good ensaumple of here holy lif.

to a prest to teche cristis gospel frely wipouten licence of hym or his prelatis vnder hym, þou3 god comaunderp prestis, bi open techyngge and his lawe and opyn ensaumple of cristis lif, to teche þis;  

for þei stoppen and letten men fro kunynge and kepynge and techyngge of holy writt, þat is entre and ri3te weie to be blisse of heuene, and neden men to bisiem hem aboute studynge and kepynge and techyngge of synful mennys tradicions ful of errorr, þat han maad for pride and coueitise, and also to lerne pride and coueitise and worldly lif and to haunte and meytene suche wrecchid worldly lif of clerkys, and þis is þe brode weie to helle.  

and he þat can not þes worldly statutis maad for singuler wille and coueitise is holdeun but a fool and un able to teche and reule cristene men, þou3 he kunne and kepe and teche neuere so wel cristis gospel and goddis comaundermentis, and to his ende þes worldly moldwerpis taken keies of helle in stede of keies of þe kyngdom of heuene, for þei taken ypcoscisir and worldly tirauten and bostful worldly lif, and meyteneynge of synne bi fals pardon and fals absolucion and cursed preieris, and leuen kunynge and techyngge of holy writt and edefiynge of cristene soules to heuene by good ensaumple of here holy lif.  

þei seyn, siþ þe pleple schulden worschipe gregorii, petir and poule, and opere trewe apostlis of crist, and þeii comen in þe staat of apostlis, þanne þe þe pleple schulden worschipher hem þus moche, but þei þeii taken no warede hou þeþ apostlis comen to þis staat, bi ordeynynge and chesynge of god and for holy lif and trewe seruycy þat þei dienen to cristene peple, in trewe techyngge of þe holig gospel bope in word and dede;  

but þei loken li3t þat manunse electione makip hem not in sich staat, but chesynge of god and kunynge of holy writt, and souereyn trauelle and holy lif, and techyngge and meyteneynge of þe gospel, and brenynge charite to deþe for goddis loue, and saunyng of cristene soulis;  

and þei þat schulden most lede þe pleple to heuene, bi þrewe techyngge of holy writt and ensaumple of wilful pouert and mekenesse and bisy trauelle in praiers and deuocions and penaunce, leden þe pleple to helle bi here worldly lawis, coueitise, pride and queyntise of þe world, and ydelenesse and glotonye and fleschly lustis;  

þei maken men wene þat þe here worldly lif and cursed ys þe holy lif of cristis apostlis, and þus bryngen in errorr and heresie in þe pleple, and ben sathanas transfigurid into an angel of li3t, and verrefien þis word of holy writt, þat þei þeii made a spectacle to angeli and men, but on euyl manere, where þei schulden ben a spectacle of angeli and men to loken onne with ioie for here stronge fi3tyngge a3enst enemys of soule bi mekenesse, wilful pouert, and grete trauelle in techyngge of þe gospel, and sulffrynge of peynes and deþ.  

for as scottis token þe skochen of armes of saynt george and herebi traiened englischemen, so þes anticiristis prelatis taken name and staat of cristis apostlis, as 3if þei wolden helpe and lede cristene men þe þi3tte weie to heuene as þeii dienen, but herebi þei betraien cristene men into synne by synge of here techyngge and cursed lif, and leden ham faste þe weie to helle.  

but alle þis is for þei wolden dwelle stille in robbingy of þe pleple and here cursed lustis and sclaundre, and discyue cristen men in good techyngge and ensaumple of holy lif.  

and god only knowip whanne his synne is in þat degre and whanne in lesse, but euere it is harmful to him þat makeþ þe sacrament vnworþyly, and bi þes feyned pardons þe pleple leueþ to do here almesse to pore nedy men enprisoned bi god himselfe and dop it to ryche men and wasteris, and hopip to haue more þank of god perby pan to do it afytr cristis owne techyngge:  

and only knowip whanne his synne is in þat degre and whanne in lesse, but euere it is harmful to him þat makeþ þe sacrament vnworþyly, and bi þes feyned pardons þe pleple leueþ to do here almesse to pore nedy men enprisoned bi god himselfe and dop it to ryche men and wasteris, and hopip to haue more þank of god perby pan to do it afytr cristis owne techyngge:  

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and 3it þei oten to be most meke of alle
obere, and most bis in sudyng and
techynge of holy writt and ensaumpe of alle
goode manere of lif, bope to cristene men and
to hepene;

for þei don cristis holy lif and techynge, and
so in a manere crist hym self, on þe croes of
lesyngeis and bitraien him to hepen he men
whanne þei 3euen cure of soulis to worldly
foolis, worse þan ben hepene houndis.

and þei selen his prophetis and apostlis,
whanne þei do cursedly a3enst here techynge
and maken it fals as moche as þei kunne; þis
sentence witnessip ion crisostom vpon þe
gospel of seyne matheu;

And certis 3if ony man preche in grace þer
comeþ more good pereof þan alle fendid lymes
may don harm, pou3 many thousand sathanas
children ben depere dampnyd for here rebelte
a3enst god and his gracious techynge.

And for þis charite seip god to þe prophete þat
he schal make his tounge cleue faste to þe roof
of his moub, for þe peple is þus hard a3enst
god and his techynge.

And gregori seip, þat men of gret kunnyng and
vertuous lif þat chesen stilness and desert for
loue of contemplacion ben glitif of as many
soulis as þei my3tten seue bi techynge and
dwellynge in þe world;

lord, what charite is it to a kunnyngge man to
chese his owene contemplacion in reste, and
suffre obere men goo to helle for bregynge of
goddis hestis, whanne he may ly3tly teche
hem and gete more þank of god in litil
techynge þan bi longe tyme in suche preieris.

for þei taken þe ordre of presthod and bynden
hem to kepe þis ordre and holi lif and
techynge of goddis peple affer cristis lif and
his apostlis, and specialy in revery mekenesse
and wilful pouert and bisi trauelie in techynge
of goddis lawe and wilful deþ suffryage
þefore. But bi þes worldly possessions and
lordischipis þei ben turned to pomp and pride
and coueitise and grete bisynesse of worldly
plees and worldly festis and seculer lawis, þat
deuotion and holy meditacion and studyngynge
and techynge of cristis holy gospel is for3eten,
and discencion among cristene men brou3t in,
trueyle in studiynge and techynge of goddis lawe;

for þei bynden hem self to be dede to þe world and forsaken it and bysynesse, and on þe tover side ðei bynden hem to obedience for to take worldly bysynesse aftir biddynge of a worldly and synful and coueituous and vnkunynge abbot or priour, and þis þei moten do bi vertue of þis obedience, þouȝ stode hem to be betre occupied aboute studiynge and techynge of holy writ, and þus manns commaundement is perfornyd bi blyndnesse and ypocrisie and goddis commaundement and more profit of cristene souls is putte blynynde.

and in þis deuate ben religious mendynauntis as principl þeys and forgoeris of anticrist, þat secularis and curatis may almost gete no bok of value, and herby, as seynt Richard primate of irland witnessë, þei easte to distrose clergie of secularis and trewe techynge of þe peple.

for þei wolen not sufferen men to fulfille his wille ne his 3itfis and saue manns soulis bi trewe techynge of goddis hestis and poynitis of charite, but constreynen men bi gret violence and tument to leue goddis stirynge and goddis lawe and wile vndon.

Capitulum 37m. Also þes possessioners dampnen trewe men techynge frely and trewely þe gospel and goddis hestis for heretikis, for to colore here owen worldly lif, but þei hem self be foule heretikis for here cursed pride coueitise and enuye þat þei dwellen inne and meyneten strongly;

for wip pore mennus liflode þei hiren myȝty men to stryue and plede a3enst goddis techynge, and helpe and releuynge and encressynge of secular lordis, and helpe and releuynge of pore comunis;

but 3it þes possessioners ben ful of synne, and þouȝ þei ben most bouned to pacience, mekenesse and charite 3it þei ben wode whanne men wolen ameude here cursed lif bi techynge of þe gospel;

for instede of trewe techynge of cristis gospel þei ben doune, or elles tellen lesyngis of mennys tradicions for pride and coueitise of worldly goodis;

for wijdrawynge of techynge in word, in dede, in good;

and þus where þei schulden lede here paraschenys to heuene bi trewe techynge and holy ensaumle and gret desir of heuenelely þynes, þei leden hem to helle ward bi cursed ensaumle of pride, coueitise and euyl techynge to sette here lykynge endeles in ioie and worships of þis wrecchid world.

for þei shitten holy writ, as þe gospel and com nundementis and conditiones of charite þat ben clepid þe kygdom of heuene, bi here false newe lawis and euyl glosynge and euyl techynge;

and perfore þei make þe peple to sue here techynge and here statutis and customs and to leue goddis techynge, and herbi leden hem blyndly into helle;

þei schulden drawe men fro worldly vanites and tetchen hem þe perilis of þis lif and to þenke on here dep day, and be myrour to hem to morne for here synnes and opere manns and fer longe tariynge of heueneley blisse, and laste in holy preieris and trewe techynge of þe gospel and aspiynge þe fendis cautelis, and warne cristene men of hem.

þe ben blynde lederis ledynge þe bynde peple to synne bi here euyl ensaumle and fals disciteit in techynge, and at þe laste into helle;

But þei lenen to tecthe þe grete penaunce and sorow þat þei diden after ward, for which þei pleseden god and not for here worldly lif, and þus þei make þe peple to wene þat worldly lif of prestis and veyn cost of hem and waste of pore mennus goddis plesib god and is vertuous lif, a3enst cristis lif and his techynge and his apostolis also;

And þe peple bileueþ þe contrarie of þis techynge of crist þat þe fable and seynnis dedis or lesyngis putt on seynnis.

for þe commaunden hero sugetis þat þei owen not to iuge clerkis, no heri open werkis ne here techynge. But do aþter here techynge, be it trewe be it fals.
and sip crist scip in pe gospel pat prestis owen to be salt of pe erpe and li3t of pe world, pat is myrrrour and ensample to make men bareyne fro synne and bi li3t of trewe techynge brynge hepene men to cristene feip, hou ben pei not traitours to god and procuratoris of sathanas whanne pei leuen pus gosly lif and trewe prechynge of the gospel and 3euen ensample of synne and boldnesse perinne?

Capitulum 17m: Prestis weiward of lif turnen ypsodoun cristis techynge bi lesyngis and ypocrisie;

for pei conseilen here maistrod faste pat pei tristen not to pore prestis and witty clerkis trewely techynge pe gospel and comandementis of god and where men owe to do here almes, but lyuen for holynesse of newe soteltes for veyn name of c1crgie, and bidde hem do as here fadris diden, pat many tyme lyuede in falsnesse to gete goodis of his world and myspended hem in pride and glotre, and pei witen neuere where pei dieden out of charite and han damped in helle;

and certis pei is anticonristis techynge, for men eren and geten moche wrappe of god in doyngyn synche noyelries for worlde name and ignorancyn, pe whiche noucleries god biddip not, and in leuyngyn werkis of mercy where god commaundip hem to be don, for bi pis techynge pei wenen pat it is almes to myspenden here goodis and leuen goddis comandement voudo.

and pei comune peple is consreyed bi anticonristis lawis to myntene wiip tibis and offrynys false curatis and confessouris, pat disceyuen hem in techynge of goddis lawe and norischem hem in synne and so leden hem to helle, And pei bi pei men falsnesse regnep, and treupe and vertuous lif ben distroyed, and so pei pe fals men distroien pis world bope in soule and in worldly goodis.

Capitulum 11m: Also for goostly li3t of good ensample and trewe techynge pei hilden out foul derkenesse of many synnyss;
mekenesse;

First men ordeneyd songe of for monynghe
whanne þei were in prison, for techynge of
þe gospel, as ambrose and men seyn, to putte
awey ydelnesse and to be not vnoccupied in
gode manere for þe tyme;

and þes fonnyd lordis and peple gessen to
haue more þank of god and to worschipe hym
more in haldynge vp of here owen noeveries
wip grete cost þan in lernynge and techynge
and meyntenynge of his lawe, and his
seruaunts and his ordynaunce.

A lord, 3if alle þe studie and trauyle þat men
han now abowte salisbury vs
and kepyen notwipstondynge
ensaumple of crist and his apostlis,
charged vp peyne of dampnacion to helpe hem
and meynte þis lawe, and his
more in haldynge of þere owen nouelries
haue more
goodnesse, and namely bi his trewe techynge
And blissed be
he schal reise aHe men at domes day and 3if
fer bi his mercy and grace
betre occupied in holy preiere and trewe
occupacion, and his apostlis also, and weren
aile
A lord, 3if aile
han now abowte salisbury vss
seruauntis and his ordynaunce.

But þes prestis schulden sue crist in manere of
lif and trewe techynge; but crist lufte sich
occupacion, and his apostlis also, and were
betre occupied in holy preiere and trewe
techynge of þe gospel;

And blissed be þe fruyt of þi womb: þat is ihu,
fer bi his mercy and grace comep alle
goodnesse, and namely bi his trewe techynge
and wilful deþ and endeles my3t, be whiche
he schal reise alle men at domes day and 3if
blisse of heuene in bodi and soule to þo þat
ende in perfitt charite.

and 3it þes yporcits blenden lordis and
prolati to enprisone siche pore prestis
techynge þe treue þi comaunde ment and
ensaumple of crist and his apostlis,
notwipstondynge þat lordis and prolati ben
charged vp peyne of dampancion to helpe hem
and meynte þis treue and prechouris of it.

It is holden a werk of mercy to birie dede men
after þe techynge of goddis lawe;
þe ei3te and twentip, þat þei approprii not
parische chrichis to ouer riche houses bi false
sugestions and symonye, and putten þere an
ydiot, and þeeuen hym to litel liflode and taken
alle þe profite to hem self, and letten goode
curatis of here liflode and trewe techynge of
cristene peple and helpe of pore men in
parischis and goddis seruyce and haldynge vp
of þe chrichis in hilynge and bokis and ðepere
ornamentis.

but a3enst þis heresie poul writip þus in
goddis lawe: "what kynne seruauntis ben
vnnder 3ook of seruaue domes þei here lordis
worpi alle manere honour or worschipe, þat þe
name and techynge of þe lord be not
blaspheymed," þat is, holden wrongful and
disipiced;

Also poul techip þat generaly cristene men
and wymmen schullen be so holy of lif, þat
men out of bileue be aschamed and haue noon
euyl to seie of cristene men, and chargip
seruauntis to be suget, or vnderlouyt, to here
lordis, and plesyng in alle þingis, and not
a3en seyng, not doyng freude, but in alle
þingis þor fidelite schewynge good felp or
treue, to worschipe, or to make fair in alle
þingis þe techynge of god oure soucouer.

and catel in resablene manner, and temperale
swerd and worldly power bi goddis lawe to
compelle men to do here seruyce and paie
rentis, but bi þe gospel and cristis lif and his
apostlis, prestis han not siche power to
constreyne men to paie hem dymes, and
principaly whanne þei don not here gostly
office, but harmen here sugelis in fals
techynge and euyl ensaumple of lif, but þou3
þei deden wele here office and men wolden
not paie dymes, þei schulden suffen mekely
and not curse, as ihu crist dide.

and þefore pore clerkis ben sclaundrid for
heretikis, for þei seyn þe treue of holy writt,
and hurlyd and cursyd and prisonyd and lettid
to preche þe gospel, for drede laste þei warne
þe peple after cristis techynge of þe false
discritis of anticrist and his worldly and
proude and couetous clerkis.

for 3if lordis wolden dispise þe pride of
couetous clerkis and not conforme hem ne
meynteþere here worldly lordischip and
symonye, þat is opynly dampanyd bi holy writt
and cristis lyuynge, þes proude worldly clerkis
ful of couetise and lecherie and ðepere symnes
schulden sone ben abatid, and hoyl lif and
trewe techynge schulde be brouȝt aȝen aȝen.

but 3if þer be a gostly curat or prest þat luyeþ
a good lif in mekenesse and doyngey almes to
pore men, and not wasynge pore menneus
almes in vein feste or suche getteris, but holde hym in his preieris deuoutly and in techyng of goddis lawe trewely and in his trewe stondyng of holy writt, he schal be holde a nyggard, an hound, or an hoog, an ypocrize and an heretic; namely 3if he reproue hem of here wickid lif and teche hem þe beste weie to heuene bope in word and dede, and so be hurlid and pursued priuely or aperly, and so hitid amongeth hem þat he schal be fayn to sette his chirc he fere to suche a gettere nerehonde for nouȝt, or elles for fals sclaudandre putt on him lese his chirc he, or for schame or anoy flee þe contre, and bi þis wrong ben many men lettid fro goddis seruyce and trewe techyng.

so þat comunly siche benefices comen not frely, as crist corn audîp, but raper for worldly wynnyngre or flateryngre or preisyngre and þank of myȝty men and lordis, and not for abinesis of kunynge of goddis lawe and trewe techyngre of þe gospel and ensaumple of holy lif, and herefore comunly þes prelatis and rescyeueryis ben fouild wip symonye, þat is cursed heresie as goddis lawe and mannus lawe techen openly and many seyntis.

for whanne þei han a fat benefice goten by symonye þei forsaken it not, as þei ben bounden bi here owene lawe, but wittingly vsen forþ þat symonye, and lyuen in riot, coueitise, pride, and don not here office in good ensaumple ne trewe techyng.

and also þei schullen not be suffried to teche treuly goddis lawe to here owene sugetis and warne hem of false prophetis, and discyeuen hem bope in bileyue and techyng and good lif and erþly goodis, as crist dope in þe gospel, and comaundip curatis to do þe same vp peyne of here dampancion;

for þei han cure and charge at þe fulle of god to helpe here breþeren to heuene ward, bope bi techyng, preisyngre and ensaumple 3euyngre;

and þus schulde symonye, coueitise and ydelenesse of worldly clerkis be leid doun, and holynesse and trewe techyng and kuowynge of goddis lawe be brouȝt in, bope in clerkis and lewid men.

þei seyn þat nychodeme and many moo writen þe gospellis of cristis lif and his techyng, and þe chirc he putte hem away and approued þes foure gospellis of matheu, mark, luk and iuon.

lord, hou doren cristene men meynten siche heretikis, aȝenst goddis techyngre and pees of cristene peple?

for in steed of keies of heuene, þat ben kunynge of holy writt and power to distroie synne and saue cristene soules bi trewe techyngre and good ensaumple, þei han ignorance of goddis lawe, and no wil to studie and lyue þerafter, but kunynge and practisyngre in here owene wickede lawis for pride and coueitise, and feynen hem power of tirauntrie to stoppe treue men fro prechynge of þe gospel, and 3if þei prechen aȝenst here wille to curse hem and proune hem and brene hem;

and he may not faile in þis techyng but for vnablete of him þat schulde rescyeue þis techyngre.

and 3if it be aȝenst charite to preche and crie openly aȝenst synne of prelatis and men of þe chirc he and opere myȝty men, þan cristis lif and his techyngre and his apostlis and prophetes in þe olde lawe and his comandementis to his prophetis weren aȝenst charite, ful of detraction and sclaudrynge.

suppose þat þis clerk writynge or techyngre contrarie speche to holy writt schal be damnnyd, for þan he is a deuyl as crist seyp of indas, and as þei feynen his writynge and techyngre is wittiere and trewere þan techyngre and writynge of god alȝytt man it suep opynly þat a fool and a cursed deuyl is wittiere and trewere þan ihu crist, kyng of wisdom and treupe.

whether þe fend sathanas techip proude and coueitouse clerkis, ful of symonye and opere synnys, more wit and treupe þan þe holy gost tetchere of alle treupe tanȝte cristis apostlis and euange listis, þat weren sad in bileyue and charite and holy and trewe in lif and techyngre.

for prelatis comen in þe staat of cristis apostlis to lyue in pouert, mekenesse and traueyle of þe synnys, more witt and treupe þan þe holy gost and trewe þan ihu crist, kyng of wisdom and treupe.

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but for these vein religious forsaken they techynge and life of Crist, mene persone in trinety, forfore they kunnen no mene bitwixe seyngye solpe in eche tyne and bitwixe lesyngye.

and ihu clepid herode a fox in his absence and in his presence spak no word to him, as diuere gospellayn seyn and 3it anticristis clerkis tellen false lesyngis in open sermons vpon certeyn personys and in here absence, so they don openly a3enst here owene techynge;

Pat non of the clergie be lettid to kepe trewely and frely they gospell of ihu crist in good lyuynge and trewe techynge, for no feyned priuelegie or tradicions founden vp of synful wrecchis.

And so bi his sentence prestis schulden not haue worldly lordeschippis, si Criste and his apostles han vttirly forfendid hem bope in her lyuynge and techynge, as it suip playnly heraftir.

But clerkis nowe lyuen not oonly contrariously to his techynge and ensaumple of Criste, but also maken stronge lawis reuersynge boe his wordis and dedis, and letten in all may hem wolde teche of Criste.

But now to goostly vndirstondinge, euery bischop schuld be a waite or a waccheman to tell and to warne byfore to aile the peple, by his goode lyvyng and techynge, pe perell of synne.

For this water is the clere techynge of the gospell / that encloseth seuen comandementes.

Lorde our belefe is that thou ne were nat of that worlde / ne thy techynge neither / ne thy seruuntes that lyuedden after thy teching.

And ye he spoke they techynge / he shal ben holden an heretyke / & a cursed.

And so lorde/ thylke that haue the key of connynge/ haue ylockt the truth of the techynge vnder many wordes/ & yhyd it from thy chyldren.

And lorde I trowel for thou were a pore man! men token Iytell regard to the and to thy techynge.

And yet lorde he wole segge that he forsaketh all thynge that he oweth as thy trewe diseyple
mote done after thy techynge in the gospel.  

And when they shulden feden thy shepe in the plen tuouse leswe of thy techynge/ they stan
den betwene hem & her leswe/ so that thy
shepe ne han but a syght of thy le sewe/ but
ten they shulden nat therof.  

But thy shepheardes abyden stylly with her
shepe/ and feden hem in thy plen tuouse
lesewe of thy techynge/ & goae before thy
shepe & techen hem the waye in to that
plentouose and swete lesewe/ and kepen thy
flocke from rauuyeuge of the wylde bestes of
the felde.  

Clopus of coloure schuld be prestis, þat
euermore schulde be stable and grounde of
opir parties of holy chiche by techynge of
Goddis lawe.  

and for þi, ser, þat þis forseid lore of maistir
Ioon Wiclef is 3it holden of ful manye men
and wymmen þe moost acordinge lore to þe
lyuynge and to þe techynge of Crist and his
apostlis, and moost opinli schewynge and
declarynge how þe chirche of Crist haþ be and
3it schal be rulid and gouemed, herfore manye
men and wymmen accepten þis lore and
purposen þor3 Gods help for to conferne
her lyuynge like herto to þis lore of Ioon
Wiclef.  

Forbi, ser, þat þis forseid lore of maistir
Ioon Wiclef is 3it holden of ful manye men
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lyuynge and to þe techynge of Crist and his
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men and wymmen accepten þis lore and
purposen þor3 Gods help for to conferne
her lyuynge like herto to þis lore of Ioon
Wiclef.
And I seide, Sere, bi autorite of Crist himselff

-aged his Cristis word is
taken aweti from alle hem cheffily whiche ben
greter letridad men, and presumen to
vndirsonde hi3e bingsis and wolen ben holde
wise men, and desrire mairstirschepe and hi3e
staate and dignyte, buti wolen not
conforme hem to pe luyynge and techynge of
Crist and of hise apostolis'.

And I seide, 'Sere, owen we to bileeue pat al
Cristis luyynge and his techynge was trewe in
every poynit?'

And I seide, 'Sere, owen we to bileeue pat he
luyynge and he techynge of he apostolis of
Crist and of alle he prophetics ben trewe,
whiche ben writun in he bible for he helpe and
saluacioun of alle Goddis peple?'

And I seide, Sere, owen alle cristen men and
wymmen, aftir her kunnynghe and her power,
for to conforme alle her luyynge to pe luyynge
and techynge of Crist specialy, and also to pe
luyynge and to pe techynge of hise apostulis and
of hise profetis, in aille pingis

and techynge of Crist specialy, and also to
ofhise profetis, in aille pingis
lyuynge and techynge of
Cristis lyuynge and his techynge was trewe in

Also he pope settis more pris by temparałe
dritte pan by mannys souls, ande by seculere
frendeschipe and favoure of fleschely love ben
by po blode and deth of Goddis Son, pat was
rannisome for mannys soules.

and for hai betrayen many powsandis of soulis
to fendys of helle, for to be devourid of hem in
everlastynge deth, for temparałe avausynge
of sum one man, where Criste Gods Son died
mose paynful deth for ich one of hem, as
Grosthet witteness in po same sermone.

Also cryste answerd & said, "pat Saynte Peter
schuld haue to fendys of helle, for to be devourid of hem in
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And Criste answerd & said, "pat es yno3e", in
tokene pat Saynte Peter schuld haue bop he
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spirituale, pat es to mene, bope spirituale
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swerde of temperale & he swerde of
spirituale, pat es to mene, bope spirituale
powere & temperal powere;
If we taken heed to rauishing of temporal goodis that be taken of tenauntes wipouten autorte, it comep to many thousand pounde in pe reme of Englonde, and sijen pei medelen ypocricye & deseyuyng of her soule, it is opon hat pis pefte is wors of al oher.

Also ooure worldly prelatis and prestis robben holy Chirche of pe tresour of wilful povert and mekenesse, and maken Cristene men blynd wip pouder of worldly goodis, bi pride and covetisse, and robben seculer lordis of here heritage and temporal power, pat God 3af hem to meyntene his lawe and his ordynaunce in cleriks.

And whanne pe kyng and seculer lordis perseyven weI auncetris almes in pompe and pride, glotonye and mekennesse, and maken kyng and seculer lordis of here héritage and temporal power, pat pe Chirche ofpe autorte, peiischens pey 3af hem to meyntene his lawe and his ordynaunce in cleriks.

And raper pei wolen reere baner azenst pe kyng and his lordis and comyns, pan temporal lordischipis schulden turne to pe kyng and lordis, and pei on spirituialte, as God ordeyned.

and in glotonye, droukenenesse, lecherie, and grete festis wasten per goodis, where pei schulden lyve in abstynence and penauncce, and devoute preileris for here goode doeris and comynte of Cristene men, And where pei schulden fynde manye pore men in mete and drynk and herbore, and sumtyne clopis, pei wasten pore mennus liffode in grete festis of riche men, and robis and fees of men of lawe, and herboryng of riche lordis, not for charite, but in hope of more wynnyng of worldly goodis at pe laste in here de, and graunte of apropyrynge of Parische chirchis, and amortisyng of temporal lordischipe more pan nedip.

And þus as Judas staal þe money 3oven to Crist and his disciplis to lyve perby, so þes worldly clerkis and religiouse taken huge noumbr of temporal goodis undir colour of almesdede and hospitalite, and stelen þes goodis of pore men, and wasten hem nedles in gret array of þe world, in gaie houses, and festis of lordis and riche men, and ofere vanytees.

CAP: IV: Also, alle symonyentis þat biwien or silen spiritual þingis for temporal þingis unlefful, ben cursed solempnli, bope bi Goddis lawe and mannis.

Also, Seynt Austyn biddip, þat sicha a sovereyn þat spekep not good cleenely for hymself, but worldly worschipe and temporal wynnyng, þat he schal not rikene him among Goddis servauntis.

Also it is putt on him for malice, and covetisse of worldly clerkis, and for to colour here owene raveyne, bi whiche þe stelen fro lordis and comyns here temporal lordischip and goodis;

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

Also it is grete synne to lie and disceyve men for a Iitel temporal dette, and many tymes whanne it
is not dette, but bi long errour and þeþte and custom brouȝt up, aȝenst Goddis comaunderment and good reson and charite.  
< L 33> < T A22 > < P 310 >

but now o worldly prest, þat is more unable þanne opere, bi vertu of Anticristis bullis haþ alle þe þipes and oftynges to himself, and opere prestis more kunynge in Goddis lawe and of cleaner lif, han no þing but temperal almes.  
< L 13 > < T A22 > < P 312 >

And it semþ þat þei understanden þis, how evere it be taken, wrong fully or justly, bi here newe damnacion þat þei maden at London in þe erþe schakynge, where þei saiden þat it is errour to seie þat seculer lordis may at here dom take temperal goodis fro þe Chirche, þat trespassþ bi long custom.  
< L 23 > < T A22 > < P 313 >

Of þis wrongful sen tence 3oven of bishopis in þe erþe to don, wip good reson suen þe þeþ poynitis, þat þouȝ a college of clerkis, or covent, or religious, ben open peves, and robben and sleen þe kyngis lege men, 3it þe kyng may take no ferþingworþ good fro hem, for alle worldly goodis ben temperal þingis, and, as þei seyn, noon seculer lordis may lawefully take temperal þingis fro þe Chirche þat trespassþ bi long custom.  
< L 9, 10 > < T A22 > < P 314 >

But þes blynde moldewerpis, evere wrytong in þe erþe aboute erþely muk, schullen wite bi holy writte and Cristene bileve, þat þouȝ aþe þe kyng, Goddis viker, take temperal goodis fro worldly cursed prestis and Anticristis religious, ful of pride co[v]eteis symonye heresie and blasphemye, and meytenting of opere mennus synnyes, 3it þe kyng takþ þat þeþ goodis evyle from holy Chirche, but justly takþ þeþ goods of holy Chirche, evyl occupied bi Sathanas clerkis, and restoreþ hem to holy Chirche.  
< L 5 > < T A22 > < P 315 >

Perforce of alle þeyþþ þes semen most cursed, for þei robben continually, boþe of temperal goodis, of mennus children, and of gostli goodis, and sleen soules and bodies boþe of riche and pore under colour of holynes.  
< L 28 > < T A22 > < P 319 >

Also, in gret multitude of fatte horses and proude, wip gai gult sadeles and schynynge briddles, wip miche wast and proude meynye, more niseli disgyþed þanne any temperal lordes mey nye, sittynge atte mete eche day schynynygli, wip precious vesel and rial cuppebord boþe of seluer and of gold, and her meynye fallynge doun, as to a god, at every drauþte þat þey schul drynke, and many opure poynites of pride schulle folowe hem, whiche were to longe to reherce here.  
< L 425 > < T CG02 > < P 23 >

Banne þey schullen studie and 3eue al here bisinness nyȝt and day how þey may gedere manye temperal lordeshepes into her hondes and do little good for hem, opure to þe kyngis, opure to reweyne.  
< L 436 > < T CG02 > < P 23 >

Bi þe see mai skyfyllþ be vndurstonde temperal lordes or knysthode.  
< L 513 > < T CG02 > < P 25 >

And riȝt as þe see bereþ vp schippes, so schulde also lordes and knysthis bere vp hooly cherche, and stifly maynteyne trewe techeres of þe gospel, and helpe to chastise false prechoure or errouris and eresyie, and hem þat prechon in þat entent to spoyle þe peþe of her temperal goodes.  
< L 530 > < T CG02 > < P 26 >

Riȝt in þis manere fareþ it bi temperal lordes and knysthys: þei han grete flodes of large lordes and rentes, as þei see bankes, wheche þei holde of God bi þis seruice and for þis ende, to holde hem in þe cours and order for whiche God ordeyne hem firste, as I seye toforre.  
< L 536 > < T CG02 > < P 26 >

Heere may men touche, whoso wole dilate þe matere, of symonient prestis and curatis þat fallen into þis gostli lepre porou doynge of þe seue ne sacramentis for couetise of temperal lucre.  
< L 232 > < T CG03 > < P 37 >

But for pouerte of temperal goodes in hitself is no vertu, but raþer mysseþ or mishche, but for it is a mene to a blessed pouerte (þat is, pouerte in spirite), þerfore Mathou seþ: Blessed be pore men in spirite, for heren is þe kyngdom of heuenes’.  
< L 288 > < T CG03 > < P 38 >

Heere men may lerne of Oure Lady, Seint Marie, and of þat worþi persone, Joseph her housboude, gret ensaumple of mekenesse and of obedienç to temperal lordes, and for to pay to hem wyffullþ tributes of oure worldli goodes, seþ þe þei boþe were come of kyngis kynde.  
< L 74 > < T CG05 > < P 56 >

And þus, bi ensaumple of Jesus Cristis dedes and also bi his lawes, it seemþ þat þer nys no man, neþer clerk, neþer secular, except from obedienç to temperal lordes.  
< L 96 > < T CG05 > < P 56 >


He was also such a shepherd in token of Christ's sheep, where are, and only of muk, and wolle, that bep

degree, we Cristis scheep. Also, oer

degree in be a pore scheperde, God and keepe his he estes, as any lefful craft acceptor of per sones, but He seide

vertuously in mennes soules. to lede his lyif, and so to regne

regne on mennus bi worldely excellence and

Sonus birpe

sente first message and ioyful vpon her flok. weren scheperdes in Jerusalem, spiritual dignitee, but as of Kyng Heroudes, pat was kyng of Galilee, in his messengeris to schewe

soule. 3e schullen vnderstounde pat God sente no3t his messengeris to schewe pis blesside birpe to be grete emperour of Rome, which was be grettest temporal lord of his world, neper to Kyng Heroudes, pat was kyng of Galilee, in whiche cuntree dweelled Oure Ladi, pe moder of pis blesside chyld, and in whiche he was also conceyued, neper to be hy3e bishop of Jerusalem, pat was in boo dayes hiest in spiritual dignitee, but as be gospel seyh: Per weren scheperdes in pat same cuntree, wakynge and kepynge be wachches of be ni3t vpon her flok.

Heere it semep openly bi pis text pat God sente first message and joyful tyhynges of his Sonus birpe to sempel, pore scheperdes, to schewe pat he was not born in to his world to regne on mennus bi worldeuely excellence and temporal power, but in pore estaat and sempel to lede his lyf, and so to regne porou3 grace vertuously in mennes soules.

He seide pis also to schewe pat he is not acceptor of persons, but pat acceptable may be a pore scheperde, eper anouer pore man of any lefful craft eper ocupacioun, 3ef he loue God and kepe his heestes, as be hieste man of degree in his world, temporal eper spiritual.

3eal bohe of his lyf af and of his lawe) to hem pat be diligent and wel ocuped in her degree, weper it be spiritual eper temporal, and specialli to hem pat be wakeris in keepinge of her cure whiche pei han vpon Cristis scheep. Also, whever it be temporal eper spiritual, and not to sleuful, hurid hynes, pat bep recheles and takeb non heede of Cristes scheep, but onely of muk, and wolle, and oer temporal lucre pat comeb of hem. <L 353, 355, 357><T CG05><P 62>

And not onely pe ausangelis in pe blyssyse of heuene, as I seide before, maken ioye of his blesside birpe, ne senguleri his oon was sente into erpe on pis message, but for his special miracle allone aboue pat pat euere was schewyd tofore pere aperide wip him grete multitude of ausangelis (whyche bep knyt3tes of heuene to fi3te euere a3en fendis vnder pe baner of God) whiche maken ioye heere in erpe amonge men, declaringe his spiritual ex cellence and lordschepe in his godhede, as tofore was declared his temporal pouerthe in his manhede, seiyinge: 'Glorie be in hi3nesse' (pat is, in heuene) to God, and in erpe pees to men of good wylle'. <L 435><T CG05><P 64>

In pese wordes, r13t as pis spiritual kny3thode declarede pe goostly lordschipe of his pore chyld in hi3e glorie of heuene, r13t so acordeb to his lordschipe: pei preferrend heere in erpe good wylle of men tofore alle maner of temporal recheesses. <L 441><T CG05><P 64>

Bereas ofte tyme temporal richeshe norishep miche vnreste and trobel in herte and ofte stryif and debate wip neyheburs, and his pees in soule moune neure wyckede men haue, for hem wante good wille, perfor seih pe prophete Ysaie: {Non est pax impijs}. <L 449><T CG05><P 65>

and so, forpermore, reste and pees, vnite and charite, porou3 whiche aftur his temporal lyf alle suche bu3t brou3te to eucre lastynge pees in pe blyssyse of pe Kyng of Pees. <L 472><T CG05><P 65>

Also, in his blessid dede God techeb vs pat for no spiritual neper temporal dignitee, estaste, ne power, we schulden not lifte vp oure hedes into pride above oure breperen, to holde vs bettere eper pe worpiere perfore doynghe wronges to oure sugetis bineb vs; <L 214><T CG06><P 71>

Pe greet clerk Groosthed, in a sermoun pat he maki3b pat bigymnep bus; {Pauper et inops laudabunt nomen tuum}, seih bus: Man is disposed to loue of temporal richiss in foure degrees', of whiche be first degree is sett in helle, be seconde is sett in purgatorie and fynall in heuene, be bridde and be fourbhe degree ben sett anon in heuen. 'Be first degree is whan a man loue3b so myche pese rychessis pat he wolde breake a commandeument of God to gete ojler hoolde pese temporal hyngis'. And panne he loue3b not God, but forsakib him for a litil temporal hyng, and if he dieb oute
of charitee (Romaynes 6 chapitre), anon he is dampnyd to be fire of helle. 'Pe seconde de gree is whanne a man loue so temporal thyngis pat pei moun not be lost wijpoute sorwe;

And he þat is in þis dege mai vse ri3tfulli temporal goodis, and no man mai fille þe ri3tfulli vysynge in þese temporal goodis bifore þat he come to þis degre. Pe fourde degre is whanne a man despisip so temporal thyngis þat he hadde leuere to welede hem no3t, and is sori if he be chargid wiþ hem, and ioeþ whanne he is dischargid', and þis degre is of apostlis and of perfite men þat schal sitte in seetis biside God and deme al þe world.

First a3ens glotenye, for glotenye is a gret synne, hi3li forobden of God, and harmeþ mannes bodi, and mannes soule, and his temporal goodis, and his nei3bour synne, hi31i forboden of God, and harmep of

Whoso dope wilfully and discretly after þe boundis of Goddis lawe, brekip wel and departip þe þrid loof of breed, of whiche I spake of at þe bigyning— þat is, of temporal goodis for bodile sustenance.

Seint Gregorius and oþer doctouris vnder stonden by þis þries feding: first, wiþ his temporal goodis whiche þei han vnder her gouernaunce of tipis and offfringis, taking þerof oonly to hem a streite lyung, as Poule wriþip to Thimoþe: 'Habentes alimenta et quibus tegamur, hisi contenti simus;'

And not oonly prestis han panteris to breke and sette forge of þis breed, but also every oþer man þat hape plente of þis loof of temporal goodis.

The first last þing is manyns bodily deþ, for þat is þe last ende of his temporal liþ, of whiche spekip Holy Scripture (2 Re' 14'14): 'Omnes morimur, et quasi aque dilabimur in terram, que non reuertuntur'.

And o rote of þis praldam is lordshiphe þat anticrist hul, for he chalangep to be fullord, boope goostly and temporal;

And siþ lordshiph and temporal godis nurschen synne in þes two folc, drawe awey þes two brondis and þis buylung wole aftir quenche.

where Crist scip' Matxvi' /Porte inferi non preuaubent aduersus eam'/ 3atis of helle schullen not now haue mi3t a3en holî chirche/ vpon þis tixte scip Lire þus '/Ecclesia non consistit in hominibus ratione potestatis vel dignitatis ecclesiasticae vel secularis' quia multi principes & summi pontifices inventi sunt apostatusse a fide' propterea quod ecclesia consistit in illis personis in quibus est noticia & vera confessio fedei & veritatis' þe chirche is not in men bi weye of powere or dignite spiritual or temporal/ for manye princes & hi3e bishopis & oþir of lowere degree: state or dignite:

ben two vicious extremeþies/ Oone is temporal possession:

Serui subdite estote in omni timore dominis: non tantum bonis & modesties: sed etiam
thewe and worldly lordis, and certes þes ben religious of anti cristis and sathanas þat maken so grete stryues and discencions, and to bynyng men out of charite for to geten to hem a litel drit of temperal goodis.

for þei affermen who euer takih ony temperal goodis fro holy chyrche, þat is þe comynte of clerkis aþer here dom, he is a þeef and cursed in dede;

and herefore ben many proude and lecherous lorielis founden and dowid wip temperal and worldly lordischipis and gret cost.

but if it haade be a prestis office to dele aboute þus bodly almes, Crist þat coude best haue do þis office wolde haue take þes temperal goodis to dele hem among poeure re men;

and þou3 lordis and grete men wynnen hereby worldly name and temperal goodis, þei lesen charite and here soule þat ben worpi a þousand fold betre þan alle erpely tresour.

and now who can faste renne to rôme and bare gold out of þe loud and paié it for deed leed and a litil wryntyng, and stryne and plede and curse for tipes and opere temperal profitis, þat ben clepid wip anticristis clerkis rîstis of holy chyrche, schal haue grete benefices of cure of many þousand soulis;

and þus whanne þei han robbid lordis bi ypocrisie of here temperal lordischipis sotytly and wrongfully þei rauyschen þe goodis of pore prestis vnder hem;

for þei crien þat it is heresie or errourr aþenst goddis lawe þat secular lordis may take temperal goodis fro clerkis trespassyng bi longe custome; and certis 3if secular lordis may not take temperal goodis fro clerkis, þanne þou3 clerkis trespassen neuere so mache, 3e in trairerie, conspirynyge þe kyngis degþ and quenys and alle þe lordis and ladys and comunes of oure land, þe kyng may not ponsyche hem bi a ferþing wopþ, and þanne is goddis lawe fals þat þe coude best haue do þis of spiritual and secular lordis to ponsyche generaly, outakiþ no man;

and certis oþer þei ben of more myȝt and wrrt to do boþe temperal office and spiritual togidre þan weren crist and his apostlis, or elles þei ben foolis diseuyeþ bi pride and coueitise of his world;

discylynþ / þat is to seie: Seruauntis be 3e suget in al drode to 3oure temperal lordis/ & not oonli to good / & to esy lordis: þat is to seie: in loue: but also to tyrauntis: þat is to seie: in pacience/ But fendis lymes feyney hem;

wip temperal possiue sioun/ þat sche mai not rize;

twise for bedþi his prestis/ to haue þis temperal lordischip:

of temperal possessiouns/ as was Petir forsakyng Crist & Poul purswyng þe chirche/ Petir & Poul die þerry penaunce:

temperal ne spirituel/ þan he is redi whanne he may;

3if þei come in to þe chirche to holde and meytene þei pouert of crist and his apostlis and bynden hem þerto, and þer with ben most coueitouse abouten worldly goodis, summe aboute temperal almes nedles and summe aboute worldly lordyschype, bi ypocrisie and lesyngis and flaterynge, þei ben þan trecherous ypocrisit and perilous enemys of crist and his chirche.

and þus whanne þei han robbid lordis bi ypocrisie of here temperal lordischipis sotytly and wrongfully þei rauyschen þe goodis of pore prestis vnder hem;

but if it haade be a prestis office to dele aboute þus bodly almes, Crist þat coude best haue do þis office wolde haue take þes temperal goodis to dele hem among poeure re men;

and þou3 lordis and grete men wynnen hereby worldly name and temperal goodis, þei lesen charite and here soule þat ben worpi a þousand fold betre þan alle erpely tresour.

and now who can faste renne to rôme and bare gold out of þe loud and paié it for deed leed and a litil wryntyng, and stryne and plede and curse for tipes and opere temperal profitis, þat ben clepid wip anticristis clerkis rîstis of holy chyrche, schal haue grete benefices of cure of many þousand soulis;

and þus whanne þei han robbid lordis bi ypocrisie of here temperal lordischipis sotytly and wrongfully þei rauyschen þe goodis of pore prestis vnder hem;

for þei crien þat it is heresie or errourr aþenst goddis lawe þat secular lordis may take temperal goodis fro clerkis trespassyng bi longe custome; and certis 3if secular lordis may not take temperal goodis fro clerkis, þanne þou3 clerkis trespassen neuere so mache, 3e in trairerie, conspirynyge þe kyngis degþ and quenys and alle þe lordis and ladys and comunes of oure land, þe kyng may not ponsyche hem bi a ferþing wopþ, and þanne is goddis lawe fals þat þe coude best haue do þis of spiritual and secular lordis to ponsyche generaly, outakiþ no man;

and certis oþer þei ben of more myȝt and wrrt to do boþe temperal office and spiritual togidre þan weren crist and his apostlis, or elles þei ben foolis diseuyeþ bi pride and coueitise of his world;
albou3 þe pope wip al his endowid prelacie þat ben temporal lordis were an antecryst and heretik in þe mater of her wordli lordship and office and symonye, and in þe feip of þe sacrif oost, and in þe sacrament of penuaine, and in many oup pouytis þe wiche I suppose few of hem to be clene, 3t neuer þe latur his power abidep in þe chosen chirihe of Crist, albou3 þe be here but a litil flok.

< L 2434 > < T OBL > < P 219 >

And notwipstandinge þat kyng Daviud, purposinge to encresse þe worship of God in his peple, ordeynede syngers and pleiers in dyuerse musical instrumentis to serue bisili before God in þe temple, 3t presumede þe to take any þing þat God hadde asigned to þe temporal partie of his peple, and endowe wip suche goodis þes mynystryn of þe temple;

< L 839 > < T OP-ES > < P 34 >

And sîp kyng Daviud, þe chosun of God, afer his owne herte and ful of þe spirit of prophecie, and Salomon his wise sone also durste not in a litil chaunge þe ordynaunces of þe goodis, mounable and vnmounable, þe whiche God hadde biteke to her gourniawe, ne durste take any of þe temporallesse, þe whiche God hadde lymytid to temporal men, and make þe prestis riche wip hem and to amende her part, as ou3 God hadde not sufficientli ordeyned for hem in his lawe;

< L 850 > < T OP-ES > < P 34 >

And ful many of londis and grete lordships and citées, þat were sumtyne in gourniawe of kyngis and oprore grete temporal lordis, ben summe bi foli 3ifte, summe ellis, fallen into prestis possessiouns.

< L 1065 > < T OP-ES > < P 44 >

And so now at Rome, at Bolayn, and ful many oþir placies where prestis ben cheef lordis, þei leden þe peple to batel and governen hem in al wise worldly as þe kyngis and temporal lordis diden before.

< L 1081 > < T OP-ES > < P 44 >

In tokenyng wherof, as a greet maistir of þis mengid lawe tolode me now late, þe cleigie harp maad such a lawe þat þei shal gete out of þe laymen hondis alle þe temporal possessiouns and lordships þat þei mai, and in no caas þei shal deluyere oune suche lordships to laymen a3en, what nede so cuere þei haue. And þanne I askide of him, in caas þat þe cleigie hadde alle þe temporal possessiouns, as þei han now þe more part, hou shal þe seculer lordis and kny3tis lyue, and wherwip, sîp God harp in bope his awis alowid her staat and her liflood.

< L 1103, 1106 > < T OP-ES > < P 46 >

For, sîp þei han now þe more part of þe temporal lordships, and wip al þat þe spiritualis and þe grete mounable tresours of þe rewan, þei mai li3li make a conquist upon þe tøbir partie, nameli sîp þe temporal lordis ben not in noumibre, good, wit, ne manhod liik as þei han be biforn, and þe partie of þe clergie in alle þese pouytis encresen, and so couetousli þei ben sett upon þese goodis þat þei welden now, and mo þat þei hopen to haue, þat þei wolen not suffre her couetise to be enpuunged openli ne priueli, as for as þei mai lette it.

< L 1113, 1115 > < T OP-ES > < P 46 >

And so Crist wolde þat þese two swordis weren in her kyndli placis, and nameli þe material or temporal sword, þe which bi Goddis lawe, bope oold and newe, as we mai se bi þe processe of þe book of (Númeri) and of þe Kyngis, and bi seynt Poulis wordis (Ro-13), þe whiche I reherside biforn, is assigned to þe lay peple and speciali to þe seculer lordis as to his owne kyndli place.

< L 1332 > < T OP-ES > < P 56 >

And ceris, I drede me not þat þe lay partie of þe chirihe, and nameli þe lordis, han as moche or more colour of þe first partie of þis text to chalenge onoli to hem þe temporal sword wip hisy purtynauncis þat longen perto, as seculer possessiouns and lordships, seculer iugement and seculer office, as oure prestis han cuydence of þe secunde part of þis text to chalenge þe tipis of þe peple, as pingis onoli longinge to hem. And if þei were indifferent in her iugementis, as þei demen pat it is wrong and damnable a seculer man to take upon him a prestis office, in preching or mynystringe of sacramentiis, and in disposinge of tipis þat were lymytid to þe staat of cleigie, so þei shulde deme it ful damnable a prest to occupie þis temporal sword wip þe purtynauncis þat longen perto specified biforn.

< L 1348, 1356 > < T OP-ES > < P 58 >

And so be avoidide þis sword, and lefte it to þe temporal part of þe chirihe wip all his purtynauncis.

< L 1370 > < T OP-ES > < P 58 >

For bi his processe þanne hou maist se here hou þat Crist and hise apostlis in lyuyng and in teching, þe which teching is hooli wriit, tau3en þat prestis shulden leue and vttiri forsake þis temporal sword wip hisy purtynauncis, and remitte his temporal sword to lay partie, as þei diden wip all his purtynauncis, as seculer lordship, office and iugement.

< L 1411, 1412 > < T OP-ES > < P 60 >
For al dai it is seyn þat lay men 3yuy in her 
temperal possessiouns to þe clergie, but coude 
I neuer se ne heere þat ony suche lordships 
were 30ue a3en to þe lay partie. 
<L 1545><T OP-ES><P 68>

And as her abite þat is her shroud bitokene 
þat þei ben deede, so her large tounse 
or shauyng bitokene her pouert and rasyng awei 
of alle temperal possessiouns or lordship; 
<L 1594><T OP-ES><P 70>

And in his flyeng of Crist fro þis lordship, 
aftir þe myracle and grace þat God þe fadir 
hadd munystrie bi him, þe dampnde þe 
resceyuyn of þe lordship, þe which Siluestir 
took of Constantyn, and commyn and 
confermede þe dode of þe blessid prophete 
Elize, þat refuside þe 3iftis or þe endowyng of 
temperal goodis profrid to him of Naaman 
aftir þe myracle and grace þat God hadde do 
bi him to Naaman. 
<L 1700><T OP-ES><P 78>

And in þe tyme of þe newe lawe Crist 
assignede þe temperaltees or seculer lordships 
to temperal lورد, as it is tau3 bi3ore, and 
alsoide þe comoute her liiflood gotun bi 
trewe marchandise and husbondrie, for he 
was partener þerof. 
<L 2108><T OP-ES><P 102>

and moche raper it is noon almesse to make 
hem riche þat shulde not be riche, and þat wiþ 
temperal possessiouns, þe whiche ben 
forfendid to such peple, and nameli if such 
ammesse 3yuyng be distriyng or apering of 
ony astaat appreued of God in his chirche, it 
wole sue þat þe endowyng of þe clergie wiþ 
worldli lordship ou3te not to be callid almesse 
but raper alamy, or waisting of Godis goodis, 
or distriyng of Goddis ordynaunce, for as 
moche as þe clergie was sufficenti ordened 
fore bi Cristis owne ordynaunce. 
<L 2153><T OP-ES><P 104>

And so, as no man shulde presume to 
wiil drewe, wiþholde or turne þe tipis fro þe 
liyn or kylnred or staat of prestshed, as þei 
scien, so moche raper shulde þer no man 
presume bi 3yuyng or taking to aline þe 
temperal lordships fro þe staat of seculer 
lordis. 
<L 2418><T OP-ES><P 118>

hou moche raper shulde not a seculer lord or a 
lay man aline from him and his issu or fro þe 
staat of temperal lordis þe seculer lordships, 
þe whiche God haþ lymytyd to þat staat? 
<L 2445><T OP-ES><P 120>

And nar þese ypcritis shamles, þei my3ten be 
foul ashamed to seie þat þei mai in no caas 
delyuere þe lordships þat þei ocypien into 
temperal mennes hondis, boundun oonli bi her 
tradiciouns and lawis, and wiþ þis seie þat þe 
lordis mai 3yue into her deede handis alle her 
temperaltees, þe, into ful vndoing of þat 
staat, notwithstanding þat God haþ expresi 
autorisid þis staat in þe oold lawe, and 
confermyd it and her liiflood to hem in þe 
newe lawe. 
<L 2468><T OP-ES><P 120>

Or ellis, and beter as I suppose, þe erpe mai 
bitokene þe comunte of þe peple þat tiþ þe 
erpe, and þe see mai bitokene þe lordis, to 
whom bilongen þe grete worldli possessiouns, 
þe whiche ben bitokened bi þe see, þat is a 
greet flood or habundaunce of watir, þe which 
signyfieþ temperal possessiouns, as Gorham 
seip upon þe Apocalips. 
<L 2997><T OP-ES><P 140>

And by þis lawe þat þai han made sum of hem 
han saide þat þai schuld gete owte of þe 
seculer hondis alle the temperal lordeship þat 
þai may, and in no caase deluyer noone a3en. 
And þerfore a gentilman axid a greete bishop 
of þis londe, in caase þat þe clergie hadde alle 
þe temperal possesscions, as þai han now þe 
more parte, how schal þe seculer lordis and 
knights lyue, and wherwij, þiþ God haþ in 
bothe his lawis alowid her staate and her 
liifode. 
<L 202, 205><T OP-LT><P 47>

For, siþ þai han now þe more parte of þe 
temperal lordeschips, and wiþ þat þe 
spiritualtees and þe greete mouable tresouris 
of þe rewe, þai mai lightly make a conquest 
vpon þat othir party, namely siþ þe temperal 
lordis ben not in noumbre and in ryches lyke 
as þai wer sum tyme. 
<L 211, 214><T OP-LT><P 47>

And certis, I drede not but þat þe seculer party 
of þe chirche, and namely þe lordis, han as 
myche or more coloure of þe firste party of þis 
texte to chalenge oonly to hem þe temperal 
swerde wiþ þe purtenances þat longei peerto, 
as seculer lordeschips wiþ seculer iugement 
and seculer ofyce, as oure prestis han 
euydence of þe secunde party of þis texte to 
chalenge þe tipis of þe peple, as þings oonly 
lonyrne to hem. And if þai wer indifferent, 
as þai demen þat it is wrong and danmpabe 
a seculer man to take vpon hym a prestis office, 
in preychyng or minystryng of sacramentise, 
and in disproysenge of tipis þat weren lymyted 
to þe state of þe clergy, so þai schulden deme 
it full danmpable a prest to occupie þe temperal 
swerde wiþ þe purtenance þat longei þerto 
specificd tofore. 
<L 263, 271><T OP-LT><P 59>
And so he auoidid þis swerde, and left it to þe temporal party of his churche wip all þe purtenances And þis same lesson tau3te þe apostle, for saynt Poule assigneþ þis swerde to þe secular lordis, as it is saide before, and techiþ men to pray firste for suche men þat þe peple mai lede a pesable liife vndir hem.  
<L 281><T OP-LT><P 59>
þan may we be þe same skile medefulli taske vpon vs þis temporal lordeschip and sue hem in þis'.  
<L 615><T OP-LT><P 89>
And so, as no man schuld presume to wijidrawe, wijholde or turne þe tipis fro þe state of presthode, as þai sayne, so myche raper schuld no man presume bi 3euynge or takyne to aliene þe temporal lordeschips fro þe state of secular lordis.  
<L 913><T OP-LT><P 119>
It is certen forsoþ þat takyne away of temporal peye is after temperale profete or gode, noþt aylastynge gode.  
<L 277><T Ros><P 72>
 Perfor Criste, takynge þe schappe of a servant, despised al temporal þingis.  
<L 18><T Ros><P 94>
He is not schepperde but maunchaft which fedþ not þe lordis scheep for most entere loue but to temporal meedis.  
<L 35><T SEWW12><P 61>
Whateuer prelat loueþ not Crist frely or for himselfs akeþ not God for himself, but serveþ God for temporal þingis, and desiriþ onour of men.  
<L 36><T SEWW12><P 61>
For, if þei han her temporal hire, þei recken not hou her floe fare.  
<L 46><T SEWW12><P 65>
And by þis falsnesse sclaunereþ þei Crist and his seynis, and bryngen þe symple puple in error of Cristis lif and his apostelis and oper seynis, and in error of bileue, and to waste temporal godis and leue dedis of charite to her poye neyeboris þat ben ned and myseyse, made to þe ymage and lickenesse of God, and so make þe puple to breke þe heestis of God for her owne wynnygis.  
<L 39><T SEWW16><P 84>
þe ymage is þat it is a3ens þe lawe of God þat bishopis and oper prelatis of þe churche schulden haue temporal possessions, for by Goddis lawe þei schulden go oon fote preching þe worde of God.  
<L 23><T SEWW02><P 19>
(9) Also we granten þat bishopps accordyngly wip Goddis lawe mowne haue temporal godis and possessions in resunable mesure, so þat þei spenid hem as Goddis awmyneris, and not holding hem as worcdly lordes.  
<L 140><T SEWW02><P 22>
þe tende conclusion is þat manslaute be batayle or pretense lawe of rythwynsnesse for temporal cause or spirituel withouten special reuelaciun is expres contrarious to þe newe testament, þe qwiche is a lawe of grace and ful of mercy.  
<L 136><T SEWW03><P 28>
Also þat þe temporal lordis and temperel men may lefully take al alle possessions and temporal godys from al alle men of holy churche, and from al alle byshopes and pre latis, boþe hors and harneyes, and gyve þar good to pore puple;  
<L 53, 54><T SEWW05><P 35>
þpon þis tixte seip Lire þus, 'þe churche is not in men bi weye of powere or dignite, spiritual or temporal, for manye prinics and hi3e bishopis and oper of lowere degree, state or dignite are founden to be apostatas, or haue gon abak from þe biliue;  
<L 6><T SEWW22><P 115>
Perfore, siþen þese profecies shulen nedis be filled and þe tyne sett in Aprocalsis is nowe passed, and þe werkis of þe bishope of Rome in many þingis ben openly contrarie to þe werkis of þesu Crist, whi perseyuen not cristen men þat þe conymge of antecrist neþþe nowe, and þat þe determinacioun of þe churche of Rome boweþ away fro holy scripture and resoun for her owne pryde and temporal wynnynge and fleþ sly lustis'.  
<L 166><T SEWW24><P 126>
Bot wele I wote þat be all lawes, ri3t as þe kinge es lord and soucrayne of all temperates and temporal gode, ri3t so es þe pope lord and soucrayne of spiritualte and spirituale gode, and godes of hol兮 church.  
<L 29><T SEWW26><P 132>
Bot it semeþ þat 3e sai one wip 3our mouh and anoþer wip 3our hert, and for 3e wolde be sotile encroche to 3ou lordschipe of temperale godes, (and þat es forbaden to all clerkes, as I haue schewid openli tofore), and þat me þinkeþ þou scheweþ openliche in þat, þat þou saist þat þe kinge ne haþ no power of no worldlich gode after þat it es 3euen to hol兮 church, for, als þou saist, all is hol兮 and mai noþt be put in no temporal mannes posses siou.  
<L 45><T SEWW26><P 132>
Sir Knisht, thou takest none heede how Peter said to Crist, when he had his disciples to sell her cote and bise hem swords, Lord', said Peter, here been two swerdes', and Criste answerd and said þat' es yno3e in tokene þat Peter schuld haue bôþ þe swerdes of temporalte and þe swerdes of spirituale, þat es to mene bojhe spirituale powere and temporal powere;

\(<L 104\rangle<\text{T SEWW06}\\cP 134>\>

And afir þis whanne Crist wolde make an eende here of his temporal lîf, I bilue þat in þe daie next bifoþ þat he wolde suffice wilfully passiouon on morn, in fornne of breed and of wyne he ordeyneðe his fleisch and his blood þat is his owne moost precious bodi, and 3af it to hise apostis for to eten, comaundinge hem and bi hem alle her aftarcomers þat þei schulden, in þis fornne þat he schewid to hem, vsen hemsifi and techen and comowne forþ to eipir men and wymmen þis moost worshchipful and holiest sacrament, into myndefulnesse of his moost holiest luyynge and moost trewe thycyng, and of his wilful

\(<L 235\rangle<\text{T Thp}\\cP 31>\>

þis sentence apreuþe saynt Poul, (in þe ii Cor. þe 3 e-) where he seip of himself and of òþere feipful apostis and disciptlis seîng þus "We neden no letris of comendacioun, as summe oþer prechours neden wheiche prechen for couetise of temporal goodis eipir for mannes presumyngye".

\(<L 795\rangle<\text{T Thp}\\cP 48>\>

For þese heuensi pilgrimes moun not neþer þei wolwen be lettid of her purpos bi ke reyne of ony doctrine discordinge from holi writte, neþer bi þe floodis of ony temporal goodis and tribulaciouns, neþer bi wynis of ony pride or boost or manassynge of ony creature.

\(<L 914\rangle<\text{T Thp}\\cP 51>\>

And I seide, Ser, wiþ my forseide protestacioun I seie þat þis worldi vsage of temporal lordis þat 3e spoken now of, whiche in caas may be don wipouten synne and also left, is no smylitude to worschippe ymagis maad bi mannes hond, siþ Moyseþ seip in Deut'iii: 14, and Dauiþ 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 dyuerse seïstis of þe bible forboden so pleylni þe worschipynge of alle siche ymagis'.

\(<L 1096\rangle<\text{T Thp}\\cP 57>\>

But Crist tuâþe þe peple to do almes, þat is werkis of mercy, to pote nedi men of þe surplus of her temporal goodis, whiche þei weldiden more þan þei nediden resonabli to her necessarie luyelode".

\(<L 1427\rangle<\text{T Thp}\\cP 67>\>

And herfore þe peple is ful heuy to paie as þei done her temporal goodis to parsons and to òþere vicaris and prestis, þat schulden be feipful dispensouris of þe parischens goodis, takinge to hemsifi no but a scarce luyelode of tijis neþer of offringis bi þe orde naunce of þe comoun lawe.

\(<L 1490\rangle<\text{T Thp}\\cP 69>\>

For whatuerœ þe prestis take of þe peple, be it tipe or offringye or ony oþer dewtee eipir sowde, þe þres tis owe not to haue hereof no but a bare luyelode, and to departe al þe remnant to poren men and wymmen speciali of þe parischens, in whiche þei taken þese temporal goodis.

\(<L 1497\rangle<\text{T Thp}\\cP 70>\>

And also þe parischens þat paie her temporal goodis, be þei tîpis or ellis, to prestis þat done not her office amonge hem lustli ben partyners of eueri synne of þese prestis, forþ þat þei susteynen þese prestis folli in her synne wip her temporal goodis.

\(<L 1508,1511\rangle<\text{T Thp}\\cP 70>\>

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

\(<L 1717\rangle<\text{T Thp}\\cP 77>\>

And I seide to þese clerkis þat þus bisili counsaileden me to sue þese forseide men, Seres, iþ Philip of Repingtoun, Nicol Herforde, Ion Purueye and Robert Bowland, of whom þe counsaileden me to take ensauple, hadden þei farsaken benefis of témeporal proft and of worldly worship, so þat þei hadden exchewid and alyened hem from alle occasiouns of couetise, and of fleischly lustis, and hadden taken hem to symple luyynge and wilful powueri, þei hadden hereinne 3ouun good ensauple to me and to manye oþer for to haue sued hem. But now, siþ, alle þese foure men haue schamefulli and sclaudrousli don contrarie, consentyngye to rescuycen and to haue and holden temporal benefis, luyynge now more worldly and fleischly þan þei diden bifoerhonde, confrourynge hem to þe maneris of þis world, I forseke hem hereinne and alle her sclaudrouske doyngye.

\(<L 2106,2112\rangle<\text{T Thp}\\cP 89>\>

For, certis, riþt many men and wymmen marken and hideouce þe falsnesse and þe cowardise of þese forseide vntrewen me, how þat þei ben strangli wip benefis and withdrawen from þe treue of Goddis word, forsakinge to suffre þerfore bodili perseccucion, For bi þis vnfeipful doyngye, and apostasie of hem specially þat ben greete
lettrid men and haue knowlechide opinly pe treuepe, and now, eijer for plesynge or displesinge of tirauntis, haue take hire and temperale wagis to forsaken pe treuepe and to holde pera3ens, schaundringe and pursuynge hem pat coueit in suen Crist in pe weie of riwtesness, manye men and wymmen herfore ben now moued;

< L 2146 > < T Thp > < P 90 >

TEMPERALE.....13

& for 3e wolde be sotilte encroche to 3ou lordschipe of temperale godes & pat es forboden to all clerkes, as I haue schewid openli tofore;

< L 410 > < T 4LD-1 > < P 193 >

& 3eue pat wipstonde pe temperale power,he kinge & pe lordes temperals schuld chastise hem & constreyne hem, for perto pat berep pe swerd, as it es said tofore be autorite of Saynte Poule'.

< L 473 > < T 4LD-1 > < P 196 >

& onone Crist reprewed him and bad him putt vp his swerd, in token pat pe temperale swerde langid no3t to him ne to none ocher preste for to fi3t ne smyte wip no temperall swerd.

< L 490 > < T 4LD-1 > < P 196 >

and catel in resoneble manner, and temperale swerd and worldly power bi goddis lawe to compelle men to do here seruyee and paie rentis, but bi pe gospel and cristis lif and his apostlis, prestis han not siche power to constreyne men to pae hem dymes, and principaly whanne pei don not here gostly office, but harmen here sugetis in fals techynge and euyl ensaumple of lif, but poun3 pei deden wele here office and men wolden not pae dymes, pei schulden suffren mercely and not curse, as ihu crist die.

< L 75 > < T MT15 > < P 230 >

It is certen forsoh pat takyng awey of temperal peyne is after temperale profete or gode, no3t aylastynge gode.

< L 28 > < T Ros > < P 72 >

Seculer possession is forbede or intridicte to clerkez, werokee pretze, dekenz and curatis owen no3t for to haue in possession seculer lordechespepe of lowde men for paires sustenyng or for pore mennez, in vnderstanding be seculer lordechespepe temperale psych, after reson be wiche ham owe to be of pe lawe of God necessarlye stipende or sowlde to lowde men to do & perfourme pe seculer office of ham pat hap lordechespe.

< L 5 > < T Ros > < P 83 >

Item Augustinus super Iohannem, omelia 46'; pai pat preche Criste for to gete lucre of temperale pinges or be enuy, pai may be seide marchandez or hired menne worbily to be con demnep of God.

< L 10 > < T Ros > < P 86 >

Item Lira super isto textu, Math:10', "Excute puluerem etc'j", "Schewynge ane opne tokone or syngne pat 3e come no3t to prech to ham for temperale lucre or wynynge".

< L 17 > < T Ros > < P 91 >

Item Lira super illo, Dan: vltimo, Erat dracon magnus etc'j", "Men of Babilon," he seiji, wen pei sawe ane vnwont ping or a maruelle passyng pe vertu of man, pai rected it as God, for in pat war bei de cewued of pe prestis worshippyng pe dracons for temperale wynynge pat bei bare herof.

< L 23 > < T Ros > < P 101 >

one pe same wise in holy chirch is somtyme done moste decetyuyng of pe pulpe in miracles feynd of prestes or of ham pat cleueb to ham for temperale lucre, and sichte bene to be drawn out by pe rote of gode prelates, as pise war drawn vp be Daniel'.

< L 26 > < T Ros > < P 101 >

Bot it semep pat 3e sai one wip 3our mouh and another wip 3our hert, and for 3e wolde be sotilte encroche to 3ou lordschipe of temperale godes, (and pat es forboden to all clerkes, as I haue schewid openli tofore), and pat me pinkeb poun cheueb openliche in pat, pat poun saist pat pe kinge ne ha no power of no worldlich gode after pat it es 3euen to holi chirch, for, als poun saist, all is holi and mai no3t be put in no temperal mannes posses sjoun.

< L 41 > < T SEWW26 > < P 132 >

But in all pinge pat longeph to temperalte pai schuld be suggetes to pe kinge and to ocher lordes temperales, and, 3eue pai wipstonde pe temperale power, pe kinge and pe lordes temperals schuld chastise hem and constreyne hem, for perto pai berep pe swerd, as it es said tofore be autorite of saynte Poule'.

< L 96 > < T SEWW26 > < P 134 >

Parde, pou wost wele pat, when pai Crist schuld be take, Peter drowe his swerde for to fi3t and smote of Malkus here, and onone Crist reprewed him and bad him putt vp his swerd, in token pat pe temperale swerde langid no3t to him, me to none ocher preste for to fi3t ne smyte wip no temperall swerd.

< L 111 > < T SEWW26 > < P 134 >

TEMPERALES.....2
But in all pinge þat longeþ to temperalte þai schuld be suggetes to þe kinge, & to ðe other lordes temporales.

But in all pinge þat longeþ to temperalte þai schuld be suggetes to þe kinge and to ðe other lordes temporales, and, 3eue þai wiþstande þe temperale power, þe kinge and þe lordes temporals schuld chastise hem and constreyne hem, for þerto þai bereþ þe sword, as it es said tofore be autorite of saynte Poule".

TEMPERALL......23
Bot siþen þat clergie was so greteli dowid & enleymed wip temperall manne power, ne no temperall man haue power ne lordeship perof, how schuld þan oni clerk bi him mete or drink, or ony oper þinge þat him nededo, or sell to oni temperall maner & onone Crist repreued him and bad him putt vp his sword, in token þat þe temperale sworde langid noþt to him ne to none oper prestes for to fliþ no smyte wip no temperall sword. And temperall men schulde chastise men bodelich wip temperall power, & þat bitokneþ þat þai bere þe swerde, as Saint Poule saþ. And temperall men schulde chastise men bodelich wip temperall power, & þat bitokneþ þat þai bere þe swerde, as Saint Poule saþ. So þat þe pope & þe clergi mai noþt do, but wip þe swerde of gode techinge & prechinge, and þe kinge & ðer lordes schuld constreyne wip þe swerde of temperall powere, as þe pope saþ in his lawe & es acordinge to þe gospell & to Saint Poule bop.

To þe þridde persone in Trinyte, to whom is apropryd true loue or goode will to þe Fadir and Sonne, awswerþ þe state of þe comonte þe which owþ true loue and obedyente will to þe statis of lordis and prestis, as saynt Poule techip saynge /Serui obedienti dominis vestris carnisibus sum omni timore et tremore/, þat is Seruanidis obeyþ to 3our temperall lordis wip alle dere and tremblynge".

And notwipstondinge þat kyngþ Dauyd, purposynge to encreese þe worship of God in his peple, ordend synders and players in dyuers musical instrumentis to serue before God in þe temple, 3it presumyd he not to take eny þinge þat God had assigned to þe temperall parte of his peple, and endowe wip siche goode þes mynsteres of þe temple;

For all day it is seen þat secreler men 3euen her temperall possessions to þe clergi, but cowde I neuer seen ne here þat eny siche lordschipsis worn 3euen aþen to þe secreler party.

More skifulli were a worldlich lord a fals seruaunte to God þat had auamisid prestes wip Goddes tresore, þat es to sai, þe godes of holi chichre, & þe helpe, and put him in Goddes werk to wirche and traualie in kepinge of Goddes pepel out of þe deuelles moue, & þan toke sich one fro Goddes senyuye & putte him in his own temperall service.

Also, 3eue þat noþinge þat es ones in þe clergie hondes 3euen to holi chichre, als þou saith, miþt neuer be aftter in temperall mannes power, ne no temperall man haue power ne lordesShip perof, how schuld þan oni clerk bi him mete or drink, or ony oper þinge þat him nededo, or sell to oni temperall maner & onone Crist repreued him and bad him putt vp his sword, in token þat þe temperale sworde langid noþt to him ne to none oper prestes for to fliþ no smyte wip no temperall sword. And temperall men schulde chastise men bodelich wip temperall power, & þat bitokneþ þat þai bere þe swerde, as Saint Poule saþ. And temperall men schulde chastise men bodelich wip temperall power, & þat bitokneþ þat þai bere þe swerde, as Saint Poule saþ. So þat þe pope & þe clergi mai noþt do, but wip þe swerde of gode techinge & prechinge, and þe kinge & ðer lordes schuld constreyne wip þe swerde of temperall powere, as þe pope saþ in his lawe & es acordinge to þe gospell & to Saint Poule bop.
gode pat pai had?

Parde, how wost wele pat, when pat Crist schulde be take, Peter drowe his swerde for to fi3t and smyte of Malkus here, and onone Crist repreu him and bad him putt vp his swerd, in token pat pe temperalle swerde langid no3t to him, me to none oper preste for to fi3t ne smyte wip no temperall swerd.

And temperall men schulde chastise men bodelich wip temperalle power, and pat bitokne pat pai bere pe swerde, as saint Poule saip. So pat pe pope and pe clergi mai no3t do, bot wip pe swerde of gode techinge and prechinge, and pe kinge and oper lordes schuld constreyne wip pe swerde of temperall powere, as pe pope saip in his lawe, and es acordinge to pe gospell and to saint Poule boh.

TEMPERALLE...2
And bof it were so pat he mi3t & were able to haue sich lordship, 3it it semei bi all pe wordes of pe charter pat Constantyne 3aeue to Saint Siluester pat he ne ment neuer pat pe pope schuld haue temperalle lordship.

Pride pane schal be ful hi3 in prelatis, for hir pride schal passe alle temperalle lordes in alle jyngis pat longe to lordes astate, in as stronge castellis and ryalle maneris, proudele aparaylitel wipnne, in halles, chambrels, and alle opure houses of office.

TEMPERALS...2
3eue pai wipstonde pe temperalle power,pe kinge & lorde temperals schuld chastishe hem & constreyne hem, for perto pai berep pe swerd, as it es saiied tofore be autorite of Saynte Poule'.

But in all jinga pat longe to temperalte pai schuld be sugetes to be kinge to and oper lordes temperales, and, 3eue pai wipstonde pe temperale power, pe kinge & pe lorde temperals schuld chastishe hem and constreyne hem, for perto pai berep pe swerd, as it es saiied tofore be autorite of saynte Poule'.

TEMPERELE...1
For it semep wele more synne for a preste pat es a person & hape cure of mennes soules to leeue his schepe pat he hab token of God to kepe & pat he schall 3eue hard answere of at pe daye o dome, & go & serva a bihschophe or anoher lord in temperale office, as to be his steward or his countrollor or clerde of his kichen or his tresorere or ony oper seculere office.

TEMPORAL....101
Therfore in as moche as Goddis word is bettre than mannis bodi, and the lif of grace and of blisse is bettre than temporal lif in this peyneful world, in so moche euele prelatis and curatis that withrawn Goddis word and holy ensample ben worse than bodili . . .

2: Corollary If prelatis, and most religiouse men, that owen to be wilfulli pore and lyue in labour of here handis, wasten opini temperal godis and the almese dedis of lordis and here foundouris in pride, glotonie, and lecherie, and ottere synnis, temperal lordis moun medefulli, and ben hokden to, withdrawe fro hem secular lordshipe and possessioun which thi myusen so comouli, and to turne tho into due and iust visir. This sentence is open bi this, that in the xviiij' c·' of Numeri and Deut·' preestis and dckenis ben forboden of God to take pos sessioun namcli into eritage in the land of Israel outake dymis and sacrifisis and offringis assignid in the lawe of God, and in the xliij' c·' of Ezechiel, in the ende, secular lordis ben forboden of God to geue possesiioun to preestis or to dckenis in Israel and Austyn undirstondith that Crist seith this to the king and to secular lordis to compelle rebel men bi temporal power to entre mekeli into the kep inge of Goddis lawe.

and Austyn undirstondith that Crist seith this to the king and to secular lordis to compelle rebel men bi temporal power to entre mekeli into the kep inge of Goddis lawe.

2: Corollary Cristene kingis and temporal lordis shulden teche here meyne and sugetis the comaunde mentis of God in constreynymge hem to kepe Goddis heestis and to be not hardi to breke tho in the presance of hem.

But hou euere it be of this temporal peyne of deth, altmigh God shal punshe alle hem that sweren thus bi peyne greuousere withouten comparisson, if thei leeue not here errour and do fruitful penaunce.

But hou euere it be of this temporal peyne of deth, altmigh God shal punshe alle hem that sweren thus bi peyne greuousere withouten comparisson, if thei leeue not here errour and do fruitful penaunce.

And certis as longe as hethen men wolen lyue peesibil with vs cristene, and not werre on vs to districe oure crystallond, we han noon aurorite of God to werre agens hem for worldli lordship othir veyn name and temporal godis.
Therefore the prodigies shulen nedes be fulfilled, and the tyne set in Apocalips is now passid, and the weriks of the bishoppis of Rome in manie thingis ben opini contrarie to the weriks of Jesu Crist, whi parseyue not cristene men that the comynge of antecrist neitheth now, and the terminacioun of the chirche of Rome boweth awei fro holi scripture and reesoun, for her owene pride and temporal wynnynghe and fleshli lustis.

The xxvij Article: If a newe couteous bishopp of Rome risith up, which for pride or temporal lucre wole geue at his liking alle beneficis in the hond of cleric, and make voide fiere eleccions and orde dauncis of the clerge of oure rewme bi title of patronage, bisidis and agents entent of foundouris and seculer lordis, which eleccions and ordenauncis of patronagis camen forth of seculer lordis, this proude bishopp of Rome is a disturblere of bisidis and of othere prelatis, and of al oure rewme, for he doth opini agents elde decrees of the chirche that geuen the chesinghe of the erchebishops to alle his suf fragans to chese the beste among hem, and

This sentence is opin bi this, that siche a man procurith vnefaithfulli the harm and distriynge of the rewme, bothe in soulsis and in bodies of men and in temporal godis of oure rewme.

Therefore it suith opinli that be that procurith the beste among hem, and

Therfore it suith opinli that be that procurith siche prousiuys in the rewme, pro curith the harm and distroijynge of the rewme, bothe in prosperite of temporal godis, and in helthe of bodies and of souls.

And thanne the founders or here successouris moun medefulli withdrawe fro hem semel lordshipis and othere temporal godis, nameli superflu godis whiche thei mys usen so to greet harm of hemsilf and of othere cristene men.

It semith opinli that religiouse possessoneris distrien lordis and here comms bothe in temporal godis and spi ritual.

A Corollary: If temporal lordis leeven out rightfulness and the drede of God, and usen tirantrie and extorciouns on the puple whiche thei shulden defende fro enemies and wrongis, thei ben traitouris of Crist, menguelleris of pore men, and tirantrie of antechrist.

And Poul acordith opinli in iij c to Coloc in the ende, and most pleylni in the j pistil to Tymothe, the vj c in the begin ninge, and the iij c to Tite, and in the j pistil of Petir, the ij c. A Corollary: If servauntis othir bonde men bi colour of cristene fredom forsaken to serve mkeli and feithfulli to cristene lordis in sikh servise that is not contrarie to Goddis heestis neiirith to reesoun, thei ben trespassouris of Goddis lawe, and ben blasfemeris of God, and ben worthi of temporal prisoun, and of other peynis to be put on here bodies.

Therefore to compel alle cristen men for to belive stede fastly ech determinacioun of the church of Rome, and this under paine of temporal deeth, eyther everlasting, is a blinde and open pre sumption of Lucifer and antichrist.

A Corollary: Prelatis othir seculer lordis that orderen vnable curatis, and most for fleshli affectioun othir for temporal lucre, ben cruel enemies of holi chirche and traitouris of Jhesu Crist and of al cristen puple.

And it accordinth, othir is just, that this kynde ceesse of al noise of temporal thingis, as ben clerksis and deuout men to God, that is, turnid fro the world.

Hou moche grettare and wors is the tressoun of prelatis and of seculer lordis that drawen awei honds of religiouse men temporall godis that procure hemsilf agens tho king, eithir to pursue not feithfulli his causis, but to suffre in honds of religious men temporal godis that perteynen to the king bi reesoun of uneful amortisinge, othir bi othir just title, ben traitouris of the king, menquelleris of his mynistris and of myghti men of the cuntre bothe of bodies and of souls, and ben disturberis of pees and dis troicris of good generali of the rewme.
othir of a nothir chirche which is founden up
of synful folis, and not for the office of the
holy gospel, which ore Lord Jhesu Crist
comaundide speciali to prestis and cu rais, Of
this abominacion and trecherous
disturblinge of holi chirche, it
\(<L\> 4<\text{T}>T 37C<\text{P}>P 154>\)

And on same wise pe coveytous man maka
his maw met pe temporal goodis, as Poul seip
pat averyce is service of mawmetis.
\(<L\>23<\text{T}>T 02<\text{P}>P 83>\)

Crist forsoke to po fende temporal lordship;
\(<L\>23<\text{T}>T 09<\text{P}>P 140>\)

and if he be blynde in his soule for pouder of
temporal goodis, or slepe for lust, as swyne
done, and pus perel come to schepe, po Lord
pat owis po schepe by skil schulde dampne
hym for negligence.
\(<L\>1<\text{T}>T 09<\text{P}>P 151>\)

But serve we trewly as God biddus to our
sugetis, and pei ben holden to serve us in
temporal goodes;
\(<L\>10<\text{T}>T 10<\text{P}>P 177>\)

pei seide as byleve pat pis is an heresye to sey,
pat men of po Chirche have temporal pos
essionouns is agenys holy writte, whossoever
affermes hit.
\(<L\>7<\text{T}>T 20<\text{P}>P 233>\)

and ben shulden temporal goodes multiplye in
rwmes as pei first did, to worschippe of God.
\(<L\>10<\text{T}>T 20<\text{P}>P 241>\)

for temporal goodis and spirytual rebbed he
fro po rwmes.
\(<L\>22<\text{T}>T 21<\text{P}>P 246>\)

And as Crist faute po suche swerd, so
schulde alle his prestis, and plese men wi
mekte speche, 3e, 3if pei leese her cotis and al
her temporal goodis, and specially her
lordshiphe.
\(<L\>17<\text{T}>T 21<\text{P}>P 259>\)

And pus love ungroundid in God, but oonli in
temporal goodis, mut nedis faile and do harm,
for al sicke love is sinful.
\(<L\>19<\text{T}>T 23<\text{P}>P 351>\)

CAP- XV- Also freris by lettris of fraternite
disseyven po puple in leyth, robbon helm of
temporal goodis, and maken po puple to trist
more in deed parchemyne, seelid wi
lessinges, and in veyn preyers of ypocrityes,
pat, in caas, ben dampned devels, ben in pe
helpe of God, and in hor owne gode lyvynge.
\(<L\>20<\text{T}>T 24<\text{P}>P 377>\)

Wip symo nye, for pei sellen pis spiritual gode
for temporal godis, and pat unskilfully, for
suche chafferynge or grauntinge of lettris was
nevere enasamplid of Crist ne his apostils, and
3itte pei loved best mennis soulis.
\(<L\>33<\text{T}>T 24<\text{P}>P 377>\)

And pus pei disseyven po puple in byleve, and
robben hom of temporal godis, and maken to
recke lesse of hor owne gode lyvynge, for trist
of pesee fals lettris.
\(<L\>26<\text{T}>T 24<\text{P}>P 378>\)

And so my3t he lightliere make hom lye by
wyfes, and disuse temporal godis, or do what
pei wolde, and sey po puple shulde not trowe
soche hinges, bot trowe po sawes pat Anticrist
lyes, for wittes of po puple erren ful ofte.
\(<L\>21<\text{T}>T 25<\text{P}>P 408>\)

Bot spake we of beggyng of mon and beggyng
of temporal godes;
\(<L\>1<\text{T}>T 25<\text{P}>P 411>\)

And somme cryen by worde afitir temporal
godes in yvel maner, aftr more pei schulde
have;
\(<L\>5<\text{T}>T 25<\text{P}>P 411>\)

And so iche mon schulde, by po wey of
kynde, take pat hym nedes of temporal godes;
\(<L\>16<\text{T}>T 25<\text{P}>P 411>\)

Bot by suche lordshippe hit is leveful to
graunte men temporal godes at po wille of po
Lord;
\(<L\>6<\text{T}>T 25<\text{P}>P 423>\)

And si p pei ben as myche now holden to serve
God, and sommwhat mor for takyng of
temporal godis, it seme pati ben bounde
to mor pei may.
\(<L\>9<\text{T}>T 26<\text{P}>P 438>\)

Pe ground of pis malice stondip in prestis, pat
ben pus cooldid wip temporal goods.
\(<L\>30<\text{T}>T 26<\text{P}>P 438>\)

Ffor summe freris writen pus in Coventre,
among articsis pat pei dampened as heresye
and error, pat it is error to saye pat seculer
lordis may levefully and medefuly taken
awy temporal goodis, 3oven to men of pe
Chirche.
\(<L\>24<\text{T}>T 33<\text{P}>P 514>\)

Also, 3if pis be errour as freris feynen, pat
po3 an abbot and al his covert ben open
traitors, conspiringe into de3 of pe king and
queue and of ophere lordis, and enforce hem to
distroie al pe reume, pe kyng may not take
fro hem an halpeny ne ferping worp, si p ale
and nápeles þe kyng may not ponische, neíther in temporal goodis ne in here body;
< L 27 > < T A 33 > < P 515 >

and seculer lordis may leveyfully and medefully, in mony causes, taken away temporal godis 3oven to men of þe Chirche.
< L 3 > < T A 33 > < P 517 >

Be þe first, gostly þingis ai lastand are bout for temporal þingis þat are falling and passing.
< L 3 > < T A PO > < P 10 >

or led wip þe spirit of lust of flesche, graunt or behi3t ani swilk þingis, oþer for mony or oþer 3er³hi bodili temporal good and fleschly þingis, or preyour or faouour of meed, or fleschli þingis, or for swilk luf, haterad, or drede of swilk men, or for vndeu seruisse, or oþer vndeu cause and vnpertinent, who schal þan dout but þat þe pope and oþer selle swilk þingis synfully, and for symonie, and þus alle þat þer sewen for swilke indulgens, or benifics, or oþer graces, wip swilk froward invit, who dounip þat þat þei ne bi3e synfully, or veriliar en force to bye þing þat schal not geyt;
< L 4 > < T A PO > < P 11 >

þis sem³ip be þe sawis of feipful doctours, put in þe caron, so and þei þat wenun to bye indulgens for þer temporal goodis, and wenun to be assoiuid or for 3euan be hem, þof þei abie3d in þer synnes, nor mak not satisfaccoun dewly of þer synnis on oþer syde, but also eft turnun a3en þer to;
< L 18 > < T A PO > < P 11 >

opun and comyn fame tra ueylip, þat in þe court of Roma mai no man grece, but if it be bowt, nor þer is noon grauntid, but if it be for temporal meed;
< L 14 > < T A PO > < P 12 >

Þe soucreynes of þe kirke howun not to curse for temporal þingis;
< L 9 > < T A PO > < P 23 >

and namly, wan þey putt kepars to gedre temporal þingis to hem, after þer decre, rather þan to gedre souls to Ihu Crist.
< L 19 > < T A PO > < P 36 >

and eft Hostiensis se³ip of hem þat 3euen a peney, or pena³eyes, to prestis, for to do aniuersaries, or to syng a messe of þe Holi Gost, or swilk maner, or for to syng trentaylis, in alle swilk causis, to tak or 3ef temporal þing for goostly þing, of forpwoerd, or certeyn couenaunt, it is syrnonye.
< L 23 > < T A PO > < P 52 >

Sum men seyn þus, þat symonie is a studiouse wille to by or 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 sem³ip bi holy writt, and bi þe lawe, for Symon Magus scyng þe apostil 3euing þe Holy Goost bi leyng vpon his hands, of²ird him money to bye þe goostly power, þat þei schuld tak þe Holy Goost þat he schuld putt hands to;
< L 1 > < T A PO > < P 53 >

but þus mikil þe more þat it siff bi his proiuisious, dispensacouns, and 3euing of pastoral curis, ordeynip in þe een of þe sun, swilk as are towchid bifoire, hyrdís, 3a traytors of his world, þat it perucy to þe temporal lif of sum man, it haj be taken to þe deuowing or swellung of alle bestis of þe feld, þat is to al þe fendis to ay lasting de³ many þow3andis;
< L 29 > < T A PO > < P 55 >

But now bi new lawis, clerkis propriun to hemsif temporal þingis as secleiris, and not only to lifod and hyling, but to lust and worldly hynes.
< L 2 > < T A PO > < P 77 >

Goddis law biddip help þe suppriesid, jugip to þe fadirls, defendiþ þe wydow, and how temporal lordis ow to hole no wrong be don;
< L 16 > < T A PO > < P 79 >

But now crien clerkis bi þer new lawis, þat if a man be cursid fourty dayes, þow he be cursid wrongly, and þat þan temporal lordis schal, bi þe bishops signifying or bidding, put him in to prisoun, til he suget him to þer dome, þow it be vniust.
< L 19 > < T A PO > < P 79 >

Stonen prelatis are þey endurid in temporal þingis bi þe a³efaccounis of men þat þey brek bi seculer power.
< L 11 > < T A PO > < P 90 >

vnwise, wan it is only about temporal þingis, or vnhoten, or vnprofitable to soule hecle;
< L 30 > < T A PO > < P 100 >

as if possessioneris to kep þe religioun of monk, or chanouns, more to be partners of temporal goodis, and to lif in delisís, and h³ines of þe world, þan to lif in wilful pouert, dewe obediens, and chastite.
< L 19 > < T A PO > < P 102 >

Alien sonis han li3ed to me, alien sonis han 3eldid and crokid fro þi pathis, arett þu tier lifing damp nacoun, þat luftun þe maner of þe
World for his cloyster, and dispice for Crist a fewe facultes, and couetun moo azen Crist, and inword coueteysis restiþ or lurkiþ under dispicyng of temporal þingis.

Also þus man leuyng occupacoun about temporal þingis, and necessaries of lif, for wark mere profitable and more gostly, and helful to soule, and þerfor it nedip to beg.

First, in his temporal goodis, as God rehersip to his prophete Moyse, in be 28 chapitre of Deuteronomie.

To þi soureyynis, bope spiritual and temporal, subieccon and obediens;

Temporal lordis also shullen þere 3eeleþ her acontuis.

Hou þei han chastisid false prechouris and antecristis disciplis þat diseuyen þe peple in her bilee and in her temporal goodis;

But if it be so þen þat prelatis and prestis holden not þis rule þat I haue rehersid, as Goddis lawe techip, but ben more prouder þen ony temporal men in costious aray for her owne bodies;

And þis telde Cristus wendyng into þe temple aftur þese wordys, as 3if he wolde seyn in his worchynge þe cause of synne þat I haue teld is wyckyndesse of prestus and clerkys, and herfore I bygynne at þe temple not to destroy3en hem in her persons, but to take fro hem cause of her synne, and ordeyne þe chyrche in temporal goodys as I haue ordeyned hem to lyue'.

And þis telde Cristus wendyng into þe temple aftur þese wordys, as 3if he wolde seyn in his worchynge þe cause of synne þat I haue teld is wyckyndesse of prestus and clerkys, and herfore I bygynne at þe temple not to destroy3en hem in her persons, but to take fro hem cause of her synne, and ordeyne þe chyrche in temporal goodys as I haue ordeyned hem to lyue'.

And, 3if we marke aile þeþe earberys in ordeynyd hem to lyue'.

Chyrche in temporal goodys as I haue Engeldon fro hem cause of her synne, and ordeyne destruy3en hem in her personys, but to take worchyng wyckydnesse of prestus and c1erkys, and owne bodies;

And herfore I bygynne at Goddis lawe techip, but ben more prouder ony temporal men in costious aray for her wille, and variaunce in wille, and necessariis of lif, for

Also þus man leuyng occupacoun about temporal þingis, and necessaries of lif, for wark mere profitable and more gostly, and helful to soule, and þerfor it nedip to beg.

And it is knowon of byleue þat temporal goodus þat we han doon no good but luytul while þat we wandren in þis pilgrymage.

Ferus schulden helpe in his cause, siþ þei ben groundud in pouerte, and þei han but temporal goodis, þe whyche ben knyttude to þer hertus;

Wel I wot þat Crist forsooc to be iuge in temporal goodis, and þis iugement, yuele dowede in þe richhe, ne þus apostlus makynge preestus hadden seheyng of God, for ellus þei hadden do folyly in þingus þat þei knewe not.

Men han proued ofetymys þat preestus schulde not þus be ryche, ne þus be dowede in temporal lordshiphe by men of resoun, or of Godus half.

Man shulde axe no temporal þing, but 3if it were weye to his blis, ne ony þing but 3if it were treuþe and wrþi þat God shulde 3yue it hym, and no þing but 3if it were blis or mene to come to blis.

Sygnes ben maade in hem, for þei meuen eurplly men and chaungyn as þe see temporal goodis, and for such chaungyng chaungyn men in wylle.

For, 3if þei han þer temporal huyre, þei recke not how þer floc fare.
world.  
<L 15><T EWS3-216><P 268>

And if þis affectuoulsi & vertuousli be disposed in mannes soule bi þe hate of þe world & of him sylf: he profiteþ in to þe louve of God & of his neic3boræ/ And bi þe dispensing of temporal & passinge þingis:
<L 3><T LL><P 29>

and be þe feris and here mynynstris war þat þei be not bisi of here temporal goodis, þat þei don freh þe þingis what euere þe lord insiriþþ to hem.
<L 23><T MT03><P 40>

But lord, who is nowe so coueitous abouten worldly lordships and temporal goodis as our e prelatis, for comunly alle here visitacion, alle here sacraments and ordis 3euyngge and halwyngge of placis and vesty mentis and blissyng is don for coueitise and worldly pride and dignyte;
<L 9><T MT04><P 62>

but of sclaundre anempnis god and his angelis reckn þe neiþ not, but alle here care is last here ypcorse þi knowen to lordis and my3tty men, for drede of takyng away of here temporal lordships þat þen cause of here synful lyf.
<L 22><T MT04><P 101>

Here trewe men seyn þat þei schulden loue more god and cristene soulis þan here owene temporal lif. And þerfore techiþ goddis lawe to here enemies and preie for hem hertly til þe day of doom shulde anoon be present, of temporal & passinge God & of his neieborl And bi disposid in mannes soule bi 
<L 14><T MT05><P 110>

Þanne siþ trewe techynge of curatis is leid doun by approiacion of parische churche, and kny3thod bi amorteysynge of temporal tees is mocel distroied, and þe pore peple hard piled bi coueitise clerkis opynly;
<L 19><T MT06><P 118>

and so 3iþ we can so clerkis schulde wiþ ioye suffre temporal lord schipis be taken awey from hem.
<L 22><T MT21><P 293>

and þis wiþdrawing of temporal godis were betere briddi a3enus siche men þan to amers hem bi officials, bi erchedekenes or bi bishchops;
<L 20><T MT27><P 435>

swerdes in thy compani whan thou shul dest go to thy passyon/ that as these cer kes seyen/ betokeneth a spiritual swerds & a temporal swerde/ that thou youte to thy viker to rule with thy church.
<L 28><T FCPM><P 46>

also he is seid to seke his owne profitis temporal, therefor he is not of Goddis children, as Austyn seith in viij· cause, j· question, c*· (sunt quidam), and for this thing power schal be taken awey fro him, as God seith in the xxxiiij· c· of Ezechiel.
<L 8><T Pro><P 31>

symylacris of stoon ben thei, that ben broken fro ri3tfunelsses and vertu, for temporal strengthe, these prelatis ben not the stoon which is set into the heed of the corner, but these ben the stoon of hirtyng and of sclaundre;
<L 43><T Pro><P 31>

as if oo body be of euer either, for temporal medlyng, and for comynynge of sacraments.
<L 5><T Pro><P 47>

the chirche seide that sche is euer either, for temporal vnite withinne oo net of goode fischis and of yuel fischis;
<L 8><T Pro><P 47>

And, bicause þat he siþ þat, if þe chirche and þe spouse of Crist and specially þe spiritual part herof (þat is to seie þe clerige) were so ferver in prestly office as it was in þe bigynnynge, fleynge into desert of contemplacioun, of studie and trewe and hooly preching, disseuered from þe noyse of temporal þingis, þe nombre of hem þat shulden be saved shulde be fulfull and þe day of doom shulde anoon be present, þerfore þe wroop ðeuel sente a greet flood aftir þis womman, þat is to seie to greet haboundance of temporal goodis as Parisience seip on þe same text.
<L 79, 82><T SWT><P 05>

Nepeles for his temporal lordship þat Crist, in ersaumple of þo þat shulden be hise folweris, fully refuside, sum men, pretendinge or shewing noyse of temporal lordis, þan was þat þen seip, þat the children, as Austyn seith in 
<L 78><T SWT><P 05>

And to þat sowneþ þe profecie of Hildegar þat temporal lordis wiþ þe comunte, þe which lyuen actiifly and sumtyme weren but as erþe in comparisoun of þe clerige, whos lyuyn or conversacion shulde be in heuene as þe Apostle seip, of wiþful, free and meek delyueraunce of þe clerige shal take in greet
partie his flood fro he clergie, and shal helpe it
pat it be not drawun of he flood of
temporalties fro his office, but pat it may
freely flee into desert of contemplacioun and
take entent to preestly ocupcaxion.
<L 222><T SWT><P 09>

Certeyn, as we seen affir pe quantite of almes of
poor men, hee multiplyen hem meynce as
worldly as a temporal lord, and alle hee my3tys
of pe cuntrie hee confederen for hem to for
tutte doune vndir foot hee poore, alwey bringing
yn, in as moche as in hem is, newe bondage as
Farao dide on pe children of Israel.
<L 475><T SWT><P 15>

And in tyme of lawe 3ouun bi Crist, Crist
ordeynede sufficiently for his chirche: for
temporal lordis, confermenye to hem her
worldly lordship, seynge 3c3diip to Cesar pat
langip to Cesar’, pe same sidence Petr and Poul
as it is writun bifore.
<L 503><T SWT><P 16>

For temporal lordis shulden haue be sufficient
in rentis and possessiouns for to defende
hemsif and pe rewan, and for to auance her
children, where now, as Bede techip in a pistle
(Ad Egbertum episcopum Eboracencem), so
manye temporaltees bi he 3e foly 3yuyng of
temporal lordis ben 3ouun to vprofitable
puple to God and man pat vnnepe is lefte
wherwip pat fortreaueilid kny3tis sones may be
releeued.
<L 545, 549><T SWT><P 17>

workes are good according to the worde of oure lord, Math ‘xxv’ I was hungry, and thou
gauest me to eate, that it foloweth, that ye
have done to the lest of my bretheren ye have
done to me &c: & e uer we shulde consider
that trow sentence that a good work maketh
not a good man, but a good man maketh a
good worke, for fayth makethe the man booth
good and ryghtwyse for a ryghtwyse man
lyueth by fayth: Romi- & what so euer
spryngeth no out of fayth, is synne Ro maynes
‘xiii: And all my temporal goodes that I haue
not geuyne, or delyucred, or not geuyen by
wryting of myne owne hande berynge the date of
this present wrytynge I do leae and gyue
to mater garete my wyfe, and to rycharde my
sonne which I make myne executours, wyynes
this myne o wne hande, the ’xxiii’ daye of
October, in the ‘xxiii’ yere of the regyne of
king Henry the ’viir’ Tyndall! Now let us
examyne the partes of this Te stament
sentence by sentence.
<L 5><T WW-TWT><P 24>

TEMPORALE......9
pat his dowyng of þo Chyrche in temporale
lordschipp stondis in Gods lawe and meryt of
þo Chyrche;
<L 9><T A20><P 234>

Somme men seyn þat poudor of temporale
godes makes þese feries to owverloke þo lawe
of hor God, as dogge lokes ofer towarde
Lincolne, and liel seys peryff.
<L 33><T A20><P 236>

Bot ageyne þis arguen þese Anticrist clerkes, and
feynen þat þei have very lordship of noi
medeful dedes, as fer forthe as ony mon haves
lordship of temporale godes.
<L 5><T A25><P 423>

þo secunde tyme, See, 3e Cristen peple, þo
wylleful poverte of Jesus Crist, how he hade
nou3t by worldly lordshipe one howse where
he my3t reste his heved, but lyved by
temporale almes of Mary Mawdeleyne ande
oper holy wynnyn, as þo gospel sais.
<L 7><T A29><P 458>

POINT XIV: Also byschopis and feries beren
symple men on hande þat pai sayne, þat hit is
a3eynes holy writte þat clerksis have temporale
possesiones.
<L 20><T A29><P 474>

Seint Bernarde in a sermone of apostilis seis,
þat a presti havynge temporale pos sessione
schal nout have Goddis part.
<L 2><T A29><P 477>

Lord! sipe Jesus Criste al witty, þat couthe
best depart temporale godis to pore men,
wolde not take þo kyngedame, as þo gospel
sai, how þo pepule wolde for love have
ravyschid hym þerto, (and 3iht he was verrey
son of kyng David, and my3t not erre in ony
doynge), how þen durne þese erply moldy-
warpis take so grete burthen of worldly dritte
upon hem?
<L 5><T A29><P 478>

whepre þai cun better þen Criste, and bene
more my3tty for to do temporale and spirituale
office togedir, þat one of þes is an open folc
and a cursid!
<L 14><T A29><P 478>

Ande sipe synne is so playne, and more
encressid herby, and we bounden upon payne of
damnacioun for to preche ande cerymony ever
writte a3enes þo fendiys ooste, when a drunken
preste, in luste ande welthe of his lyfe, has
syngulere affeccion to a man or a cause for
temporale dritte, all prestis in þat diocese schul
be gnarid wip a newe 3ock or cerymony ever
more;
<L 7><T A29><P 482

TEMPORALL......2
Werfore we ordenyd to make preestis of all degrys þat þer myȝt be great plenty of þem, to wipstam lordys of þe world, and to ouergo kyngis and oper temporall lordys þat ouȝt to haue lordschips, and so to make þem subjectis to our præstis.<L 60><T SEWW17><P 90>

And he shewethe every where that all men shoulde doo pænce, and herof the cler kes of the lawe haue greate neðe whyche haue ben euer agaynste God the Lorde bothe in the olde lawe and in the newe, to sley the Prophe tes that spake to them the worde of God, ye se see that they spared not the somne of God when that the temporall ludge haue deley ueret hym and so forthe of the Apostels and martirs that hath spoken truly the worde of God to them and they say hereby to speake ke of the holy scripture in Englyshe, and so they would condempne the holye ghoste that gaue God to them and they say hereby to speake of it in tonges to the apostles of the Christe as it is wrytten to speake the worde of God in al languages that were ordyned of God under heauen as it is wrytten.<L 30><T WW><P 05>

TEMPORALLY.....1
so ante crist hyaung glorie of þe world temporally/ passeþ þe mesurs of men bõp by hiȝenesse of honours & power of sygnes.<L 12><T AM><P 119>

TEMPOREL.....6
Als oft of men are seid singing for menis temporel profet, & temporel wynning, or hope of ani temporel profet, sofely Crist is Sold and be trayd, and wen þe body and blod of Crist is tretid wip foul hands, and polutid conciens, Crist is trayd and crucified.<L 20, 21><T APO><P 53>

Eft it be howuȝt to not, þat to a wowe is a resonable creature to obey him to his soureyn, to kep sum hard þing þat is sensible, a bout þing ay lasting or temporale, wise or vnywye; <L 28><T APO><P 100>
as it be more for lust of flesch, pride of world, or to geit temporale riches, or in to harm of ani man, or swilk oþer, þan for honor and worschip of God.<L 3><T APO><P 101>

With temporale strength they people chase, As a lyon proud in erth here; <L 1320><T PT><P 189>

þe correlari is: þe preyeris of ualue springand out of perfyth charite schulde enbrace in general alle þo þat God wolde haue sauid, and leue þer marchaundise now usid for special preyeris imade to mendynaus and possessioneris and other soulis prestis, þe qwiche ben a puple of gret charge to al þe reme mayntenid in ydylnesse, for it was prouid in a bok þat þe þynge of þe hundrid of almes houis suffisede to al þe reme, and herof schulde falle þe grettet encres possible to temporale part.<L 92><T SEWW03><P 26>

temperalte7
TEMPERALTE.....18
DIALOGUE BETWEEN A KNIGHT AND A CLERK A kniȝt of þe kings of Yngeland & a clerk of Yngland þat was late comen fro þe courte weren togidcr in a place, so þat þe clerk bigan to speke of þe pope, & in maner repreued þe kniȝt & said, I haue grete wonder, he said, þat þe kinge & som of his counsell & of his kniȝtes & oþer men of þe temperalte, þat schuld be gouemed by holi chirche, as þi þe pope & bi biȝ hospaches & bi þe clergye, meleþ þaim of men of holi chirche & of þar godes, in mani maners aȝaines Goddes lawe & aȝaines holi chirche.<L 5><T 4LÐ-1><P 177>

Loke þan wheþere þat power streche to temperalte or to spiritualte.<L 98><T 4LÐ-1><P 181>

parde þat schuld he haue no power ne no lordschip in Yngeland, for Yngeland was neuer soget to þe emperoure, bot euer it hab bene led bi himself & vseg his owen lawes, & no man haþe bene abouen him in temperalte.<L 165><T 4LÐ-1><P 183>

& þat tym þe kinge & þe lordes vseþ her power in temperalte, as God had ordayned, wipouten lettinge of þe clergye. And þe clergye saþ þat all þat þai haue es ȝeue to holi chirche, and þerfor þe temperalte ne haþe noȝt to done wip hem. And so bi coloure of holi chirche, þai þat ne schuld haue no possessiones bot in almess & vnder þe gowernaule of þe kyngye, boþe her bodies & her godes, þai bynyndþ þe kyngye wip a feyned pite & all þe temperalte, & sayne þat holi chirche schuld be þre from al worldliche power.<L 205, 218, 222><T 4LÐ-1><P 185>

But in all þinge þat longeþ to temperalte, þai schuld be suggetes to þe kinge, & to oþer lordes temporales.<L 472><T 4LÐ-1><P 196>

And Criste answerd & said, "þat es ynoȝt", in tokene þat Samyte Peter schuld haue boþ þe swerde of temperalte & þe swerde of spiritualte, þat es to mene, boþe spirituall

7 7 variants; 74 occurrences.
powere & temporal powere;
<1 L 481-<T 4LD-1-><P 196>

And þerfor, Ser Clerk, 3eue it vp & late þe kinge & oper lordes vse her powere in temperalte & þe pope & Þe clergie vse her power in spirituelle. For þan schall holi chirch stonde wele bohe in temperalte & in spirituelle, & þan schall þou haue þat þou askist of God when all resoune fayleþ þe, þat es when þou biddist God leue it wele be.
<1 L 501, 503-><T 4LD-1-><P 197>

in þe spiritual part/ or officeris in temperalte;
<1 L 14-><T LL-1-><P 81>

but he chese þese men of þe tribe or kynrede of Leuy, and leet hem lyue on her owne part, and so kepte his regalie and þe staat of þe temperalte hool wipwoute any aperiing or amesynge perof.
<1 L 842-><T OP-ES-><P 34>

but he chese þes men of þe tribe or kynrede of Leuy, and let hem lyue on her owne part, and so kepte þe temperalte hoole wipwoute eny petyrynge perof.
<1 L 108-><T OP-LT-><P 35>

Qwan þe chirc of Yngelond began to dote in temperalte aþfer hir stepmodir þe grete chirche of Rome, and chircis were slayne be apro priacon to diverse placys, feyth, hope and charite begunne for to fle out of oure chirche;
<1 L 7-><T SEWW03-><P 24>

But in all þinge þat longeþ to temperalte þai schuld be suggetes to þe kinge and to ðer lordes temperales, and, 3eue þai wiþstonde þe temperale powere, þe kinge and þe lordes temperals schuld chastise hem and constreyme hem, for þerto þai bereþ þe swerd, as it es said tofore be autorite of saynte Poule. ‘Sir Kn3t, þou me takes none hede how Peter said to Crist, when he bad his disciples to sell her cote and bige hem swordes, ‘Lord’, said Peter, ‘here bene two swordes’, and Criste answered and said þat ‘es ymo3e’ in tokene þat Peter schuld haue boþ þe swerde of temperalte and þe swerde of spirituale, þat es to mene boþe spirituale powere and temporale powere;
<1 L 94, 102-><T SEWW26-><P 134>

And þerfor, ser Clerk, 3eue it vp, and late þe kinge and oper lordes vse her powere in temperalte, and þe pope and þe clergie vse her power in spirituelle; for þan schall holi chirch stonde wele bohe in temperalte and in spirituelle, and þan schall þou haue þat þou askist of God when all resoune fayleþ þe, þat es when þou biddist God leue it wele be.
<1 L 121, 123-><T SEWW26-><P 134>

TEMPERALTEES...20
And þus Anticristis clerkis feren þe kynge lordis and comynys, þat þei dar not mende þe open þeite of cursed clerkis, mysperendi þe aimes of lordis and temperalees in symonye gloyontye and wrong purchas of seculer lordischipes, a3enus Goddis lawe, notwiþstondyng þat þe kynge is Goddis viker, to venge syynge and wrongis don in þis rewme generally of mysdoeris.
<1 L 3-><T A22-><P 276>

And heere may men se by resoun þat Cristis prestis shulden not grucche 3if men token þer temperalees; And 3it he hadde no temperalees of kyngis þat dwelten in þis erbe, for he ordeyned in þe olde lawe þat þis prestis shulden haue no siche lordship, and he kepite it in þe newe lawe for hym and hise ful stretyly.
<1 L 25, 26-><T EWS3-228-><P 292>

for þei drenen more to displesre lordis and my3tty men, bi seynge and meyntenynge of a profitabile treuþe, for loos of here temperalees þan to displesre god bi suffrynge of opyn syynge and dompnesse, for whiche þei ben damnypable, as seynt poul seip;
<1 L 10-><T MT06-><P 126>

3it crist paide for him and his disciplis tribute to þe emperoure, þou3 he hadde non such temperalees.
<1 L-><T MT06-><P 140>

þat his souereyn schal not dore correcte him for drede of his temperalees and wraþpe of lordis;
<1 L 23-><T MT07-><P 155>

And siþ kyng Davið, þe chosun of God, afþir his owne herte and ful of þe spirit of proophecie, and Salomon his wise sone also durste not in a litil chaunge þe ordynaunce of þe goddis, mouable and vnmouable, þe whiche God hadde bitake to her gouemaunce, ne durste not in a litil chaunge þe ordynaunce of þe goddis, and make þe prestis riche wiþ hem and to amende her part, as þou3 God hadde not sufficientli ordeyned for hem in his lawe; and wiþ þis, notwiþstondþing þat kyng Davið was so ful of vertuous kyngli condiciouns þat he is sett in scripture as a patroun and ensaumple of aile goode kyngis, hou dar oure kyngis, his souereyn schal not dore correcte him for drede of his temperalees and wraþpe of lordis;
<1 L 26-><T MT07-><P 155>

And siþ kyng Davið, þe chosun of God, after his own heart and full of the spirit of prophecy, and Solomon his wise son also did not change a little change the ordinance of God, movable and immovable, which God had given to his government, nor did not change any of the temporalities, which God had given to his government, and make the priests rich with him and to amend her part, as you3 God had not sufficiently ordained for him in his law; and with this, notwithstanding that King David was so full of virtuous kingly conditions that he is set in the Scripture as a patron and example of all good kings, how should our kings, which God had not given to his government, in accordance with these ordinances and make the state of priesthood and riches, express a3ens God's law, and that and the new, assume to overturn all he glorious ordinance of God about such temporalities and make the state of priesthood and riches, express a3ens which and which of the old law in his point confirmed by the new?  
<1 L 849, 857-><T OP-ES-><P 34>
And certis his lawe of getyng yn of pese temperaltees into pese clerks hondis, and pese othr wordis pate his autentik man pate teelde to me, ouste to he take heede to.

And if a bishop and his coleghe or an abbot and his governour of pese newe ordynauncis to distriever hasties and errours, but Heroidis and Caiphas drede of lesyng of her temperaltees, and makip afeure hooli fradris and worshipful pretatis to pursue and killer Crist in he manere as I haue toold aboue.

And certis his sorwe and wipoute noumbe more is broght into pese churche bi pate dreed pate his clerchie haip of lesyng of her temperaltees, and porou3 pate vile couetise pate he han to gete yn more.

And in as moche as Crist seide pese wordis to alle men: "Reddite que sunt Cesaris Cesari, et que sunt Dei Deo" (Luc'. 2:20), 3ildip to Cesar peo pingis pat ben of Cesar, and to God peo pingis pat ben of God", he confermede to pe lay partie pese sword wip hise purtynauncis, in pe persoene of Cesar, in whom pate tyme was cheefli pese sword wip alle pese temperaltees pat longen herto.

And in pate tym of pese newe lawe Crist asigndede pese temperaltees or secular lordships to temperal lordis, as it is tau3t bi before, and alowide pe comounte her liiflood gotun bi trewe marchaundise and husbondrie, for he was partener perof.

And so pese ypopcritis, and nameli pe religiouse endowid, as mounkis and chanouns and suche ojer sectis, han foul robbid and maap pore Cristis churche, and pat wip a solit and a dambnable manere of pese fat is ypopcrisie, for pese han robbid pate lordis of her temperaltees and pate curatis of her sustyynauncis.

And his clerks han not so moche colour to seie pate pat he lordis and lay peple robben hooli churche, if pate wipdrawe pe tipis from hem, or tume hem to pe possessionn or vss and mnystracioun of oyn ojer staat of pese churche, as pese lay peple haip to seie pate pese clerchie haip robbid hem, for as moche as pe han take her temperaltees from hem. And his takyng of pese temperaltees into pese hondis of pe clerchie haip newere pe lese malice of robberie, alpou3 it be not don bi violence;

And nar pese ypopcritis shamles, pese mi3ten be fowl ashamed to seie pate pate mai in no caas delyure pe lordships pate pat he occupi en into temperal mennes hondis, boundun oonli bi her tradiciouns and lawis, and wip pate seie pate pate lordis mai 3yue into her deede handis alle her temperaltees, 3he, into ful vndong of pat staat, notwipstondinge pate God hap expresli autorisid pate staat in pe oold lawe, and confermyd it and her liiflood to hem in pe newe lawe.

And his encumbrance of pese womman, wip pe apostasie and avoutrie pate suen perof, shal not ceesse into pe tyne pat pe erpe opene his moup and swolow up pese flood, and so helpe pate womman, as pe Apocalips spekipat is to seie, into pe tyne pat secular princis take pese temperaltees a3en into her hondis and redresse pese clerchie to heuenli lyuyng, as Gorham seip upon pate twelpe chapitre of pe Apocalips.

And his sorwe and wipoute nomnum more is broght into pese clerchie bi pate dreed pate his clerchie haip of lesyng of her temperaltees, and porou3 pate vile couetise pate he han to gete yn more.

And in the same yere at a parlement holden at Westminster the comens putte a bille vnto the kyng of the temperal god, ri3t so es pat pe tipis pate he haip 3yue into her deede hondis, what nede pate euere he haue, yboundun oonli bi a positif lawe or a dritti tradicioun pate he hemisiff han maad;
and temperal gode, ri3t so es
Bot wele I wote that pore curatis and annuelleris may be taxid at hare
settyng;

and wip pis, notwijstondynge that kyngge
Dauyd was so full of vertuous and kyngly
condicions that he is set in scripture as a
patrone and ensample of alle goode kyngis,
how dar oure kyngis, pat han not hes 3ifits of
God, so expressly a3ens Goddis lawe, þe olde
and þe newe, presume to ouerturme all þe
glorious ordinance of God abowte siche
temperaltes and make þe state of presthode
lordis, a3ens þe lyfe and þe lore of Criste and
his apostilles, and a3ens þe proces of þe olde
lawe in þis poynte confermyd bi þe newe, in
whiche he hap so openly in worde, dede and
in ensample taw3te and commaundit hem þat
þai schuld not be lordis so?

And certis þis lawe of getynge in of þes
temperaltes, and þes ober wordis of þis
bishop, ouste to be taken hede to.

And for Crist wolde not men: {Reddite que sunt Cesaris Cesari, et que
saio Dei Deo}, 3eldip to Cesar
and certis own þis, notwiþstondynge þat
he is sett in scripture as a
temperaltes and make þe state of presthode
lordis, a3ens þe lyfe and þe lore of Criste and
his apostilles, and a3ens þe proces of þe olde
lawe in þis poynte confermyd bi þe newe, in
whiche he hap so openly in worde, dede and
in ensample taw3te and commaundit hem þat
þai schuld not be lordis so?

And yitt have we nat touched of colages, of
chauntrtees, of White Chanons, of catederral
chirches with here temperaltes, and chirches
with here temperaltes, and chirches appropred
into houses of monks, of Charterhouses, and
ne of Frenche monks, ne of glebes, ne of
Bonehommes, ne of spytells, ne ermytages, ne
of Crouched Freres.

Therfore religiouse possessioneris, and nunnis
shenden moche the puple bothe in temporalte
and spiritualte, bi meyneteninge of the bisshop
of Rome.

And yitt have we nat touched of colages, of
chauntrtees, of White Chanons, of catederral
chirches with here temperaltes, and chirches
with here temperaltes, and chirches appropred
into houses of monks, of Charterhouses, and
ne of Frenche monks, ne of glebes, ne of
Bonehommes, ne of spytells, ne ermytages, ne
of Crouched Freres.

That is for to say of the temperaltes of the
erchebisshop of Caunterbury with the twoo
abbeyes there, Shreysbys, Coggesale and
Seint Osyes ben worth by yeer xx m1 marcis.

And yitt have we nat touched of colages, of
chauntrtees, of White Chanons, of catederral
chirches with here temperaltes, and chirches
with here temperaltes, and chirches appropred
into houses of monks, of Charterhouses, and
ne of Frenche monks, ne of glebes, ne of
Bonehommes, ne of spytells, ne ermytages, ne
of Crouched Freres.
Rede of curs, seie þat þei blaberan moche of Anticristis curs and his clerks, and magnyfien þat for here owene pride and covetisse, but þei spoken not of curs of God, þat oure lordis rennen inne, for þei meyntenen not Cristis ordynaunce in þe cleric. And to Luciferis clerks, þat it is al on to blabere þat oure lordis may not take æsen þe temporalites fro Anticristis clericis, and to berk þat oure lordis may not holde and meyntene Goddis hestis and Cristis owene ordynaunce.

L 19, 25<T MT06<P 126>

And þat is ful hit meruyele to þenke on þo þat in þe bigynnynge of þe chichre at þe ensaumle of Crist and his apostlis dredden worldly lordship, and leften hous and feeldis, lordis and rentis, as a þing wijidrawin men fro plente of perfeccioun of þe gospel and fro þe maner of luuyng in þe staat of innocence, þe which luuyng parfait men affir her power shulden desire, ben so fer falun þat vnte þe more part of temporalites and fatte beneficis may fulfille her appetit.

L 110<T SWT<P 06>

And to þat sowne þe profecie of Hildegar þat temporal lordis wiþ þe comunte, þe which lyuen actiifly and sumtyme weren but as erþ þe in comparison of þe cleric, whos luuyng or concersaucious shulde be in heuene as þe Apostle seip, of wiiful, free and meek delyueraunce of þe cleric shal take in grete partie þis flood fro þe cleric, and shal helpe þat it be not drawun of þe flood of temporalites fro his office, but þat it may freely flee into desert of contemplacioun and take entent to preestly ocupacioun.

L 227<T SWT<P 09>

For temporal lordis shulden haue be sufficient in rentis and possessiouns for to defende hemsilf and þe rewme, and for to auasunce her children, where now, as Bede techip in a pistle (Ad Egbertum episcopum Eboracencem), so manye temporalites bi þe folly 3yuung of temporal lordis ben 3ouun to vnprofitable puple to God and man þat vntenpe is lefte wherwip þat ffortraueilid kny3tis sones may be releueed.

L 548<T SWT<P 17>

TEMPORALITES....1

And perfere seynt ierom criede and wrot to his deþ þat þei clerks schulden lyue on dymes and ofﬁrynge þat is goddis part and not haue secular lordischipis ne worldly richesses, but in pouert sue cristis cros: and seynt bede wrot to þe erchibishop of 3ork þat 3ifte of kynges whanne þei 3aan temporalites to clericis was most foul 3eyunye, and tellib many harmes conyngye perof;

L 23<T MT06<P 118>

TEMPORALITES....2

And sith þo kynges regalrie askes by olde statute þat þo kyng may in mony, in caas, take temporalites fro clerks, and freris seyn þat þis takyng is error ageyns Gods lawe, þei
And perfore Jeremie seij, ri3t as a beef is confondid when he is takyn, so schal be confondid pe hous of synful men.

And herfore seij Crist: pis þing wyte we wel þat 3if þe hosbonden wyste whanne þe beef wære to come, certus he wolde wake, and sufre hym not to myne hys hous.

And for þis perele of þis beef schulden men wake warly; but, for þis harm of þis beef is not but by Godus iugement, perfore seij Crist to warne alle men; 1

And so seij Iesu Crist to anguelus þat stonden bysyde: 'Tak þis besaunt fro þis beef, and 3yue it hym þat hap ten besauntas;' 2

Pis beef worcheþ euerie by disseytus, and fi3tub bieleyeste on ny3tus; 3

And þus, whan þei maken freris, þei saylen in charite of God, for þei failen of Goddis reule in multipliyng of felowis þus as þe feend þat temptþ men couetiþ to haue felowship in peyne, and a leccour seij to a womman þat he loueþ hire, and wile brynge forþ mo creaturis of God to profyte of holli chirche, and so a beef þat getþ hym felowis to robbe trewe men of þer goodis.

And þus pilgrymes, þat goon lyþt and synyn gladli bi Cristis uoys and whistelen sweteli bi hope of blis, feren þus þer goostli enemyes, for it is seid comynli þat a weygoere when he is uoyde synyng sure bifo þe beef, and moneye makþ hym drede more.

And þus, whan þei make þe rebellis on the helle what þeire hows and spuyle hym. 'It is towched þis ping', seij, 'wyte we wel, þat 3if þe hosbonde wyste what tymne þe beef wolde come and stele his goodus, he wolde wake ful bussyly, and sufre not þis beef þus to breke his hows and spuyle hym'. It is touched byfore how þis beef is þe feend, þat dop al his dileigene to tempte man whan he schul dyþe; 4

And so þe feend in all his werkis is a tyraunt and a beef.
ascendit aliquando, ille fur est et latro Iohannis x
c Crist seip pat may not lie pat whoso entrig
not bi he dore ino pe floc of scheep, but
clymbip vp on oper side, he is ny3t beef and
day beef.
<L 2><T EWS3-App><P 319>
o falseli vseh hem/ he is a beef & worpi peyneer
<L 21><T LL><P 106>
so was he beef/ pat handig on Cristis ri3t si3de:
<L 16><T LL><P 107>
for hei affermes who euer takip any temperal
goodis fro holy chirche, pat is he comynte of
clerkis affer here dom, he is a beef and cursed in
dede;
<L 27><T MT06><P 136>
as pat beef tolde in pe crosse to crist hise
fordone synne;
<L 34><T MT23><P 335>
and he suffrede hem moost pacientli for to
leyen her bondis moost violentli vpon him,
and to bynden him and to leden him forp as a
beef and to scorne him and to buffeten him,
and to toabawme him wip her spittinges.
<L 248><T Thp><P 31>
And herfore seih Lyncoin "pat prest pat
prechib not pe word of God, jou3 he be seen
to haue noon oper defaute, he is antecrist and
sathanas, a ni3t beef and a dai beef, a sleer of
soulis and an auigel of li3t turned into
derknesse".
<L 879><T Thp><P 50>
And pat he Archebischop, smyting wihe his
fist fershi vpon a copbord, spake to me wihe a
grete spirit, seiynge, Bi Iesu, but if jou leuee
sucbe addiccionis, obeiynghe pei nowhere
wikouten any accepctiou to myn ordinaunce,
or pat I go out of his place I schal make pe as
siker as ony beef pat is in Kent!
<L 2074><T Thp><P 88>
of whiche spekib pe Wise man/ better is a beef.
<L 124><T TK10C><P 375>
BEF.............27
as a beef in a derknesse biddib a trewe man
stonde, for he wold pat no man spak a3enms
him.
<L 20><T A16><P 212>
For, as Crist seip, he is a ny3t beef and a day
beef; and a beef may do no verrey penance, but
3if he restore pat ping pat he hap takyn awey,
as Seynt Austyn seip;
<L 8, 9><T A22><P 281>
And as Judas was a bef and no membre of
Crist, ne pert of holy Chirche, jou3 he
mynistride he ordre of bishoppod, but was a
devel of helle, as Crist seip in pe gospel, so,
3if pes worldly clerkis schullen be damped
for here cursd synnes, as coveitise ypcrcrisie
symonye and dispeir, as Judas was, pei ben
fendis of helle and no Cristene men, ne
membris of Crist, ne pert of holy Chirche.
<L 23><T A22><P 315>
First, alle clerkis of our lond semen cursed in
his poyn, for in eche parische chirche a
comyn bef and mansleere schal be resseyved
fourty daires at pe leste, and no lawe passe on
hym to make restitution, jou3 he be of power,
and to ponsyche him justly for chastisyng of
opere mysdoeris;
<L 5><T A22><P 316>
Also grete houses of religion, as Westmynstre,
Beverle, and opere, chalengen, usen, and
meyneten his privylegie, pat what evere bef
or felon come to his holy hous of religion, he
schal dwelle here alle his lif, and no man
enpeche hym, jou3 he owre pore men moche
good and have you3 to paye it.
<L 2><T A22><P 317>
for jou3 hei knownen pat here curat is a cursed
bef, wipdrawynge trewe prechynge and
ensample of good liif, and dide grete
symonye in comyng to his benefice, 3it pei
schullen not be suffrid to wipdrawe here tybes
here, as long as a grete prelat of Anticrist wole
suffre him in his synne, for money or
neglligence or favour.
<L 12><T A22><P 318>
but whanne he fend dare not dere a just man,
banne worldly clerkis maken he kyng and
lordis, for blynd pile, to turmente his body as
he were a strong bef, and caste him in a depe
prisone, to make opere men aferd to stonde
wip Goddis part a3enst here heresie.
<L 24><T A22><P 324>
For sih he is irreguler pat writip a lettre of
dom wherof o bef is damped to deh, or sittip
in place as associied wihe he domesman, moche
more pes worldly prelatis pat sitten in
Perlement, and consulate pat our gentlemen
schullen gooo out ofoure lond to werre wip
Cristene men, where many thousand ben slayn,
ben irreguler bi Goddis lawe and mannis.
<L 18><T A22><P 329>
and bus he is a bef, and fraudful reuar.
<L 23><T APO><P 112>
Make 3e to 3ow sachelus pat wole not waxe
oolde, but tresor pat faylup not in heuene,
whider he bef comeh not ne he mowte destruyer;
<L 88><T EWS2-108><P 276>

for a bef may hunger a3eyn his wythe in prisoun, and a werriower may hunger for an yuel ende;
<L 52><T EWS2-65><P 56>

pis bef is he feend, ioyned to man to tempete hym, and to harme hym al pat he can, and specially in tyme pat pis man schulde dy3e.
<L 102><T EWS2-76><P 121>

And as a corde is a good ping, and tre is good ping, but 3et he hangyng on pe galewis is harmful to pis bef, so worldly goodys ben goode, but disus of hem is yuel;
<L 135><T EWS2-89><P 205>

But he seyde pis, not for he pou 3te of he nedy men, but for he was a bef, and haunya puris bar po pingis pat weren sene. And so eche man pat yuel dispednit Goddis good is a bef.
<L 10, 12><T EWS3-177><P 164>

Barabas was an hardy bef, pat for manslau3tir was put in prisoun.
<L 183><T EWS3-179><P 179>

Anoper word pat Crist spac heere was pat he seyde to pe bef Today pou shalt be wiip me in paradiss'.
<L 310><T EWS3-179><P 184>

Crist seip pus at pe bigynynge Sopely, sopely Y seye to 3ou, he pat entri3p not by pe dore into pe foolde of sheep, but steyep aboue by pe roof, he is ny3t bef and day bef.
<L 4><T EWS3-201><P 237>

For he pat stelip an ox or a cowe is a bef and greetly peyned bi manus lawe;
<L 12><T MT01><P 11>

and geten priuylegies of kyngis to meytene eche bef in here place wipouten restitucian, and sryuen and pleden to meytene pis wrong priuylegie more pan pe best reule of here ordren or ony poyn of charite.
<L 3><T MT06><P 134>

for he pat bi brekyng of goddis hestis, as bi false sverngis, false mesures or weis3is, or cay sler3tete getip or holdip his nei3eboris goodis, doj not goddis wille, but is bef and trautour of god and his nei3eboris bi goddis lawe.
<L 27><T MT11><P 199>

and a bef is more worpi to be suffriff pan pe lastyng of a lesyngmongere;
<L 16><T MT18><P 270>

for 3if he dide, he eet as a priue bef mete of opere pore men.
<L 5><T MT27><P 422>

For Jeremye seip Ri3t as a bef is confounded when he is taken, so schal be confounded pe hous of synful men!.
<L 3874><T OBL><P 256>

PETES...........3
& if pu wilt wite how pes heves mai li3tli be stanchéd, telle comouns how pei schulde axe bisili of hem, vndur pei comoun seel, wat pe almes schal profite to oper soules, sipen no man schulde chafer be bedig & louyng, but every partiy were serten of his chaffer.
<L 1082><T 4LD-4><P 284>

Dat is: oher pei mut be stronge heves, to robbe here nei3oris in pe cuntre;
<L 279><T CG11A><P 139>

Sehe peanne couetise is so perelous, as is schewid here bifoire, it were peanne grete wisdom wisi3l to be war perof, as Crist warne3p in pe gospel and seip (Lu· 12· 15): Bholedep, and bep war of al manere of couetise' and makip 3oure tresourie in heuen', bi large almesdede to hem pat bep verrie pore, where it mai neuer faile, where ruste mai not destruye it, ne moup mai not waste hit, ne heves mou3t not stelle it'.
<L 574><T CG11A><P 147>

PEUES...........48
PE SECULER We seyen pat sip biggyngye wipouten rede, as is stronge bigginge, is ensample & meytynynge of heues;
<L 229><T 4LD-3><P 227>

sipen pei ben heues & rebben comooun puple, & traituris to God, as Seint Poule seip & Hildagar expowne3p oponly inow, it semepe pat lordes schuld distroie pes traitours, bope for loue of God & loue of pe sugetis.
<L 1074><T 4LD-4><P 283>

But 3et pei been oher pei ben in worse plite pat haten pe crowyng of pe cok, as heues whiche, whan pei heren pe cok crowe, bep aferd lest pei li3t of dai schulde come sodeynl vpon hem and pei be taken in here eule and knowen for suche as pei been. Pese ny3t heues moun bее vnderstonde poco pat Crist seip in Jones gospel 'cope3p no3t in bi dore, bue syp by anoper we': pat is, proude symoniont prelatis, and curatis, and prestis, pat al hire lyf, whiche is derke ny3t, porou sinne and
ignorance of Goddis lawe, spoyle Goddes peple þoru her priuei ypoerisie and her fyned lawes.

\[L\ 175, 178\] \(<T\ CG02\>\(<P\ 17\>

And þus alle suche heues, fo fere of knowynig of here liyf, ben aboute as myche as þei mai to stoppe þe true cockis crowyng;

\[L\ 196\] \(<T\ CG02\>\(<P\ 17\>

So, þou such prechours ben stoppid for a tymc, 3et at þe last God wolue haue his lawe knowen and heues taken wip þe feet.

\[L\ 200\] \(<T\ CG02\>\(<P\ 18\>

And þat semeþ wel, for we reden neure þat Crist euerke tok so real veniaunce heere in his meke manethed as he dede in figure of destruccio of þis synne, wanne he made a scourge of cordis, and þrew out of þe temple bope bieris and selleris of dowues, and seide It is witen: Myn hous shal be cleped an hous of preiers, and þe han mad hit a denn of þeues— for wanne so euerse doigne schal befalle, þanne schal þe cherche be a foul den of heues.

\[L\ 455, 456\] \(<T\ CG02\>\(<P\ 24\>

Not to necligent and sweulful scheperdes lyinge in her beddes, and suffynghe heues to stele her schep, eþer wilde beestes to deuoure hem, eþer elles to breke ouer þe folde and renne into mennes corne;

\[L\ 345\] \(<T\ CG05\>\(<P\ 62\>

Crist diede not for his owene synne, as heues dyen for her synne, but Crist eure broþir þat my3te not synne diede for synne þat opre hadden don.

\[L\ 39\] \(<T\ EWS1SE-41\>\(<P\ 649\>

And, siþ Crist is alle þing þat scyntis han nede of, þis tresor is more nedful þan þis erply tresor, for heues may not stele þis, as iwpelus or money, and now3tis may not feble þis as þei may cloþus and iwpelus.

\[L\ 95\] \(<T\ EWS2-108\>\(<P\ 276\>

and heues may not come to heuene, ne take of heuenys blisse.

\[L\ 101\] \(<T\ EWS2-108\>\(<P\ 276\>

for þei ben somownde and reprouede monye weyes, and aftur put in prisoun, and brende or kylflude, as worse þan heues.

\[L\ 109\] \(<T\ EWS2-65\>\(<P\ 58\>

for 3if þei cam not in by Crist, þat is dore of his Chirche, þei ben heues and heretykes, and styon vp by þe roof.

\[L\ 140\] \(<T\ EWS2-67\>\(<P\ 70\>

Wel I wot þat heues vson to worchen on ny3t, and stepen on þe day, and so vson þese newe heuys, þat cam in aboue þe dore;

\[L\ 124\] \(<T\ EWS2-68\>\(<P\ 75\>

and þese herdis schuldon not fle sycy tymc in whiche heues sleen þe schep, and coueyton more þe wolfe of hem, and þe donge wip oþre goodis, þan þei couyete þer soile helwe.

\[L\ 119\] \(<T\ EWS2-73\>\(<P\ 104\>

And þes children comen in by þeste, and þei ben heues in al þer ly3f, to caste how þei schal cleke to frerus alle þe goodis þat þey may gete, opur of þer fredris or oþre, by what meny þat þei can caste.

\[L\ 140\] \(<T\ EWS2-86\>\(<P\ 183\>

and hem fallup to defende pores men fro heues and yuþe wedrus.

\[L\ 187\] \(<T\ EWS2-MC\>\(<P\ 335\>

And so hyt semop by Godus lawe þat suche heues schuldon be damnyde, siþ þei takon awey mennys goodys, costlew and preciowse.

\[L\ 54\] \(<T\ EWS2-VO\>\(<P\ 368\>

But, for al good shulde be do to God, and men shulden hope mede of hym, þerfore biddip Crist aftir Nyle 3ee gedere tresouris to 3ou in erpe where rust and mou3te destriep hem, and where heues deluen out and stelen.

\[L\ 47\] \(<T\ EWS3-144\>\(<P\ 57\>

Þese wordis mai wel be seid vnto curates more and lesse, for whoeuer ben vnworpi curatis and seruen not bi Goddis lawe, of hem is Cristis word soip þat þei ben stronge heues to him.

\[L\ 5\] \(<T\ EWS3-App\>\(<P\ 319\>

as hooris & heues/ traueling fro place to place:

\[L\ 19\] \(<T\ LL\>\(<P\ 52\>

a den of mani heues/ forsope alle þat entren not:

\[L\ 17\] \(<T\ LL\>\(<P\ 92\>

and ypoeritis ben most cursed before al oþer heues, for þei ben heues of goodis or grace and dyseuyen oþer men in goodis of vertu, þat þen beter þan goodis of fortune or goodis of kynde, and as a þing is betere so þe mysusying þerof is more damnable, as lyncolne and oþer clerkis prouen;

\[L\ 3\] \(<T\ MT01\>\(<P\ 04\>

þei ben foule heues, for þei robben þei almes 3euere bope of feip, of worldely catel, and pore bedrede men of here liflode.

\[L\ 26\] \(<T\ MT01\>\(<P\ 11\>
And herefore he ben worse than iudas for many skillis, for hei silden crist in a manere as iudas did wip more dispit and more stynkynge couteisit, and 3t hei hiren lordis to meyntene hem in his cursednesse, and 3eue pore mensus goodis to hem for his ende, and hiren also iurrouris and obere gentil men of contre to forsee hem wyttyngly on pe bok and not to puten hem vp for extorsioneris and heues;

And 3if lordis wolen helpe pore prestis in ri3t of goddis lawe, and brynge proudy worldy clerkis to mekenesse and pouert, as god comaundij he hem in his lawe, hei schullen be suspendid from alle goddis seruyce and here londis entirditid and hei cursed and taken to prison 3if hei stonden sadde in goddis cause, and hei fyned heues seruen of his, to forbede men to do goddis seruyce and his comaundement and profit of here soulis for fyned drede of anticrist and so maken men more to draden anticrist and his peynes, and in caas synful foolish and deuelys of helle, pan almy3tty god in trinityt and his offente, and to lese pe blisse of heuene;

Capitulum 7m' Proude possessioners ben heues and heretikis;

Capitulum 18m' 3yt heues possessioners ben heues and so striers of clergye and of good lif in the people, for hei han manie bokes, and namely of holy wririt, Summe by bygging and some by 3ihte and testamentis and some bi opere disciteit and sultitees, and hyden hem from seculer clerkis and suffren he noble bokes wex roten in here libraries, and neiber wolen silden hem ne lenen hem to opere clerkis pat wolden profiten bi studyng in hem and techen cristene peple he weie to heuene.

and þus þei faren as heues, slepyng on þe day and wagynge in þe ny3t to robbe men of here catel by ypocrisie of þis wakyng and preiyng, and herbi þei turnen þe ny3t into day and day into ny3t and maken moche wast.

Capitulum 29m' Also þes possessioners maken goddis houses a deen of heues;

Capitulum 35m' Proude possessioners ben perilous heues and cursed heretikis;

he fend and his seyn þat it is manlynesse and ri3twisnesse and als to bemy godlyngys and be vengid on hem pat don hem wrong, for ellis heues and lorellis wolden ouerrenne hem and here sugetis wolder not drede hem;

and þus whanne þei schulden haue hous hold of ri3twise men and vertuous of lif, þei meynten newly luciferis children, extorsioneris, robberies, and reuers, to distroie hero pore nei3bores and maken here hous a den of heues, and ben procuratours of þe fend to holde vp falsnesse and opere synnes, and to pette dou goddis lawe and his seruaunts.

and certis it is grete wonder þat god suffrij so longe þis synne yponyonschid opynly, namely of prelatis courtis þat ben denny of heues and larderis of helle;

for men wenen þat þes stronge heues ben vnder no kyngis lawe ne prelatis lawe in oure lond.

man þat at þei beggen of, þat hauen greet neede for hem and heoris to þyng þat freris tillen of hem, and certis þis spoylyng is falsere þen open raueyn of dai heues.

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and wakyng at myndyn3t falliþ to þeues þat robben men;
<L 18><T MT22><P 318>

and þus siche nestis shulden not be callid perpetuel almes of worldly lordis, but dennes of þeues, and nestis of serpents, and homely housis of quye deuels.
<L 8><T MT28><P 477>

Po yuele scheppardis ben ny3t heues and day heues, or hirid hyynes.
<L 4><T SEWW12><P 60>

And if up hap þou benkist My goodis in þe meene tyne my3ten haue encreecid my possescion’, so certyn þei my3ten þe meene while haue be etun wip wormes and stolun of þeues or haue ben stired wip rust.
<L 430><T SWT><P 14>

Þeues.............34

þeues priuey and opun sears and traytors of þe schep, makyng þe hous of prayors a den of þeues.
<L 32><T APO><P 54>

After þis telluth þe story how Crist wente into þe temple, and caste owht boþe selcrys and byggherys, and seyde to hem þat Hit is wryten "myyn hows schulde be an hows of prey3er", but 3e han maad hit a den of þeues'.
<L 35><T EWS-10><P 261>

And Crist tolde hym a parable þat was sutil in witt, for Crist lokynge on hym seyde hym þis parable, how o man wente down fro Jerusalem into Jericho, and he fel into þeues hondys þat spuyledon hym and fastnyde manye sorus upon hym, and wenton and leften hym half qwíc.
<L 20><T EWS-13><P 272>

And whanne Crist hadde seid þis parable he axede of þis man of lawe whycyte of þese þre men semyð hym to be ney3ebore vnto þis seke man þat þus fel into þe heusy hondys.
<L 32><T EWS-13><P 272>

Þese heusys þat wowneden hym ben þe fendys þat tempteden hym;
<L 49><T EWS-13><P 273>

He puttude hem not in prisoun, as þepene men putton heusys.
<L 84><T EWS1SE-13><P 532>

He was ofte in perels of weyes, in perels of flosdis, in perels of þeues, in perels of his owne kyndred, in perels of þepeen men, in perels in cite, in perels in wylde nesse, in perels in þe see, in perels in false freris and þis perele of alle þes ey3te is þe moste, as

Austyn seíþ.
<L 46><T EWS1SE-14><P 534>

For freris and þeues ben ofte peynebed, but þat ys for þer owne folye.
<L 62><T EWS1SE-14><P 535>

And so putte þow awey false mekenesse, as is in ypcocris, and constreynde mekenesse, as is in þeues and prysoneris, and take þe vertu of mekenesse þat hab ground in Iesu Crist.
<L 10><T EWS-21><P 565>

And þus þes sophistes þat gabbon þat þei han nowt, nepir in propur, ne in comyne, and Jeet men seen þat þei han boþe plasis and howsus and oþre goodis, myche more plente ousuly þan oþre poore men þat þei robben, þese false men mote nedis be damptene of Crist þat is þe furste trowpe, for þei dyuernse not fro heusys, but þei þei robben more synfully to þis gret man of hem þat is more strong in his malys.
<L 55><T EWS-23><P 575>

And so hys suffryng was more medful, sip he suffrede not for his owne synne, as heusys whan þat þei ben hangude, or oþre traytorys whanne þei ben kyllude suffre not so medfully as men þat seneuðe not þis dcþ.
<L 37><T EWS1SE-24><P 578>

Wel I wot þat þeues vson to worchen on ny3t, and slepon on þe day, and so vson þese newe heusys, þat cam in aboue þe dore;
<L 125><T EWS-68><P 75>

And algatus we ben tawte by Crist to flei prisowyng of men as þeues.
<L 177><T EWS-26><P 185>

as somme men arguen for þeues, þat þei ben more hardye men, why schulde þei ne haue þe goodis þat þei robben from oþre men, specially sip by Gods lawe alle hingus schuldun be comune. But here men seyn þat heusys ben hardye but to do synfully deedys, and þei ben þe moste cowardus in doynge of deedys of vertew.
<L 129, 132><T EWS-89><P 204>

for boþe vertuwis and synnys ben furst in þe spyryst3t, and wantyng of goodis stonden wip a damptned man, as beggersys and heusys ben oftene porere þan Job was.
<L 27><T EWS-22><P 321>

and þeues breken siche mennus housis and stelen tresour þat þei han gederid.
<L 58><T EWS-144><P 58>

And Crist seyde to hem It is writyoun þat þei myn hous shal be elegid þe hous of preyou, but
and wip hym two ophere beuys, on eiper syde, but in eip mydys Iesu.

And perfore seyde Iesu anoher tyme to hem Selply, sothly Y seye to 3ou, pat Y am a dore, and so alle pat camen byside me ben ny3t beuys and day beuys, but pe sheep herden hem not.

And perfore seyde Iesu anoher tyme to hem Selply, sothly Y seye to 3ou, pat Y am a dore, and so alle pat camen byside me ben ny3t beuys and day beuys, but pe sheep herden hem not.

And þes prelatis þat comen not by hym ben þe beuys þat he spekip of. A dore haþ resoun þat it is weye for to come into þe hous, and to kepe þe hous fro beuys by closyng of þe dore; <L 20, 22><T EWS3-201-237>

al 3iþ þis harm be for a tyme, 3iþ it turneþ at þe laste to good, for pursuyng of þes beuys and helpyng of mennus owne discretion and trist to Crist, þe hierst herde, ben ful medeful to sheep. And whanne þes beuys shulen be dampnyd, þe sheep shulen haue ioye þeroef. <L 29, 31><T EWS3-201>

And þus þey ben ny3t beuys in þer entre, and day beuys in her opyn spuylyng, for by fenyd riþ of þes ipocritis þey seyen þat þey may wel do þus But þes sheep þat Crist haþ ordeyned to blys heren not to þe yevs of þem, for þey obeschen not to her maners ne suen hem, al 3iþ þey gon before;

<1 L 37><T EWS3-201-238>

3iþ þei techen wyues, prentis, seruauntis and children to stefe fro here houshondis, maistris and fadir and modir and 3euen it un þe þes pharisees, as hildegar seip, þei ben perilous beuys to make discencioun among manye.

<L 20><T MT01><P 11>

and in his depute ben religious mendynauntis as principal beuys and forgoeris of anticrist, þat sceleris and curatis may almost gete no bok of value, and herby, as seynt Richard primat of irland wittnesseþ, þei easten to distroie clergie of sceleris and trewe techyng of þe peple.

<L 24><T MT06><P 128>

and þanne strumpatis and beuys preisen sire iacke or hobbe and williþem þe proude clerk, hen smale þei knacken here notis;

wherefore god seip þi þe prophete ysaie, þat siche lordis ben felawis of þeþe and here hondis ben ful of blood, and perfore whanne þei preien many preieriis bi mouþ and holden vp here hondis, god wole not here hem ne rescueye here offrynys þat ben wrong fully geten of pore mennus goodis bi extortionis and raueyne and robberie.

<L 15><T MT15><P 234>

and þou þey diden none ophere malices þey ben antecristis and satanas transfigurid into an auangel of liþt, ny3t beuys and day beuys, sleeris and distrieris of scheep, makinge þe hows of preier a denne of þeþe.

<L 112, 113, 114><T SEWW12><P 63>

THEVES.......3

and aþiþ þei pillen hor ternauntis, and distourblen rewmes, and so þei ben worse þen theves by cause of þis glotrye.

<L 27><T A09><P 158>

CAPXXXIIIAlso freris ben theves, bothe nyght theftis and day theftis, entryng into þo Chirche not by þo dore, þat is Crist;

<L 28><T A24><P 391>

To serve god they ben full lame, Goddes theves, and falsly stële; 

<L 810><T PT><P 173>

tiraunt9

TIRANTES.......0

TIRAUNT.......2

what mirour of mekenesse is þis, þat bispophis and pretis, monkis chomouns and feries, þat sculden be meke and pacient and lambren among wolvyw bi techyng of Crist, ben more proudly arraid in armer and opere costis of werris, and more cruel in here owene cause þan ony opere lord or tiraunt, 3e, heþene emperours!

<L 3><T A22><P 296>

and alle þo þat sculden be dampnyd in helle ben deuelis chirche or synagoge, and þe deuel is bore false prince and kyng, but ræþere her tiraunt.

<L 4><T MT11><P 199>

TIRAUNTIS.......36

A Corollary If temporal lordis leeven out rightfulness and the drede of God, and usen tirauntrie and extortionis on the puple whiche thei shulden defende fro enemies and wrongis, thei ben traitouris of Crist, menquelleris of

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9 7 variants; 63 occurrences.
pore men, and tirauntis of antechrist.

And in the j pistil of Petir, the ij' c', Servauntis, be ye soteg in al drede to lord is, not oonli to gode lordis and mylde, but also to tirauntis.

that is to seie, a prelat mai not pleese togidere tirauntis and gode sypme men; and a man bounde to ertheli covetise, leisith mynd to speke profitable truthe for just men, and to repreve tirauntis and extorcioneris.

And 3iit pe fend hah tau3t hise children to alege here for hem hooly writt, saying hat Goddis lawe biddih not oonli to obeies to good men but also vnto tirauntis.

Pe deedsis of tirauntis and of ypocrisit, hi3ed in his world, ensaumplinge wickides, schulen be lowid poru payne eendless, whanne trewe meke men schulen have coroun of joie; so schulen hese tirauntis of pride fallen in her owne turn, whanne pei pursuen pe meke pe doren not keveren pe sope. Also tirauntis ben ofte tymes comyn mysdoeris; for seculer tirauntis robben pe pore peple, and namely here owene ten auntis and sugetis, bi extorsions, bi wrong mercymentis, mysdoeris; for seculer tirauntis robben doren not keveren own turn, whanne he so~e. I>e meke men schulen have coroun of joie; Goddis lawe alge here for hem hooly writt, saying And 3itt repreve tirauntis and extorcioneris. speke profitable truthe for just men, and to tirauntis and gode symple men; and a man bounde to ertheli covetise, lesith mynde to tirauntis of pride fallen in her curse, as hie prestis hilden pore men and leven hem hal quyk. But tirauntis of pe chirche, as hie prestis wip here officiers and opere curatis, ben worse comyn mysdoeris. and pursuep to mannis lawe more cruely pe alle opere tirauntis.

Or ellis pus pe tirauntie and wrongful ouerlydyngen pe pore peple (peat pe chelden of Israel) of hese tirauntis is so greit and peineful to bere peat pey noyse and pe cri of here preyeris is herd into pe heres of God in heuene, as it was of pe chelden of Israel for pe wrongful oppressinge of Kyng Pharaon in Egipte, as it tellep in pe ii and iiij chapetur of Exodi.

pat is, pe grete and forkid stif trees peat I spak of, whiche pat oo suychy is pe loue of God, pe tøper of her breærhen) and bi helpe of pe longe tree pat is leid aboue, (peat is, for hope of pe blisse of heuene), schulde bere vp pe vine of ri3twisnesse peat it were not ouergon and oppressid wip breris and wedis of weiard and worldeli tirauntis.

And in pe ei3tepe book/ defaute of prestis among Goddis folk bryngip in tirauntis. but where ben worse tirauntis and heretikis? helpe nowe bi 3efis of pe same holy gost pei pore servauntis pat al peh lif han ben cowardis, and make hem stronge and holde in pe cause to meynente pei gospel a3enst anticristis and tirauntis of his world.

for pei dreffen 3if lordis weren in reste and pees pei schulen perceyue pe cursednesse of here symonye, ypocrisie, coueitise, and robberie of here pore tenauntis, and suffre not prelatis be worldly lordis and tirauntis, as pei ben now, and perilpe pei casten to occupie lordis in werris, and conseilen herto vnder colour of wisdom and charite pei may regne in here lustis and coueitise as hem lykep. and bi pei seculer lordischipis pei han be ypocrisie pei ben emperours and tirauntis of opere prestis. whanne pei hem self wip here curved lif and confederacie wip tirauntis for here gold ben cause of discencion and enemyte.

Capitulum 24m: Also pei maken riche men and tirauntis to holde were a3enst god after here deh day; for whanne pes riche marchauntis and tirauntis dien and mowen no lengerere meytene synne in his world bi here owen persene, pei pey fynden many worldly and synful prestis, bi goodis falsly geten pe schulden be restorid to pore men, not to lerne and teche holy writt as crist comaudiþ but dwelle at o place and crie on hey wip newe song peat lettip deuocion and pe sentence to be vnderstonden; for pes pore prestis distroien most bi goddis lawe rebelte of servauntis a3enst lordis, and charge servauntis to be suget þou3 lordis bi tirauntis, for seynt petir techip pus: "Be ye ser uautis suget to lordis in alle manere of drede,
not only to good lordis and bonere, but also to tirauntis, or siche þat drawen fro goddis scole”.

and so many cursed discièts hǎp anticrist brou3t vp bi his worldly clerkis to make curatis to myspendere pore mennis goodis and not don trewey here office, or ells to forsaken al and late anticristis clerkis, as lordes of þis world, 3e more cruelly þan opers tirauntis, robbe þe peple pele be feyned sensures and teche þe fendis lore bope bi open prechynge and ensample of here cursid lif. Also 3if siche curatis ben stired to gone Ierne to ben eiris of Goddis lawe and teche her olde and her newe synnyes of þe peple and vnorwhinesse þerof, þat eche part lede òper to belle bi blyndnes of þe fend;

heritage of erply lordis goiþ ofte tymne amys whanne tirauntis and goddis traytours comen eyris aftir gode men;

and God seith in the Sautir of suche tirauntis, “þeis deouoren my puple as the mete “of breed”.

But, þoru3 her olde and her newe vnschamefast synnes, þese tirauntis and enemies of þrupe schullen be so byldid and so obstinate in yuel þat þeis schullen gessen hemsilf to don plesyng sacrifice to þe lord God in her malicious and wrongful pursuyng and destroiyng of innocent men and wymmens bodies, which men and wymmen for þeis vertues lyuyngne, and for her trewe knowlegeying of þrupe, and for her pacient, wilful and glad suifryng of persecucioun for ri3twisnesse, desueren þoru3 þe grace of God to ben ciris of þe eendles blis of heuene.

And, as hauynge no drede of þe malice of tirauntis, but tristinge stidefasti in þe help of þe Lord, wip ful purpos for to knowelege þe trewpe and to stonde þerbi persecuerautnti aftir my kunnynge and my power, I seide to þe Archebishop, Ser, if þe treue of Goddis word mi3te now be accept of men as it schulde be, I doute not bi icli euyendence þat ne þei þat ben seide out of þe feið of holi chircne in Schrouesbirie and elliswhere ben in trwe feið of Crist.

But þer ben two manere souereynes: vertues souereynes and vicious tirauntis.

and to schame euere greelijk þerof, and to loue alle vertues and to drawe to hem, ymagynynge how mekeli Crist and his sueris bi ensample suifryden scornes and sclaundyris, and how pacienti þei aboden and token þe wra3ful manassynge of tirauntis, how homely þei weren and seryusable to pore men for to releue hem and conforte hem bodili and gostli aftir her kunnynge and her power, and how deuoute þei weren in preieris, how feruente in heuelli desiris, and how þei absentid hem fro spectaclis and fro veyn si3tis and heeringe, and how stable of conteneunce þei weren, how herteli þei weilceden and sorewiden for synne, how bisi þei weren to lette and to distroie alle vicis, and how laborouse and loieful þei weren to sowe and to plante vertues.

For, certis, ri3t many men and wymmen marken and hideousen þe falsnesse and þe cowardise of þeis forseide vntrewé men, how þai þei ben stranglid wip benefits and widrawn from þe treu3 of Goddis word, forsakinge to suffre herfore bodili persecucioun. For bi þis vneiþful doynge, and apostasie of hem specially þat ben grette lettrid men and haue knowlegeie opinly þe treu3, and now, eijer for plesyng or displesinge of tirauntis, haue take hire and temporal wagis to forsaken þe treu3e and to holde þera3ens, sclaundyris and pursuyng hem þat couseiten to suen Crist in þe weie of ri3twisnesse, manye men and wymmen herfore ben now mowid;

And, as hauynge no drede of þe malice of tirauntis, but tristinge stidefasti in þe help of þe Lord, wip ful purpos for to knowelege þe trewpe and to stonde þerbi persecuerautnti aftir
For 3ef þe kinge wold benym þe pope or þe clergie oriu maner power þat he hæpe or a3i to haue bi þe gift of God, 3e wold saï þat he were a tyrant & þat semeþ wele, for as it es said of clerkes þat haue bene at þe court o Rome, þe cardinales clepes þe pope a tyrant when he wibstondest some dele of her will þat es wrongfull a3eynes Gods will.

3e, by þo lawe of Crist, if þo lord be untrew mon and tyrant to his sogettis, 3it schulden þeir serve hym, ffor þeir schulden serve to God in mekenese and charite.

And so þe feend in alle his werkis is a tyrant and a þeef.

And panne þes blasfeme prelatis and tyrant lordus of þis world schal lurke for drede of þer synny;

And 3it the wickid tyrant Saul pursuе him for enuye, and sou3te his deth in manye maners, and euere God kepte Dauith in alle perrels, and 3eldide peyne to Saul for his tyrantrie and wickidnesse, and made him to be slayn of hethene men.

TYRAUNTES......1

napeles ite were wele worþi þat men clepid hem tyranties when þai desire & be maistri bene about to abrege or to sopplaunt þe kinge of ony poynite of his reale power, which es 3euen to him bi God himself, as it es written in þe first boke of Kings, & as it es written in þe decreez.

TYRAUNTES......18

on þe topur syde, þat siche men seyne þat men oewen to obeise to tyranties þe wheche ben wickud men, we graunte wel þat þis is sooþe, but þis bindip no Cristen man, þe wheche is made free bi þe reule of Crist from daye to daye, to stonde wilfully vndur þe obediens of a false prelat.

And he þat were a kny3t of God & durst telle sich a feende his defaute, he schuld knowe truly obedienece done to tyranties.

But al siche persecuion mekle suffrid wipoue gruching, for þe loue of these Crist, is clepid of true men obedience done to tyranties.

Ffor alle men þat schulde stonde for Gods lawe, and lyven as tyranties for to mayntene hit, synnen ugly in þis ageyns hor God.

So many men þenkþ, 3if prelatis leveþ Cristis ordynaunce, and lyveþ as secular lordsis, and fi3te as tyranties of þe world, þei schal slie Crist in his membris and make an ende of þis liif, ffor þis passiþ wickidnesse of prestis of þe oolde lawe.

Also alle tyranties and extorsioneris and conselours and con sentours þerto, fallen in þis grete curs, for alle þat þei han þus is þefte, bi Goddis jugement and resoun;

for þei suffren wickid tyranties oppressë pore men bi extorsions and òhere wrongis, whanne þei may lî3tly amende it, and ben so sore chargid of God to helpe pore men, and be to hem as good fadir and modir, and eie to blynde men, and on hand and foot to þe crokíd, as Job was, as holy writ tellip.

And so þei þat tyranties, extorsioneris, yvel lyvers, presyen lordis ben and ladies also.

and so, 3if God wole, boþe y pocrites and tyranties schullen be destuyed, as þe antipope wip his cowrt and pes newe religiouse, and þan schal Godis lawe reygne wip þe trewe partis of his chirehe.

And so by seruyse goostly and bodyly sehulde þeir serve not only to goode lordis and resonable to þer seruantis, but also vnto tyranties þat destuyre Cristus scole, as duden boþe Crowde and Pilate.

for Crist was suget to þes tyranties, as God obescheþ to manys voyz. His subjection is no synne, al 3if tyranties synnen in takyng it;

Serui subide estate in omni timore dominis non tantum bonis & modesties sed etiam discolis' / þat is to seie Seruantis be 3e suget in al drede to 3oure temperal lordis/ & not onoli to good & to esy lordis; þat is to seie in loure but also to tyranties; þat is to seie in pacience/ But fendis lymes feynen hem;

But al siche persecuion mekle suffrid wipoue gruching, for þe loue of these Crist, is clepid of true men obedience done to
warers· cursars· schidar· sclaudirars· & blasfemars/ for Poul seip· I· Cor· vi· /Neque malidici regnum dei possidumbunt'/ /Pere ben vilen spekars· liears· glosears· babtiears· motars· swerars· & forswearars· as seint Ion seip· Ap· xxii· /Omnibus mendacibus pars illorum erit in stagno ardentix igne & sulphure quod est mors secunda/) /Pere ben michars· robbars· and extorcioneris tyrants· & oppeors sour· for he prophete seip· Zac· v· /Omnis fur sicut iubebatur/ ||<L 14><T LL><P 130>

Also þes prelat bi extorions and maestrie taken þe litel good þat þei schulden lyue bi þat þei geten bi gret swoot ofhere body, and þus, as god seip of tyrants, þei taken here skyn fro þe bak, and eten and drynkyn mennus blood, whanne þei be raueine and ypocrisie diseiceyn hem of here goodis bi whiche here bodely lif schulde be susteyned, and whiche goodis þei gaten bi hard traueile and wastyng of flech and blood;<L 21><T MT04><P 73>

for in xi· c of Sacariee, God clepith an yuel prelat an ydol, and in Ezechiel and other prophetis he liceneth tyrants and raueynours to lyouns, woluis, beiris, and othere vnestoynable beestis, to dispise her synne.<L 7><T Pro><P 32>

and of tyrants that han prosperite in this lijf.<L 20><T Pro><P 37>

And, but we enforsen vs to don þus wilfulli and in couenabe tyne, þe Lord, if he wol not lese vs, wol in dyuerse manere moue tyrants a3ens vs, for to constreyen vs violentli for to don peneunce, whiche we wolde n0t don wilfulli.<L 77><T 1hp><P 26>

tirants10 TIRANTSRIE.....3 Pan schulde Cristondom growe here in þe eðpe & tirants of þe fende be chased awey.<L 504><T 4LD><P 258>

And loke ech wise man where þis be traitorie and open heresie, and tirants of Antecrist and his cursed prelatis and veyn religious.<L 19><T A22><P 276>

þis hidnesse, as Austen seip (super Ps· 9), is gile or disceite, as is ipocrisie, and þe lion betokeneþ violens of tirants, þe wiche two knyt togedur ben þe werst and þe last persecution of antecrist.<L 3232><T OBL><P 239>

10 6 variants; 47 occurrences.

TIRAUNTRIE.....30
And thanne this forseid Inno-cent dide this cruelest tirantrie agens king Jon for a leful werk, which he myghte do medefulli.<L 12><T 37C><P 82>

A Corollary: If temporal lordis leeven out rightfulness and the drede of God, and usen tirantrie and extorcieous on the populace whiche thi shulden defende fro enemies and wrongis, thi ben traitouris of Crist, menquelleris of pore men, and tirants of antechrist.<L 2><T 37C><P 103>

for thei dont worse tirantrie on the populace undir the colour of rightfulness and of profyt, and the populace mai not so defende herselv e fro siche iugis, as fro straunge enemies.<L 9><T 37C><P 111>

þe princis of Edom ben erpeli kyngis, þat of pride and tirantrie þristen mennys blood wiþ injuries;<L 14><T A01><P 22>

and if þei be tunned lastynge into tirantrie and ipocrisie þoru pride and covetise, God schal dampe hem as wickide men in whiche þe devel hap my3t, regnyng in hem for her synne.<L 34><T A01><P 28>

For þes pore prestis ben sclaunderd for heretiks, cursed and prisoned wiþouten answere, for as moche as þei stonden for Cristis lif and techyng, and meyteneunce of þe kingis regale and power of seculer lordis, and sayving of Cristene mennus souls, a3enst Anticristis tirantrie, and ypocrisie of his weiard discipulis, þat envenymyn and distroien holy Chirche.<L 33><T A22><P 272>

And þes coveiteous prestis, ful of maw-metric, crien faste Sathanas curs and tirantrie a3enst Cristis breperen, eyris of hevene.<L 38><T A22><P 293>

what ensample of patience 3even þes worldly prestis and religiouse, þat schulden 3eve alle here goodis and here bodely lif to kepe opere men in pees and in charite, as Crist and his lawe techen, and now pursuen men so cruely for a litel trespas or no3t, bi landis lawe, bi Cristen court, clepid in name, but in dede Sathanas trone, and bi opon tirantrie, þat a man my3t eonere gete grace and ri3thewisnesse 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 cruelte of Sathanas.<L 12><T A22><P 296>
for ðei holden hem out bi ple, bi evayllaciones and false questis, hirid for money and friendiship, and dryven to forswere hem for drede of here lordisship and tirauntrie.

and 3iþ ony pore men telle þe treuþe of holy writt ðaþenst þe tirauntrie of Anticrist and his officeris, nouþt ellis but curse hem, prisone, brenne, and slee, wiþ ouþten answere.

But men wondren more whi ðei cursen þe kynge and his trewe officeris, þat for felonye or dette or eschet taken his owene goodis, ðaþenst þe willie of a false prest traitour, out of þes graunges, and taken noon hede whèþere þei don þis þiþ processe of lawe or ellis bi extorsion and tirauntrie.

Bot þese freris schewen heri tirauntrie at þo fulle, whoso kneue wil hor peyne and tourmentis.

many lordis & ladies holden fast wiþ hem þat luyen in lustis & lecherie/ tirauntrie & pride;

Or ellis þus þe tirauntrie and wrongful ouerledynge on þe pore peple (þat þen þe cheldeþen of Israel) of þese tirauntrie is so gret and peinesful to bere þat þe noyse and þe cri of here preyery is herd into þe heres of God in heuene, as it was of þe cheldeþen of Israel for þe wrongful oppressinge of Kyng Pharao in Egypte, as it tertþe þi ii and iij chapetur of Exodi.

And for þis cause, as þe gospel seþ aftur, men schul weye drye for dreede and abidynge þat schal come to þo þe world? þat is, men schullen weye drye in auarice from almasede, abidings for fere of such tirauntrie þat schal regne in al þe world, leste 3iþ þei departede here goodis awey and þis tirauntrie endure þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þe þ
Pat þe kyng and lordis gourne hem self in here astaet as god ordeyned it, in gret wisdom, myȝt of men and sufficien riches to aȝen stoned wrong and mysdoeris, and helpe pore men, fadirles and modirles and widewes and aliens in here lordischipe and worschipe, and rewarde trewe men, to reule clerks in mekenes, wilful pouert and byssynes of gostly trauele for helpe of mannys soul, as crist and his apostlis diden, and suffre hem not to haunte anticristis ypocrisie and tirauntrie of þe comones bi feyned censures, iurisdiction and power of prisoune.

And so as power and will wipouhte wisdom is tirauntrie, so will bi himsilf is ofte tyme rebellion or woodnesse;

Also in Exodi men moune knowe, how God kept his simple peple in Egip, and encresside hem gretly in that lond, vndir the persecucion and tirauntrie of Farao, and delueride hem by manye miraclis, and punishid Farao and his peple with ten stronge veniauncis, and fedde hem meruelously in desert xl, 3eris, where no duelling of men was bifore, and made hem to overcume the stronge peple of Amalech.

But wo worp fals coueitise and yuel counseile and tirauntrie bi whiche þei and manye oþer men and wymmen ben lad blyndelyngis into an yuel eende!

And of þis blynd ypocrisie, in þe which restip þe chyrche bope of lerid and of lewde, sorwfully pleynej seint Bernard (super Cantica omelia xxix) where he techip þat on þre maners þe deuel antecrist pursuip Cristis chyrche, first bi tirauntrie in tym of martirs, aftir bi heresie in tym of doctouris and now bi ypocrisie.

And hereþoruþ þe Lord is wraþhid greelti and moued to take hard veniaunc, not oonli on hem þat doon þis yuel, but also vpon alle hem þat consenten to þese anticristis lymes, whiche knoen þer mîste known her malice and her tirauntrie, and ouþten to wipstonde her vicioussenes and wol not.

But wo worp fals coueitise and yuel counseile and tirauntrie bi whiche þei and manye oþer men and wymmen ben lad blyndelyngis into an yuel eende!

Also þese symonyns drawen moo soulis to synne and to helle by her cursyd lyfe, ande felle censuris, and solte tirauntrie, þen alle þo deveris of helle schuld do wipouhte hem.

An angul cried in þo aer when þo chirche of Rome was dowyd with halfe þo empiry, þat þis day venym is sched into þo Chyrche of God, treuly seynge þo pride symony ande tirauntrie in þo Chyrche sprungen fro þat tymse, and leevynge of spirituale occupacione.

Let al þo worlde deme wisely by þer open dedis, ande tirauntrie on retenauntis, ande sittynge in parlement above grete lordis, seynge þat no parlayment may be holden wipouhte hem, wheþer þis be feyned ypocrisie or trueþ.

Þerfore, as 3e wil be saved bifoare God, distroyes Anticristis tirauntrie in his ypocritis, and mayniene 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 wato godis to whiche heretikis, havynge þo nome of prelatis and prestis, makyn sacrifise to Belial, by pride, covetise, glotony, leccherie, symonye, and alle cursidneces.

But of oþer þat lyveden late, and bene clepid seynitis, and seen grete heresies of open tirauntrie of worldel prelatis, ande telden nout þo treuth and suffiriden þerfore persecucion, as did Grosthede þat was pursued of þo pope, and mony trewe Menourys, as men sayne, but raper faveriden hem in þese open erroris, men witten never wheþer þai died finaly wipouhte satisfaccioun for þer synnus, ande endid in charite.

TYRAUNTRIE ......5

For firste þei schowen grete devocioun and swettenes of holy lif to ȝonge childre, til þei ben professid, and þen maystren hom by tirauntrie to do mony hinges aȝeyns hor conscience, and so neden hom to go to helle or to prisoune, and sumtyme to cruel deth.

And for þis cause, as þe gospel seip aftur, men schul wexe drye for dreede and abidynge þat schal come to al þe world" þat is, men schullen wexe drye in auarice from almesede, abidine for fere of such tirauntrie þat schal regne in al þe world, lest ȝif þei departede here goodis away and þis tirauntrie endure þei schulden not haue wherewip to
lyue.

be secound deefnes is of men þat ben greet
men in lordship, or men of lawe, to whos state
it longip to here benignly þe pleyntis of hem
þat ben wrongfully desised or oppressid by
false tyrauntrie and wolen not here hem, but
turne þe deef eere, but if þei bring hem
presauantis, or 3uye hem grete 3ifris, or at þe
leest wey to behete hem at a certeyn day.

But woso wolde wip good wylle obesche to
hym wipowe 3ifte, Crist wolde taken hym to
tyrauntrie, by mannys strengpe and by
pen
shewid now in dede, for errours
don ben hid and defendid, not by resoun but bi
lesyngis;

And 3it the wickid tyraunt Saul pursueded him
for enuye, and sou3te his deth in manye
maners, and euere God kepte Dauith in alle
perrels, and 3eldide peyne to Saul for his
tyrauntrie and wickidnesse, and made him to
be slayn of hethene men.

TYRAUNTRYE......2
and marchauntings bi usure, under colour of
treue þat þei clepyn chevysaunce, to bylynde
wip þe puple, for þe devyl schamep to speke of
þis þefhe, and lordis, þat þei extorsions
oppresse þe puple wip tyrauntrye and ralyze,
a3ens Goddis lawe, not drelynge him þat is
Lord of alle.

Ffor þo first bondage come bot of synce, and
bondage to men come of tyrauntrye:

And þis word þat Crist seip heere may be
shewid now in dede, for errours þat now ben
don ben hid and defendid, not by resoun but bi
tyrauntrye, by mannus strenghe and by
lesyngis;

And þis word þat Crist seip heere may be
shewid now in dede, for erroors þat now ben
don ben hid and defendid, not by resoun but bi
tyrauntrye, by mannus strenghe and by
lesyngis;

TIRE...........
þanne, bi here owene dom, siþ curatis and
prælati þat breken openly Goddis hestis ben
r3ifully cursed of God, sugetis schulden not
conyme wip hem, resceyvynge here
sacraments, ne þihe ne offe to hem ony
goodis, for þan þei comynen wyttyngly wip
cursed men, þat þei schulden not do for alle
þis worlde, bi here owene sentence.

Here lernen housbondes to tibe ful euelve;

And þis luytul þing þat sauerop helpe of
mannys body, þei techen bope to tibe and take
tibe þerof, but grete maundements of God, þat
towchen swole heele, ben lasse telde of
Pharisises for wantynge of worldly wynnyng.

And þis parting were ofte vnskileful, and þus
siche general lawe were nou3t, and þer ben
other difficulties heere, what þing þen
shulden tibe, as wode or erbs or oper fruyt;
and hooris or vsureris tibe þer wynnyng;
And þus litle þing þat sauerop help of mannes
bodi þei techen bope to tibe and take tibe
þerof, but grete maundements of God þat
touchen soule hele ben lesse teclld of
pharisises, for wantynge of worldly wynnyng;

Þe pred: þat no man is holdoun to tibe in
manere nowe vsed of þis chyrche, but suche
tíhis and offirings be þe lawe of God schuld
be deled to þe pore nedi men.

Þe 4 question of tibe. And I seide, Ser, I
tempnde þere no word of tíhis in my
prechings.

But to preestis, forþi þat her office was myche
more esi and stiriþ þan was þe office of
Leuytis, God ordeyneþ þat preestis schulde
take for her lyflode to don her office þe tibe
part of þo tybís þat weren 3ouen to Leuytis.

For whateuer þat preestis take of þe peple, be
it tibe or offrynge or ony oper dewtee eiper
sowde, þe pres tis owe not to haue hereof no
but a bare lyuelode, and to dcparte al þe
remnant to pore men and wymmen speciali of
þe parischen, in whiche þei taken þese
temporal goodis.

TIPINGUS......1
and alle þe gospelin spékon goode tipingus of
ioye of þe blisse of heuene.

TIPS........81
5 variants; 117 occurrences.
I wol þat þei haue not ellis but þe payde wip offringis of þibis".  
<L 99><T 4LD-2><P 202>
þat ping þat sounip to þe prestis wynynge, as þibis & offringis, þat þei for3eten not, alþou3 þei for3eten to servze God.  
<L 103><T 4LD-2><P 202>
Also in begynnynge of Tobie men finde þus: Whan prestis of þe temple wenten to calveren of gold to honoure hem for goddis, of Jerobam kyng of Israel made, Tobie offfride trewely alle his firste fruytes and þibis, so þat in þe þride 3eer Tobie ministred alle his tybis, to proscletis and commelingis, or gestis, and wiþdrou3 hem holilich fro þe wickede preestis.  
<L 33><T A33><P 517>
Þe firste, 3if curatis don not here office in word and in ensample þat God comaundip, þanne here sugetis ben not bounden to paie hem þibis and offringis.  
<L 31><T A33><P 519>
A, Lord Jesus Crist siþ wiþinne fewe 3eeris men paieted here þibis and offfringis at here owen wille free, to goode men and able, to grete worshippe of God, to profit and faierne of holi Chirche fiþt3inge in corpe, where it were leueful and needful þat a worldly prest shulde distroie þis holy and approvad custome, constreyn ynge men to leve þis fredom, turnynge tybes and offfringis into wickede uses, or not so goode as þei weren don before tynes  
<L 6><T A33><P 520>
If I am þe part of þe Lord, seþ þero, and a litil cord of his heritage, I take not part wiþ oþer linais, but, as a decoun and prest, I life on tibis, seruynge þe auer, I am susteynd of offring of þe auer;  
<L 27><T APO><P 43>
Pere lernen persons and vikeris to plede for hire þibis, and purynscbe hem more þerfoþ þan for alle þe dedli synnes.  
<L 402><T CG11A><P 142>
Seint Gregorius and oþer doctouris vnnder stonden by þis þries fedyn: first, wip his temporal goodis whiche þei han vnnder her gouernaunce of þibis and offringis, taking þerfoþ oþo to hem a streite lyuing, as Poule writh to Thimoþe: /Habentem alimenta et quibus tegamus, hijs contenti simus;/  
<L 293><T CG15><P 191>
and 3it þei takun hire of her parischis neuer þe lasseas offringis and þibis and opere  
<2550>
possessiouns dowid for almes.  
<L 24><T IU><P 55>
in many casis sugetis may leffly wip holde þibis by goddis lawe and manmys also;  
<L 15><T MT06><P 132>
and þe comune peple is constreynd bi anticristis lawis to meytene wip þibis and offryngys false curatis and confessouris, þat disceyuen hem in techyng of goddis lawe and norischen hem in synne and so leden hem to helle, And þus þi þes men falsnesse regnep, and treuþe and vertuous þif ben distroied, and so þes þre fals men distroien þis world boþe in soule and in worldly goddis.  
<L 29><T MT09><P 186>
and þus men shulden not 3yue hem offeringis ne opere þibis, þe while þey lyuen þus, for þat were consent to þer synne, and to nyrshre hem æenus crist.  
<L 15><T MT27><P 435>
and so men shulden wiþdrawe þer þibis and 3yue hem to opere wisely. it were an almes and greet wit to 3yue þibis of siche wolues to opere par3isohen þat ben traueld bi lawis þat anticrist haþ brou3t ym; and so ofte tym þe remanuent of þibis were to liti for dispensis þat anticrist makip to pursue siche men, þat stonden for resoun of goddis lawe. and hou euere iuges speken heere, þis were not æenus goddis lawe, for al siche almes of þibis shulde be boþe skleful and willeful;  
<L 5, 6, 8, 11><T MT27><P 436>
but þis is noon herdis offfis to be hird for þibis or offeringis.  
<L 22><T MT27><P 436>
Also it fallip comynly þat a curat dispndip as myche in plees mayntenyd for his þibis as ben þe þibis in hem siff;  
<L 2><T MT27><P 437>
For, alþou3 þei se sel, or mai if þei be not dampnable recheles, þat þei lordschip in the clerge is openly dampned in holi writh, boþ in þe olde lawe and in þe newe, as euer was manscleynge, auou3tric, tresoun and þe, and notwiþstanding þat þe clerge in immesurable nombre is puruiced of liifode and heling in ful grete habundaunce bi þibis, offringgis and opur deucions of þe peple, and notwiþstanding into mentenaunce of her owne astate þei ben nedid to pele and spoile þei pore commyns bi dyuerse menyss, 3it þe astate of þe secker lordis, from the king vnto þe lowist squyar, as for þe more partie is so bedotid upon þis strong ladi þat þei ben redi to swere to menteyne hir in þis couetous lust þat sche hap to þis lordschip, and also to diþe in þat
cause, and to sce oþur sobre folk þat kepem hem vnder þe mesure of Goddis law, and grucchen aþenst þe vnruli <L 1281><T OBL><P 189>

And so God assignede to þe prestis and dekenes þe firste fruytis, and tibis, and oþir certein deuociouns of þe peple, þe whiche was liiflode now for hem, her wyues, children and meyne, And he chargide soore and hard þe peple for to þenke on þis clergie, and þat þat defraude not hem of þe part þat God hadde assigned to hem, for þei hadde noon oþir possessioun among þe oþir peple, ne ony shulde haue. <L 816><T OP-ES><P 32>

And I haue 3oue to þe sones of Leuþ alle þe tibis of Israel into possessioun for þe seruyc þe which þei doen to me in þe tabernacle. <L 909><T OP-ES><P 36>

þei shal be aþaid wiþ þe offering of þe tibis, þe whiche I haue departid into her vsis and nedis"." <L 911><T OP-ES><P 36>

And certis, I drede me not þat þe lay partie of þe chirche, and nameli þe lordis, han as moche oþr or more colour of þe firste partie of þis text to chalenge oonli to hem þe temperal swerd wiþ his purytynauncis þat longen þerto, as seculer possessiouns and lordships, seculer iugement and seculer office, as oure prestis han euencyd of þe secunde part of þis text to chalenge þe tibis of þe peple, as þingis oonli longinge to hem. And if þei were indifferent in her iugements, as þei demen þat it is wrong and damnable a seculer man to take upon him a prestis office, in preching and arysting of sacraments, and in disposinge of tibis þat were lymyted to þe seatt of clergie, so þei shulde deme it ful damnable a prest to ocupie þis temperal swerd wiþ þe purytynauncis þat longen þerto specified bifore. <L 1351, 1354><T OP-ES><P 58>

And in þe tym of þe lawe 3oue bi Moyses God made ful and sufficient ordnaynce for al his peple, hou and wherbi þei shulde lyue, for he delide þe lord among þe lay peple, and assignede þe firste fruytis and tibiis to þe prestis and dekenes. <L 2102><T OP-ES><P 102>

And if oure prestis cleymen tibiis as goodis in a manere entailed to hem, for as moche as God in þe oold lawe hadde 3oue and entailed suche tibiis to þe kynder of prestis bi eueralysting ri3t, notwiþstonding þat þis entailed interrupt in Crist, and in hise apostlis and oþir pore prestis þat sueden hem in þe perfeccioun of þe gospel long after, and was not, as men supposen, expresli confirmed bi Crist and his apostlis, and so ferforþly þey cleymen ri3t in þese tibiis þat no man mai lawfulli wipholde hem or mynystre hem, saue þei, ne þei mai be turned or 3oue to ony oþir staat or kynder, <L 2396, 2398, 2402><T OP-ES><P 116>

Hou moche raþer þanne is it an hidous and damnable synne to 3uye or to take awei þe seculer lordships and possessiouns fro þe staat of seculer lordis, þe whiche God hadde 3oue and entailed to hem bi þe same lawe and ri3t bi þe which he hadde 3oue þe tibiis to þe prestis in þe oold lawe? <L 2411><T OP-ES><P 118>

And so, as no man shulde presume to wiþdrawe, wipholde or turne þe tibiis fro þe liyn or kynder or staat of presthod, as þei scien, so moche raþer shulde þer no man presume bi 3yuyn or taking to aliene þe temperal lordships fro þe staat of seculer lordis. And þus clerkis han not so moche colour to seie þat þe lordis and lay peple robben hooli chirchis, if þei wiþdrawe þe tibiis from hem, or turne hem to þe possessioun or vss and mynystracioun of ony oþer staat of þe chirche, as þe lay peple haþ to seie þat þe clergie haþ robbid hem, for as moche as þei han take her temperaltetes from hem. <L 2416, 2420><T OP-ES><P 118>

For, certis, siþ þe tibiis and offrynysis (þe whiche as I suppose counteruailen þe seculer lordis renris of þe reume, or ellis passen as it is ful licli, for if þei ben lesse in oo chirche, þei passen þe seculer rent in anothir), ben sufficient for alle þe prestis in eristendom, and þei ben euene delid, it were no nede to amorteþe seculer lordships to þe staat of clergie, þe whiche amortising is vndoing of þe lordis and apostasie of þe clergie; <L 2476><T OP-ES><P 122>

And ouer þe tibiis and offrynysis þen bcn of certein, þe clerkis han many grete and smal perquisisit, þe whiche smacchen of symonye and ectorcioun, as þe firste fruytis of vacaunt beneficius. <L 2483><T OP-ES><P 122>

And so God assignyd to þe prestis and deknys þe firste fruytis, and tibiis and oþer certeyn deuociouns of þe peple, þe whiche was liiflode inow3e for hem, wiþ alle her seruandis and oþer meyn3e. <L 83><T OP-LT><P 33>

And I haue 3oue to þe sonny of Leuþ alle þe tibiis of Israel into possessioun for þe seruyc þe whiche Þai done to me in þe tabernacle. <L 149><T OP-LT><P 37>
hai schal be payde wip ofrynge and tibis, the which I haue deparitd into her vsis and nedis".

And certis, I drede not but that the seculer party of the chirche, and namel by the lordsis, han as myche or more coloure of the firste party of his texte to chalenge oonly to hem the temporal swerde with his purtenances that longe perto, as seculer lordschips wip seculer iugement and seculer office, as sure preestis han euynedence of his secunde party of his tixte to chalenge the tibis of pe peple, as pingis oonly longyne to hem. And if he wer indifferent, as pai demen that it is wronge and damnable a seculer man to take upon hym a prestis office, in prechyngye or minystryngye of sacramentis, and in dispyngye of tibis that weren lymyted to be state of pe clerisy, so that schulden deme it full damnable a prest to occupie the temporal swerde wip the purtenance that longip perto specified tofore.

For he deleyd the londe amonge the laye peple, and assigned the fyrste fruitys and tibis to the preestis and deeknes.

And if our prestis clayme tibis as goodis in a maner entaylid to hem, for als mine as God in pe olde lawe had 3oe and entailed siche tibis to be kyndred of Levy and to noone oher lyne. For Criste cam of the lynyage of Juda, to which lynyne was no tibis grauntid.

For it is written in /Policronicon/ the seyvenhe boke, Gregor he sexe ordenyd first tibis to be payde to curisso oonly.

And 3itt hai claymen so ferforpli thes tibis that no man lawfully may wipholde hem or minystre hem, save he, nae may be turnyd or 3ouen to eny oher state or kyndred, saue oonly to hem, allbou3 men wolde do that vndir coloure or bi titill of perpetuall almes, for his schulde he demyd of pe clerisy a damnable synne, and distroyngye of holy chirche and sacrilege. Hou myche raper ben is it an hidos and a damnable synne to 3eue or to take away the seculer lordschips fro the state of seculer lordis, the which God had 3eue and entaylid to hem by he same lawe and ri3te by he which he had 3ouen the tibis to be preestis in the olde lawe?

And so, as no man schuld presume to wipdrawe, wipholde or turne the tibis fro the state of presthode, as pai sayne, so myche rafer schuld no man presume bi 3euyngye or takynge to aline the temporal lordschips fro the state of seculer lordis. And thes clerisy han not so myche colore to sai that the lordsis and he laye peple robben holy chirche, if pai wipdrawe the tibis fro hem, for als miche as hai han take her tempolates fro hem.

And certis, si beth tibis and his ofrynngis (the whiche as I suppose countrevaylen the seculer lordis rents of the rewe, or ellis passen as it is full likly, for ou3 hai he lesse in oo chirche, pai passen in another), ben sufficient for alle the prestis in crystendome, and hai wer euyn delyd, ben it wer no nede to amortise seculer lordschips to the state of the clerisi, the whiche amortesynge is yndoynge of lordis and apostasie of the clericy;

And pred: that no man is holdoun to tipe in manere nowe wsed of pe chirche, but suche tibis and offirngis be the lawe of God schuld be doled to the pore nedi men.

Ech cristen man knowip that it is eresie of symonye to bie or sille au teris, tibis and the Holy Goost.

For Io 3af to him, Ioon Purucye, a benefice no but a myle out of his castel, and I herde more compleynt and wondir of his coueitise aboute tibis and oher dewtees han I dide of alle the men that wren avausndis wiiphe my diosysye.

For Io 3af to him, Ioon Purucye, a benefice no but a myle out of his castel, and I herde more compleynt and wondir of his coueitise aboute tibis and oher dewtees han I dide of alle the men that wren avausndis wiiphe my diosysye.

And that preestis haue now no titil to tibis:

And he question of tipe And I seide, Ser, I nemrne the no word of tibis in my prechings. But more han a monep aftir that I was bere arestid and in prisou a man cam to me into prisou, and he askide me what I seide of tibis.

And his man seide to me, "Oure preestis seyne that alle men be so oblishid to paien tibis of alle pingis pat renenew hem, pai bei ben acursid pat wipholde any part wytingli of her..."
Wherefore, ser, I seide to his man in his wyse, "In he olde lawe which eendid not fulli into he tyme js Crist roos vp a3en from deep to hif, God comandide *tibis* to be 3ouen to Leuytys for he greete bisynesse and bodeli trauelie pat parteyned to her office.  

But now," I seide, "In he newe lawe neiher Crist ne ony of hise apostlis token *tibis* of he peple, neiher comandide he peple to paie *tibis* neiher to preest ne to dekne.  

And bus, ser, I seide neiher of *tibis* but of pure almes of he peple Crist lyuyde, and also hise apostlis, whanne pat hei were so bise in techinge he word of God to he peple pat hei my3ten not trauelien obir wise for to geten her lyuelode.  

But, as Cistrence telliij, in he thousand 3eer of oure lord Isu Crist two hundrid seuenti and oon pope Gregori he nynhe ordyned first *tibis* to be 3ouun to preestis now in he newe lawe.  

Certis, his lore contrarie pleyli he ordynaunce of holi fadiris, whiche haue ordyned, grauntid and licencide prestis to ben in dyuerse degrees and statis to lyue bi *tibis* and offryngis of he peple and bi ojer dewetees. And I seide, Ser, if preestis weren in mesurable noumbre, and lyueden vertuously and tau3ten bisili and trewli ordeyned, grauntid and licencide prestis to ben and offryngis of he peple and bi ojer dewetees.  

And herfore he peple is ful heuy to paie as he done her temporal goodis to parsones and to ohere vicaris and preestis, pat shulden be feifil dispensouris of he parishens goodis, takinge to henslif no but a scarce lyuelode of *tibis* neiher of offringis bi he orde naunce of he comoun lawe.  

And also he parishens pat paie her temporal goodis, be hei *tibis* or ellis, to preestis pat done not her office amonhe hem iustli ben partyners of euer synne of pes prestis, forbi pat hei susteynen pes prestis follii in her synne wi3 her temporal goodis.  

And I seide, "Sere, whi clepe 3e he takynge of *tibis* "he freedam of holi chirche", and siche ojer dewetees whiche preestis calengen now ben not *tibis* 3ouen to preestis for to lyue bi?"  

And I seide, Sere, seint Poul seip pat *tibis* weren 3ouen in he olde lawe to Leuytys and to preestis pat camen of he lynage of Leuy.  

But oure prestis, he seip camen not of he lynage of Leuy, but of he lynage of luda, to which luda no *tibis* weren bihoten for to 3eue. And perfore, Poul seip, siq he prestis neiper to preest ne to dekne. But oure prestis, he prestis. But oure prestis, he prestis, siq he prestis neiper to preest ne to dekne. And I seide, Sere, seint Poul seip, "Pou prestis pat calengen now in he newe lawe, *tibis* seyen in effect pat Crist is not bicomem man, neiher he hab suffrid 3it dep for mannes saluacioun".  

For he prestis pat hei c1eymen, suynge Crist and hise apostlis, whanne he prestis were grauntid for to liue bi hei?  

3e witen wel, ser, pat he Leuytys and prestis in he olde lawe pat toke *tibis* were not so free neiher so perfiij as Crist and hise apostlis pat token noo *tibis*. And, ser, he is a doctour, as I vndirstonde it is seynt lerom, pat seik *tibis* "Pou prestis pat calengen now in he olde lawe *tibis* seyen in effect pat Crist is not bicomem man, neiher he hab suffrid 3it dep for mannes saluacioun". Wherfore hish doctour seip his sentence: "Sip *tibis* weren he hyris and wagis lymyttid to Leuytys, and to preestis of he olde lawe for he beringe aboute of he tabernacle, and for he sloeynge and fleynyge of bestis, and for he brennynge of sacrifices, and for cloesynge of he temple, and for trumppinge to bateile bifoore he oost of Israel and for ojer dyuerse obseruaunces pat parteyned to her office, pou prestis pat wonen now calengen and toke *tibis*, denye he pat Crist is comen in fleischhe, and do he prestis office of he olde lawe for whiche *tibis* waren grauntid. Or ellis," as hish doctour seip, "preestis take now *tibis* wrongfulli".  

And I seide, "Sere, whi clepe 3e he takynge of *tibis* "he freedam of holi chirche", and siche ojer dewetees whiche preestis calengen now
wrongfulli "pe freedom of holie churche", sib neiper Crist, ne his apostis calengiden, ne toke no siche dewteees?
<L 1566><T Thp><P 72>

TYPES........12
But to pe children of Leu 3aue I alle pe types of Israel in posession, for her true seruice pat pei serueden me in pe tabernacle of couenaunt.
<L 97><T 4LD-2><P 202>

And 3t Crist was circumcidid, but we reden not where he took tybes as we don, and we reden not in alle pe gospel where he paiede tipes to hie prestis or bad ony man do so, but bope he paiede tribut to ke emperour for hym and his, and comandide opere men to do so.
<L 1><T A22><P 312>

for pou3 pei known pei here curat is a cursed pef, wijdrawynge trewe prechynge and ensample of good lif, and dide grete symonye in comynge to his benefice, 3t pei schullen not be suffrid to wijdrawe here types here, as long as a grete prelat of Anticrist wole sufre him in his synne, for money or necligence or favour.
<L 14><T A22><P 318>

and alle curatis and prelatis pei taken types and offrings, and doun not here spi-ritual office, of God ordeyned in his lawe, ben cursed pepys;
<L 34><T A22><P 318>

sib summe of receyven dymes and dotaciouns, as pepes possessioners, but some forsaken aHepe iue and comission, for her true servis and couenaunt.
<L 7><T A33><P 513>

pat bope types and offrings ben 3ooven and paiedy and receyved by pe entente, to whiche entente or ende bope Goddis lawe and pe popis lawe ordeyned hem to be paided and rescveyed;
<L 5><T A33><P 517>

But setten per a viker or a parische prest for litel cost, pou3 he be vnable bope of kunnynge and lif to reule his owene soule, and for pouert of benefis he may not go to scole, ne lerne at hom for bisynesse of newe synnynge and gedryngne of tybes and mynystringe of sacramenstis and opere occupacions.
<L 20><T MT06><P 116>

litil setten pei bi seynt bernardis word, pat what euere hou haldest to pe of tybes and ryngis ouer symple liflode and streit cloathing, it is not pin;
<L 12><T MT06><P 132>

\(\text{pat pei haunten strif and plee and gendren enuye and hate among lewed men for tybes, whanne pei don not here office a3enward; for now pei leuen prechynge of pe gospel and crien faste aftir tybes, and somonen men to chaptire and bi fors taken here goodis, and ellis cursen hem seueene fote aboue pe enpe and seueene fote on eche side; }\)

\(<\text{TYHS}........10\>
\(\text{perfere pees stronge biggers, pat excusen hemsilf by here fastynge }\&\text{ wakynge and preyere, ben ifgyured bi pe fariisee pat, preyinge in pe temple, lyft vp his i3en to heuen and seyde, Lord, I }\)

\(<\text{Also in begynnynge of Tobie men finden hys: When prestis of pe temple wenten to calveren of gold to honour hem for goddis, of Jerboaum kyng of Israel made, Tobie offride trewely alle his firste fruytes and tihis, so pat in pe pridde 3eer Tobie ministed alle his tybis, to proselitis and commelingis, or gestis, and wijdrou3 hem holilich fro pe wickedPe prestis.}\)
Also, by God and his lawe curatis ben muchel more bounden to techen here sugetis charitably þe gospel and Goddis hestis, boþe by opin prechinge and ensaumple of good lif, for to save here souls, þanne here sugetis ben holden to piaen hem tybios and offeringis. <L 27><T A33><P 519>
þe firste bok of þe olde lawe tellij of abel and caym, hou þey brenen þer tybios to god, and þe smoke wente up to heuene. <L 21><T MT27><P 431>
þis is no skileful acontue to god to 3yue hym rikenying of his tybios. <L 31><T MT27><P 434>
And þanne þe Arcehiebpischop seide to me al angrili, What seist þou to þe fourþe poynþ þat is sertefed aþens þee, prechynge openli and boldeli in Schrouesbirie þat preestis haue noo titul to tybios? <L 1389><T Thp><P 66>
But to preestis, forþi þat her office was myche more esi and þeter þan was þe office of Leuytis, God ordeyned þat preestis schulde take for her lyflode to don her office þe tipe part of þo tybios þat weren 3oucn to Leuytis. <L 1423><T Thp><P 67>
But þe mooste dele of þese preestis now wasten þese parisichens goodis and spenden hem at her owne wille aftir þe world in her lustis, so þat in fewe places pore men haue deweli as þei schulden haue her sustynaunce, neithir of tybios ne of offeringis, ne of oþer large wagis and sowdis þat preestis taken of þe peple in dyuerse maners, ouer þat þei reden for nedeful sustynaunce of mete and hilynge. <L 1500><T Thp><P 70>

TYþES..........12
But to þe children of Leuy 3aue I alle þe tybes of Israel in pocusiion, for her true seruice þat þei serueden me in þe tabernacle of couenaunt. <L 97><T 4LD-2><P 202>
And þit Crist was circumcidid, but we reden not where he took tybes as we don, and we reden not in alle þe gospel where he paiede tipes to hie preestis or bad ony man do so, but boþe he paiede tribut to þe emperour for hym and his, and compaundide oþere men to do so. <L 1><T A22><P 312>
for þou3 þei knoven þat here curat is a cursed þef, withdrawynge trewe prechyne and ensaumple of good lif, and dice grete symonye in comyng to his benefice, 3it þei schullen not be suffrid to withdawre here tybes here, as long as a grete prelat of Anticrist wol suffre him in his synne, for money or necligence or favour. <L 14><T A22><P 318>
and alle curatis and prelatis þat taken tybes and offryngis, and doun not here spi-ritual office, of God ordeyned in his lawe, ben cursed þeyys; <L 34><T A22><P 318>
sip summe of receyven dymes and dotacions, as þes possessioners, but some forsaken alle siche tybes and possessionis, as freres mendainaunts. <L 7><T A33><P 513>
þat boþe tybes and offeringis ben 3ouven and paied and receyved by þat entente, to whiche entente or ende boþe Goddis lawe and þe popis lawe ordeyned hem to be paied and receyved; <L 5><T A33><P 517>
But setten þer a viker or a parische prest for liteþ cost, þou3 he be vnable boþe of kunnynge and litif to reule her owne soule, and for pouert of benefis he may not go to scole, ne lerne at hom for bisynesse of newe synyngye and gedrynge of tybes and mynystringe of sacraments and oþere ocupacions. <L 20><T MT06><P 116>
liitil setten þei bi seynt bernardis word, þat what euere þou hallis to þe of tybes and ryngis ouer symple lylode and streit clothing, it is not þin; <L 12><T MT06><P 132>
þat þei haunten strif and ple and gendren enuye and hate among iewed men for tybes, whanne þei don not her office aþenward; for now þei leuen prechynge of þe gospel and crien faste aftir tybes, and somonen men to chapitire and bi fors taken here goodis, and ellis cursen hem seuene fote aboue þe erpe and seuene foot wipinne þe herpe and seuene fote on eche side; & afterward drawen men to prison, as þei weren kyngis and emperours of mennus bodies and catel, and forþet synelently þe mekenesse and þe pacience of crist and his apostlis, hou þei curseden not for tybes whanne men wolden neijer 3eue hem mete ne drynk ne herbwre. <L 2, 4, 10><T MT07><P 146>
but þe olde testament for wynnyng of tybes and offryngis is sumwhat practised; <L 25><T MT07><P 157>

TYþES..........10
þerfore þes stronge biggers, þat excusen hemsilf by here fastynge & wakynge & preyere, ben ifygured bi þe farisee þat,
preyinge in þe temple, lyft vp his 33en to heuen and seyde, Lord, I þanke þee I am nou3t as Øpir men beþ, but I faste tweyas in þe woke & 3eue tybis of alle þat I haue'.

<1L 238><T 4LD-3><P 228>

Also in begynnynge of Tobie men finden þus: Whan prestis of þe temple wenten to calveren of golde to calveren for goddis, of Jeroboam kyng of Israel made, Tobie offride trewele alle his firste fruytes and tsib, so þat in þe prilde 3eer Tobie ministred alle his tybis, to proselitis and commelings, or gestis, and wipdroughest hem holilich fro þe wickede preestis.

<1L 34><T A33><P 517>

Perfore 3if oure prelatis or oþere prestis, whatsoever þei ben, ben opinly blecked by sacrifice of maumeritic, as wip covetise, þat is opinly sacrifice of fals goddis, and oþer grete sinnes, as pride, symonye, and manquellinge, glotonye, drunkenesse, and lecherie, by þe same skil tybis or offringis shulde be withheld from hem by Goddis lawe, and be 3oven to pouere nedy men, at ensaumlele of rit3ful Tobie.

<1L 5><T A33><P 517>

And mucche more þeic may and owen to withdrawe here tybis for grete synnis and opin, as for symonie, þat is heresic, as þe popes lawe saip, and for covetise, þat is wurshipinge of false goddis, as holy wrec seip;

<1L 30><T A33><P 518>

Also, by God and his lawe curatis ben muchel more bounden to tychen here sugetis charitably be gospel and Goddis hestis, bôpe by opin prechynge and ensaumlele of good lif, for to save here soulis, þanne here sugetis ben holden to paiben hem tybis and offrincis.

<1L 27><T A33><P 519>

þe firste bok of þe olde lawe tellib of abel and caym, hou þey benrent þer tybis to god, and þe smoke wente up to heuene.

<1L 21><T MT27><P 431>

þis is no skileful acontue to god to 3yue hym rikenyg of his tybis.

<1L 31><T MT27><P 434>

And þanne þe Archebischop seide to me al angrili, What seist þou to þe fourþe poynt þat is sertefied a3ens þee, prechynge openli and boldeli in Schrouesbirie þat preestis haue noo tittel to tybis?'

<1L 1389><T Thp><P 66>

But to preestis, forþi þat her office was myche more esy and li3ter þan was þe office of Leuytis, God ordeynedd þat preestis schulde take for her lyfode to don her office þe tilhe part of þo tybis þat weren 3ouen to Leuytis.

<1L 1423><T Thp><P 67>

But þe mooste dele of þese prestis now wasten þese parishens goddis and spenden hem at her owne wille after þe world in her lustis, so þat in fewe places pore men haue dewell as þei schulden haue her sustynance, neifer of tybis ne of offrincis, ne of oþer large wagis and sowdis þat prestis taken of þe peple in dyverse maners, ouer þat þei neden for nedeful sustynance of mete and hilynge.

<1L 1500><T Thp><P 70>

tradicioun\textsuperscript{12}

TRADICION......4
þe þre and twenbe, þat in alle pingis þei ben bisi to seke goddis worschipe and loue hym and his lawe and holde no custome ne tradicion þat hyndrip hem to serue god, but take goode customes in as moche as þei helpen hem to kepe goddis hestis and no more, for lif ne for deþ.

<1L 21><T MT14><P 222>

But he wol þat his owne wil and tradicion be take as ful feþ, not to be enpugned or dou3tid of any man.

<1L 816><T OBL><P 178>

and þus newe clope and olde, and newe wyne and olde botellis, wherbi Crist vndurstondeþ his owne lawe and þe tradicions of ipocris þat Crist fonde here, wold wip lesse violens haue be glodis togedre þan þe tradicion of his grete antecrist and of many oþur ipocris sectis incorporat in him.

<1L 1661><T OBL><P 199>

Marke we here also how contrarien ben þe sentencis of þes two olde scintis and þe newe iaping of antecrist, for þes scintis seien þat Cristis blode mai not be, or be seien in þe chalice whan þe wyne lackib, and þat oþur newe vngrounded tradicion seip euen þe contrarie, for it seip þat þer is neiþur brede ne wyne in þe sacred oost!

<1L 3657><T OBL><P 250>

TRADICIONES....4
for he is aboute bi many weyes to hide and derke þe lawe of Crist, and bi þis tradiciones fordo þe freedom þat Crist 3af.

<1L 100><T EWS1SE-42><P 655>

but raþur þei schulden take of Powle and oþer apostles for to trauеле, and leue þer newe tradiciones, as Petur dide, wip oþre apostles, and profiþede more þan þese men don.

<1L 977><T EWS2-58><P 19>

\textsuperscript{12} 7 variants; 78 occurrences.
But certes, as tradiciones maade bysyde Godis lawe, of preists and of scribys and of pharisees, blyndedon hem in Godys lawe, and made it dispuesd, so it is now of Godis lawe by newe mennyss lawes, as decretallys and decrees.

<LT114><TEWS2-65><P58>

In uanum autem me colunt, docentes doctrinas, et precepta hominum: reliquentes enim mandata Dei tenetis tradiciones hominum: bene irritum fecistis mandatum Dei, ut tradicionem vestram servetur.

<LT37C><P90>

TRADICIONS.....35

And the secundi part of the article is opin bi this, that ellis the forseid shulde kepe vneyss and with greet errour here owne statutis, and shulden blasfeme the Lord in puttinge abak his comandementis and counsellis, and mag niffe more synful mennis tradiciones, than the comandementis of God and the counsellis of Jhesu Crist.

<LT17><TEWS2-65><P182>

But pei techen loris and maundementis of men, worschipen me withouten cause, 'pat is, siche men as techen and chargen mennyss lawis and tradiciones and comandementis, more pean holy writt and Goddis hestis, veeynly and falsily worshipen God.

<LT36><T A18><P222>

how grete hyndryng of Cristen feip is it, pat so many clerkys leven holy writt, and namely Cristis gospel, and studyen hevene, mennyss lawis and worldly coveitouse preists...tradiciones, maad of here owene willardis dom for here pride and coveitise, and charge hem more pean Goddis hestis!

<LT17><T A22><P295>

3if pei hopen to plese god more bi kepyng of here owene...tradiciones and sicular obedience and profession to synful wrecchis, and maken opere more sikyrly to hopen pean, for kepyng of cristis gospel and trewe obedience, eche man to oper in pe drede of crist as crist and his apostelis diden, pei failen foule in good hope.

<LT28><T MT01><P19>

As to chastite deme men of here bodily chastite, but of gostly chastite it semep pat pei ben alle avouteris, for pei halde religioun pat is maad of synful men bettre pean religion mend of crist hym self, and pei chargen more tradiciones or customes maad of here owen errors pean pe just lawis and heste mend of alny3tty god, and pean is gostely matimonye bitwixe crist and cristen mennus souls broken, sif it stondip in ri3tfulnesse and mercy and feip.

<LT20><T MT03><P49>

Capitulum 21m: Prelatis also setten more pris bi here owen...tradiciones, maade for to meyntene here pride and worldly wynynge, pat bi pe gospel of ihu crist;

<LT1><T MT04><P89>

and it is luciferis pride and more to sce pe techeris of mennyss tradiciones maade of synful foolsen bi more profitabul and nedeful to cristene peple pean techeris of pe gospel and goddis comandementis;

<LT18><T MT04><P93>

for pei stoppen and letten men fro kunynge and kepyng and techynge of holy writt, pat is entre and ri3t weie to pe blisse of heuene, and neden men to bisen hem aboute studyynge and kepyng and techynge of synful mennyss tradiciones ful of errour, pat ben maad for pride and coueitise, and also to lerne pride and coueitise and worldly lif and to haunte and meytene suche wrecchid worldly lif of clerkys, and pis is pe brome weie to helle.

<LT25><T MT04><P94>

pean it is betre to make moo newe lawis and moo ordis in pe chirche, til pe lawe of god be for3eten and newe tradiciones in excercise and newe ordis magnyfied more pean pei clene ordre pat crist made himself;

<LT17><T MT04><P97>

and herebi may men see where pe possessioners lounen and drenen more goddis hestis or synful mennyss...tradiciones.

<LT14><T MT06><P120>

for pei holden here owene...tradiciones more perfit pean reulis pat crist made in pe gospel.

<LT24><T MT06><P125>

for instede of trewe techynge of cristis gospel pei ben doumbe, or elles tellen leyngis of mennyss tradiciones for pride and coueitise of worldly goodis;

<LT29><T MT07><P144>

for comunly pei kunnen not preche pe gospel, and pei wolwen lerne bisily mennyss...tradiciones for worldly wynynge, but not pe gospel pat crist god and man tau3te and comauandid curatis to techen pat to lif and dep;

<LT18><T MT07><P150>

and pean blynde bosardis wolwen dampen trewe men pat techen trevely and frely bely writt a3enst bore synnes to be heretikis, For no man schulde here goddis lawe tauw3i bi suche trewe men, and pei hem self wole preche here

2557
Crist besiit himself ny3t and dai to make þe wille and þe lawe of his Fadur knowne to alle þe world, and þis persone wip alle sche3tis, constitucions and statutis and ordenaunsis þat he kan deuye besi3p hym to stop and to furbare the fredom of the gospel, þat it be not know among Goddis peple, and he magnifi3p his owne tradicions and constitucions, charging þe peple vnder grete peyne þat þei haue hem reduli wrete, þat þei be ofte itau3r and strei3tli kept, and þat bi grete peynes and censuris.

And þus þis open enhaunsing of antecristis tradicions, and commending herof, and charging herof aboue Cristis lawe, makip tace us open euydens hou3 þis man, so ful of þe fende, enhaunsip himself aboue alle þing þat is God in kinde, or ellis seide a God bi office.

Napeles, as every þing is in his owne kinde when it is vnnengid, so mai Cristis beleue vnnengid wip alien tradicions and determynacions be calld simple and so pure and chast.

And þus, what for sufficience þat professourris of þis renegatis tradicions supposen in hem to þe gouernauence of þe chirche, and what for wynnyng þat þei felen to come bi her decreis and determynacions, and stabischung of her owne wille, and oppresing of Cristis wille and his lore, what also for sclaundur þat is put upon Cristis lawe of falsnesse and insufficience to þe gouernauence of his chirche, and also for as meche as nou3 Cristis lawe is rahr matir of persecucion þan of promocion to þat studien it and labouren it to make it knowne, fewe or welny none of þe clerige þat ben my3ti men and frendid besien.

For þei had lefte þe lawe of almy3tti God, her spouse, and wedded herself to gainful tradicions of mennys bifindinggis, as Crist pleyney upon hem in þe gospel.

For I haue wist many men examynyd in our londe in dyvers matiers þat haue be demed bi scripture, and sum haue ben conuyet of heresie bi þe chifff lymys of his renegat, but I neuer koude wete þat seche antecristis lemys koude aleie for hem any hole processe or ellis hole sentens or text of Goddis lawe, but onli her owne tradicions and determynacions, norwi3stoning þat þe olde descriptiou of heresie is þis Heresie is fals lore contrarie to holi scripture obstinatli defendid'.

And ouur þis, sib a man mai not, as olde seinttis seien and supposen, be conuict of heresie bi lasse auctorite þan holi writt, pis apostata, conuicting men of heresie bi his tradicions, seip in þe same de3de þat his owne wille and determynia cioun is as meche of auctorite or more þan Goddis lawe;

But antecrist hæp nou3 pissid out þe fire bi his yuyl ensample and stopping of Goddis lawe, and wip cold muddi water of his owne tradicions and his large vngrounded absolucions þat holden men to synne, as experiens techip.

And no drede þe tradicions of phariseis teching þe children to seie {Corbona} to her eldris was not so violent a3enst Goddis lawe as ben þe tradicions of þis grete renegat sitting in þe chirche, reneiyng Goddis lawe in himself and arting opur to do þe same.

And þus newe cloþe and olde, and newe wyne and olde botellis, wherbi Crist vndurstondeþ his owne lawe and þe tradicions of ipocris þat Crist fonde here, wold wip lesse violens haue be glodis togedre þan þe tradicion of þis grete antecrist and of many opur ipocris sectis incorporat in him.

And whoso wol loke antecristis tradicions in þis mater, he schal se hou3 þis uyolens is do wipout auctorite of Gods reson and olde determynacion of Cristis chirche, 3he, and wipout experience or olde use of þe chirche or
olde docturis sentence.
L 1675><T OBL><P 199>

For wete pou wel here, alpou3 pis be an heuy conclusioniun to mennys nou3 blinded
wip antecristis tradiciouns and olde custome of
synne, pat if any seint of heuene wold sproue
seche sacrifice or offring don to creaturis pe
wiche is du3e to God onli, he schuld no more
abide in heuene pan dede Lucifer and his
retinew pat begunnen pis heresie first!
L 2970><T OBL><P 232

And perch for he haf araid hym a soft heed of pe
most delicat and esie rulis contened in ciuile,
and ispred perch on tendur tradiciouns pat he
callip canoun.
L 3146><T OBL><P 237

And pis is open at i3e if we take hede:
antechrist, pat is vnr3twise, ynvwise, corruptible
and a defouild creature, bi his new tradiciouns
and determinacions 3euep dome a3enst Crist
and his lawe and feipful men pat louen it.
L 3339><T OBL><P 242

Of pis processe of seint Petur we mai se pat
seint Petur wold haue be gretli displesid wip
pis new frantike determinacion aboute pe
sacrament of pe au3ter, and many opur
vngrounded tradiciouns brou3t into pe chirche
bi pe grete renegat and autentike eretik pat
I haue ooft spoken of.
L 3369><T OBL><P 243

But pis vnsaueri and newe presumpcioun is
euyn a3enst seint Ieromes witt and consail
/Epistola 54 ad Lucinum/ pat, irequired to
seie his feling of certeyn custummes of pe
chirche, answerepe pis: I suppose schortli pis
ping to be tau3t and amonestid: pat pe
tradiciouns of pe chirche, nameli po pat greuen
not pe feip or worche not pera3enst, ben to be
kept like as pei ben take of pei gretter men, and
not pe custome of sum men to be ouerturned
bi opur mennes custome or mancr'.
L 3690><T OBL><P 251

For they chrgen more men nes tradiciouns thn
thy commandements And lorde / we l wed
man han a belefe that thy goodnes is endles / &
yef we ke pe ken thy hestes / than ben we thy
trewre seruntes / & though we pryen the but a
lytetl & shortlych thou wylt thynken on vs / &
graunteh vs tht vs nedeth / for so thou
behiytten vs somtyme: & lord I trow / that
pray man neuer so manyy qunti priers / yf he
ne kepe nat thine hestes / he ne is nt thy good
serut.
L 23><T PCPM><P 26

TRADICIOUNS....27

CAP VII: Also freris chargen more brekyng
of hor owne tradiciouns pan brekyng of po
comamaundements of God.
L 24><T A24><P 372

CAP XLV- Freris also by Lucifers pride hyen
homsel, and holden hom holier po alle ojer
oue of hors sect, for as myche as pei bynden
hom to new tradiciouns of synful men, po
whiche ben ful of error, over po moste
sufficient reule of Jesus Crist, pat lefte no
profitable ne nedeful ping out of his reule.
L 16><T A24><P 398

And in mony caas freedom of po gospel moste
be forsaken for hor newe tradiciouns.
L 22><T A25><P 417

Also po seintis wolde not pat hor sect were
weddid wip hor tradiciouns, and laft Cristis
lawe.
L 18><T A25><P 419

and so to lette no man to forsake privat
religioun, and kepe Cristis clene religioun,
wipoute newe wronge tradiciouns of synneful
men, pat ofte erreden in her owne lif and
techinge.
L 16><T A33><P 510

how worschipen pei god and techen childre to
leue pe maundement of god and to suffiere
fadire and modir to perische for feyned
obdience to synful manns tradiciouns?
L 21><T MT01><P 09

certis pe chargen men ouer my3t and maken
hem bysy to kunne wrongful tradiciouns of
synful folis makynge and to leue holy writt
vnstudied, vnknoyd and vnkept;
L 12><T MT02><P 38

for pei dede doynge is prof of loute, as Gregory
seip, and herefore pei peisen and techyn
mannus lawis and here owen tradiciouns to
gete pe pony by, but pei leuen and dispisen pe
gospel and letten it to be prechid, for pe
gospel techi pe holy lif of crist and his
apostils and damnped pe cursed lif of pei
worldly prelatis, and pei commanden pat no
man schal preche pei gospel but at here wille
and lymytacion, and forbeden men to here pei
gospel vp peyne of pei grete curs.
L 21><T MT04><P 70

and pei chargen more to breke suche
tradiciouns maad of synful men pan to breke
pei comamaundements of god and poynitis of
charite;
L 7><T MT06><P 120

2559
And in repreff of her rulys and tradiciouns or ordynaunce, whiche pei kepeth streyilly and made opir folk to kepe, namelie such ordynaunce pat sowndede to her wynnyng, Crist spekilly bus (Marci 7): Ypocrisit, Vsaie pe prophete propheciede wel of 3ou, as it is writun /Populus hic labis me honorat cor autem eorum longeest a mel, "bis peple honourp me wp lippis but her herte is fer fro me".

<L 88> <T OP-ES> <P 06>

for 3e leuen pe maundementes of God and holden pe tradiciouns or rulys of men'.

<L 98> <T OP-ES> <P 07>

And so Crist seip ferpermor here 'Veyn haue 3e maad pe heeoste of God, pat 3e kepe 3oure owne tradiciouns.' And wp suche vngroundid ritis and tradiciouns pei chargide not oonli pei owne sect but also oper peple.

<L 102, 103> <T OP-ES> <P 07>

For pe esseis weren opun heretikis, for pei refuside al Goddis lawe and helden to her owne tradiciouns and rulys.

<L 653> <T OP-ES> <P 26>

his ensample I write here pat men haue pe more opun knouleche hou verti is a mene bitwene two vices, pat men leue pe vicious extreemityes and eendis and holde hem in pe vertuous mene, for bus dide Crist and hise apostlis and disciplis here in erpe, and also opir perfet and vertouene men pat weren in Cristis chiche, pe whilis it stood vndir pe pure lawe of Crist, and was not infect wp pei maistir liers and her soccis and her dritt tradiciouns.

<L 759> <T OP-ES> <P 29>

And as pei took more and more sauour in maistership and gouernaunce of pe peple, and drownen into more and more couetise, so pei multiplied her tradiciouns, pe whiche sowndede into couetise.

<L 1013> <T OP-ES> <P 42>

and pei hadden scribis, pe whiche weren kunnyng in suche gaynful tradiciouns:

<L 1017> <T OP-ES> <P 42>

And at pe laste his gouernaunce fel into pe prestis power, pe whiche, as pei lyuede not as pure prestis of Goddis lawe, ne as dide pe firste iugis, ne as kyngis, but of ech pe hadden sumwhat, so pei maden hem a mengid lawe of Goddis lawe, of pe kyngis and of her owne tradiciouns.

<L 1043> <T OP-ES> <P 43>

And bicause pat pei ben not of pe pure soort of prestodh of pe gospel, as were Crist and hise apostlis and her followers, ne of pe pure soort of kyngis, as were kyng Davaid and pe kyngis pat folowiden hise maners, but mengen bope hese staatis togidir for pe worldli profit, prosperite and welpe pat pei han perbi, peforpe pei han maad hem a lawe lik to pe staat pat pei stonden yn, pe which is generlyng of pe emperours lawe and of her owne tradiciouns.

<L 1088> <T OP-ES> <P 44>

pei leften Goddis lawe in greet partie, and studiede and magnyfiede her owne tradiciouns for worldli wynnyng, and oure doen pe same (Mt 23): /Ve volis scribe et pharisei ypocrisit, qui decimatis mentam, et anetum.

<L 1240> <T OP-ES> <P 52>

And wundir it is pat pese ypocrisit mai euere rescuyue and take fro pe lordis her goodis, notwijstondinge pe Goddis lawe is a3ens hem in pat,— and pei mai neuer 3yue or deliuyere a3en pe lordis for pe statutis and tradiciouns pat pei maken among hensilfi her owne couetous witt. And in pat pei magnyfien her owne tradiciouns aboue Goddis lawe, and maken pe lordis pat assenten to hem to do pe same. And so liik her predicessours, pharises of pe oold lawe, pei broken pe fair lawe and ordynaunce of God for her foule and vngroundid tradiciouns, and tchen pe lay peple to do pe same. And nar pese ypocrisit shames, pei my3ten be foul ashamed to seie pat pei mai in no caa deliuyere pe lordships pat pei occupien into temporal mennes hondis, boundun oonli bi her tradiciouns and lawis, and wp his seie pat pei lordis mai 3yue into her deede handis alle her temperaltees, 3he, into ful vndoing of pat staat, notwijstondinge pe God hap expressi autorisid his staat in pe oold lawe, and confermyd it and her liiflood to hem in pe newe lawe.

<L 2460, 2461, 2465, 2468> <T OP-ES> <P 120>

and synful mennis tradiciouns, either statutis, and letten greetly the gospel to he prechid, and holy writ to be knownen and kept.

<L 22> <T Pro> <P 30>

ne take pei not of Cristis liif to trauicle not as Crist dide not, for neper pei can ne pei may be occupied ellis as Crist was, but raper pei schulden take of Poul and opir apostlis for to trauicle, and leue peir newe tradiciouns, as Petir dide wp opir apostlis and profute more han pese men doen.

<L 85> <T SEWW23> <P 121>

Acordinge hanne wp pese I calle antecrist al pe confederacie of hem pat a3ens Crist and aboue his gospel magnyfien menys tradiciouns and lawis for wynnyng and deli cat liif, and bisily doen execucioun of her owne

2560
TRADICOUNS 1
And here rehersil Austeyn, speking of the multitude of tradicouns of haer kirk, pat seib pus: Sum surrise wip serui chargis our religioun pat our Lord Ihu Crist wold to be fre, in so wost halowing of sacraments, so hat pe condicoun of Jewis is more suffurable, pat is sogetid not to mannis tradicoun, but to Goddis ordinaunce.

TRADICOUNS 6
But if pei haue bounden hemself, per as he maad hem fre, and setten mikil bi per oon tradicouns, and litil bi his, and puttin his bidding to forfli per, and folowen wickid coueitis and ooper iuel, pan schal his be verified in hem pat Crist seib in his gospel, pe Holi Goost wan pe comib schal find his world of dome; and eft, Whi brck 3e pe biddings of God, to kepe 3or own tradicouns?

leuing pe biddingsis of God, for to kepe per oone tradicouns.

law canoun is callid law ordeynid of prelats of pe kirk, and pronunce to constreyne rebell bi holy rewi, and it may be vnderstondyn as pei ben contrari to pe lawe of pe gospel, as are many decretal epistlis, and generly alle pe tradicouns of pe dowing of pe kirk fro pe tyme of Constantyn;

And here rehersil Austeyn, speking of the multitude of tradicouns of haer kirk, pat seib pus: Sum surrise wip serui chargis our religioun pat our Lord Ihu Crist wold to be fre, in so wost halowing of sacraments, so hat pe condicoun of Jewis is more suffurable, pat is sogetid not to mannis tradicoun, but to Goddis ordinaunce.

In pe seconud maner are religious callid poo pat departun from ooper puple bi sectis foundun, and bi tradicouns, and ooper sensible ritis.

TRADYCIION 1
And if a bishop and his colage or an abbot and his couent may not alien fro hem eny of pe temperalit pei pat hai han, ne 3eue to her founder eny of pe possessions pat pei hab 3oee hem, what nede pat euer he haue, ibouden oonly by a posytyue lawe or a tradycion pat pai han hemsiilfe made;

TRAITOUR 13
TRAITORS 2
It someh pat hai bene verai traitors to pair kinge more pan 3eue pai slowe pe kinge bodelich, for it es much more peryle wipout comparisoune to sle a mannens soule pan his bodic.

peii ben perilous ypocritis and disceyuen foule cristen men to meyntene goddis traitors principaly.

TRAITOUR 22
The sentence of the firste part is opin bi this, that Judas was that was a theef and ful auarous, the traitour of Crist and a devil, in the xiii' co. of Jon, xxvj' co. of Mt' and vj' co. of Jon' was apostle, and ordeinid and sent of Crist to preche the gospel, to do miraclis, and to caste out fendis, as othere apostlis that weren ful holi, in x' co. of Mt' and in othere placis of the gospel.

For if oni erl othir duke in the rewme withdrawe a cheef knyght of the rewme and special maister of the kingis sonis fro here presence and gouernaunce in ocupyinge him aboute the kepinge of his hors or of his kichene, and in wastinge about this vile office all the soulsis of the king that weren assignid to him for the kepinge and techinge of the kingis sonis, whether the forseid erl, duke, or knyght were not traitour of oure king and of his sonis, no wys man and trewe durste seie nai.

ION I grannte I haue done amysse in many dedes of my lijf and if I wold iiustifie al pis pat I haue done, I was Goddis traitour, worpi to be dampeyn.

and he is Goddis traitour and heretic til he amende pis entente, and do wel pis gostly office, as Crist tau3te.

As whoso were, up peyne of hangyng and drawynng, to fede many lege men of oure kynge, and toke perfore wagis ynowe, and drawyng, to fede many lege men of oure kynge, and toke perfore wagis ynowe, and wastide hem, and suffride pe kyngis lege men die for hunger, or selde pe castel and hemself to pe kyngis enemies, he were a cruell traitour and sleere of all pis men; and 3it more

13 15 variants; 136 occurrences.
traitour. 3if he let tide opere kny3tis of oure kng to vitlec þes men asegid, and rescowe hem of here enemes.

As kny3t, chargid of þe kng to kepe his castel and his men, and hereeto hadde wagis ynowe, and wolde not do þis office, but lette opere þat wolden save þes men for pite, but over þis he nedide hym to be governed bi here enemes, and þei schulden have here goods for to sle þes men in þe castel, in þis poynyt were most opyn traitour to his kng, so it falls þi boure weisward prelatis, þat prechen not Cristis gospel, but letten opere pore prestis to teche trewely and frely Goddis word, and senden fieris þat colouren here open synne, and prechen fablis and lesyngis, and robben þe pore peple bi stronge beggynge and nedles. 

for he schulde be his chif viker in holy lif, and trewe techynge, and ri3ful governaunce of Cristis Chirche, and now is most open his prestis to teche openly and trewely and ri3tful governaunce of Cristis Chirche, and now is most open his traitour under colour ofholynesse, and sutely wastiþ rewmes, drawing from hem moche gold and goode curatis, where lordis maken lesse evyl curatis, and spenden þe gold þat þei taken among men in þe same rewme. 

But men wondren more whi þei cursen þe kng and his trewe officeris, þat for felonye or dette or eschet taken his owene goods, a3enst þe willie of a false prest traitour, out of þes graunges, and taken noon hede whepere þei don þis bi processe of lawe or ellis bi extorsion and tirauntrie. 

For þanne bi Goddis auctorite he takib þes goods from Anticristis chirche, þat is traitour and enemye of God, of þe kng his viker, and alle men, in Goddis half, and restaureþ hem to holy Chirche, whanne he depertip hem wisly to just men, to helpe of pore men, and encreysing of vertuouse lif bope of prestis lordis and comuneris. 

And þus bringing in of newe ordres, wiþ service þat þe pope confermenþ, techen þat he is traitour to God, and turneþ þe Chiche up so doun. 

for ellis he hadde not þus traiyd Crist, and be mooste unkynde traitour. 

Judas þe traitour sai as wel þe blessid conversacion and þe myracles of oure Lord Jesus Crist as Petre and John and alle his felawis, and 3et nàeles his couetise was so greet to wynne wordeli muk þat it made him goostli blynde to bitraie his Lord, and þat he solde him for seluer and his owne soule to helle. 

But ypon þe text of his gospel bi ordre of seynt matheu loun þe geldene mouh scip þat a prest is in dette to teche openly and treuly to þe treuþe of goddis lawe, and ellis he is traitour to þe treuþe of holy writt. So a lewyd man is boundyn to mayntene þe treuþe of holy writt, and ellis he is traitour to god and to his lawe and his peple. 

for sif þei ben enmemyes of crist and his lawe, as it is schewid bi here opyn euyl lif, and in caas deuelis of helle, þei casten þat no man schal teche trewely cristis lawe wipouten leue of cristis traitour and of deuelis in helle; and so prestis ben con streyned bi bodily peynes and def to leue goddis wille and precept for contrarie comandemente of cristis traitour, and in caas a deuyl in flech, as ihu crist scip of iudas scariop. 

for he þat bi breykynge of goddis hestis, as bi false sweryngis, false mesures or wei3tis, or cay slei3te getiþ or holdiþ his nei3eboris goddis, doþ not goddis wille, but is þef and traitour of god and his nei3eboris bi goddis lawe. 

for 3if þei suffreden ony of here seruauntis to dispise oure erpely kng moche ponyschynghe schulde come to hem and þei ben holden false and traitour to þe kng. 

and certis bi lawe þat men vsen þenne he is traitour to crist; 

Dauith sparyde Saul his enemye, that pursuede him to deeth vnistsli, and was a traitour and blasfemere of God, and not oonly sparde him twyes bitaken in to his hoondis, whanne he my3te haue slayn him, and 3it ascape dogarmes, but also lettide his men to smyte hym, whanne thei my3ten haue slayn him, and scapide harmes. 

for I gesse, sere, þat if I þus dide many men and wymmen wolden, 3he, ser, þei my3ten iustli into my confusioun seyen to me þat I were a traitour to God and to hem, sij, as I gesse in myn herte, manye men and wymmen tristen so myche to me in þis caas þat I wolde
not for sauynge of my liif do þus to hem.

TRAITOURS.....46
sifen þei ben þeues & robben comoun puple, & traituris to God, as Seint Poule seip & Hildagar expownep openly inow, it semþ þat lordes schuld distroie þes traitours, hope for loue of God & Ioue of her suggestis.

For þan þei meyntenen Goddis enimys in dispensyne of God, and so bicomen Goddis traits with hemself;

How stronge þeves and traitours ben þei now to kyngis and lordis, in denying his obedience, and in 3evyng ensaumple to alle men in þe lond for to be rebel a3enis þe kyng and lordis!

Where ben more traitours bope to God and holy Chirche, and namely to here lege lord and his rewme;

And certis 3i3m taken regard to þe ground of holy writ, bope þe Olde Testament and Newe, and to lyvyng of Crist and his postis, and to þe lifes and governaunce of oure worldly clerkis, þei may openly se þat oure worldly blynde clerkis ben most traits of Crist and his lawe, and most traitours to þe kyng and his rewme, and moste distroien peis of holy Chirche and Cristene Iondis.

and þiþ doyng þei ben grete traits with God, to here kyng, and to here maistris. Perfore, as capital traits and chef heretikis, þei schulden be hurlid out of oure rewme, but 3iþ þei wolien treucly make satisfaccion, and do trewely here office.

Wi ben not þes cursed traits with?

And hereby þes worldly clerkis ben traits with to God and here lege lord þe kyng, whos lawe and regall þe distroien bi here power, and false traitsis to þe pope, whom þei nornischen in Anticristis werkis, for to have here worldly stait in richessis and lustis meyntenen bi hym.

And þus þe kyng is constreyned bi Anticristis lawis to suffre and meytenye opyn þeues and mansleers, and traits with of God and alle men, in here opyn cursed synne.

and þes ben cursed ypocrisis, and weiward traits with to God and here lege lord þe kyng and alle Cristendom, and þei ben conferred in þis heresie, þat þei wolien lyve and die þerfore.

where ben more cursed heretikis þan þes weiward traits with?

For þei moten nedis be traits with of God and his peple in þe sovereyn medycyn of soulis helpe, þe while þei ben þþs bisy aboute worldly occupacion.

Also, 3iþ þis be error as freris feynen, þat þou3 an abbot and al his covent open traits, conspiringe into dep of þe king and quene and of opere lordis, and enforce hem to distroie al þe reume, þe kyng may not take fro hem an halfpeny ne ferping warp, syp alle þes þen temporal goodis.

þerfore þe men þat bysyen hem to take away þys lordshiue fro þe kyng, as don freris and here fautioues, in þis poyni ben sharper enimys and traits with þan Fyenshiue men and alle opere nacios.

þat schameþ his seruyse in wel or in woow & suche men schewen hem traits with to God:

as yuelwilli traits with/ to clense her modir hol chirche:

to hem þat þei bigilen/ yuelwilli traits with:

þei ben wickid ypocrisis and robberis of poore men and traits with to lorde and ladyes.

þei ben bere false witnesse and ben traits with to god and styngynge blasphemes.

þanþe þei ben ypocrisis, enemies of poore gentil men and traits with of poore men and of lorde and ladyes.

þiþ þei suffren not þe peple to here goddis word frely, but leyngis, fablis, and þerto to be robbid, and þus þes prelatis ben procuratours of þe fend, enemies of crist, and traits with to his peple.

2563
And þus alle men ben conquerid to þe fend almost, þus þes cursed pilates not prelatis ben verray anticristis, procuratouris of sathanas, and traitours of ihu crist and his peple.

for god 3eue hym lordi schips and presentyngge of chrichis to myntene goddis lawe and help trewe prestis to teche his peple þe gospel and maunde mentis of god, and 3if þei holden wip goddis tresour curatoris in here worldly seryuce or chapelliis, and letten hem to kepe cristene souls, þe whiche crist bou3t wip his precious blod, þei ben foul traitours to ihu crist and to þe peple þat þei disseuyen þus;

Capitulum 40m: Also prelatis ben doumbe houndis þat may not berke in tyme of most nede but ben traitours to god and his peple;

and þip þei taken þe charge and offis to lade þe peple bi so perilous weies and enemies bi trewe prechynge of þe gospel and ensaumple of here owne holy lif, and suffren cristene souls be stranglid wip woluyis of helle þorou3 here doumnesse and occupiynge aboute þe world, þei ben cursed traitours to god and his peple;

for þei han maand a preue couenaunt wip sathanas here maister, þat he schal haue souls of here feyned jurdiccion so þat þei haue here worldly pride and coueitise and ydclnesse and fleschly lustis at here wille: but woo to suche traitours of cristene peple.

but þei don his for þei wolden haue money for here lettris and swerynge þat men not preche a3enst here synne, þou3 þei ben neuere so opyn cursed traitours of god and his peple; as men gessen þat veyn religious don to haue leue of þes goddis traitours to sewe fables, cronycis, and lesyngis for to robbe þe pore peple afterward bi clamouse beggyngye, damnpyd bi goddis lawe;

Capitulum 3m: Proude possessioners ben traitours of god, of lordis and of þe comune peple. þei ben traitours of god, for þei distroien his ordynaunce þat he made for clerksis, and in stede of mekenesse and wilful pouert and discrete penaunce brengen in coueitise, pride and wonbe ioie and ydclnesse.

lord, haue schulde þes traitours ben excused at domesday, sip crist seip bo men þat not herberwid suche pore herberweles schullen be damnyd.

whi ben not þes lordis þat þus holden curatoris in here courtsis and worldly offices traitours to god almy3tty, sip þei drawen awey his chef knyttis fro here gostly bataile whanne and where þei weren most nedful.

and þes ben euclue fadiris þat þus cruelly enfamyenyen here sugetis souls and dryuen hem to dampanacion for loue of worldly muk or bodily ayse, or for drede of wrecchid anticristis þat ben goddis traitours and his peplis.

and certis herfore þei ben traitours of god and cheuenteynes in þe fendis hoost to lade men in to helle.

For whan men purposen to fynde trewe seruauntis to god, þei fynden his enemys and traitours, and here preieris cursed of god for here synful lif.

and þip crist seip in þe gospel þat prestis owen to be salt of þe erpe and li3t of þe world, þat is myrour and ensaumple to make men bareyne fro synne bi li3t of trewe techyngye bryinge hepene men to cristene scip, hou ben þei not traitours to god and procuratouris of sathanas whanne þei leuen þus gosty lif and trewe prechynge of the gospel and 3euen ensaumple of synne and boldnesse þerinne?

o hau moche more traitours and false ben þes worldly lordis to crist kynes of alle heuene and alle erpe and helle, whanne þei heren sich dispit don to his maieste and refreyen not here seruauntis perof.

summe prestis clerksis of here kechene, and summe prestis here auditours, and summe prestis tresoreries, and summe aumeneries, and summe stiwardis of here courtsis, and summe conseileris and reuleris of here worldly plees, arrayes and worldly dedes, as þou3 no man coude worldly office but þei and wolen not
suffre hem goo teche þe soulis for whiche þe schullen answere at domes day, and for whiche crist schedde his precious herte blood, but suffren and meytencen þe wolues of helle to see cristene mensus bi synne, and leten almes dede bope gostly and bodily, and soþ þei ben cursed traitours to god and to his prestis and his pore peple.

<15><T MT15><P 242>

Þan 3if þei maken euyl curatis and holden hem in here worldly ofﬁce, and leten hem to lede goddis peple þe riþful weie to heuene, but helpen hem and constryen hem to lede þe peple to helle ward bi wijdrawynge of goddis word and bi euyl ensaumple 3euynge, þei hen weiward traitours to god and his peple, and vikeris and procuratours of sathanas. 3it more traiterie is in false curatis þat 3euen mede or hire to come to siche worldly ofﬁces, for to spare here muk and ioie it in tresor, and to gete lordischiphe and mantuenance aþenst ordinaries, þat þei doren not clepen hem to residence and saue hero soulis, but couchen in lordis courts, in lustis and aise of here flech for to gete moo fatte beneﬁces, and purpons not spedly to do hero gostly ofﬁce, woe is to þo lordis þat ben leed wiþ suche cursed heretikis and anticristis, traitours of god and his peple, and namely traitours to lordis hem self. where lordis myþten not fynde in alle here lordischiphe trewe worldly men to reule here houshold and worldly ofﬁces, but 3if þei taken þer-to curatis þat hen opinly false traitours to god and his peple? where lordis ben so blyndid þat þei perceyuen not þat siche traitours, þat opinly ben false to god, þat þei wolen moche more hen false to hem?

<12, 21, 25, 27><T MT16><P 247>

TRAITURIS.....1
siþen þei ben þeues & robben comoun puple, & traituris to God, as Seint Poule seib & Hiidgar expowneþ opinly inow, it semeþ þat lordes schuld distroie þes traitouns, bope for loue of God & loue of þer sugetis.

<L 1074><T 4LD-4><P 283>

TRAYTORO.....2
but raper aduersari, fals trespasor, and traytor.

<L 8><T APO><P 04>

And þus he is traytor and coward þat dar not telle Godus riþte for drede of los of worldly goddis, or for los of his body.

<L 49><T EWS1SE-19><P 558>

TRAYTORES.....1
for þei ben not pacient, ne haue nede to þes goddis, but þei ben harmed bi hem and bicomen Goddis traytores herbi.

<L 127><T EWS1SE-32><P 618>

TRAYТОРИS.....2
simplist glosars, and warst willid traytoris.

<L 2><T APO><P 105>

But 3if þei kepem not wel þis ofﬁys, noon ben fouleres traytoris þan þei ben.

<L 34><T EWS1SE-42><P 652>

TRAYТОРИS.....4
Bot blyndenesse of Gods cause makes traytours unknownen.

<L 3><T A09><P 153>

þeueys priuey and opun slears and traytors of þe schep, makynge þe hous of prayors a den of þeuis.

<L 32><T APO><P 54>

but aþenword, wan þei mak and 3etten out for liþt þickest derknes, and so liþly ßet corrupming cold and blakning, opunly are traytours of þis world, But wo is þe formar and original cause, wel, and biginning of þis pus gret iuel, I drede ungly to sey, tremel and quake.

<L 18><T APO><P 55>

but þus mikil þat it silf bi his prousious, dispensacons, and 3euing of pastoral curis, ordeynip in þe een of þe sun, swilk as are towchid bifoare, hyrdis, 3a traytours of þis world, þat it peruey to þe temporal if of sum man, it hap be taken to þe deuowring or s_SEL_uing of alle bestis of þe fold, þat is to al þe fendis to ay lasting deþ many þowandis;

<L 28><T APO><P 55>

TRAYТОРИ.....18
Bot 3if þei have to sei to þisclif, þat þou and many seculeris ben in þe same cas, & so as ypcritic schal þu be reproued of Crist þat schal sei to þee as his traytour. Wicked servant, I þe iuge of þine owne mowþe'.

<L 114><T 4LD-4><P 240>

And þe mot nede be fals to iche mon þat he delis wip, þat on þis wyse is traytour to his God.

<L 31><T A09><P 164>

Leve, wer he no3t traytour to God and to man, þat in absense of God reversid his ordynaunce, þat God him silf hâph maad for savyng and tenperness, ﬁfor love of his spouse, and gabbet her on God, þat God hâþeve him leve to graunte her in erpe bop pardoun and blysses to breke Goddis ﬁrste ordynaunce, and conﬁne þe ordynaunce þat þe fend taulþe þe empeirour? And he were traytour to roemes 3if he spoylede here peple and tresore of þes roemes bi suche feyneide lesyngis;

<L 15, 21><T A21><P 246>
and this myghti men hire by grete costis a fals traytour to lede hom to helle.

For eche man, seip Petre here, as he hap takon grace of God for to profite to his bropur, so schulde he mynistre pis lyping or ellis he is false traytour to God.

pe nynge fruy3t of his spiri3t is treul:Je l:Jat men shulden kepe not onli in bileue of God, but vpe pat profite to his bropir, as pat man were a traytour bope to God and to man pat saye a perel come to a puple and hidde it and norshede it.

and, 3ifpei takun worpili pis name of pis Lord, panne pei moten holde his lawe and teche it and diffende it, for he is traytour to pis Lord pat foulip falsly pis name.

And myche good cam of Judas wherfore we schulden pance God and dampne pis traytour to Crist, and fte suche by ensaumple of hym.

And 3if pese ten l:Jowsynde ben aIle po pat help on Godus part, and pese twenty powsynde aIle po pat louen dow bulnesse to helpe pe feend, it semel:J not a3enys Godys wyt, sip his wordys ben plenteuous, 3if pis furste kyng wexe coward and traytour to his God, and loue rychesse of world, and worldly frenschipe of men, and lustys of his body, and pees fro pur sewerys here.

For a man shulde paye his dette to hym pat is traytour to god.

for man my3te not more opynly bicome traytour of pe kyug, hou doren he ymayntene a more traytour and more harmful of ihesu crist?

lord, sipen men doren not mayntene an opyn traytour of kyug, hou doren he mayntene a more traytour and more harmful of ihesu crist?

And Salamon castide awey Abiathar, that he was not the prest of the Lord, and exyJide him also, for he assentide to Adonyas, and was traytour to the king.

To Christ I hold suche oon traytour, As lowe as Lucifer such shal fall.

Also pat it is not leful to slee a man for ony cause, ne be processe of lawe to dampne ony traytour or ony man for ony treson or fclonie to deth, ne to putte ony man to deth for ony cause, but euery man shuld remitte all vengeance oonly to pe sentence of God.

So pat lawe of po emperoure, and chesyng of heretikes, neden Crist to gif suche powere to his traytoure.

and if pei leven pis office, pei forfeten ageyns God, and serven Gods enmye, and ben Gods traytoures.

Ffor God curses soc he prclatis as traytourecs to hym, and soche comyn lyvers loven God ful wi,

Of pis serves dowyng, ageyne Gods maundement, to norische soche fendes and traytoures to pore men.

And more traytoures ben her none, bothe to God and to his Chirche.

ffor by pis ben fals traytoures bothe to God and to mon.
And whereas he ben monsleers and irregular, and cursed of God, for he left his people to be saved, and so neden hom to be dammned, and sith his principal point and ende of Cristis dyinge and his passion was to save monnis soule, and his principal werk of Sathanas is to leese monnis soule, he ben traitours to Crist, and angels of Sathanas transformed into angel of light, and cruel traytoures of all men.

And pus he ben traytoures to God, and his riche puple, whom he dis seyven in hor almes, and monquelleres of pore men, whose lyvelode he ayew taken fro hom by fals leesinges, and herfore he ben irreguler before God, and despisen hym, and harmen his puple when he seyn masse or mataynes in his cursid lif, as holy writte techis, and Austyn and Gregor declaren fully.

And why schulde he kynge mayn tene in his lord soche traytoures bothe to God and hym, and cruel enemies of alle Cristen men?

And he kyng by his juges trwe execute his lawe As he did now late when he hangid 3ou traytoures. Wilt hou Dawe, allegates, compere 3ou to he kyng Or to ober lordes that han her grounde in God?

TRAYTOURIS....7

3if frerys or ony oher men lyn in his to he peple, and spoyle hem of here goodis in colour of her lesyngis, hei ben traytoures to God, and tray toures to he Chirche hat hei dwellem inne, and ben holden to restoren ping hat hei have spoyllid.

See 3ee perfore, pretatis and abobitis, han han mony godis of 3oue founders for to spend in hospitalite of pore men, and wastyng hem in pome and glotonye and feestus of riche men, how strongely 3e bene acursud of God and of alle his seintus, and traytoures to 3oue founderus, and robbers and monquellers of Cristen men.

Berfore make 3e nowe alle 3oure godis conyme to pore men in nede, and lyve in penance, prayer, ande holy teching in dede and worde, lest Crist dampne owe for traytoures and monquellers and scheders of his blode for 3oure unpityuousnes.
And so fraris schewip hem prooctours of þe fendis cause, and traytours to God and his Chirche bi her bisynesse in his cause.

For in þis þei ben foule traytours to God, and eke to þo puple, and þei ben nuris of þo fende of helle.

Here may men towche of al maner of sunne and specially of false prestis, traytours to God þat schulden trewly clepe men to blys, and telle hem the weye of þe lawe of Crist, and make knowne to þe peple þe cawtelis of antecrist.

For it was told hem openly þat þei ben traytours, but 3if þei lasten, and þei more to be damnyd þan men þat neuere entred þus.

And al þe synne þat prestis don in þe offys þat Crist hap 3ouyn hem comep of aueriss of hem, and þus þey ben his traytours as Iudas.

but sum men gruchen more heere þat persouns ben holden þus traytourly 3enus þe seruyys þat crist hap lymytid to kepe þe souls of his sheep, and no dredd crist preisip moost þis offiss among alle opere, and 3it consenten þes worldly lordis in cowardise a3enus crist, for þey destrich not siche traytours of god, but þat shulde be þer hye offiss.

heritage of erply lordis goip ofte tyme amys whanne tairaunt and goddis traytours comen eyris aftir gode men;

His rule these traytours han in honde;

Such preestes ben Christes fals traytours!

And all suche other counterfaytours, Chanons, canons, and such disguise, Ben goddes enemies and traytours, His true religion han foul disposed.

TRAYTOWRES.....1
And herfore haywards schulden be war, and do þer offiss in þe chirche, for ellys þei ben traytowres to God in false keypnyg of his feeld.

traitourie14

TRAYTERIE.....1
Wel I woot þat men were wont bi iugement of ynglond to dampone prestis and clerkis for robberie and þeþe, and also for trayterie and oþer smale trespas;

TRAYTORIE.....3
for if he do þis wytyngly, he werres a3ens Crist, and mayntensynes of þe fend to wirche a3ens Crist, and þis is opyn traytorie, as iche man may see.

and þus God tellup to men bohe more and lesse how he knowep here traytorie whanne þei don amys, and how þei þeþ nedyd to dye fro þiþ offys, and how þei ben nedyd to God to reken for þis seruyse.

Crist tellup byfore of traytorie of Scaryot, and how he schal be dampone to helle not wipstondynge his ordre.

TRAYTORY .....2
but as þai done more traytory, and undur coloure of more frendschip, after moo beneficis receyved of God, so þai bene verse marchaundis.

makus men to have savoure in þese dytes, þat schuld stire hem to moste compuncionne for synnes, and to most de vocione for hy3enes of þo Trinite, þat is touchid in Sanctus, and bitter passione ande stronge benefices of Criste, touchid in Pa trem, wip huge unkyndenes and horribul traytorie of synnes, touchyd thryes in Agnus Dei.

TRAYTORYE.....3
Suche fals traytorie dos no gode to rewmes.

Welle of þis traytorie is þo popis court, and a streem herof ben courtis of bishops, and

14 7 variants; 13 occurrences.
awngelis, and Eue vndir coloure of loue and frendischip and helpynge of hem, so done now his
TRANSFIGURE....1
And so hys suffryng was more medful, sip he suffred not for his owne synne, as peuys whan pat pei ben hanguge, or opre trarytorys whanne pei ben kayllude suffre not so medfully as men pat seruede not pis dep.
<L 37><T EWS1SE-24><P 578>
TRAYTURYE......1
Hit is a trayтурге to God, to be his special vikere, and hyre wip Gods godes men to serve God, and sithen put hom in hor offis, and drawe hom fro Gods ser vise;
<L 19><T A09><P 152>
traitourli15
TRAYTOURLY.....2
Capitulum 27m of pis may wise men see pat þes foure sectis newe brou3t in, as emperour clerkis munkis and chanouns and þes foure ordris of freris, disturblen moost þis fi3tinge chirche and putten it fro þe cours of crist, and þus þes men þat nurshen hem, as worldly lordis and fonnyd comyns and lewid prestis, þat kunnen not speke or doren not speke in goddis cause, nurshen anticrist and hise trarytoyle a3enus crist.
<L 2><T MT27><P 447>
but sum men grucchen more heere þat persouns ben holden þus trarytorlý a3enus þe seruyss þat crist harlymyt to kepe þe souls of his sheep, and no dred crist preisip moost þis offis among alle opere, and 3it consent þes worldly lordis in cowardise a3enus crist, for þey destrien not siche traurtoys of god, but þat shulde be þer hye offis.
<L 34><T MT27><P 449>
transfigurid16
TRANSFIGER.....1
And for þis pei disseyue þe moo, for þei transfiger hem in to an aungel of li3t, and wip face and tonsur pretendan a schadowe peyntid of religiu.
<L 19><T APO><P 104>
TRANSFIGURE....1
For ri3t as Luciferre did þis harme to Adam and Eue vndir coloure of loue and frendischip and helpyng of hem, so done now his awngelis, þes ypocritis þat transfigurid hemsiilf into awngellis of li3te, and disseyuen þe pepill by fals byheest of heuneus help þat þai willen procure to hem for her goodis as þai sayen.
<L 925><T OP-LT><P 119>
TRANSFIGURED...2
And no merueyle/ for Sathanas transfigurid himself into an aungel of li3t/ þenne it is no merueile if hisse mynistris ben transfigured as ministris of ri3twis nesse/ whose eende shal be aftir her werks.
<L 14><T AM><P 122>
Also, God seïþ þe þe prophete þat þei schulde be his aungelis for difference of ypocritis, þat ben þe deues augeles, whiche þat ben transfigurid into angells of li3te.
<L 519><T CG03><P 44>
TRANSFIGURIDE......1
For the pope to be as signid, mai be Lucifer, and Sathanas transfigurid into an aungel of light, and an eretyk by symonie and general dissencioun maad in the chirche for him, and ben an open ante crist;
<L 18><T 37C><P 72>
TRANSFIGURID 21
2 Corollary' Prelatis or curatis, that prechen not dul the gospel, but geuen opinli ensaumple of perdicioun to the puple, bcn antecristis and erctikis, and Sathanas transfigurid into aungel of light, and ben worse as withouten compari soun than bodili .
<L 4><T 37C><P 06>
Ande trewly, if þai be þus contrary to Crist in lyvyng and teychng, as þer open dedis and þo world crien, þai ben cursid hereitiiks, manquellars bodily and gostly, Antecristis, and Sathanas transfigurid into angells of li3t.
<L 6><T A29><P 459>
And curatis þat prechen not þo gospel, wip elene lyvyng and for love of mannes soules, bene dede in he msefl, slears of mennyss souls, Antecristis heretikis, and Sathanas transfigurid into an aungel of li3t, and þat þai bene more abomyable to God and to þo court of heven þen þeþo cursudde synne of So dome, þat for hidade synne sanke into helle.
<L 12><T A29><P 470>
c1epid sathanas, contrarie to goddis wille and sauourid not of crist, as bi word and good lif, synne, and aungel of li3t for an aungel of li3t;
<L 31><T APO><P 54>
SABATO SEPTIMANE PRIME
QUADRAGESIME: Sermo 30: Assumptis
Iesus Petrum: Mathei 17: This telliþ how pat Crist was transfigurid in si3t of þre apostelis;
<L 1><T EWS3-152><P 84>
And Crist was transfigurid before hem, and his face shoon as þe sunne, and his cloþis weren maad white as þe snow.
<L 6><T EWS3-152><P 84>
OF PRELATES: Here it telliþ of prelatis: Capitulum Primum: Pat prelatis leuen prechynge of þe gospel and ben gostly manquelleris of mennys soule, And sathanas transfigurid into an aungel of li3t, and ben gostly sodomytis worse þan bodily sodomytis of sodom and gomer.
<L 2><T MT04><P 55>
þei maken men were þat here worldly lif and cursed ys þe holy hif of cristis apostlis, and þus bryngen in errour and heresie in þe peple, and ben sathanas transfigurid into an aungel of li3t, and verrefien þis word of holy writt, þat þei ben made a spectacle to angels and men, but on euyl manere, where þei schulden ben a spectacle of angels and men to loken onne with ioie for here stronge fi3tynge aænest enemies of soule bi mekenesse, wilful pouert, and grete traueile in techynge of þe gospel, and suffrynge of pynes and deþ.
<L 4><T MT04><P 99>
Capitulum 3m: þe pridde defeute of weiward curatis þat þei ben aungelis of helle and ben sathanas transfigurid into an aungel of li3t to lede men queynetye to helle;
<L 26><T MT07><P 144>
and þe trewe clerk robert grosted writiþ to þe pope þat curatis ben sathanas transfigurid into aungel of li3t for þei prechen not cristis gospel bi word and good lif, þou3 þei diden no more synne, and siþ seynt petir was clepid sathanas of crist, as þe gospel telliþ, for he was contrarie to goddis wille and sauourid not heuene þingis, wel ben þe euele curatis clepid sathanas, siþ þei ben more contrarie to goddis wille and sauoureyn less gostly þingis and sauynge of cristene soulis.
<L 10><T MT07><P 145>
for siþ god seip bi þis prophete þat a prest is aungele of god, þat is a messager to telle goddis wille to þe peple, and þei leuen þis and tellen lesynys and wrecchidnessis of synnys, þei ben angeles of sathanas transfigurid into angels of li3t;
<L 19><T MT08><P 171>
But certis nou3 seint Poule, where þou know or none, I wote wel þou maist if þou wilt: þe drede þat þou dreddist is come, for þe olde serpent þat disceyued Eue haf transfigurid hymself into an angel of li3t, inhabiting specialli þis renegat antecrist, and haþ disceyued þat schuld be Cristis chirche, and put it fro þe simple, pure, clene and clere beleue þat our blessid Icsu tau3t.
<L 735><T OBL><P 175>
And þis transfigurid Sathanas, aftur þe first wille of fende þat inhabiteþ hym, wijdrewaiþ bi fraude and violens from Iesu the feipfulnesse and þe tru3e legeanuþe, þe wiche þe peple owiy to our king and lord, Iesu Crist and his lawe.
<L 810><T OBL><P 177>
So it is nou3te þe wickid spouse and seruant, þe clerge, þe grete renegat þat I spake of before, is Sathanas transfigurid into an angel of li3t, for he is Cristis aduerasarie under þe name of most holynesse, and most offfendes Crist and harneþ his chirche, and is cause whi þe glosius name of God is slaundrid and blasfemed among heþen folk, and grettis occasion bi his wickiddest ensample whi þe peple stumbliþ and falliþ into synne and aftur into helle.
<L 1092><T OBL><P 185>
But, certis, I merueile meche here of þe presumpcion of þis newe determinacioun in a poynþ so fully determened before bi God and his lawe, in þe wiche þe chirche was quietid into þe vnbinding of Sathanas, transfigurid into diuerse sectis bi his wickiddest ensample whi þe peple stumbliþ and falliþ into synne and aftur into helle.
<L 1746><T OBL><P 201>
Pan take hede what myraclis ben magnesied nou3 in Ynglonde and in opur placis bi antecrist and his lemys of þo þat han died in his wordli causis, and what signys of hiþe kunyng and holinesse þis transfigurid fende schewiþ wherbi he disceiueþ almost þe chosen!
<L 2118><T OBL><P 211>
2570
And if ye clergy, that shudde ye angul of God of oostis, ledinge ye pule fro Egipt into ye lond of biheeste, be an angul of Sathanas transfigurid into an angul of li3t, how shulde ye pule walke sikerly to be place purpousid, while ye leder techip aweyward?

And on his wise shal it stonde into ye tyme that yer be a contrarie turnyng, that is to meene that derknesse be maad li3t, corrupcijon be maad salt, that vplondish proop be maad a citee, that ye angul transfigurid into an angul of li3t be maad in deede an angul of li3t, and deep be maad liif, that of ye same come liif of whom came deep.

And frere Tilie, that shalde be ye angul of Christene holy Chirche ben foule blasphemad, and presthod and good liif moche distroyed, and Cristene men foule sclaundrid, and synne and trecherie encreessid.

As a lyoun in his chourche/ as to trecherie:

But frere Tilie that seide before ye buschop of Londoun heeryng an hundrid men, that Jerom seide he errid in translatyng of ye Bibel is liik to Elymas ye wiche wolde have lettid a bischope or a Juge to heere ye blyue, to worn Poule seid: O pou, ful of al trecherie & of al falace, seching to turne ye buschop from ye beleue, hou schalt be blynde to a tyme.

TRECHERIE......1
LORDLY lyf ayenst lowliness, And demin all without mercy And covetyse ayenst largesse, Against trewthe, trecherie And ayenst almesse, envy;

TRECHERYE......1
Witnesses of Johns prophecye, That Antichrist is his admirall, Tiffeliers attyreth in trecherie;
3 If pei come in to þe chirche to holde and meytene þe pouert of crist and his apostelis and bynden hem þer to, and þer with ben most couetouse abouten worldly goodis, summe aboute temporal almes neddes and summe aboute worldly lordyschype, by ypocrisyse and leysingis and flaterynge, þei ben þan trecherous ypocrisyse and perilous enemies of crist and his chirche.

And he schal not erre in treue bileve.

And he stireþ men bi grete perdon to breke opynly Goddis hestis, and he envenymeþ comynly alle Cristendom wiþ his symonye, and robblþ it of goode men and vertues, and letíþ treue prestis to holpe men to heveneward bi preychynge of þe gospel.

CAP. XII Also feris pursuon treue prestis, and letten horn to preche þo gospel, notwithstandynge þat Crist enjoyned prestshed and preching of þo gospel.

LETTER TO POPE URBAN. I HAVE joy fully to telle to alle treue men þo bileve þat I holde, and algatis to þo pope;

þanne sîp þes auctorites of Crist and his apostlis ben algatis sohe, and also auctorites of þes seynitis and clerkis, sîp þei accorden wiþ holy writt and reson, seie we þat þis sacrament is verrey bred, and also verrey Cristis body, and teche we þis treue bileve to Cristen men opynly;

þei senden to catch treue men wiþ writtes & commissious/ as þei were kynges hem sîll/ & senden here disciples in pharisees clopinge.

Crist loued more þe treue prestis þenne þise worldly goods;

þanne, ríþ as þis gospel scíþ Crist suffride scornynge, scornynge, and spittynge vpon, and seþe þep vpon a croß, ríþ so it bihowe treue Cristen men to suffre and bi þat wei to foloue oure blesid Duke and oure Maister, Jesus Crist, to þe blisse of heuenli Jerusalem.

þat whanne suche a blynde man in synne, as I scide before, hereþ hou Dauid, (spousebreker and mansler), Magdelyn (de fist in alle þe dedli synnes), Mathew (þat gat his li3flode bi an vnlefful craft), Petre (þat denyede and forsok his Maister, for fere of a woman), þe þeep þat hyngye besides Crist in þe oure of his dep, Poule (þat ful cruelli pursuede Cristis peple), þat alle þese been passid to heuene and beþ ful glorious seynitis, þenne if suchon axide hou þis may be þat þus synful peple as þese weren ben passid þus to heuene, Hooli Writt and treue prerochis answeren to þis question þat bi þe gracious mercy of oure Lord Jesus Crist, þat seip himself bi þe prophete Ezechiel.
how schulde a treue man be demyd bi suspect iuges, and siche vnkynnge and eyyl leuynge prelatis ben most hardy to damyne trewe trutthis of holi writt and pursue trewe men to prison and dep þat meyntenen holy writt and trewe a3enst here coueitise, pride, symonye and lustis, And newe religious assessours of þes vnkynnyng wyrdely prelatis ben more suspect pan ony oþer;

and perfore þei comenden here owen lawes and here techeris, and putten goddis lawe and treue prechouris perofbi hynde.

and sþ men ben holde heretikis þat done a3enst þe popis lawe, and þe beste parte of þe popis lawe seip pleylyn þat ecþ þat comæþ to presthod takþ þe oþice of a bedele or criere to goo before domesday to crie to þe peple here synnes and vangeance of god, whi ben not þo þrestis heretikis þat leuen to preche cristis gospel, and compelle oþere treue men to leue prechynge of þe gospel, sþ þis lawe is seynt gregoryes lawe, groundid opnyly in goddis lawe and resyn and charite, and opere lawes of þe þepe ben contrarie to holy writt and resyn and charite, for to meyntenene pride and coueitise of anticristis worldly clerks.

for þei han here he3e statis in þe chircbe and lordischipis for to purueie treue curatis to þe þepe, and to meyntenene hem in goddis lawe and ponyschen hem 3if þeþi fallen in here gostly cure, and bi þis þei holde her here lordischipis of god.

for in steed of keyes of heuene, þat ben kunynnge of holy writt and power to distroie synne and saue cristene soulis bi trewe techynge and good ensaumpel, þei han ignorance of goddis lawe, and no wil to studie and lyue þeþeraftir, but kunynnge and practisyng in here owene wickede lawis for pride and coueitise, and feynen hem power of tirauntrie to stoppe treue men fro prechynge of þe gospel, and 3if þei þrechen a3enst here wille to curse hem and prisone hem and brenne hem;

and stireþ he3e worldly prelatis to be favoureable to hem and meyntenene hem in þis ypocrisie to colour here owene synne þerbi, and to lette treue men to preche pleynly and frely cristis gospel and þe hestis of god for sauynge of mannis soule.

HOW SATAN AND HIS PRIESTS, ETC.

Hou sathanas and his preists and his feyned religious casten bi þe cursed heresies to distroie alle good lyuyngge and mayntenene alle manere of synne Capitulum primum: As alymyþytie god in trinity ordyneþ men to come to þe blisse of heuene bi þe groundis, bi knowynge of þe trinity bi saþ felþ, bi treue kepynge of goddis hestis, and bi perfite charite and endeles, so sathanas and his worldly clerkis and his feyned religious ful of sotil ypocrisie casten to distroie alle vertuous lif and justisse, and meyntenene alle manere of synne bi þes þre cursed groundes.

þan treue men ben holde bi goddis heste to crie most a3enst þe synne of prelatis, sip it is most and harmep most þe peple.

whi may not god do grace to híse treue servauntes þat scuren hem wele, al if þer were noo siche prest nor pope?

miche more of heuene foreþyueþ synne, when he knoweþ þat he is worþi for sorowe of herte and for treue seruycye þat he doip aþur.

general schrihte and opyn to man wole þei make, and þat is Inow3, so þat it come of contricion and treue penaunce þat men speken of.

THE EUCHARIST I Cristen mennes bileue tauþ of Iesu Crist, God and man, and híse apostles and seynt Austyn, seynt Jerome and seynt Ambrose, and of þe court of Rome and alle treue men is þis: þat þe sacrament of þe auter, þe which men seen betwene þe þrestis handis, is verre Cristis body and his blode, þe whiche Crist tok of þe virgyn Mary, and þe which body diþed vpon þe crosse and laye in þe sepulcre, and steie into heuene and shal come at þe daye of dome for to dome alle men aþur her werkis.

Peþe þen þat seyn þat þis sacrament is nouþur bred nor Cristis body, but an axidens or nouþi, ben fonned heretikis if þei maþen þis errour a3eyne Iesu Crist and a3eyne seynt Poule, and a3eyne seynt Austyn, seynt Jerom and seynt Ambrose and many moo hooly seynsitis, aþeyne þe court of Rome and a3eyne alle treue cristen men of true beleue
of Iesu Crist.

TREW...........80
And sib no ping is fled by wisdome of mon, but if po harme of pat ping be known, everiche trew mon schulde weel knowe synne, and so schulde he knowe po frut pat buriones perf. 

And pus of alle po argumentis pat po fende con make, he fayles foule in his proffer to a trew mon. 

By po lawe of God pei schulden serve mekely to God and to hor lordes, and do trew servise to God and to hor maysteres, not servynge at hor eye, and ydel in hor absence; 

And so penken trew men pat no mon schulde take vengeaunce bot if God bid hym, for to venge Gods wrong. 

and fayle not in his trew servise, for scharpe vengeaunce takis God for suche. 

for a pore mon pat may not gif hom, be he nevere so trew to God, schal not have hom, bot a riche, be he nevere so cursid, schal have soche lettris, and wenes pat he is siker ynowh herby, do he nevere so myche wrong to pore men. 

and pe Court of Rome, and alle trew Cristen men pat holden po feith of po gospel. 

O Lord! what hardy devel durste teche þese freris to denye þus openly holy writ, and alle þese seyntis, and po Court of Rome, and alle trew Cristen men, and to fynde þis heresie, þat þis sacrid oost is accident wipouten sugett, or noght? 

And when po potestatis of freris ben proude, covetouse, and synful, and haten po trethe, þei wil soone prisoun trew men þat reproven hor synnes, and sparse oher schrewes, þat þei may flater hom and mayntene hom in hor synne, and so, byside po kynges leee, tormenten trew men, for þei wolden do Gods heestis. 

And þus lawellesse freris, by hor fals reulynge, maken our fond lawelles, for þei letten clerkes, lordis, and comyns to knowe þo trethe of holy writ, and maken hom to pursue trew men to þo deth, for þei techen þo comaundements of God, and crien to þo puple þo foule synnes of fals freris. 

And þus falsenesse is mayntened, and fals men ben raysid to grete astatis, and treuthe is putt on bac, and trew men ben pursued, 3he, to prisonyng, to lasse of alle hor godis, and to scharpe jugement, for als myche as þei wolden destrie synne þat was openly and cursidly done, and in poyn for to fordo oure lond. 

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

CAP: XXV: Freris also ben Scarioths childre, bitrayinge trew men of po gospel, and so Crist, for money. 

þat Crist in whom is al tresoure of witte, wisedome, and treuthe, couthe not or wolde not sey trew wordis and sentcnce, bot synful folis haf trew maner of speking. contrarie to þo speche of oure Lord Jesus Crist. 

For þei casten and ymagynen po deth of trew men þat desiren and travelen to delyver hom fro þo fends mouth and everlasting deeth, and to bringe hom to þat staite in whiche Crist ordeyned prestis to lyve inne. 

For þei han name of holyneße and of grete clerkiis in repu tacioun of þo puple, þat þo puple tristis not to few trew men, prechinge ageyns hor covetise, ypocrisie, and fals desseyt. 

And herfore lordis and comyns and alle trew men schulden juge þo blasphemes in hor wronge partye.
Ande if 3e dyen in his poynte, stondynge clene entrente to Godus honoure and comyne amending of Cristen dame, wip paciens and charite bitaking all to governaunce, and 3e doyng 3oure bisynge upon 3oure conjynge ande powere, trewe God wil accept 3owe for his trew martiris and breperin of Cristis passione, and crowne 3ow in heven wipouten ende.

If pore men erriden in ony of þes sentences, or ony oþer, þai wolde ful fayne be amendid of trew clerks, wele lyvying and wele lernying in holy writte.

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.

Þat is: Beþe bisi in preyer, wakin in it wip doyng of þankings, and preying togider for me þat God open to me þe dore of his worde (þat is, trew ynderstonding) to speke þe pruite of Crist, þat I make it open so asit bihouyp me to speke? þat is, neiþer to flate, neiþer for coueiteise neiþer for veynglorie, but oonly for þe loue of God and profiþe of his peple.

Thisen ben grete foolis in alle maner, for if þei han verili þe vnderstondyng of holli writ, þen he is Anticrist. And þis sentence of seyntus, þat iuste men þat han heuene, han alle worldly þingus by resoun of þer Lord;

For þis is trew sentence of seyntus, þat iuste men þat han heuene, han alle worldly þingus by resoun of þer Lord;

But Peþre onswerede gloriously, as trew man, for alle þe apostlus, and seyde on þis maner; 

Who gessustow is trew servaunt and war, whon his lord haþ put aboue his meyne, þat he 3yue hem mete in good tyme to ete?

And, whateuer þat pretalis traueyen vnto spede of Cristis chyrche, Crist wolte at þe day of doom 3elden hem graciously, and so eche trew pretalis helpuþ Crist to helon him chyrche is trew neybore to þe chyrche and doþ in part as Crist dude.

O Lord, 3if a man þat trauelþ in werre wip a capteyn, wolde telle myche þat þe capten wrot of hym to þe kyng and seyde þat he were a good werroure, and woryply and hardily trauelyd in þe kyngus cause, and herfore þis eryply kyng schulde haue hym and his comendyd, how myche more were it worþ þat þe persone of Iesu Crist comendide by his owne word a trew servaunt vnto God, and telle þat God schulde þenkon on hym, and 3yue hym blisse wipowton ende.

For, as seyn Iohn seip, whoeuere gretup an heretyke schal haue of his synne, what man euere he be, and þus 3if a trew man loue more Crist þan þe worldus fame, he may liþly wip worshipe auoyde suche false ferus.

And þus I seye to 3ow, seip Crist, þat eche man þat confessuþ me before men, 3he, 3yf he dye, I schal con fesson hym before Godus anguschel, how he was trew servaunt to God’. And þus cam in beggyng and lyeng and faylyng of trew prechyng.

And for eche man schulde gowerne alle his wyttus, and make hem serue to hys profiiþe, as eche man schulde goueme aile his wyttus, and make hem serue to hys profiþe, as it is pleynli tauþt in beþe bisi in preyer, waking in it wip doyng of þankings, and preying togider for me þat God open to me þe dore of his worde. And for as meche as he was an ypocrite, þe aske oftrew prechyng.

Beþe bisi in preyer, waking in it wip doyng of þankings, and preying togider for veynglorie, but oonly for þe loue of God and profiþe of his peple.

And for eche man schulde gowerne alle his wyttus, and make hem serue to hys profiþe, as eche man schulde goueme aile his wyttus, and make hem serue to hys profiþe, as it is pleynli tauþt in beþe bisi in preyer, waking in it wip doyng of þankings, and preying togider for veynglorie, but oonly for þe loue of God and profiþe of his peple.

Whon his lord haþ put aboue his meyne, þat he 3yue hem mete in good tyme to ete?

Who gessustow is trew servaunt and war, whon his lord haþ put aboue his meyne, þat he 3yue hem mete in tyme.
a3enst Crist þat is trouthe, and so to conforme his wordis to his ypocrisie, And so as ypocrisie haþ outword schewing of subsance of wertusius lyuyng wipout þe ping in himself, so as þei han determenyd her sacrament after her witt haþ al outword signys of subsance without þrew þe answering perto.

For þou schalt vnthurstonde here þat every man in a maner schuld be a king in þrew Governance at þe lest of himself afore Goddis lawe, for every in a maner hethe a reme to gouurne.

For antecrist brendep þe bokis of Goddis lawe, and stripeþ awei þe skyn from þe þrew prechouris heede and fyngis, and killip feipful peple, as dede þe grete tyrant and emmye of Goddis lawe Antiocho.

And þis consideracioun þus grounded uppon scripture makipe me to suppos wipout any dou3te þat þis grete renegat wip his special lemys, þat damnpæ Cristis law in þis article and also his lore a3enst his wordis lordiship and custumable beggynge wip ful many ouþr poynritis of þrew beleue, is þe kinde of antecrist þat mai be.

And þis Latein is as meche to seie as a þrew wirschip of verri God;

And seint Poule seip þe same (Tit 2) wher he writip þus: De grace of God our sauyour haþ apperid to alle men, enformynge vs þat we, forsaking idolatrie and wordli desiris, lyue soberli, riþtwiseli and in þrew wirschipping of urerii God'.

As nouþ late in Yngland sum riþt myþþi men besied hem to haue distreide þe idolatrie late begun at 3ork, and 3it þei himself continued forþ þe most abhominable idolatrie don at Caunterberi and in ouþr diuere placis, and wolen not suffre ouþr þrew men to impugne it.

Herefor, bi þe casting down of þe place of halowing most be vnthurstonde Goddis lawe, þat techip good maneris and þrew beleue, in þe wiche men ben and mow be halowid, alþouþ þat God forbede þat þer were no material chirche, ne prest, ne prelate in þis world.

For, as fer as he hæp taken power a3enst þe sacred oost, he hæp wrouþt to cast down and distreie þe þrew beleue þerof, as I haue schewid before bi long processe.

And þeþ forþe al þinggis be þe verri, þrew prophete isouþt and bi his wordis ihold.

And so, alþouþ antecrist be offended and hornewood wip many ordenauncis of God aboute þrew beleue and goode maneris, of þe wiche sum ben ouþt hershed before, 3it þei ben þrewþ and riþtwis, and ouþt to ben schewid and kept, and defended as ful autentik and þrewæ a3enst þe foule mouþe of antecrist, þat is ful of sclaundring, deprauing and blasfemyng of Goddis lawe.

3it þis blesisd Ionathas schetip at antecrist bi his þrew lege man seint Austen preueng þat God is loue and charite (De Trinitate li· 8 ca· 8) wher he seip þus: Dou3te we bi noon infidelice of þo þinggis þat ben to be bieueld!

and after this flode he late men multiplyn in the world / & ino he assayed whether man drad him or loued him / & amonge other he founde a man that hyghtt Abraham / these man he proued whether he loued hem & drad him / and bad hem that he shulde offren Isaac his son vpon an hylll & after this flode he late men multiplyen in the world. And so, he proued whether he loued hem & drad him / and bad hem that he shulde offren Isaac his son vpon an hylll / & after this flode he late men multiplyen in the world.
Of þese to wittenes drawe trew men out þat prestes vnknawyng þe doctrine of þe apostiles and wip þat synewyng dedily wanteþ þe keyes of holi chyrche.

Also Augustinus, li·6·, /De Baptismo contra Donatistas,/, "Siþe þat symes be forgeren to hym þat is trewly tumen to God, þai ben forgifen of þam to whom he is ioynt wip a trew turnyng or convert-sion.

Trew absolucion est denoncyng or schewing like to Godis absolucion, but absolucion feyned or preten ded is denoncyng contrarï to Godis wil.

Forwi weþer þe pece & discipline of holy chyrche be eked be trew princes or lesed, he askeþ reson of þam þat hath giffen his chyrch to þe power of þam".

"Now if we wisely beholden," seib þe, "þat is written, To a trew man al þe worde is of riches, to ane vtrew forspor ne an halpeny".

Holi chyrche is þe congregacion of trew men predestinate & iustified.

Giff þe trew pore men warof þei may liffe and þou has eþed a resonce house to God.

Trew law is a sothfastenez directiue or ri3tynge of a creature for to haue it as it ow to þe begynynge of it, and þis law is diuided into Goddez law & mannez lawe.

Manne lawe ouer is trew & gode, or it is false & wicked.

þ þe, it ow to be done wip gret hastyng & deuoute, as Criste goynge bi side his tuo discipleþ to þe castell of Emaus fyned hym for to go forre þat þei þat compelled or grette hym abyde wip þam, /Lu·24·Glossa, per Gregorium/, "Trew pilgrumes no3t only ar to be called, bot also be drawen".

And on þis maner all charitatyue visitacion of trewe men nedy als wele gostily as bodily for wiche trew men schal be meded in þe laste dome may be seide gode pilgrmage, for þus went Criste pilgrmage in his worde in visitande seke men, & helyng als wele bodily as gostily be prechynge & charitatue instruction or informyng.

Item Gregorius, Omelia 17·, super isto, Osee 4·, "Peccata populi comendunt", "We þat liffe of þe offerynge of trew men wiche þai haue offered for þair synnes, if we ete and be stille, wipout dout þe ete þair synnes."

Siche men doþe to yuel þings in holy chyrche, þai þat fesely þai take away þe þings of pore men, and ofte tymes also of pore men, and so þe secunde it is no3t trowed to trew pore men".

Pat to a prechynge wipjin holy chyrche also ouer trew men or vtrew is to be admitted, CHRISTIANUS Christianus.

If it be so, þan is he a trew Cristen man;

He is no3t trew disciple þat sewep no3t his mai ster, ne it is no3t trew ymage þat is no3t like to þe maker".

Forsop, if 3e wille trewly worschipe þe ymage of God, 3e doyng wele to a man schuld worschipe þe trew ymage of God in hym.

Ymagez of representyng "may be done als welle as yuel: wele for to exercisze, for to make li3t & for to kynde þe myndeþ of trew men þat þai worshiphe more deuoutely þer God;"

And þou þese materis ben here schortly knit, þei ben in another book longli declarid, and manie othere mo al in oure langage, þe qwyche we wolde were communid to alle trew cristene men.

Than Crist wold not so leue his chyrche to be lost by pride and lordschipe of prestis, but put in þe harts of his trew men Dominick and Frances to forsak all wordly wurshiphe and wordlynes, and lyve a poore lyf in mekenes aftar Crist and his apostles by teachyng of þe gospell.

for þe office of an anguel is to kepe o persone, þe office of arcaungel is to kepe o prouynce eiper rewme, but Poule kepte al holy chyrche
the distribution of my temporal goodes, my purpose is by the grace of God to bestow these to be accepted, as frutes of faith so that I do not suppose that my mercy be, bi good bestowed of them, but my mercy is that faith of Jesus Christ onely, by which sayth suche workes are good according to the wordes of oure Lord, Math 'xxv' I was hungry, and thou gaueste me to eate, that if foloweth, that ye haue done to the lest of my bretherne ye haue done to me · &c· & euer we shulde consider that trewe sentence that a good work maketh not a good man, but a good man maketh a good worke, for fyayth maketh the man booth good and ryghtwyse for a ryghtwyse man lyueth by fyayth· Rom· & what so ever spryngheth no out of fyayth, is synne Ro maynes 'xiii·' And all my temporal goodes that I haue not geuynghe, or deluyed, or not gyuen by wyrtyng of myne owne hande bagynge the date of thys present wrytynge I do leaue and gyue to mar garete my wyfe, and to rycharde my sonne which I make myyne executours,

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Forsothe if Ezechie, the blessid king, brak the brasene serpent commaundid of God to be maad, for the puple gaf to it encens and onour due to God alone, as it is open in the iiij· book of Kings the xvij· c·, how moche more a cristene king with assent of his lordis and trewe clergie shulde breke or brene doume idolis, which neither Crist ne his apostlis commaundiden neithir counschiden to be maad, if the ympyle puple doth idolatrie bi tho in settinge hope in tho, or geuynghe honour to tho, due to God alone, as in sweringe bi siche idolis, or in offringe to tho, eithir to riche men of the world, the lyffode of pore men, whiche the Lord Crist commaundide to be gowe to pore men aloone.

The xij· Article· It is to preche and to defende stidefastli of cristene preestis and trewe seculer men, that the king and secular lordis han power and auctorite to punshe what euere personne tres passinge opinli in here londis, though he be bishop or erchebishop, yea and the bishopp of Rome.

The xiv· Article· Though it be leful to swere bi God al myghti in a nedful cause with thre circum staucis, in truthe, doom and rightfulnesse, in the iiij· c· of Jeremie, nethelles it is not leful to swere fals, neithir trewe superfluli other in veyn, neithir for an euel ende, neithir bi a creature.

Therefore Gregori on this text of Jon in the xx· c· · (Quorum remiseritis peccata), etc·, and in the xxvj· omelie, and in the xj· cause, iiij· q· · (Tunc vera), seith thus, "Thanne the assoilinge of the prelat is trewe, whanne it doth the doom of the ynnere iuge," that is, God.

Thanne if the bishopp of Rome or ony othir mysusith the power of byndlinge and assoilinge, he priueth himself of this power, and is worthi to lese his preulige The xxiv· Article· Cristene men ben not holden for to bileue, that the indulgencis of the pope ben trewe on ech side, or withouten error or leesynge, open or preuy. This is showid bi this skile·, that Crist and his trewe apostlis that louted most here sueris, gaue not to hem siche in dulgcens.

Truli it semeth that the greete pride and awaurce of worldli prelatis and of false freris founden out these feynid indulgencis in steringe of the deuil to spoile the puple bothe pore and riche, fro verri feith and greete meritis of trewe almes.

The xxvj· Article· Therfore a trewe successour of Petir shulde rathere graunte indulgencis, if he hadde such power as it is feynid, to cristene men to lyue wel and suffre mekeli peynis to conuerts hethen men, as Crist and hise apostlis and here sueris diden.

For the office of an aungil is to kepe oo persone, the office of an archaungil is to kepe oo prouynce or a reume, but Poul kepte as al holie chirche in erthe, in lightninge it with faithfull writinge, and trewe prechinge, and wilfull suffringe of deth, which an archaungil mai not do.

The xxvj· Article· Cristene men ben not holden for to bileue that ech determinacioun of the chirche of Rome is trewe on ech side, othir to be taken of holie chirche for an article of bileue.
This is al on as if tetothis of oure rewme calangiden to hemislf that dignitie which the king grantiide to his trewe lige men.

And if the prelatis and curatis don here dute in holi ensaample and trewe techinghe, thei ben gitteles, though the puple receuue the sacraments unworthilhi, and go to helle, in the iiij c' of Ezechiel.

the nynethom 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 here tikes ben veyn, voide, or false, cyther helen not, but ben defoule, and devoure men, nethelesse these gret doctours moune be ac cordidely in sentence anentis symple men, meke and faithfull, and witti in holy scripture and resoun, so that seint Ci prian and his suers be vnderstonden to speke of such heretikes as sacren not, ncther bap tisen not, in the forme of holy churche ne ther of trewe fyth, but in open erroor agen holy scripture;

For if oni erl othir duke in the rewme withdrawe a chefe knyght of the rewme and special maister of the kingis sonis fro here presence and gouemaunce in ocupyinge him aboute the kepinge of his hors or of his kichene, and in wasinge about this vile office

Therfore the king and trewe lordis and gentilis of the rewme, purweith wysali that feithful and fere prechinghe of the gospel be not quenchid in the rewme bi disciplis of anticrist, and thanne opiu eluis shulen be distriedy bi Goddis grace, and manie precy synnis allso bothe esili and withouten cost of oure rewme.

But I preie oure Lord Ihesu Crist, for his endeles merci, that he suffre not this orrible euel to come to oure cristene puple, but geue grace to oure puple to lyye wel, and manytene Goddis lawe and trewe prechouris therof, that thei haue here pees and prosperite, and the blisse of heuene withouten end.
meke nes and charite, hem he caste into þe see, þat is, alle siche on domesday schal Crist caste wip þe deval, fædir of alle þe children of pride, into þe bittir peyne of helle wipouten eende.

 Pat is, trewe Cristen men, folowynge Crist, passen þorou þe world to hevene by þe drie wey of meke chastite and charyte, wipouten watris of fleschli lustis.

and þe hi3nes of þe world reisid power to distrie trewe Cristen men, adversaries to hem.

 Pat is þou schewidist þee, and 3it schalt to þe eende of þe world, þorou trewe preching and lyvynghe pereafter, to þe helpe of trewe Cristen men dwellinges in hele, wip þi Crist Jesus oure Lord, ensaumpler of al trewe preching and lyvynghe.

and so it is to trewe þat þou schalt smyte þe heed of pride regnyngge in hi3e princis and prelatis, þe whiche blenden þe peple bi prye ipocrisie, and so þi loviers schulen be stablishid in þi trewe troupe of þi lawe, affer þe knowinge of þis ipocrisie. And þou nakidist him to þe necke, þat is, þou refist him al þe lappinge of pride and ipocrisie whereinne he hadde trecherousli hankid þi chosun, and so þe devel and his proude lymes han lost her power in trewe Cristen men, and ben left but nakide heedis of hem, þat schulen regne above hem in hele.

he þat wolde not erre leede him in alle þingis, in trewe doome of discrescioun, kepinge him fro foly doemynge.

Peccaverunt ei, et non filii eius in sordibus; God is trewe and wipouten ony wickidnes ri3twise;

God is trewe in his heetynge, and he noieþ to no man ri3twiis in 3eeldinge and in vengynge.

and if þei failen in þis loore, wip wrong þei occupien heerdis office, for in þat is knowen a trewe heerde fro an hiyrid hyne, þat he leede hise sheep in hole pasturis and plentious.

In þese us owþ to have deflit wip marow3 of whete, þat is, wip þe body of Crist, for he is þe grape whos flesch and blood trewe Cristen men in þe sacrament of þe auþer in þe foorme of breed and wiþ worþy resseyven, þorou trewe bileve her savacioun, and yvele men and unclene her damnacioun.

For þe deval haþ in alle siche unstable men and women comoun entre, to entise hem to leve þe trupe of veri God, and folowen þe lustis of þe world, loyynge moore vicis þan virtues, and so þei serven mawmetis, þe whiche trewe Cristen men before hem usiden not.

For neþer þe toon ne þat oþir, þat is, neþer eldris ne her children, ben trewe to God.

Sche joiede not in hisirlf, ne in vanyte of þis liif, as oure founyd maidens don now, þat joien more in synful vanytees of þis world, þe whiche hem lusten to loves þan in God her saveour, þat crowneþ alle trewe virgyns in hevene.

Lo, for whi of þat, þat is, of hir mekenes, for þat lokinge of God to me, as he were take in my love at a si3t, perfore blisful me þei schulen seyn, alle generacions of trewe Cristen men in þis world.

And so it is of ðeere goodis þat weren bihi3t oure fadirs, for God tcekle but litil of erpeli riches, for þoþe it felde to þis Lord and to his trewe children to 3eve hevenli goodis and reste in hevene.

And it is licly to trewe men þat þes watris ben of þe same kynde þat ben þese watris bineþe þe moone, but þei dyversen in proprietees;

Sum tymel bileve is clepid a qualite, by which a man is namyd a trewe man in God, and þis bileve is a maner of a trewe soule.

Pere he doublþ his words, as if he wolde seie, 3if 3e seie 3he in 3oure soule, seie 3he wip 3oure mouþ, and be 3e trewe men.

and in þis cause þe apostolis of Crist weren martrid, and we schulde, 3if we were trewe men.

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And if he wante his service, he is no lord of goods bi no trewe title.

And so, whanne he witnesseth fals, he taketh God to witnesseth that he seith is trewe and of God;

for God may not be, but 3if he be trewe.

And for we shulden be trewe and ete oure owene breed, and not wip wrong ete oure ne3eboris breed, perfere Crist techeth us to aske of him oure breed.

And þis knowynge oure owen wyckednesses mekelche in his prayer, we schulde clepe God oure Fader, and nouȝt my Fader, by stynkyng pryde holdynge us to praye to God ys trewe men.

And ryȝt as may take hete and 3eve lyȝt by himselfbryȝtere or hattere, bot

And ryȝt as may take hete and 3eve lyȝt by himselfe or hattere, bot 3if he be trewe.

Also þes proude clerkes, symonious, sillesere of pardoun and indulgences, of confessionis and oþer holly dedys, false law yuors, wycke ded jurouris and cursede advocat3, disseyvable notaries, and alle fals aquisitis, grete swerers, veengeable fendas, proude men, and coveteous glotouns, and lecheours, bacheris, and pursuers of Godes trewe servant3, and oþer suche lymes of þe fende, may nouȝt medelfullyche seye, Fader oure þat art in hevenes, yhalwed be þy name, tylle þey amende hem of here evel lyvyng.

And syþhe Crist is þat noble man þat cam fro hevene into þe lowe erpe, to take ous for his kyndom, þat byfore were ylost purghe Adamis synnes, and þat suffrede deþ þe rodetree, and bouȝte ouz alle aȝen to joye of þe Fader, for savacioun of mankynde, wel may þe trewe Cristen peple be clepyd Godys kyngdom.

And so þes men þat contrarieþ to þe gospel and to þe epistele, and wolde lette it to be ypreched, and pursuwe þe trewe telleren þerof, loveþ nouȝt Crist, and þus þey schulle deye in here synne, but yf þey amende hem whyle þey haveþ tyme.

And yf þes were trewe Cristene men, þey scholde nouȝt pursue Cristes membres for preychynge of þe gospel.

That man trowys to God, þat belewyþ þat he is trewe and ryȝtfuul in al þynge þat he seyth;

Bot þis riȝtwise juge by his trewe jugement jugis þis envoys mon to be pure blynde;

And herfore seis Seint Poule þat glotouns ben ouste of þe feith, sith þei maken hor wombe hor God, þat þei loven more þen himself, and so more þen þeþ God, aȝþ þe he above mon, whiche be schulde luf more þen mon, for God is bettir þen mon in kynde.

And if oþre pretatis lettid trewe prestis to preche Cristis gospel and charge not þe peple, and bringe in suche prechours lawe, and pylen her herers aȝens preychynge of trewe God.

Pe fourthe tyme he axip hou a trewe man may knowe wheþer he love his God in þe fourme þat God axip þat a man love him.

But over þis axip þis frend of God, what wil Davið hadde in þes two versis þat he seith in þe Sauter, and þei ben commonly known in Latyn, O Lord, I confesse to þee þat I am þi ser vaunt, in bodie, soule, and I am son of þin handmayden, for Y am trewe child of holy Chirche.

And þus we axen of oþir partis þat trewe men clepyyn hooly wryt.

Pis is þis first matrimoyne and best, as God and þe soule of þeþ men ben beter þan mennyss bodys.
And thus all men that loven more worldly worschip or goods of the world than God and his lawe and trewe lif, ben avoutheris gostly, 3if pei weren Cristene before;

Also pe Holy Gost warneth Cristen men, how in he fasten days summe heretikis schullen departe fro feip of Goddis lawe, 3evinge entente to spirits of error, and to techyne of develis, spekynges lesynget in ypocrisie, forbedynge men and wymmen to be weddid, and techyng men to abstene hem fro metis, pe which God hap maad to be eten of trewe men, wip pan yngis and heriying of God.

For pe wif was made to be an helpere lich to pe husbounde, eche to helpe oper in clemensse and holy lif, and trewe anentis God and man.

and seyn, 3if here child drawe hym to mekenesse and povert, and flee coveitise and pride, for drede of synne and for to plese God, pat he schal nevere be man, and nevere coste hem peny, and cursen hem, 3if he lyve wel and techer oper men Goddis lawe, to save menssis soulis, For bi pis doyng pe child getip many enemies to his eldris, and pei seyn pat he sclaunderd alle here noble kyn, pat evere weren helde trewe men and worschipful. Pe secunde defaute is, pat wifis 3even here husbondis goddis to stronge beggeries and riches, and opere curatoris, to geten hem swete morselis, and sum tyme spende here husbondis goddis aboute holours and lecherous, pe while here husbondis travelen fare in ferre contrices or grevous travelis, And to holden holy and excuse pis wickidisses, wifis many tyme don a litle almes openly, and fynden ypocrisit to seyn massis, and maken pe sey husbondis to meynetyne siche ypocrisit in here falsnesse, to robb pe pore peple, and to lette trewe men to teche Goddis lawe, and to favoure false sclaunderis of here bereyn.

And loke pat peis maiistris cherishe and meynetyne here prestis in goodo lif and trewe techynge and lernityng of holy writ, a3enst Anticristis clerkiis and here cruell censuris. And pis schulde make Goddis prestis of holy lif and trewe techynge encresse, and synne be dispisid and forsaken, and vertues lovyd and haunted, and goode Cristene peple dредe God and his lawe, and love hym before alle ūngis, and peis maiistris to have moche jank of God and alle his halwes, and costen no more ḣan pei don newe, ne so moche, but lasse and betre for bohe partis, and for Cristene and heפene.

And þerfor þank hym wip al þin hert, and preye hym of grace to duelle and ende in his trewe service and veri charite, and to teche oper men þe same doyng. If þou be a prest, and nameli a curate, lyve þou holili, passyng oper in holy preyer and holy deseir and þenkynge, in holy spekyng counselynge and trewe techynge, and ever that Goddis hestis and his gospel be in þi mouth, and evere dispice synne, to drawe men þerfro.

And þat þi dedis ben so ri3tful, þat no man schal blame hem wip reson, but þin opyn dedis be a trewe book to alle sogettis and lewip men, to serve God and do his hestis þerbi. Ffor en sample of good, and opyn and lastyng, sterrip rude men more þan trewe prechyng bi nakid word.

And þe remenand 3ive treuli to pore men þat have nou3t of þer owne, and may not labore for feblunesse or sekenesse, and þan þou shalt be a trewe prest bohe to God and man.

And holde wip Goddis cause, and love, rewarde, preye, and cheriche þe trewe and vertuous of lif, more þan if þei don only þin owne profi3t and worship; and maynteyne trewli, up þi kunnyng and mi3t, Goddis lawe and trewe prechours þerof, and Goddis servantis in rest and pes, for þi þis reson þou holdest þi lord chip of God.

principalii if þou maynteynest Anticristis disciplis in her errors a3ens Cristis lif and his techynge, for bylyndesse and covetise and worldli frenclipp, and helpist to slaunder and pursue trewe men, þat techen Cristes gospel and his lif.

And þat if þi lord or þi mayster be an heפen man, þat by þi mekenesse and wilful and trewe servise, he have not to gruche a3ens þe, ne sclaudere þi God ne Cristendom.

And jugemment of prelatis makip not siche heretikis, but þe fend and synful lif, þat partis hem from Goddis lawe, And þeis in þe Chirche, moost heretikis of alle, wolen clepe trewe men heretikis, and unable her witnesse; as a þef in a darknesse biddip a trewe man stonde, for he wold þat no man spak a3ens his.

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And þus is trewe teychyng of Goddis lawe, and ensample of holy lif, wiþ drawn fro lordis and comysns of þes worldly lordshipis of clerkis, and symonye, pride, extorsions, and alle manere synne and meyntenyne of synne is brouȝt in.

For parische chirsches appropyrd þus schulden frely be ȝoven to clerkis able of kunnynge and lif, and trewe teychynge in word and dede.

3if þrestis dwelȝiȝ in þis hill of hey gostly lif, and aspien disceteis of þe fend, and schewen hem to þe peple bi trewe prechyng, and holden up here hondis, þat is, opyn goode werkis, and lasten in hem, and preyen bi brenynge desir to perfume riȝt wisnesse of Goddis lawe and ordynaunce, Cristene peple schal have victorie of þe fend of helle and cursed synne, and þan schal reste and pees and charite dwelle amonge hem.

And þe peple gessip to fynde a trewe svvaunty of God, and clene of lif, and devout, to helpe hem aȝenst here synnis and com brawan of þe fend;

Poulis witt is in devocion and trewe undirstondynge;

sij Jesus Crist cam fro hevene into þis wrecched world to seke soulis and save hem, bi opyn ensamyle of holy lif and trewe prechyng.

In þis myght men se trewe clerkes to God, and profitabile to rewmes by iche part of hom.

And herfore it semeȝ þat þat ben noȝt holden to trowe þat it is trewe, whatþer þe pope grauntip, ffor in þis he may erre, and varie fro Cristis jugement.

And herby may trewe men se;

And herfore schulden trewe men trowe lasse þis court, or þes freris, and axe goode ground of newe þingis þat þei telle men.

And of þis may trewe men se, þat riȝt as þe fend bi o castynge in of a venemed boon, þat is, dowinge of clerkis aȝenst Cristis ordynaunce, haþ venymed Cristene men, boþe secueries and clerkis, and meyȝt men of armes to batayls and stryves, so by on openynge of tresour of his lesyngis, þat he may asoylle men boþe of peyne and synne 3if þe ei weie holde on his side aȝenst Cristis ordynaunce, he haþ hight his clerkes alle rewmes of þe world.

And so, as many men þenken, þe best remedy in þis wer to lyve holy lijf, and trowe holly þe gospel, for boþe in nombure and speche schal Antecristis clerkis passe trewe men in God, ffor þei beþ bicker isowe.

O 3if Ante-crist and his clerkis in her grene growyng overleyn þus rewmes, and bighiȝ trewe men, what welleþ þe do whanne þe þei fully stablid?

And þus is heresye of þe fend pupplischid in londis, þat he haþ maystrye overe Crist, and his servants overe trewe men.

And so han þei seid of Cristis trewe servantis. And to þis friddle evidence,— it is knowen þing, þat whanne þe world is peycyd, and Antecrist haþ maystric, þere beþ many fendis sonoþ aȝenst any trewe man; and synne þat beþ in word and dede, so by on openynge of þis side aȝenst Cristis ordynaunce, he haþ hight his clerkes alle rewmes of þe world.

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bynam浦 prestis her power.

For certis a prest may be sent of pis worldly 
prelatis wip here lettris and selis, and 3if be an 
heretik, bi symonye, bi lesynsis put on God to 
meytene his ypcrisie, and robbing of pe 
comys, bi flaterynge and beg gyngge and opere 
discetis, and not sent of God but bi pe fend, 
whose werkis he prechib and dop, and perfore 
cursed of God and alle his trewe servanituis. 

And God axip trewe lif aftr his lawe, and 
trewe prechynge of pe gospel, wip clene 
entent, not for worldly name, ne covetisse 
of worldly muk, ne bachbyntyne of pore prestis 
and hyndryng of Cristis ordynaunce, and 
meytentenyg of worldly lif of cleriks, as false 
prophetis prechen now, but trewly to dis pise 
syne and teche vertues, for honour of God 
and helpynge of Cristene soulis to 
heveward.

Pan þo prelatis and curatis þat wipdrawen þe 
ri3ful prechynge of Cristis gospel fro Cristene 
men, pat ben holie Chirche, ben acursed of 
God and alle his seynits: for þis trewe techyn 
g is most dwewe to holie Chirche, and is most 
chargid of God, and most profis þat Cristene 
men, 3if it be wel don. 

For þus þei wipdrawen trewe prechynge of þe 
gospel fro Cristene men, and neden hem to 
ete and drynke venym of Anticristis lesynsis 
and flaterynge, and to be robbid of here catel 
bip God, and most 
pis 
doi 
for as moche as 

And God 
trewe prechynge of 
worldly muk, ne bacbytynge of pore prestis 
and helpynge of Cristene soulis to 
heveward.

Certis it were grete synne to sclaundre 
þe Quene of Englond, or Empresse, wip synne of 
avowtrie, where siche were ful trewe and 
chaste to here lawefull husbonde; 

Certis alle Cristene men schulden crie out on 
þes cursed heretikis, þat sclaundren Crist and 
holie Chirche his trewe spouse. 

For þei wolen wipbute þen pite and answere 
curse, prises, slee, and brenne trewe prestis, 
þat techen pleynly Cristis lawe and his lif 
a3enst here pride coveteisie and ypcrisie. 

But certis Crist cam in to þis world to distroie 
his fals pees, as he seip hym self, and to make 
pees bitwixe God and Cristene men bi seip 
and holy lif, and forsakynge of worldly muk 
and joie, and bi suffryng of peynes in body for 
trewe techynge, and holdynge of mekenesse 
and charite.

Certis it were grete synne to sclaundre þe 
Quene of Englond, or Empresse, wip synne of 
avowtrie, where siche were ful trewe and 
chaste to here lawefull husbonde;
And þus þei cursen Crist and alle his trewe servants, in his world and in hevene, for þei alle wole distroie þis reste in synne þat þei elepen pees of holy Chirche.

< L 32 > < T A22 > < P 296 >

Also alle bishopis and possessioneris, sworn to be trewe and holy to þe kingis conseil and profit, so men openly forsworen.

< L 1 > < T A22 > < P 301 >

Vitelcris, mar chauntis, and chapmen, forsworen hem alle day for muk of þe world, þat unneþis may ony trewe word be among hem.

< L 26 > < T A22 > < P 301 >

Þe trewe testament of Jesus Crist was maad on Schire Porisday at ny3t, in whiche he biquaþ to his disciplis and here successouris pees in hem, and tribulacion and persecucion for his lawe in þis world.

< L 7 > < T A22 > < P 304 >

In þe lif of Crist and his gospel, þat is his testament, wiþ lif and teychynge of his postlis, oure clerkis schullen not fynde but povert, meke nesse, gostly traveile, and dispisyng of worldly men for reprov yng of here synnes, and grete reward in hevene for here gode lif and trewe techyng, and wiþful sofforyng of dep.

< L 21 > < T A22 > < P 304 >

Þe secunde tymne men wondren more whi worldly prestis cursen so faste þe pore peple for þei paien not here tipes at here likyng, þe while þe ben a thousandfold more cursed of God, for þei don not here gostly office in trewe prechynge, and holy ensaumple of lyvyng, and mynystryng of sacramentis.

< L 32 > < T A22 > < P 309 >

and 3if beggyng weren liþful, þei schulden begge at riche men for to releve here pore breperen, and algatis be trewe procurators for pore men at grete lordis and riche men, as Seynt Poul, bi comyn assent of apostlis, was for pore men in here nede.

< L 5 > < T A22 > < P 311 >

Wolde God þat alle wise men and trewe men wolden enquire where it were betre for to fynde goode prestis bi fre almes of þe peple, and in a resonable and pore liflode, to teche þe gospel in word and dede, as diden Crist and his postlis, þan to paie þus tipes to a worldly prest negligent and unknunnyng, as men ben now constreyneþ bi censures and bullis and newe ordynance of prestis. 3if þis meke lif com aþen, symonye, coventise, negligence and strif and ple and worldylynesse of prestis schullen down, and trewe techyng of Goddis word, and ensaumple of holy lif, and pees and charite, schullen regne in Cristendom.

< L 19, 26 > < T A22 > < P 312 >

But men wondren more whi þei cursen þe kyng and his trewe officeris, þat for felonye or dotte or eschet taken his owene goodis, æstenst þe willie of a false prest traitour, out of þes graunges, and taken noon hede wheþere þei don þis bi processe of lawe or ellis bi extorsion and tirauntrie.

< L 16 > < T A22 > < P 313 >

for þou3 þei knowen þat here curat is a cursed þef, wiþdraweþ trewe prechynge and ensaumple of good lif, and dide grete symonye in comyng to his benefice, 3it þei schullen not be suffrid to wiþdrawe þere types here, as long as a grete prelat of Anticrist wol suffre him in his synne, for money or negligence or favoure.

< L 12 > < T A22 > < P 318 >

for whanne þei schullen make wickid men to restore þing wrongfully geten, and to cesse evere after, bi trewe witnessyng of peyne dewe þerfore, þei assoilen wickid men liþfully, for to have pert of here þefte, and hereby þei norisken eyyle men in here wrongis and robbynge of þe peple.

< L 8 > < T A22 > < P 321 >

for þei meyntenen here worldly lif æstenst þe trewe techyng of Crist and his lawe, and wole not leve her worldylynesse for prechynge ne peyne, in þis world ne in þe toþer.

< L 9 > < T A22 > < P 322 >

And þe colour of holynesse blyndiþ moche of þe peple, þat þei perseveyn not þe treupe but beren it doun, and holdiþ wiþ falsheid, and seyn þus, þes grete lordis and wise men wolde not holde wiþ þis pert but 3if þei knewen þat it were trewe, sibep þei ben so devout in here preieberis, and known Goddis lawe and mannis so fully.

< L 27 > < T A22 > < P 327 >

but here þei cursen hem þat God blisseþ many tymes, for oft þei cursen wrongfully trewe men for prechynge of þe gospel, and treuþis sytyng þerof, æstenst open synnes, for þis prechynge is æstenst here lust, and schewip here foule ypoprisie and symonye. And God blisseþ þes trewe prechours and alle þat faveren hem in þis; þanne þes worldly clerkis cursen þe kyng and his justices and officeris, for þei meyntenen þe gospel and trewe prechours þerof, and wolen not prisone hem for wrongful comauement of Anticrist and his clerkis.

< L 3, 6, 9 > < T A22 > < P 324 >
hus cursynge trewe men, and styrynge he kyng and his lege men to pursue Jesus Crist in his membris, and exile his gospel out of our land. And many tymes he maken he kyng and lordis pursue trewe men and he gospel, whanne he wenen to pur sue heretikis hardid in here erour, and to distroie hem, and meyntene Goddis worship; <L 12, 15><T A22><P 324>

Banne he kyng schulde fynde how worldly clerikis, pat lyyen in pride, glotonye, and lecherie, and don not here office, 3evynge ensaumple of holy lif and trewe precheung of holy writ, ben comen in bi symonye, ben cursed heretikis, and he schulde priske hem faste, but 3if hei wolden amende here defaultis bi he lawe of God. <L 3><T A22><P 325>

And 3if hei seyn pat hei understonden only of worldly goodis, seeie hei smoke of erpely muk blyndih he moche pat hei taken non hede to God and vertues, and where hei blaberent trewe or fals. <L 4><T A22><P 326>

Also, sij siche curatis don not here office in good lyvyng and trewe techyng, and comen not into here benefices bi he dere, pat is, Crist, but symonye, pride, and covetisse, hei ben pevys, as Crist seip in he gospel, and cursed, for hei wi3drowen ri3tis of holy Chirche. <L 26><T A22><P 328>

And what trewe prest or pore man spek3 openly a3enst pis cursed marchaundise, he shall be sumoned suspendid fro prechying and treurseying, or cursed, prisoned, or exilid. <L 17><T A22><P 332>

And whanne hei comen to he purpos of here false ypoctisie, and stoppen trewe men fro prechying of he gospel, hei maken moche joie and gladnesse; <L 5><T A22><P 333>

For hei conspiren togidere pat no man of here craft schal take lesse on a day pat hei setten, pou3 he schulde bi good conscience take moche lesse, and pat noon of hem schal make sade trewe werk to lette oberne mennus wynnyng of he craft, and pat noon of hem schal do ou3t but only hewye stone, pou3 he my3t profit his maistir twenti pound bi o daies werk bi leggyng on a wal, wibouten harm or penyng himself. <L 28><T A22><P 333>

hus he schal be ponysched sore 3if he do trewe and good conscience. <L 10><T A22><P 334>

Summe trewe men seyn, pat summe parische prestis conspiren togidere to selle sacramentis for a certeyn pris, and to lette trewe men to preche he gospel, for drode lust hei telden out here cursed ypoctisie and symonye and heresie. <L 12, 13><T A22><P 334>

Also, sij God himself, and bi his prestis bohe hap axid hus many thousand tymes pat pretatis and curatis, more and lesse, do trewele here gostly office in trewe techyng of he gospel and his commandementis, wi3 open ensaumple of here owene good lif, to be myrour to here sugetis, pat hei wi3hholden hez goodis ben ri3tfully cursed of God and alle his seynitis. And sij God and trewe prestis han axid hus many tymes, pat curatis schulden lyve in mckenesse symplenesse and soberesesse, and spende al pat leve over here resonable sus tynamce in releyng of pore men, hei pat wi3hholden hez goodis of holy Chirche, and spenden hem in pride glotonye lecherie and worldly vanyte, ben openly cursed bi his sentence, and many opere ful trewe and resonable. <L 31><T A22><P 334><L 4, 10><T A22><P 335>

and to pursue trewe men pat prechen he gospel a3enst comyn synnes, and so Crist himself, a3enst he lawe of God expressly. <L 17><T A22><P 336>

De priddle part of the Chirche ben trewe men pat he lyyen, pat schulen be aftir saved in hevene, and lyyen here Cristen mennis liif. <L 9><T A23><P 339>

But trewe men supposen here, pat bohe his emperour and his preest weren moved of God bi tymes to trewe pat hei synneden in pis dede. <L 4><T A23><P 341>

But here 3enken trewe men pat he fend faillih here, and goij unstable bi two weices, and reversip Goddis lawe. <L 5><T A23><P 342>

For Petir was a trewe help wip Poul and Joon and oibir apostlis; <L 26><T A23><P 343>

and hus hei letten bi gabbingis office and lif of trewe prestis, for hei letten hem for to preche, and speciali Cristis gospel. <L 27><T A23><P 348>

And hus, whatever a frere seip, trewe men shulden leeve hym here as suspect of heresie,
bifore he have wel put þis of.

On þis maner shulden trewe men seke wisely þe sope, and purge our modir of apostemes þat ben harmful in þe Chirche.

as þis power were in vein 3if þe Chirche were undowid, it is known to trewe men þat þis is not groundid of Crist;

For 3if it were a trewe sentence, God my3te move man hereafter, hope lordis and clerkis, to drawe to þis sentence.

and trewe prestis shulden telle þe comunes how þei shulde kepe charite, and obeishe upon resoun, as Poul techip hem to do.

Al oþer office of þe pope my3te be done meyly, as myche as it wolde turne to worship of Crist and profite of þe Chirche, by a trewe preest, as was bi apostlis, al 3if þes bullis of leed slep ten.

And sumtyme þei pursuen oþer trewe prechoures, for þei wil not glose myghty men, and comfort hom in hor synnes, but wil sharply telle hom þo sothe;

And þus deede beggers, freris, lippen up to kynges power, and mony tymes more þen þo kyng dar do, and maken þo kyng þo fendis tormentour to prisoun trewe men, for þei seyn þo sothe.

And, as trewe men tellen, freris seyn apertely, if þo kynges and lordis oþer men stonden þus ageyns hor fals begging, and wil not suffer freris to robbe hor tenauntes, bot gif hor almes to hor pore neibhoris, freris wil go out of þo lond and cum ageyne wip bright hedis.

Ffor if curatis diden hor offis in gode lyve and trewe prechinge, as þei ben holden upon payne of damwynge in helle, þer were clerkis ynowhe, of bishops, parsouns, and oþer prestis, and, in caas, over mony to þo puple.

But sif Crist keppid charite to þese Pharisees, he were not a trewe mon, ne suer of Crist, þat wolde not speke þus ageyns erreoures of freris.

CAP: III: But her grucchip þe world, and greneþ on trewe men, and seip þat þei ben heretiks, and casten destreid al holy Chirche and feþ þerinne.

And so it semep to trewe men, þat ordris of religioun þat Crist groundid not shulden be fordone, for Crist is al witty and al sufficient in his werkis.

And 3if fewe trewe men wolden worche or speke aþen þis traterie þat is in Goddis enmyes, þey quchen hem as heretiks, bi cautel of þe fend;

Ande if his trewe vicare acorde to Gods wil, he may assoyle of synne as vicary of his God.

But trewe men seyn, þat þei known not in þis lif wip revelacion whiche is venyal and whiche is dedly, and þes termes, venyal and dedly, ben founden up of newe men, wipouten auctorite of holy writt, and þerfore þei ben suspect.

Ande sithen þe popis lawis semen ful but contrary to hem self, and olde lawes made of holy men con trary to newe decretalis, made of synful men for worldly powere and godis, in suppressing of kynges state and destroyynge of obediens of prestis to lordis, þat God commandid ful myche, Cristen lordis schulden perfore avyse of þese lawes, þat venyme coome not in under colour of holynes, lest þo ordynaunce of Crist in holy lyvyng, trewe techenge, and gostly occupacioun, be destroyed or hyndrid, ande worldly pompe, and worldly occupacioun of his proude prestis, and robbynge of comys by fals statutis and customys, be mag nified into destruccione of Cristis religione.

Ande sithen comúnly alle grete prelatis been ful of symony and covetise, wrong wastyng of pore mennes lyvelode, ande cusrird manquellers for defaute of trewe prechyng, secying þer worldly glory more þen salvacion of Cristen soulis, þat is ful perilous to constrayne lewde men to sewe þer counseile, and leefe cunnyng prestis and clene of lyf, doyng þer office aftur þo heste of Crist als fer as mannen dome stretchis;

Ande sithen þese new lawsus of confession done away þo liberte of Cristis gospel and
resoun, and bene horde of synne, and
maytenynge of alle pride and cursidnes bore
of clerkes ande lewde men, hit is nedé pat men
do verrey peneur for her synnes, and triste
to Cristis presthode pat never may faile, and
seke trewe prestis ande witti of Gods wolde.
and do aftur hem in als muche as pate teche
Goddis dome, and no ferperate for no creature.
<L 19><T A29><P 462>

For pate ben verreyly wode, if ony trewe man
teche or hestis of God and werkis of mercy to
ony nedé man, for defaut of whiche werkis
men schul be dampeyned wipout endé.
<L 22><T A29><P 463>

Ande if a symonyent bishop 3evey hym not
lettre of newe licence, for pate autorite of God
ande charge taken of hym, by his grace
dispendyng in charite, his cunnyng is ynoth3e
for to do his office, of a worldly preste cry
oute a3eynes holy write ande charite,
blasphemynge pat a trewe preste schal not do
mercy ne charite to his broper wiþ his lettre
and leeve, as if he were Goddis myester,
and pat men schulden more obeysche to hym
and his cursid blas phemy, þen to God
Almy3tty and his riþful commaundement of
charite.
<L 22><T A29><P 464>

Perfore no trewe Cristen man shortely wil
renne into Goddis curse for a blaste of
Sathanas, ne for worldly þanke and flat eryng
of Anti Cristis clerks.
<L 5><T A29><P 466>

Ffor comynly, if ony trewe man wil
impugne or contrary þeire worldly life, ande
telle out þeire cursidnes to þo pepul as God
biddis, þai wil not canonys e hym þow he dye
in þis poynst, ande be never so fervent in
charite, as hit felle of Robert Grosthede.
<L 14><T A29><P 467>

Certis, þis court wil enforce hit to dampeyn
cursyng or privel y seynhur trewe men þat
tellen þo treuthe of prestehode, groundynge
hem upon Criste ande his lawis, schewynge þo
state of kyngis ande lordis, how falsely hit is
borne done by ypoceyry and blaspheme
power of Anti Cristis clerks.
<L 23><T A29><P 467>

Wherfore Cristen men seyne pleynly, þat hit
be knowen þat persouns comen to her
beneffys by symony, or lyyen in notary
fornacianc, or done not her offices by
ensaumpul of holy lyfe in trewe prechynge,
bout couden in lordis courtis warpid wiþ
seculere offices, ande kontynuen openly in
þese cursidness, men schulden not receyve
hem for persouns, ne gif to hem tythis, lest
þai bene acursid for consent ande
maytenynge of oþer open synne.
<L 25><T A29><P 468>

Ffor if he is cursud þat wipholdis ony dewte of
holy Chirche þat God commandis, muche
more þai bene cursid þat wiþ drawn
ensaumpul of holy lyfe ande trewe techyng,
supen þis is moste dewte, ande moste medeful
and nedeful, and beste meene to helpe holy
Chirche.
<L 8><T A29><P 469>

And if ony trewe man for Gods sake crie
3eynes þese heresiæ, þai pursen hym to
dethe by lesyngis, and murtheren hym
wijpouen open answere, lest þo popul
conceyve þo trouthe of Gods lawe and amende
hem.
<L 34><T A29><P 470>

But not forþ Cristen men seyne boldly, þat no
man schal entre into þo blis of heven but if he
love God and his lawe more þen al erthly gode
and his owne lyfe, ande make restituccione of
wrongegoten godis upon his powere, and lyve
in trewe meknes and charite, and helpe his
pore neyghbeuris at nede as he may resonably,
and dye in þis charite, þat he wolde raper be
hongud quarterid and bren, ande a þowsande
tyme lesen his lyf, if he my3t, raper þen one
breke ony commaundement of God, or ellis he
loves not God over alle þinge.
<L 10><T A29><P 472>

Ande if 3e dyen in his poynste, stondyng clene
entente to Goddius honoure and comyne
amendyng of Cristen dame, wip paciens and
charite bitaking all to goveymance, and 3e
doing 3oure bisynes upon 3oure connyng
ande powere, trewe God wil accept 3owe for
his trew martiris and breperin of Cristis
passione, and crowne 3ow in heven wijpouen
ende.
<L 21><T A29><P 479>

But of oþer þat lyveden late, and bene clepid
seyntis, and seen grete heresiæ of open
tirauity of worldly prelatis, ande tolden nout
þo treuthe and suffiridcn þerfore persecucion,
as did Grosthede þat was pursed of þo pope,
and mony trewe Menouys, as men sayne, but
raper favoriden hem in þese open erroirs,
menn written never wheper þai died fynaly
wijpouen satisfaccioun for her synns, ande
endid in charite. Ande if þai huden bene open
trewe men, as Grosthede was, in
wihstondynge þo pope, þai schulden have
bene hatid als myche as he and oþer trewe
men weren.
<L 22, 26, 27><T A29><P 489>
Of his paynting men supposen, that hit bringus simple men of cunninge into grete erreoure, for by pis Fadir moote be elder then Son if his payntynge be trewe, and pai paynten then Trinite, pat is spirtue and no creature.

Ande if any of these curatus were trewe angels of God, techynge and wittenes sanye openly to povert of Crist, and eysew ordarines and extor stones ande werryes of proude prestis, pat my3ten sone be tongide out of court.

What pope or bishop prayes any trewe prestes for to dwell in his court, for prechynge of his gospelle and werkis of panceune or gostly occupacioun, but rafer for hunndaunce and prosperite of worldly wynynge.

Ande if one trewe byschope or moo, if God wolde, written per open heresies, of symonye, of hyndryng of his kyngus regal and sectur lordschip, ande all grete synnus by whiche pai blyndiden pois pepul, as holy writte dos of apostylys, and of his open heresie of Seint Poule, wip David, Maiduleyne, and mony moo, hit were no grete heresie, for to brenne pore prestis hondis is.

Ande if one trewe byschope or moo, if God wolde, written per open heresies, of symonye, of hyndryng of worldly wynynge.

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First, I witness before God Almi3ty, and alle trewe cristunmen and womanen, and 3owe, that I haue not ben, nor is, nor seuer schal, of myn entent ne purpos, to sei any thing a3en that general feih;

Nout only, but also a cardin al gaf at his dying al his good, to haue these same grantid to a rich abbey were he was be fore monk, as men that are hold trewe men witnesen.

For that he seip: If I bere witnes of misilf, mi witneses is not trewe, it is Fadir that ber ih witneses of me;

and neuerpeles to trewe understonding me pinkip it mai be seid sojli, and writer out blame: for we schal understond bi Holi Writte, and bi teching of seynts and bi resoun, and bi comyn experiens, that in trewe maners is a man seid cursid.

And perfere this trewe grete clerk, Robert Grosset, Bishop of Lincolne, wip to the pope, that when appropriacioun of parische chrichis is maad to men of religioun, of fourtene grete sinnes, or defautis, that comen of evel curatis, is mad a perpetuacioun, that is, endeles confirmacioun.

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comended hir in þat schewe was so grete a lady, & also an alien, & wolde so lowliche studie in so vertuuous bokis.

< L 299> <T Buh> <P 178>

And riȝt as þe see berep vp schippes, so schulde also lordeþ and knyȝtis bere vp hooly cherche, and stifly maynteyne trewe techeres of þe gospel, and helpe to chastise false prechouses or errouris and eresie, and hem þat prechon in þat entent to spoyle þe peple of her temporal godes.

< L 527> <T CG02> <P 25>

But for as men miȝten wene þat for þe grete perseveracion þat Crist spekep of in his chapetur before þat treweg Cristen men schulde be destried and haue an ende longe tofore þe Dai of Doom, Crist answerep þerto be þe wordus þat suen, seiyng: For soþe I see to Jou, þis generacion schal not passe til alle þynes gen boon deon'.

< L 692> <T CG02> <P 29>

And þus it semep, bi alle þese doctouris sentencis and manye moo þat men miȝte alegge in þis matere 3yf tim wolde suffice, at in þis þyme bodili miracles ben not necessarie, but vertuuous lyf of holi prestis and treweg prechynge of þe word of God, for þei doon gostli miracles, whiche ben more werp þan worch ynge of bodili miracles.

< L 162> <T CG03> <P 35>

And þus, as it is sumwhat schewide in þis schorte processe, in þese sixe maneris and in þese sixe tymes Crist schedule out his blesside blood to paie þe ful raunsom for mankynde, of whiche þe þirste payment, as I seid, was maad þis dai in his hooli circumciscion in ernest of þis worþi price, for whiche treweg cristen men haleweþ þis dai every 3ere as it comeþ abouthe.

< L 267> <T CG06> <P 72>

Þe foure is treweg schryt of synne.

< L 287> <T CG06> <P 73>

Þat is, in þese daies specialli, in þe ende of þe world, whe þe deuel þat is prince of þe world is vnbouned and most power hap among þe peple, in whiche þyme Heroudes, þe fend intruser and not treweg eire, regneþ in þe lond of hibeste þat is, in cristen mennes soules, to whom is bihote þe kyngdom of heuene, whiche ben coldið þorou enuie fro þe heete of charite.

< L 12> <T CG07> <P 74>

and also to haue a tristi hope: þou3 we haue misspendid oure tymes, 3et naþeleþes, and we ben founde his treweg seruantes in oure late age, we schullen haue þe same reward of euerlastynge blisse.

< L 9> <T CG08> <P 80>

Summe he hæp eclepid in childhode, as Jon Baptist, Seynt Nicholas, and oþer diuourse, and summe in þonge wexynge age, and summe in mannes age, and summe in ecleide, and summe in þe laste ende of hire liȝf, in to his vine3erd of riȝtwisnesse, to wirche þerinne þorou treweg kepynge of þe comandementis of God. þe hure þat þis Lord hauh biȝhte3em hir for hire daiȝes borne (þat is, for þe treweg trauiue of his liȝf) is a peny, þat is: þe euerlystynge blisse of heuene, whiche mai wel be likened to a peny for þe roundenesse þat bitokenep euerlastynge, and for þe blesisid siȝt of þe kyngis face þat is in þat peni, and also for þe Scripture þat is þerinne, þat is: þe Booke of Liȝf, in whiche al þo þat schullen see þat siȝte þeþ euerlystynge writi.

< L 50, 53> <T CG08> <P 81>

Þe cause whi þat suche maner men haue stonde ofte tym in þe market of his world idel is for no man hæp hired hem (þat is, hire prefetis and hire curates, whiche schulden be þe baliﬁes of God to hure his werkemen into his yyne3erd), neþer wiȝ good ensampl of lyungyn, whiche was ofte more worse þan þe commynyn peple, neþer wiȝ treweg techynge of Goddis lawe of whiche þei hadden no knowyng, or ellis ful litel, and of þat litel þei weren ofte stoppid bi þe gubet of talwe (þat is, worldeþ muk) þat was proven in hire müþ so þat þei weren as houndes þat myȝten not ne wolden not berk þe lawe of oure Lord to hire sugestis, bi whiche þei schulden be confortid to wirche in þe yyne3erd of riȝtwisnesse for hope of reward of þe blisse of heuene.

< L 101> <T CG08> <P 83>

Or ellis þus þis hir openynge þe rote wiȝ puttyngyn þe aweli of þe olde erpe mai wel be vnderstondne openynge of þyn herte, in whiche schulde stonde þe rote of riȝtwis dedis, wiȝ treweg confession of þi synnes and doynge awei þe olde consuercacion of þe erpe and synful liȝfe, and leie þerto dunge of scharpe peneance, as fastynge, wolwar goynge, hard liggyngyn, sere disciplynes, and oþer dedes of peneance.

< L 217> <T CG08> <P 86>

Þe first knot is aȝen proude men, for God shal sey þat day to hem: For as myche as þe weren proude and rebel, and dispisid me and my lawe and þe treweg techers þerof (for whoso dispisid hem, dispisid me);

< L 710> <T CGDM> <P 227>

Sich men semen to do goostli auoutrie with the word of God, for there thei schulde take of the Hooli Goost treweg vn дирstindyng of hooli
The sixte tyne, thei schulden see and studie the trewe and opyn exposition of hooli doctours and othere wise men as thei may eseli and goodli come therto.

Poul seith ij· Thess· ij· that the lord Ihesu bi the spirit of his mouth, that is his hooli and trewe words, schal sle anticrist, and the prophete Isaie seith xj· c· that God by the spirit of his lippis schal sle the wicked man, that is anticrist. Thanne sithen the words of Crist ben words of euerlastyng lisyf, that is, brynge trewe men to euerlastyng blisse, and sithen thes words schulyn sle anticrist, the words of Crist been ful hooly and ful migty and ful profitable to trewe men, But Poul menyth thus by auctorite of the Hooly Goost, whanne he scythe, the lettere sleeth, that cerymonyes eithir sacrifices of the elde law withoutyn goostli vndistryning of the newe lawe sleeth men bi errour of misbileue;

Therfore not withstondynge thys lewide obieccones, as Crist strecchid forth his armes and his handis to be nailid on the cros, and his leeg and his feet also, and bowide down the heed to schewe what lowe he hadde to mankynde, so alle cristene peple schulde strecchn forth here arms and hondis and alle here membris to embrace to hem sylf the lawe of God thourg veri bileue and trewe obedience therto, and trewe mayntenaunce therof to here lyues ende.

Eft the same prophete seith: The domes of the Lord ben trewe and iustified in hem sylf;
and as bisily seke it of trewe prestis, as ye seken worldly goodis of worldly men.

L 13<T Dea2><P 461>

This seruaunt sent owht is þe manhode of Crist with his membres þat lyueden here with hym, as Iohn Baptist rand oher apostlis and other trewe seruauntes.

L 31<T EWS1-02><P 228>

And þis dede may fygere þyng þat fallith now, siþ preslates as scribes and religious as pharissee gruchhen a3en trewe prestes, membriþ of Crist, þat comumen with comunes as publicans and seelcr lordys as synful men, and seyn hit fallith not to hem to knowe Godes lawe, for þey seyn hit ys so hy3, so sotyl and so holy þat al only scribes and pharisches schulden speke of his lawe, And þese seeler preslates may wel be clepyd scribes, for þei, bope more and lasse, written þe money þat þey pylen of þe peple more bisyly þan þey prenten in ther sowles þe knowyn of Godys lawe.

L 9<T EWS1-03><P 232>

And more joye is in heuene of hym and his membriþ þan of neyne ordres of aungeles, for þei ben bettore and lyueden more medfully as trewe knytus of God. And more ioye is in heuene of hym and his membris of Godys brepen, seynte fullen trewe men with alle maner of goodys.

L 68<T EWS1-03><P 235>

Þe seuene berelepes of relýf ben alle þe sentensis of seynettes aftur, by whiche þei fededen trewe men by delynge of Gods lawe; And þe publican stood afor and wolde not lyffen his y3en to heuene, but he smot upon his brest to fygyre trewe confessyon, and seyde God, be helplyche to me þat am synful", But Cristis iugement seib þat þis publican wente hoom maad ri3tful fro þis pharissee, for þe mekenesse þat he hadde;

L 72<T EWS1-07><P 251>

And þe publican stond afor and wolde not luffen his y3en to heuene, but he smot upon his brest to fygyre trewe confessyon, and seyde God, be helplyche to me þat am synful", But Cristis iugement seib þat þis publican wente hoom maad ri3tful fro þis pharissee, for þe mekenesse þat he hadde;

L 9<T EWS1-11><P 264>

And, siþ alle Cristis dedys ben ensawmplys to trewe men, manye men penþon þat þese newe secust schulden be destruyde and þe personys sauyde, for þus ordeynude Crist, mayster beste of alle.

L 24<T EWS1-11><P 265>

Þis alien þat caam a3en to banke God of his helpe bytokneþ trewe cristene men þat dwellen in his byleue.

L 39<T EWS1-14><P 276>

And a3eynes þis heresye schulden trewe preestes cry3e faste for by þis synne is synne hyd, and assoylyng bow3t and sold as whoso wolde byn an oxe or a cowh and myche more falsely.

L 44<T EWS1-14><P 277>

And so ordenaunce of men in byndyng and assoylyng brynguþ in manye errors, and letip trewe prechyng.

L 58<T EWS1-14><P 277>

And Crist spekþ of byssynesse moste principally in man, and so trewe men wyten wel þat ech man schulde casten al his bussyynesse in God, as seynye Petur bydylth, And þus seyth Crist þat we schulde not be byssy to owre lyf, what we schulde ete, ne to owre body what we schulde be clophd, for, siþ lyf is more þan mete and mannys body more þan clopf, as God 3yuþ þe man þese two, so wolde he ordeyne for hem.

L 34<T EWS1-15><P 280>

furst principally of God whanne Godis iniure is for3yuen, and þe secound þat assoylyng by aturne þat presstit þan and, 3if þis assoylyng be trewe, þei kepe þe bowndys þat God 3afhem.

L 64<T EWS1-19><P 298>

And þer lyen manye disseytus in sach absolucion for, 3if þis assoylyng be trewe, hit mut acorde wip Cristys assoylyng;

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

Maister, þei seiden, we wyte wel þat how art sad, trewe, and þe weye þat lodip to God how techist in trewe, and how takist noon hed of man but boldly tellist þe sope, for þow rekest of noo man but puttist God byfore'.

L 9<T EWS1-23><P 313>

fõr trewe men coueyten more þe honour of God þan þer owne honour, for elles þei waren vuresonable.

L 17<T EWS1-28><P 335>

Þese wordus þat God spekþ schulde we algatys graunte, and declare hem to trewe vnystyndyng.

L 76<T EWS1-30><P 348>

Sum þing men seyn wytyng þat hit is sop, afemynge þe sentence wipowten any condicioun, as trewe men seyn þat God is in heuene.

L 17<T EWS1-31><P 351>

And Iesu, heryng þese wordes, wondride in his wities, al 3if he wiste and ordeyned
And his letteth trewe men to telle Godis lawe, and letteth pe chiche to growe in feij and opre vertewis.

And so manys lawe groweth and Godus lawe is lettyd, and specially by lawis of these newe ordes, But when malice of these lawes was knowne to trewe men, panne pei and angulis speke to God and preyden hym pat pei myghten gedren awey pese tares, so pat Godis lawe myhte renne frely as hit furst dyde. But Crist denyeth bis to hem for harm pat myhte come, for good corn myhte be drawn vp byfore hit were ripe, as trewe men in God myhten be sone cujlyde ifpei schewedon to myche for good corn myhte be drawen vp before Godis lawe.

Tyne of his repynng is cleput pe daye of doom or ellis tyme nyh hit, and pese reperis ben goode angulis, pat gedren parts of Cristis chiche, and pese goode angulis schullen bynde Cristis enemies in knyckenches, and after pei schulle brennen in helle by pe ri3ful doom of God, and trewe seruauntis of Crist schullen be gedrede by goode angulis and come to heuene as Godis berne.

And herby may we answere to pe feendis argument: suppose we pat anticrist schal vencusche trewe men for a tyme, but his is in bodily victorie, and not in vencusching of trewpe, for his for his he vencusche no man but euere is overcomen hymself.

And pese trewe men schillen euere haue matere for to fî3te goostly bohe wip pe feend and his membris pat ben wicked men of his world.

Pese fyue howres bytooknen bohe pe elde of pe chiche fro pe bygynnyn till pat Crist caam, and trewe men pat trauylyde perynne.

God hymself makip pese vynes and planteþ hem in his 3erd, for God makip trewe men, and 3yueþ hem wyt to brynge good fruyt.

And here we vndirstonden repreff for mater pat is trewe for cause þerof, as false peny is no peny, so false repreff is no repreff, for eche þing mut haue trewhe in þat pat hit hab beyng.

for by þis cautel of þe feend ben manye trewe men qwenchede, for þei wonen iuge for heretykes alle þat spekon a3eynes hem 3e, 3if þei tellon Godys lawe and schewe synnes of þese two folc.

And 3eet dwellon trewge men in þe oolde byleue, and laten friers fowle hemysylf in þer newe heresye, For we trowen þat þer is betture þing þan Godis body, syþ þe holy Trinnyte is in eche place.

Þe secounde vertew þat schulde clope trewe men is þe vertew of hope, þat is ful needful how men schulden hope by þer lif here, and forsk wip þe grace of God for to come to heuene.

And aftur he seyde to Thomas, þat he sente aftur to Ynde, Put in here þi fyngur and se myne hondys, and put hydyr in my syde, and wole þow not ben vnreufewel but trewe in byleue'.

And so þese newe religioues þat þe feend hap tillud in, by colour to helpe þe formere herdyds, haren hem manye gatis, and letten þis oflys in þe chiche, for trewe prechyng and worldly goodys ben spuyled by such relioues.

And sîp falsishede, as Austyn seip, is trewe in a maner, al falsishede or heresye is wryton in Godus lawe.

And al 3if eche cristene man schulde be founde trewe in his, 3et prestus bohe more and lesse schulden ben here more trewe; And al 3if eche cristene man schulde be founde trewe in his, 3et prestus bohe more and lesse schulden ben here more trewe.

But neþeles, as Poul seip, here, in þis lif wole men axe þat a man be fownde trewe among dispensours of an hows, for þis styward among seruauntis may do mucho harm to þe hows.
But trewe men trowen þat þis is fals, for al Godus wille mut nedis be.
<L 123><T EWS1SE-04><P 495>

But trewe men þenkon now to wyte generale of þis blisse, al 3if þri bussyon hem no deppore of þe willis of seynis in heune.
<L 136><T EWS1SE-04><P 496>

And of þese wordis þat God scipð here, by Poul whom God þap maad his whistle, it semeþ to manye trewe men þat þer schulde be no secte but on, þat schulde be Cristus religioun, wiþ oon abbot and oo reule.
<L 65><T EWS1SE-06><P 502>

Here trewe men vndurstonen by Jerusalem, þat was heed citze in þe lond of Iude, hooely chyrche þat wandruþ heere.
<L 6><T EWS1SE-07><P 504>

Somme of þes wordis þat Poul scipþ here schulden trewe preestis declare more, as it is profyþ to þe puple, aftur þat God techeþ hem.
<L 100><T EWS1SE-09><P 516>

And þus in þis place and in oþre, þe ﬁgure haþ þe same name þat haþ þe þing þat is ﬁgured: and þis speche is sutiþ and trewe.
<L 53><T EWS1SE-13><P 531>

Trewe men witon we þat in þe rennyng þat Poul telþuþ, wîn þo man contrarieþ anþur in þe rennyng to þis ende, oftþ þo ton letþuþ þe þopur to come sikurly to þis ende.
<L 69><T EWS1SE-13><P 531>

/DOMINICA IN SEXAGESIMA: Epistola- Sermo 14: Libenter suffertis insipientes:
Secunda Corinthios 11 et 12: Poul techeþ in þis epistle, som tyme by maner of scornful speche, how þat somme false apostlus disseyuþ þe puple þat þep konþ to, and þe medelþ þe grace of God and condicion of trewe apostlus.
<L 3><T EWS1SE-14><P 533>

And þus by lore þat John 3yueþ trewe men schulde not dele wiþ þem, but 3if þei hadden hope to tynne hem to Cristus secte fro þer vanye.
<L 122><T EWS1SE-14><P 537>

As deseyuours and trewe men, for Godus seruantiþ schulen haue a nome of þe world þat þei disseyue men, and 3eet þei schulen hoolde trewyþ þe sentence of Godus lawe.
<L 47><T EWS1SE-16><P 548>

And þip eche man schulde serue God, boþe by body and by soule, eche man schulde suwe here Crist by trewe seruyse to God.
<L 43><T EWS1SE-18><P 553>

Poul biddþuþ here to trewe men þat no mon byggyle hem in byleue by veyne wordis whiche þei spekon, þat þes be none synnes or lyþte as lecherye is kyndely as þei seyn, and man schulde kyndely haue loue of his owne excellence, sîþ þat God hap 3ouen it hym, and God hap 3ouen þis world to man to serue hym by help þerof.
<L 70><T EWS1SE-18><P 554>

It is knownþ to trewe men by þe secounde booc of Godus lawe houþ children of Israel wento out of Egypte, aftur ten myraclis þat God dude hem upon Pharao and Egyptians, and made þes children serue to hym.
<L 7><T EWS1SE-22><P 568>

For we seen þat clerkiþ louen 3onge men þat holdon þer weyes, how schulde not Crist loue trewe men þat holden his weye?
<L 54><T EWS1SE-22><P 570>

And þus, whan þei maken frecþ, þei saylen in charite of God, for þei failen of Goddis reule in multipliyng of felowis þus as þe ﬁend þat temþþþ þen couseitþ to haue felowship in peyne, and a lecchour seþ to a womman þat he loueþ hire, and wîþ bryngþ forþ mo creaturis of God to profyþ of holi chyrche, and so a þeþ þat getþ hym felowþ to robbe trewe men of þer goodis.
<L 63><T EWS1SE-31><P 610>

3ip þat Goddis lawe be trewe, þis was an opun feendis tynne!
<L 84><T EWS1SE-32><P 617>

It is knownþ to trewe men þat þei may not overcome þe ﬁend but 3if God 3eue hem grace, þat is ﬁste ﬂowyng and litil;
<L 56><T EWS1SE-33><P 622>

It is knownþ to trewe men þat, bfore þat men weren cristen, þei serued in drede of soule to þe ﬁend and many synnes.
<L 48><T EWS1SE-38><P 637>

And þus may trewe men renne bi many synnes þat now ben vusiþ.
<L 19><T EWS1SE-39><P 639>

And herfore scip Poul aþir God is trewe.
<L 88><T EWS1SE-39><P 642>

And þus scip Poul aþir, as treueþ suyng of his wordis, þat noon may seye Lord lesu but in þe Hooli Goost, And Poul spekip þeere of seyng þat is sceyng fuli formed, as is sceyng of trewe men in herte, in word and in dede, þat scien ryþiþ to Goddis worshiphe in þe name of
In preysip and stonden weel in Poulis lore, aenus
Prima Corinthios
Epistola- Sermo 48'
not fals feyned, is fadirhede of
his epistele techip Poul bi many resones how his
gospel is to be preisid of trewe men for fruy3t of
his pat comep herof.
L 2<T EWS1SE-41<P 648>
And þus may trewe men see hou his gospel is
to be presyd bi many resones, bi þe fruy3t þat
sprynghib to men of his gospel.
L 9<T EWS1SE-41<P 648>
and þis shulde moeue trewe men to take þis
gospel and leeue fablis.
L 24<T EWS1SE-41<P 651>
And, 3if þou grucche hera3een, þat a man dop
many euele werkis, and God dop al þat man
dop, and so God dop many euelles trewe men
grauntyþ of God þat eche creature of þe
world, wher þat it be good or yuel, is maad of
God, Lord of alle;
L 18<T EWS1SE-42<P 651>
Poul notip, as trewe men shulden, eche
uaryyng of Goddis word, siþ no uari3yng
þerinne is wipoute cause and witt.
L 5<T EWS1SE-43<P 656>
And bi þis vndirstonden trewe men þat Crist
in 3eyng of his lawe dide alle þyngis
wipouten defaute, bope in worchyng and
restyng, so þat no restyng ne leeuyng was
doon of Crist wipoute cause.
L 14<T EWS1SE-43<P 656>
And þus men of þes newe sectis, fro þe firste
to þe laste, procurend deþ to trewe men, þat
tellen hem euene Goddis lawe.
L 25<T EWS1SE-45<P 666>
But þes ypcritis þat feynen þat þei suen Crist
and þer patrounþ, and 3it þei suen þer goostli
enemies and goon contrariously to Crist, men
shulden not helpe þes so myche as trewe men
in Goddis cause.
L 87<T EWS1SE-45<P 668>
3if we spekyn of fadirhede, þat is trewe and
not fals feyned, þat mot haue o bygynynyng þat
is fadirhede of þe firste persone.
L 13<T EWS1SE-46<P 669>
†DOMINICA XVII POST TRINITATEM:
Epistola- Sermo 48: Gracias ago Deo meo-
Prima Corinthios primo: In þis epistele
preysip Poul his disciplis, þat 3it ben trewe
and stonden weel in Poulis lore, a3enus þe
wordis of false apostelis.
L 1<T EWS1SE-48<P 676>
And þus þes prelatis suen apostelis as
grehoundis suen an hare, for þei pursuen trewe
men for trewe techyng bi Goddis lawe;
L 16<T EWS1SE-48<P 676>
but þes riches goþ biforn to heuene, and
mouþ trewe men to come afir.
L 25<T EWS1SE-48<P 677>
þe fouþe armere algatis to take is þe sheld of
bileeue, for in þis may trewe men quenche alle
þe breunynge durtis of þe feend.
L 87<T EWS1SE-51<P 688>
And what trewe man may deny þis?
L 37<T EWS1SE-55<P 700>
for false men of þes newe sectis, and speciali
þe laste sectt, robbyn þe puple of þer goodis,
and bigylem hem fro trewe lore.
L 62<T EWS1SE-55<P 701>
And þis worphinesse of Crist þat suffrede þus
for man schulde meue trewe men in God to
suffre for Crist.
L 24<T EWS2-57<P 12>
Lord, what resown schulde dryuen herto, to
lette trewe pres to preche þe gospel freely
wipowte cuylet, or onye fablis or flateryng,
and 3yue leue to þe trewe prees tis to preche
Lord, what resown schulde dryuen herto, to
lette trewe pres to preche þe gospel freely
wipowte cuylet, or onye fablis or flateryng,
and 3yue leue to þe trewe prees tis to preche
Lord, what resown schulde dryuen herto, to
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and 3yue leue to þe trewe prees tis to preche
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and 3yue leue to þe trewe prees tis to preche
Lord, what resown schulde dryuen herto, to
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wipowte cuylet, or onye fablis or flateryng,
and 3yue leue to þe trewe prees tis to preche
Lord, what resown schulde dryuen herto, to
lette trewe pres to preche þe gospel freely
wipowte cuylet, or onye fablis or flateryng,
and 3yue leue to þe trewe prees tis to preche
Lord, what resown schulde dryuen herto, to
lette trewe pres to preche þe gospel freely
wipowte cuylet, or onye fablis or flateryng,
after worpynesse of his traueyle, and to be
corouned wipowten ende in heuene before pis
grete Lord pat fallup not to 3yue to such
seruauntsis, but 3if he 3yue hem blisse of
heuene;
<L 85><T EWS2-63><P 46>
for pis vice in iuris diccion was not 3eet browt
in by cautel of pe feend, as it now is, to lette
trewe prechyng.
<L 20><T EWS2-64><P 49>
And Crist clepȝ trewe men in God schep for
monye enchesonys;
<L 105><T EWS2-64><P 52>
for men myȝte liȝtly take a cite where aile
weron enemyes and none trewe men;
<L 66><T EWS2-66><P 62>
A floc of trewe men is pe cite ofIsrael, for
pese men seen God and ben redy to helpe his
Iymes, whon pei ben pus pur sewyde, and
suffre Cristus disciplis to trauele, and lette anti
cristus by per power;
<L 70><T EWS2-66><P 62>
for pese worchen by ypocrisie, and ben myhty
heretykes, and medlede among trewe men,
and pus per fyȝtyng is fellure.
<L 24><T EWS2-67><P 66>
Ile rote of possessioneris semep hardere to
ouercome, for pei ben rotede in rychessis and
frendschipe of pe world but liȝtly myȝten
trewe men discounfiȝte pese freris, not but
wipdrawe per defense and per concense to
hem;
<L 88><T EWS2-67><P 68>
And here may men liȝtly see wher secleris ben
trewe men, for pei confesson comunly pat pei
laun Crist most, and wolon stonde by his
lawe, and also by his ordenaunce for to suffre
dep;
<L 91><T EWS2-67><P 68>
and pus suwedon pe apostles Crist, pat
specially suwodon hym, and opre trewe men
by ryȝt entent to be enfornede in Godis lawe,
and specially at pis tyme;
<L 17><T EWS2-68><P 71>
and 3et bope prelatis and lordys and opre folc
ben so bllyndude, pat pei holden vppe pis
feendid cause and curson trewe men pat letton
it.
<L 64><T EWS2-68><P 73>
But Crist seȝ to hyse disciples pat it schal
falle to hem into wyntnesse, pat pei ben on pe
trewe syde, pat pei schal haue cleer answere,
to whiche alle heere aduersaryes schal not may
aȝenstone;
<L 75><T EWS2-69><P 80>
and noo prophesye is soþer, ne more to note of
trewe men, sip pis disseyt of anticrist is moste
perelowes of opre.
<L 61><T EWS2-71><P 90>
And þus trewe men seyn here þat þer ben two
keyes.
<L 74><T EWS2-74><P 109>
And sip þis kynrede ys now moste among
preestis, as it was in Cristus tyme, trewe men
schuldon speke to hem scharpely as Crist dude;
<L 101><T EWS2-74><P 110>
Þe sute werkis of God ben his smale fyngrus
þat men schulden here and trewe, and þerwip
feede þer wyttus, and wip suche saury
trewþus occupye þer specchis.
<L 93><T EWS2-76><P 120>
And his lord seyde to hym: "Wel þe þe, goode
seruaunt and trewe, for þow wast trewe on
luytul, vpon monye pingus I schal putte þe.
<L 15><T EWS2-77><P 123>
And his lord seyde to hym: "Wel þe þe, goode
seruaunt and trewe, for þow wast trewe of
fewe pingus,
<L 19><T EWS2-77><P 124>
þe sccownde men wip two besawntis ben
sche þrewe men þat passe not in þes wyt tus,
but han good vnþurstondyng, and þerwip
rìȝtful werkus aftur þis vnþurstondyng;
<L 42><T EWS2-77><P 124>
And God schal grete his trewe seruauntis þus
at þe day of doom, whanne he schal seye:
'Come 3e þat þen blessede, my fadirus
children, and take 3e now þe rewme of
heuene, þat was mad redy to 30w fro þe
bygynnyng of þe world'.
<L 85><T EWS2-77><P 126>
Doctours seyn comunly þat þis nobleman is
Crist, þat wente owt of þe godhede, and
bycam man here in erpe, for to gete hym a
rewme of þe chyreche of trewe men;
<L 8><T EWS2-78><P 129>
And þus han cardynalus pur sewod þe pope,
and monye sugetus þer prelatus, and monye
pre latus pursuwon trewe men, þat grucchen
aȝenus þer lordschipe;
<L 45><T EWS2-78><P 130>
for þow was þrewe in luytul, þow schalt ben
haung power vpon ten citeces.
<L 58><T EWS2-78><P 131>
And here may trewe preestus towche how þis world is blyndud by foly, whanne it suþ men as patronys þat weren foolish and fulle of synne, and leeuuen Crist and Baptist þat weren bygyn neres of oure ordre.

Blessud be trewe þat made vs passe alle suche false fantasies, and wyte þat alle creaturus ben trewe in þat þei ben of God.

And þus trewe men ben counfortude to putte away þis þride drede;

Bylue techeþ þe wordis of Crist, and tellulJ puþ in parfyt weye of vertuwys.

And þat Crist was discencion, for no man may haue ony vertu but 3if he haue mekenesse to grownd of aI, and 3if he may come to heuene but 3if he ben ofpe þis sentence was seyd of Crist;  

And such a wyntesse vsuspecte schulde be trowyd of trewe men, and not be holden for fals, siþ it is oure bylue;

And þus we taken þe word of Crist, and trowon it sop as bylue, siþ ech word of þe gospel is trewe, siþ it is bylue;  

And þat Crist was þries clepud þus;

And þoþ word Iesu, seyd of trewe men, is of þre; 

It is known to trewe men þat Crist was þries clepud þus;

And þoþ word Iesu, seyd of trewe men, is of þre;

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aryse.

And monye men þat byfore weron hoolde trewe men drawon in þer hornes for þes aposstaas.

And þis power is muche of blisse as þis feend fynoþ and groundþ hym nakydly of fals vnundurstondyng of wordis of Crist as trewe men may wel wyte.

And here trewe men þenkon þat Crist 3yueþ a good reule to auoyde suche feynyngus whonne þat þei schal come.

But as Grekis and oþre strawengerus ben here in pees, and leton foulos fyþte, so trewe men ben here in pes and neipur wole fiþte here ne dispende;

And neipur cursyngus ne blessyngus of suche ben chargede of pe pes that pe Crist 3yueþ a good reule to auoyde suche feynyngus whonne þat þei schal come. And þis power is muche of blisse as þis feend fynoþ and groundþ hym nakydly of fals vnundurstondyng of wordis of Crist as trewe men may wel wyte.

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And 3if pis ordis pursuen trewe men, and inprisounnen þer ðone birþeren for síc trewþe of þe gospel, þei ðeõ wurse þan Heroude was. 

For God is trewe executour and may not fayle to þee in goodis þat þou þyue to hym, for no þinge may þerische in hym. 

And þes is perfit doyng, as trewe men moten nedis graunte, be we perfit among us as oure fadir of heuene is perfit. 

Pei trowiden þat he was a trewe man, and louyde treuþe and damnyde synne; 

For he þat sente me is trewe, and Y am treuþe. 

And, 3if þis þe þed poynþ in iugment of síc men, to loke þat þer iugment were trewe and to þe profit of þe þichre, and æliss leeue þis iugment as contrarye to Goddis wille, þanne þer iugment shulde be þust and Goddis lawe hauþe his cours. 

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

But þe þulde haue witnesse of þe seiges and ðere ðrugeþe, for Goddis law stondip in secularis, as þordis and ðumne þat ben gode, and þei letten malis of þeris þat ellis wolden be to wickid and pursue trewe preysters for treuþe þat þei tellen þe þulde. 

So þat houþe þis fadir is holy þichre þat holdip trewe men. 

But tyne is comyn, and nou it is, whanne trewe preyynge men shulen preye þe Fadir in spirit and treuþe'. 

And herfore Crist trowide not hymself to hem, þat þe ðeren trewe in his loue. 

but he þat sekip þe glorie of God þat sente hym, þis is a trewe man and vnriþ is not in hym. 

And Y cam not of myself, but he is trewe þat sente me, þe which þee known not, as þee known not my godhed. 

þis story seemþ opyn, but it techip trewe men hou þe þarisseþe today bileuen not in Cristis werkus, but denyen Goddis lawe for þer bilawis as þer sabot; 

þis story seemþ opyn, but it techip trewe men hou þe þarisseþe today bileuen not in Cristis werkus, but denyen Goddis lawe for þer bilawis as þer sabot; 

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And heere may we se hapfend 3af hem leeue in But what trewe man wolde not haue orrour þat prestis shulden not serue þer God, but 3if þe fend 3af hem leeue in þe hierste werk þat God hap bidun.

Luk tellij hou Crist seyde He þat is trewe in leest þing, he is trewe in more þing'. 

And þis shulden þes freser þenke onne, and selaunderne not trewe prestis by gabbying and babbityng bope to þe puple and to prelatis;

Luk tellij hou Crist seyde He þat is trewe in leest þing, he is trewe in more þing'.

Therefore ouste of dowte, frynd, this myracle pleyinge that is now usid is but trewe thretyng of sodeyn venjaunce upon us;

JACK UPLAND To veri God & to alle trewe in Crist, I lacke Vplond make my moone, þat Anticrist and hise disciplis bi coloure of Many fals signes.
he mai not faile to 3yue vs suche wisdam as is nedful to vs & also to stere yne oure toung & 3yue vs trewe organ of redi eloquens to edisiyn of oure nei3bour as Crist seip Mat- x- /Non enim vos estis qui loquimini:

ben sent for to preche þat þe feip of trewe bileuurs:

þer schal no man in þat tyrne bie ne selle be he boon he be free: but if he haue þe mark of þe beest: eijer in his forhed or in his ri3t hond or ellis in noumble: þat is to seie: þer schal no man preche Goddis word in þoo daies neijer heere it: but if he haue a special lettir of liisence þat is cIepid þe mark of þis beest anticrist/ or ellis þat þei mayten bie word or bi dede: or in bope' þat his lawe & his ordinaunce is good & trewe/ & worpi to be holden of þe peple ||

þe whiche is sorow to men of trewe vndirstonding: & þus þei putten abak Goddis holi lawe: for prechyng of Cristis gospel:

such an open conclucioun: sadli groundid in trewe bileuere/ þat in þe court of Rome:

þat is: trewe men schal not be abaschid:

þorou3 strong woodnes of antichrist/ þanne schalle alle trewe christen:

And þus we reden of trewe bileuere:

such an open conclucioun: sadli groundid in trewe bileuere/ þat in þe court of Rome:

bene symple labureris/ & for þat þei parten her trewe traueile:

A trewe soule here in bis liij:

to þe trewe vndir standing: & þat in peyne of 3oure greet syne:

þanne schal þei haue pore cootis of morning/ to telle in dede þis dech is trewe:

trewe bileuere of mannes herte/ & to þis Witt spekip Crist/
for hise trewe seruauntis

he secounde of trewe gooten good:

& clepen it an almes/ But trewe men seyn all amys:

wip he spirit of lijf/ whanne heien a trewe ensaumple:

pei cluten falsehed to pe troupe wip miche vngroundid mater/ tariyng peple from trewe bileue:

in weddid trewe matrimonye/ & in widowis contience:

or sturble pis trewe pees/ he pridde armour is leggeharnes:

steele in hat man/ hat hab he schelde of trewe bilee:

gau a trewe iugement/ & diuidid wip pis swerid:

werkis of trewe bilee/ hefore Crist wardip hem:

hat Goddis trewe seruauntis/ schullen haue peyne in his lijf:

If hat feip he trewe in vs:

hau shal not loute hem But trewe pilgrimage:

witness pei hadden/ & pei crieden wip a greet vois seiyng/ holi Lord & trewe:

per ben fewe trewe prechours/ and if ony preche he troube:

performe he apostlis lore/ pat stoppen trewe cristen men:
worldly lordschip and coucitise of pat prist
pat schulde be most meke, most pore, most
redy to dye for cristen mennus soulis;
<5L 4-5MT01> P 08>

3if pei haten and slauendren with false
lesynes trewe men to techen frely holy writt
and repreen synne, and namely ypocrisie,
and falsy pursuen hem to pe dep, pei sien
hem, and soon pe euangelist seip as to here
dampnacion.
<5L 24-5MT01> P 09>

3if pei seyn and meyntenen in scole and opere
placis pat pe wordis of holy writt ben false and
manere of spekyng of newe idioci is trewe,
pei don gostly auourie and putten falsnesse
and blasphemye vpon god;
<5L 13-5MT01> P 10>

for in pat pei seyn pat an hepene philosophor or
a newe synful caift is wittiere and trewere pan
almy3ti god, 3e pat god is fals and a folo and
pei hepene blasphemes and newe dremeris
ben trewe and witti.
<5L 17-5MT01> P 10>

and in his poynut men drenen pat pes pharisees
geten hem moo holderis vp for here putrie pan
for here trewe prechyngh or holy lyf.
<5L 25-5MT01> P 10>

and herebi ben gentil mennus heiris distroied,
and so lordis and also laboreris and sumtyme
trewe prestis and curatis ben made beggeris
and lesyngmongeris to destruction of londis.
<5L 16-5MT01> P 11>

for sumtyme for enuye and hate ful trewe men
ben sett in prison, and panne it were most
nede to conforte hem in bodi and soulou a3enst
defaute of mete and drynk and gruchynge a3enst
god or dispier;
<5L 17-5MT01> P 15

3if pei pursuen trewe lige men of pe kyng to
endityng falsly and wytynggly for pei reprouen
here open synnes, hou visiten pei men in
prison;
<5L 11-5MT01> P 16

sip pei drawe trewe men to prison to loos of
catel and dep wip outen reasobale cause.
<5L 13-5MT01> P 16

3if pei hopen to plesse god more bi kepyngue of
here owne tradicions and singular obedience
and profession to synful wrecchis, and maken
opere more sikrly to hopen hus, panne for
kepyngue of crisits gospel and trewe obedience,
echre man to ober in pe drede of crist as crist
and his apostelis diden, pei failen foule in
good hope.
<5L 30-5MT01> P 19

hus pei techen not hem self but ensample of
pride, lecherie and opere synnee, and letten
opere trewe prestis to techen goddis lawe.
<5L 32-5MT01> P 23

but certis it is foul ypocrisie hus to suffre
synne regne, sip lordis and men of grete statis,
as maires, ben so muche biholden to destroie
it, and mowne welle don it in dede, and to
lette trewe prechoris of pe gospel, and
meytene prechours of lesynes, fablis and
cronyclys for monye and worldly
frendshipe.
<5L 26-5MT01> P 26

but pei lyen falsly and openly to eche trewe
man, for sip synne is cause of pertur bacion,
and pes prestis vpon here kunynge pat god
3euep hem of holy writt and persewib bisien
hem ny3t and day to distroye synne, pei ben
aboute to make pees betwixe god and man.
<5L 12-5MT01> P 27

But here poore prestis and trewe men mckely
wolen and willfully obsche to god and holy
chirche, and to eche in erpe in as myche as he
techip treuly goddis comaundemontis and
profitable treupe for here soulis, and no more
owib any man to obebce to crist god and man,
ne to any apostle.
<5L 9-5MT02> P 29

and hus instede of crisits mekenesse and
pouert and charite and trewe techyne of pe
gospel is brou3t in worldly pride of prestis and
coucitise and enuye and discencion in crisits
peple, and bodily turmentyng bi prestis, as
brou3 pei weren worldly lordis of pe kyngis
lege men bope of bodi and of catel, and
chargynge of soulis with grete ehargis a3enst
crisis, but certis it is foul ypocrisie
synne regne,
<5L 26-5MT02> P 29

and hus syne pei techen not pat pes pharisees
geten hem moo holderis vp for here putrie pan
for here trewe prechyngh or holy lyf.
<5L 25-5MT01> P 10

and in his poynut men drenen pat pes pharisees
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kepyngue of crisits gospel and trewe obedience,
echre man to ober in pe drede of crist as crist
and his apostelis diden, pei failen foule in
Also bisiden rome frere menoures bi false name pursuen trewe pore freris to dep, for as myche as þei wolden kepe fraunseis reule to þe lettere in pouert and meke nesse and in grete peneance, and þerfore, þou þei heue name of franseis freris, þei ben enemys of crist and fraunseis and cruel mansleeris.

<LT MTT03><P 51>

and certis crist sauyd mannus soule bi trewe lyuynge in his owen persone, and þrewely and opyn and fre prechynge of þe gospel, and wilful passion and dep for prechynge and meyttenynge of þe gospel;

<LT MTT04><P 55>

and first fede bi esamulpe of good lif, þe secunde tyme bi þrewe techyngne of þe gospel, and þe þridde tyme bi wilful suffryngne of deiþ, to make men stable in þe gospel and in hope of blisse: and hereto crist comande þis discipes to preche opynly þe þreue þat þei herden priuely, and drede not men þat turmenten and slen þe bode, but drede hym þat may putte body and soule into helle wipouten ende.

<LT MTT04><P 57>

it is moche more charite to saue mennus soulis fro dep of synne and of helle bi þrewe prechynge of goddis lawe.

<LT MTT04><P 59>

and 3if he wol do so, þanne he is an holy sone, and haph þisis and worldly frendischipe and faouer and antieristis false blissyng and goddis þrewe curs.

<LT MTT04><P 63>

and in processe þei mys penden pore mennus goodis, in wast metis and festis of ryche men and pride of þis world, and don not here office comunly nepere in good lif ne trewe prechynge, and resignen not here benefis goten þus by symonaye; and þat þei moten algatis do 3if þei schullen be saaf þe þe popis lawe, and neuere in wille to hauen it a3en but 3if it be bi riþ titel, and algatis confirma cion of god bi titel of grace is nedeful to þem, And þat comen not but bi verray repenteauce of synne don hifore, and bi þrewe liþ and techyngne and meyttenynge of goddis lawe ypon here kunnyngge and my3t.

<LT MTT04><P 64>

for god 3eueþ hym lordi schipsis and presentynge of chirchis to meytene goddis lawe and help þrewe prestis to teche his peple
for his bishopis, munkys and chanons silden pe perfection of cristis pouert and his apostlis, and also trewe prechynge for a litil stynkyng muk or drit, and worldli lordschipe, and wombe ioide and iddelnesse, and freris forsaken pe perfitt pouert of crist and his apostlis for pride of pe worldly staatis and flaterynge perto and ypcrisie and beggyngpe to geten esely and plen teuously catel of lordys and ladies and comunes, and to geten 3onge childre to here feyned ordre by symoneye, as apilis, purses and opere iapes and false bihestis, and bi false stelyngpe a3enst here frendis wil, and a3enst goddis comaundement. And lesse curatis forsaken holy lif and trewe prechynge of crist and his apostlis for bisynesse and worshippe of pe world and for glotonye and drunkennesse and lecherie;

A Lord ihu! for hes synful foolish, and in cas fendis of helle, ben more my3tty and witti pan þou, þat trewe men may not do þe willic wipouten auctorite of siche fendis.

bou3test wip þin precious herte blood, and for distroyngpe of boost and pride of anticrist and his þat now ben so he3e and my3tty, graunte þi seruauntes grace to laste trewe in þe gospel and preche it trewely in word and dede;

Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blabere forþe anticristis bullys to maken cristene men to werre eche wip obere in hope to wynne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypoocrisie to preche fableis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggyngpe dampynd of goddis lawe, and 3it þei maken þe peple to erre in bileue and to trewe þat crist beggyd þus als þei don;

3if a trewe man displese a worldly prelat for techyne and meyntenynge of goddis lawe, he schal be sclaundrid for a cursed man and forbidden to teche cristis gospel, and þe peple chargid vp peyne of þe grete curs to flee and not heren sich a man for to saue here owen soulis;

for þei wolen seie þat siche a man techiþ heresie and brynge many false witnesses and notaries in his absence, and in presence speke no word, and þei feynen þis false lawe, 3if þre or four false witnesses hirid bi moneye seye sich þis þenent a trewe man, þan he schal not be herd, þou3 he wolde prone þe contrarie bi two hundrid or þre;

3e, crist and alle his apostlis and alle his martiris and trewe men in þis world, and proye eche kyng in cristendom forsworn and no kyng; but certis god techip in his lawe þat o trewe man, as danyel dede, schal conuyete two false prestis;

and þes prelatis wolen distroye al goddis lawe þat techip hon false witnesse schullen be ponschid, for þei wolen not haue hem conuyeted of here falsnesse bi mo trewe men;

and so trewe prestis schullen be cursed and punished for þei don frely werks of mercy and charite and comaundement of god, and lenen þe contrarie comaundement of a synful fool and in cas of a maistir deuylyl of helle.

Sumtyyme men weren forbodcn of trewe prestis to vse and do sacramentis in open cursed lif, and þat is trewe suspenderyng.

and þus alle þes feyned censures ben anticristis panter and armes, to lette trewe men fro þe seruyce of god almy3tty and to make men to forsake god in his lawe for drede of anticrist and fendis of helle.

3ee þat þes worldly clerkis ben wise and trewe and in grete charite, and god þe trinyte and ihu crist and his apostlis ben foolish, false and out of charite; sip þes worldly moldwarpis ful of symoneye and heresie maken so open lawis so profitable and so trewe, and god wip his helperis makeþ derke lawis vnprouitable and vntrewe.

and so 3if þis principal enemy of crist and his coueitous clerkis wolen lette a cristene man to kepe goddis hestis and poynitis of charite, he not leue goddis comaundement vndon and obiche to hem at here wille, and þus þei menen þis ende þat cristene men may not come to heuene bi kepynge and holdynge of
and bisy trauile in praieris and deuociouns and penauncce, leden þe ppele to helle bi here worldly lawis, coueitise, pride and queynsise of þe world, and ydelnesse and glotonye and fleshly lustis;
<L 2>\(\text{T MT04}\)<P 98>

and sip þei taken þe charge and offis to lade þe ppele bi so peerius weyes and enemyes bi trewe prechynge of þe gospel and ensaumle of here owne holy lif, and suffren cristene soulis be stranglid wiþ woluyis of helle þou3 here doublnesse and occupiynge aboute þe world, þei ben cursed traitours to god and his ppele;
<L 7>\(\text{T MT04}\)<P 104>

For whanne þei ben vnable bi ignorance and wikcid lif to tece cristene peple goddis lawe, þei wollen not suffre trewe men teche frely cristis gospel wiþouten here leue and lettris, þou3 trewe men ben neure so mochil charged and stired of god to preche his gospel.
<L 22, 23>\(\text{T MT04}\)<P 105>

And sip þei ben ful of coueitise, symoney, pride, extorsions and opere falsnesse, þei wolen 3eue to no man leue þat þei supposen wolle seie þe sophe and not spare, and so in entente and dede þei comaunder þat no trewe man schal preche þe gospel.
<L 12>\(\text{T MT04}\)<P 106>

SPECULUM DE ANTICHRISTO: Speculum de Antichristo: Hou anticrist and his clerkis feren trewe prestis fro prechynge of cristiis gospel bi foure disceitis: First þei seyn þat prechynge of þe gospel makip discencion and enemye, and sip þe cristene men schulde make pees and charitte, as þe gospel seip, þei schulden esse of prechynge, sip þer cõmep more harm hau good herof. Here trewe men seyn þat crist cam into þis world not to make pees of synful men to lyuen in here fleschly lustis and worldly ioe at here lykyng, but to departhe hem fro synful lif bi þe gospel, þat is clepid swerd of þe holy gost.
<L 1, 4>\(\text{T MT05}\)<P 109>

for crist and his apostlis leffen not prechynge of þe gospel, and 3iþ be deueulis lyms maden dis cencion and grucychyne and fi3tyne a3enst hem And goode men resceyuynge of þe gospel, to 3eue vs ensaumle to laste trewe in prechynge þou3 anticristis clerkis grucchen. and þus cristene men schulde make verrey pees biþene god and cristene soulis bi trewe kepynge of his hestis, and distroie fals pees of cursed men and don here trauicile to amende hem for ellis þei failliden in charite.
<L 16, 18>\(\text{T MT05}\)<P 109>
Here trewe men seyn pat ðei schulden loue more god and cristene soules ðan here owene temporal lif, and ðerfore techip goddis lawe to here enemies and præie for hem hertly til ðei weren dede, as crist dide on þe cros and his apostlis to hare deþ and namely seynt steuene.

< L 13 >=< T MT05 =>< P 110 >

Here seyn trewe men ðat as god hæp ordeyneð goodes men to blisse, so god hæp ordeyneð hem to come to blisse bi prechynge and kepyng of goddis word;

< L 9 >=< T MT05 =>< P 111 >

Trewen men seyn boldly þat trewe prechynge is betre þan prechynge bi mouþe, 3e ðou3 it come of herte and clene deuocioun, and it edifieþ more þe peple;

< L 20 >=< T MT05 =>< P 112 >

also þei taken þe ordre of presthod to sce massis for money, and whanne þei schulded be gosly li3t of þe world bi opyn ensaumple of holy lif and trewe prechynge of holy writt, as crist comauandid to alle his apostlis and disciplis, þei hiden hem self in gay c10istris and lyuen in lustis of flech and glotonye, drounkenesse and ydelenesse and sleep.

< L 29 >=< T MT06 >=< P 116 >

and þus þes possessioneris, and namely religious, leuen goddis comauandement and werkus of mercy and charite vndon for obedience of synful men, And distroien presthod and trewe techeris and holt lif of þe peple in ech deegree.

< L 11 >=< T MT06 >=< P 117 >

Panne sip trewe techeris of curatis is leid doun by apropiacion of parische chirches, and kny3thod bi amorteysynge of temporal tees is mocHel distroied, and þe pore peple hard piled bi coueitouse clerks opynly; it suel þat þes proude posses sioneris distroied þe comunes of þe lond, sip þei fordon trewe techenge bi curatis and clerks and good goouernaile bi kny3tis, and ben cruel in gedrynge of here rentis and mercymenits more þan lordis wolden, and 3euen ensaumple of pride and coueitise and wrongful meyntenynge of worldly plees a3enst ri3t and good conscience, and letten almes of curatis, and wastes pore menny southlode in pride and glotonye and worldly array more þan grete lordis may wel atteynen to.

< L 18, 22 >=< T MT06 >=< P 118 >

And 3if þei witten þat curatis lyf and trewe lif of clerks ensaumplid þerafter is best and most esy and most siker for þe soule, þei ben oute of charite to forsake þe best tau3t and ensaumplid of crist, and to take a lif ordeyneð of synful fools and coueitise of worldly pride and name and auer;

< L 3 >=< T MT06 >=< P 119 >

and þat þat is holy chirche, þat ben trewe techeris of cristis mekenesse, wilful pouert and gosly traueile and meytenouris of crist ordainynce, þei elepen heretikis and pursuen hem to þe deþ worse þan don heþene men, for no man schulde be hardi to teche and meyn tene holy writt a3enst here cursed lif.

< L 21 >=< T MT06 >=< P 119 >

For bi als moche as þei haue secular possessions more þan crist and his apostlis hadden þei ben bi þat bounden þe more, and þei ben bounden to holy lif and trewe techenge bi presthod in as mochil as þei may þerfore;

< L 29 >=< T MT06 >=< P 121 >

Capitulum 11m: 3it proude possessioneris ben anticristis, for þei letten trewe men to preche þe gospel of ihu crist and suffren not þe peple knowe goddis lawe bi whiche þei schulden be sauyd.

< L 10 >=< T MT06 >=< P 124 >

and þis deuata ben religious mendynauntis as principal þeusys and forgoeris of anticrist, þat seculeris and curatis may almost gete no bok of value, and herby, as seynt Richard primat of irland witnessep, þei easten to distroie clerge of seculeris and trewe techenge of þe peple.

< L 28 >=< T MT06 >=< P 128 >

for þei slaundren, cursen and pursuen falsly to deþ trewe techeris of cristis lif and goddis hestis þat wolden saue menny souls bi trewe and fire prechynge of þe gospel wipouten glosyne and beggyenge;

< L 30 >=< T MT06 >=< P 134 >< L 1 >< T MT06 >=< P 135 >

for þei wolen not suffre men to fulfille his wille ne his 3itfis and saue menny souls bi trewe techenge of goddis hestis and poynitis of charite, but constreynen men bi gret violence and tument to leue goddis styringe and goddis lawe and wille vndon.

< L 14 >=< T MT06 >=< P 135 >

Capitulum 37m: Also þes possessioneris dampen trewe men techenge frely and treweþ þe gospel and goddis hestis for heretikis, for to coloure here owen worldly lif, but þei hem self ben foule heretikis for here
cursed pride coueitise and enuye þat þei dwellen inne and meytntenen strongly;
<L 28><MT06><P 137>

but of þis verryn heresie and most perilous 
wonen þei not þenke ne speke, ne suffre opere 
trewes men to speke a3enst it for to saue here 
souls and helpe opere men out of synne. 
<L 4><MT06><P 138>

Capitulum 38m: Þes proude possessioners 
disclaundren 
trewes prechours of þe gospel and 
cristis lif for makeris of discencion and debate 
among neiȝebeiris in þe lond; 
<L 12><MT06><P 138>

and þus as cursed pharisees and scribis and 
hiȝe prestis þei putten here owen cursed 
synnes upon 
trewes men to lette goddis lawe to 
be knowen, and híden and colouren and 
meytntenen here olde synnes and traietre 
bì strong pursuyuge to dép of alle trewe men 
as moche as þei may, and herbi þei ben 
manquelleris and pursueris of crist and 
endurid in old heresie. 
<L 21, 23><MT06><P 138>

but as þe iewis diden crist to dép for drede of 
lesyng of here lordischipe and worldly name 
and honour, so þes possessioners don here 
powe to do alle 
trewes men to dép þat techen 
cristis gospel and mekenesse and pouert 
a3enst here false newe lawis and pride and 
coueitise, and hou þei enuynyn cristendom 
bi word and dede. 
<L 14><MT06><P 139>

for instede of 
trewes techynge of cristis gospel 
þei ben doumbe, or elles tellen lesyngis of 
mennyis tradicions for pride and coueitise of 
worldly goodis; 
<L 27><MT07><P 144>

and þe 
trewes clerk robert grosted writip to þe 
pope pat 
curatis ben sathanas transfigurid into 
aungel of liȝt for þei prechen not cristis gospel 
bì word and good lif, þou3 þei diden no more 
synne, and siȝ þeynt petir was cleipid sathanas 
of crist, as þe gospel tellip, for he was 
contrarie to goddis wille and sauourid not 
heuynely þingis, wel ben þes euele curatis 
cleipid sathanas, siȝ þei ben more contrarie 
to goddis wille and sauouren less gostly þingis 
and sauynge of cristene souls. 
<L 9><MT07><P 145>

and þus where þei schulden lede here 
parischenys to heuene bi 
trewes techynge and 
holy ensamplie and gret desir of heueneley 
þynges, þei leden hem to helle ward bi cursede 
ensamplie of pride, coueitise and euyl 
techynge to sette here lykynge endeles in ioie 
and worschipe of þis wrecchid world. 
<L 14><MT07><P 147>

but 3iȝ þer come ony 
trewes man to preche 
frely and trewe, trewe, he schal be lettid 
for wrongful comaunde ment of a synful man. 
<L 3><MT07><P 150>

þei schulden drawe men fro worldly vanytes 
and techen hem þe perlis of þis lif and to 
þenke on here dép day, and be myrrour to hem 
to morne for here synnes and opere mennu 
and fer longe tarinyainge of heueneley blissse, and 
laste in holy preiers and trewe techynge of þe 
gospel and aspyynge þe fendis cautelis, and 
warne cristene men of hem. 
<L 20><MT07><P 151>

þei ben fals propheticis, techynge fals cronycilis 
and fables to colour here worldly lif þeby, and 
leuen þe 
trewes gospel of ihu crist; 
<L 15><MT07><P 153>

þat a prest of good lif and dxewaut and 
trewes 
-prechour of goddis lawe is dispised, hatid 
and pursued of worldly curatis, and a fals prest of 
worldly lif and aray þat suffren men wexe 
roten in here cursed synne is louyd, praised 
and cherischid among such synful folis; 
<L 1><MT07><P 155>

and þus for here coueitise and pride 
trewes 
prestis ben put abak and dispised, and ydel 
prestis and worldly be praised and cherisched, 
and þis makip many men slowe in good lif 
and prechynge and manye to loue worldly lif 
ydelnesse and vanyte. 
<L 11><MT07><P 155>

where goode prestis trauellen faste to lerne 
goddis lawe, þei gon for þe manere to cyuyle 
or canon, and don lilet good per at as 
trewes 
men þhenken; 
<L 9><MT07><P 156>

and þes bluye boðaridis wonen 
damnen 
trewes 
mens þat techen trewe, and frely bely writ 
a3enst bore synnes to be heretikis, For no man 
舒chure here goddis lawe tauw3t bi suche 
trewes 
men, and þei hem self wolre preche here 
owne tradiciones and not þe gospel; 
<L 9, 11><MT07><P 157>

þei chesen newe lawis maud of synful men 
and worldly and coueitise prestis and clerkis 
to reule þe peple bi hem as most nedful 
and best lawis, and forsaken þe perfiteste lawe 
of þe gospel and pistlis of crist and his apostlis, 
as not perfet ne fully ynoȝ ne 
trewes; 
<L 21><MT07><P 157>

for þei comaunden hero sugetis þat þei owen 
not to iuge clerkis, no here opyn werkis ne
here techynge, But do aftir here techynge, be it trewe be it fals.

L 18:<T MT07><P 158>

lord, hou cursed anticristis ben þes worldly prelatis and curatis þat cursen trewe men for prechynge and heryng of holy writ.

L 31:<T MT07><P 160>

But wastiþ hem in pompe and glotonye and opere synnes, and lettiþ trewe prestis to do þe office enyoned to hem bi god almy3tty.

L 11:<T MT07><P 161>

O 3e curatis, seeþ þes heresies and blasphemyes and many moo suynge of 3oure wickid lid and weiward techynge, and forsake hem for drede of helle, and turne to good lid and trewe techynge of þe gospel and ordynance of god, as crist and his apostlis diden, for reward of heucely blisse, and in confessions and opere spechis charge 3e more brekenge of goddis hestis þan brekynge of foly bihestis of newe prylygymagis and offryngis;

L 3:<T MT07><P 163>

Almy3tty god brynge curatis into holy lid and trewe techynge after crist and his apostlis.

L 9:<T MT07><P 163>

gostly office vndon, and han more wakyngne and rekenynge and traucele for a litel worshippe and mun þan haue many trewe seruauntis of god for alle here doynge, and þe endis ben ful dyuerse.

L 20:<T MT08><P 168>

For whan men purposen to fynde trewe seruauntis to god, þei fynden his enemys and traitours, and here preierris cursed of god for here synful lid.

L 11:<T MT08><P 169>

Capitulum 11m. Also for gostly li3t of good ensaumple and trewe techynge þei hilden out foul darkenesse of many synmys;

L 14:<T MT08><P 171>

for þei han name of holynesse and of goddis trewe seruauntis and ben not so in dede. and sib crist seþ in þe gospel þat prestis owen to be salt of þe erþe and li3t of þe world, þat is myrour and ensaumple to make men baryne fro synne and bi li3t of trewe techynge brekynge hepene men to cristene feþ, hou ben þei not traitours to god and procurators of sathanas whanne þei leuen þus gostly lid and trewe prechynge of the gospel and 3euen ensaumple of synne and boldnesse þerinne?

L 20, 23, 26:<T MT08><P 171>

but þou3 here maistiris soule be in þe foule lake of old custumable synne, and body and soule in poyn in to he damped wiboute ende, þei schullen not helpe to brynge hem out of þis periel, neip he trewe conseilinge ne trewe prechynge ne styringe of gostly frendis to þis helpe;

L 22:<T MT08><P 174>

for þou3 god commaundid hem to preche goddis lawe in word and ensaumple, and fauoure trewe men and helpe hem and preche þe gospel, þis doren þei not done ne helpe opere þerto for drede of a wrongful maundement of a bishop or his officeris;

L 8:<T MT08><P 178>

for 3if þer be a trewe man in a contre he schal not come on his queste 3if he may deuyode hym, and 3if he seie þe sope he schal haue his hate, sclaundrynge, loos of his catel or of his lid in his world;

L 25:<T MT09><P 182>

for 3if a trewe man be falsly sclaundryde and come among him it is li3ttere to make a fyn for moche money þan to purge hym, be it neuere so opyen knowen;

L 8:<T MT09><P 184>

and also whanne a trewe prest wolde bi gode conscience and bi forme of þe gospel distroie synne, þat lawieris maken proces bi sotilte and cauyllacions of lawe cyuyle, þat is moche hepene mensus lawe, and not accepent the forme of þe gospel, as 3if þe gospel were not so good as paynymes lawe.

L 23:<T MT09><P 184>

Also þei maken men to forsweren hem and norischen hem þerinne, and maken men to charge more þe peny þan þe trewe conscience and maundemens of god, and þerto maken dyuors bi false witnesse and opere cautelis, and so reisen debatis and enemies bitwene weddid men and here wiwes bi many priue mensys of anticrist.

L 15:<T MT09><P 185>

and riche men and my3tti ben not ponyschild bi here lawis, be here synne neuere so opyn, but pore men ben ponyschild, 3e þou3 þei ben trewe and elene, but 3if þei paien to anticrist aftir his wil.

L 23:<T MT09><P 185>

hou bi þes foure þe fend lettiþ hem fro prechynge of þe gospel. First whanne trewe men techen bi goddis lawe wit and reson þat eche prest owþi do to his my3t, his wit and his wille to preche cristis gospel, þe fend blyndþ ypocrisit to excuse hem by feyned contemplatif lif, and to seie þat siþ it is þe
bodily almes, ne for worldly goddis, ne for

and hero we axen trewe hope and lastyng to

gode lif and ben holden for to lyue weI and 3eue

eusaumple of holy lif and trewe
technyng of holy writ to pe people is

bodily lif and studyng of holy writ and
trewe teychinge perof for no

bodily lif and lyuen in contempla cion.

but in his world pe beste lif for prestis is holy

and 3it god in all pe lawe of grace chargïb not

seie hat crist, hat best kepte pe olde lawe as it

and jus trewe seruycye of god is lettid and his

But þes prestis schulden sue crist in manere of

for so dide cristis aposteles and hadde not

but certes þei shulde be us bysys aboute

and muche more bysys 3if þei mi3ten, for þey

and þe popis graunte moche pardon

And blessed be þe fruyt of þi womb: þat is ihu,

þe fyue and twentiþe, þat þei quench not þe

þe ei3te and twentiþe, þat þei approprien not

parishis and goddis seruyce and holdyngy vp
do of þe chirchis in hilyngyn and bokis and opere
ornamentis.

< L 9 > < T MT 14 > < P 223 >
þe on and fourtijpe, þat þes newe religioso
blasphemyen not god in holdyngyn a prest
of here orde apostata and cursed 3if he lyue
among cristene peple where he haþ resonable
euydence to profit most bi good ensample of
holy lif and trewe and free prechynge wipoute
flarynyge and beggyngge and lesyngis
sewynyge.

< L 14 > < T MT 14 > < P 225 >
and þis word is vndirstonde of heþene lordis,
"but þe seruauntes þat han trewe or cristene
lordis, dispise þei not to serue hem for þat þei
ben breperen boþe in kynde and in feþi, but
more serue þei for þe lordis ben cristene and
louyd, þe whiche ben partyneris of good dede.
< L 7 > < T MT 15 > < P 228 >
and þus seruauntes schulden trewely and
wifulluy seruen lordis and here maistris, and
lyue in reste, pees and charite, and stire lordis,
þou3 þei weren heþene lordis, to good cristene
feþi and holy lif bi here pacience and opyn
trewe lif and meke.

< L 28 > < T MT 15 > < P 229 >
and clerks striuen for holy writt and seyn þat
it is meost trewe and best to reule cristene
mensu souli, bi, but yporcitis seyn þat holy
writt is fals, and newe lawis maad of worldly
clerks ben betre for cristene men þan holy
writt, and perfoure þei studien mannus lawis
and techen hem to coloure bi here pride and
coueitiuse;
< L 6 > < T MT 15 > < P 235 >
trewe clerks seyn þat þat religion and orde
þat crist, god and man, maade is most perfitt,
must 3if3 and most siker for my3t, wisdom and
charite of þe lord;
< L 13 > < T MT 15 > < P 235 >
Trewe clerks seyn þat þat cristis lyuynge and
his apostlis in wifull pouert, wip outhen fals
and needes beggyng and whipbouten worldly
lordischipis, is most perfitt in itself and best for
þe clerks, sip crist god and man chees þis lif
for þe beste;
< L 31 > < T MT 15 > < P 235 >
and whanne trewe clerks meyntenen here
trewe part bi holy writt and reson and
ensample of cristis lif and his apostlis, and
newe yporcitis meyntenen here fals part bi
ground of synful men and bi yporciris and
worldly power and 3ifis of money and
censures, as suspenderogy, cursynge and
prisonynge, and þanne is debat and strif reised
at þe fulle.

< L 26 > < T MT 15 > < P 236 >
In marchauntes regneþe gile in ful grete plente,
for þei sweren falsly bi alre grete membros of
crist and bi alre my3tty goal in trinty þat here
chaffere cost so moche and is so trewe and
profitable, to bigile þe peple and to teche
3onge pretis þis cursed craft, and preisen
hym aost þat most bigileþ þe peple, and hiden
here vnsure and colouren it bi solit cautelis of
þe fend þat fewe men may proue þis vnsure
and amende hem þerof bifoþe þe day of dom.

< L 5 > < T MT 15 > < P 238 >
and þus schullen lordis þat ben vertuous in
hem self norishe vertuous seruaunts and
trewe to god and man.

< L 6 > < T MT 15 > < P 239 >
for þei my3ten soone enqueure of trewe men of
þe contre þe falsnesse of here officeris and
amende hem, 3if þei loueden treuwe of god
and ri3tful helpe of pore men as moche as þei
louen helpe of here body and holsumnesse of
here bodily mete;
< L 27 > < T MT 15 > < P 239 >
for 3if lordis wolden dispise þe pride of
coueitiouse clerksis and not conferme hem ne
meytene here worldly lordischip and
symonye, þat is openly damnyd bi holy writt
and cristis lyuynge, þes proude worldly clerks
ful of coueitiise and lecherie and opere symne
schulden sone ben abatid, and holy lif and
trewe techynge schulde be brou3t a3en.

< L 30 > < T MT 15 > < P 240 >
but 3if þer be a gostly curat or prest þat lyuþe
a good lif in mekenesse and doynge almes to
pore men, and not wastyng pore menus
almes in veyn feste or suche getteris, but holde
hym in his preieris deuoutly and in techynge
of goddis lawe trewely and in his trewe
stondynge of holy writt, he schal holde
nyggard, an hound, or an hoog, an yporcrite
and cristis lyuynge, and so be
trewe and ri3tful helpe of pore men as moche as þei
louen helpe of here body and holsumnesse of
here bodily mete;
< L 27 > < T MT 15 > < P 239 >
for 3if lordis wolden dispise þe pride of
coueitiouse clerksis and not conferme hem ne
meytene here worldly lordischip and
symonye, þat is openly damnyd bi holy writt
and cristis lyuynge, þes proude worldly clerks
ful of coueitiise and lecherie and opere symne
schulden sone ben abatid, and holy lif and
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< L 30 > < T MT 15 > < P 240 >
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almes in veyn feste or suche getteris, but holde
hym in his preieris deuoutly and in techynge
of goddis lawe trewely and in his trewe
stondynge of holy writt, he schal holde
nyggard, an hound, or an hoog, an yporcrite
and an heretik; namely 3if he repreue hem of
here wickid lif and teche hem þe beste weite to
heuene boþe in word and dede, and so be
hurlid and pursued priuely or aperyli, and so
hatid amonge hem þat he schal be fayn to sette
his chircye to ferme to suche a getiere
nerehonde for nou3t, or ellis for fals sclaunbre
putt on him lese his chircye, or for schame or
anoy fayn to þe contre, and bi þis wong ben
many men lettid fro goddis seruyce and trewe
techynge.
< L 3, 12 > < T MT 15 > < P 243 >
so þat comunly siche benefices comen not
frely, as crist com aundip, but raþere for
worldly wynynge or flarynyge or prezynge
and þanh of my3tty men and lordis, and not
for abilnesse of kunnynge of goddis lawe and trewe techynge of he gospel and ensaunple of holy lif, and herefore comynly þis prelatis and rescuyeris ben fowlid wiþ symonye, þat is cursed heresie as goddis lawe and mannus lawe techen opnyly and many seynytis.

where lor-dis my3ten not fynde in all hee lordischipe trewe worldly men to reule here household and worldly offices, but 3if þei taken þerto curatis þat ben opnyly false traitours to god and his peple?

for whanne þei han a fat beneficie geten by symonye þei forsyken it not, as þei ben bounden bi here owene lawe, but wittnyngly vsen for þat symonye, and lyuen in riote, coueitise, pride, and don not here office neiper in good ensaunple ne trewe men and meytene hem in here opyn paie here oply.

Also bi þis manere my3tte and schulde þe peple 3ee ele frely here almes to trewe prestis þat treweley kepten here ordre and frely and opnyly tau3ten þe gospel, and wipdrawen it fro wicked prestis, and not be constryyned to paie here tipes and offringis to open cursed men and meytene hem in here opyn cursednesse; and þus schulde symonye, coueitise and ydlenes of worldly clerkis be leid doun, and holynesse and trewe techynge and kuowynge of goddis lawe be brou3t in, bope in clerkis and lewid men.

þanne trewe men seyn þat þe clergie þat first was kunnynge and holy of lif was stirid bi þe holy gost to take þes gospelsis and charge not cristene peple wip mo;

so trewe men answeren þus: suppose þat austyn seip þis word, he seide to þis entente, þat but 3if crist, heuyd of holy chyrche, and seynytis in heuene and þe apostlis of crist, þat ben holy chyrche, seiden and approueden þis gospel, ellis he wolde not bileue þerto; and þis vnderstondyngis is ful trewe and reasonable and accordyng to þe lettere of austyn.

Þerfore cristen men schulden stonde to þe dep for meytene of cristis gospel, and trewe vnderstondyngis þerof geten bi holy lif and gret studie, and not sette here feip ne triste in synfyul prelatis and here cursed clerkis, ne in here vnderstondyngis of holy writt, for þei ben vnable wiþ þis worldly lif ful of pride, coueitise, glotonye and ydlenesse, as haukynge and huntynge, and pleiynge at þe chees and tablis, and riote and daunsnyng, and festis makynge, dronkenesse and lecherie, to percyue þe trenaþe of holy writt and hci3e preuytees of god.

for in sted of keies of heuene, þat ben kunnynge of holy writt and power to distroie synne and saue cristene souls bi trewe techynge and good ensaunple, þei han ignorauce of goddis lawe, and no wil to studie and lyue þeraþ, but kunnynge and practisyng in here owene wickede lawis for pride and coueitise, and feynen hem power of tirauntrie to stoppe treue men ffor prechynge of þe gospel, and 3if þei prechen a3enst here wille to curse hem and prisone hem and brenne hem;

but trewe men seyn þat to here vnderstondyngis þis is ful of falsed;

for he is oure god and oure beste maistre, euere redy to teche trewe men alle þinge þat is profitable and nedful to here soulis;

but trewe men axen of hem a3enward whi þei bileeuen þat god is god;

and herebi and bi many moo disceitis schulden cristene men knowe how þes newe religious ben false prophetis and cursed sectis, of whiche crist and his apostlis prophecieden before, and tau3ten men to knowe hem bi here wekris, þat ben ypocrisie, coueitise and meyn tenynges of synne bi fals prechynge, flaternye, fals conseylyng and seauldurnge of trewe men, and makynge men siker of gostly helpe bi fals letteris of fraternyte and many opere nouel ries brou3t vp bi ypocrisie and coueitise, and as ion þe euanangelist comaudniþ, cristene men schulden not rescuyue hem into here houses ne seine to hem, heil.

hou don comunes here trewe seruyc to god, þat meyteten siche heretikis and worschipen hem in word and dede whanne þei owen to knowen here opyn falsnesse?

þerfore þei seyn þat holy writt is fals, for trewe men schulden haue noon auctorite
a3enst here cursed lif.

and for þei wolen meyntenen here owen fyndynge as good and trewe, þerfore þei seyn þat þe speche of holy writt is fals þat reuersip hero owene sonynnesse. and here þei maken god a fool and fals, in as mocha as in hem is, and schewen hem self wise men and trewe;

and 3it þei schame sumdel to seie to cristene lordis þat holy writt is fals, but þei don worse bi sotel ypocrisie þat holy writt is fals to þe wordis but þe vnderstondynge þerof is trewe; 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 òpere synynys, and open heretikis and enemys of crist and his lawe and his trewe seruauntis.

wherþer þei fend sathanas techip proude and coueitouse clerkis, ful of symonye and òpere synynys, more witt and treuþe þan þe holy gost techerche of alle treuþe tan3te cristis apostlis and euange listis, þat weren sad in bileeue and charite and holy and trewe in lif and techyne.

and þerfore þei seyn þat it is fals, for þei han not witt ne grace to trauelu aboute trewe vnderstondynge þerof for worldly occupacion and ydelenesse.

Panne a trewe prest owþiþ most to warne þe peple of hem.

trewe men seyn here þat ihu crist reproofed scribis pharisese bi name and in here absence, as þe gospel witnessip in many placis, and e3te tymes bi name cursed hem and cleped hem ypocrisit, and tolde to þe comune peple here false coueitise, ypocrisie and pride.

þe e3teþe, þat cristene men drede mere þe n3ful cursynge of god for brekyng of his hestis þen wrongful cursynge of synful men, þat cursed men for trewe prechynge of þe gospel and fulfillynge of þe werkis of mercy;

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

arn chargid bi þe kyng and lordis to teche wel here sugetis bi ensaumplie of good lif and opyn and trewe prechynge of þe gospel, as bisily and redily as þei asken here tipes. Pat non of þe clergie be lettid to kepe trewely and frely þe gospel of ihu crist in good buynge and trewe techyne, for no feyned priuologie or tradicions founden yp of synful wrecchis. Pat non prest or religious in our land be prisoned wipoten opyn dom and trewe cause, fully knownen to our kyng or his trewe conseil; for ellis worldly prestis and feyned religious may stoppe trewe men from prechynge of holy writt and magnfyng of þe kyngis regalie, and murther þe kyngis geþe men wipouten answere.

sip þei ben sworn to be trewe to þe kyng and fupere his worschipe and profit of his lond. Pat þe kyng and lordis gouverne hem self in here aasta as god ordeyned it, in gret wisdom, my3t of men and sufficient riches to aþen stoned wrong and mysdoeris, and helpe pore men, faðirles and modirles and widewes and aliens in here lordischipe and worschipe, and rewarde trewe men, to reule clerkis in mkenesse, wilful pouert and bisyneas of gostly trauelu for helpe of mannys soule, as crist and his apostlis diden, and suffre hem not to haunten anticristis ypocrisie and tirauntrie of þe comones bi feyned censures, iurisdiction and power of prisonynge.

trewe men, and so 3if þes possessioneris toke fre þis in here lond and allegede here chartris, and trewe men goddis lawe, panne schulde men se whiche were goddis children and whiche þe fendis children by maynteynewynge of þes lawis.

And þus schulle kyngis bi worschipe of here staat, constreyne here lyge freris and here òpere clerkis, vp peyne of here leggeaunce, to telle treweþe þes bullis and of þes òpere nouelries, wherþer þei ben of bileue, and grounde hem in resoun or in goddis lawe, and examyne here proues wherþer þei ben trewe.
men.

for trewe men ben certeyn that crist bad hem no3t juge of him but 3if it were leeful to lewid men to iuge of clerks;

Thus make men and trewe men blamen no3t he creature pat tellip hem a tru3e in name of god, sipe he lord moeuep hem for profot of men to tellen hem goddis wil3e, in him schulde hei heren.

and forfenden to wedde, and abstenen fro mete, pat god hap ordeyne3en to trewe men to take with hankyngis of god, and to hem he3at han knowe trewepe?.

Hem want3eb good fruyt, when hei purs3en trewe preists bi gabbageyngis and bi gylis for hei prechen freliche pe gospel.

but men hopen bi goddis grace wi3h sic3h sharp speche and trewe, pat somme ferres shal be amendid, and he peple shal knowe hem betere.

when he noon of hem kan proue heis sentence pat hem senyen is fals bi goddis lawe, but trewe and sewynge of bileue, pey shewen ferrere hou hei ben disciplis of fals pharisees, pe whiche haueden heis maner when pei my3ten not denye cristis dedis, pei ne weren goode in hem self and ful of myraclis and grace of god, pei depraueden heis maner of doyng, and hus crist in hiside disid.

and so it is a feyned power, a feyned wit, and feyneyd good, al he is not shewid in dede, in trewe sewying of crist.

as lif of a trewe plow man or ellis of a trewe heerde is betere preyere to god he3en preyere of any ordre pe3at god loue3 lese, blabere pei neuere so meche wi3h lippis.

here men senyen pei trewe entent shul3e be to declare ri3t beleue, hou men shulden harpe here to god, as david did and oper seynt is;

but 3it crist loue3 bondis of synnes, pei ben yuel costoms to falle in synnes, and crist biddip apostlis and prestis to vnkn3yt he3e bondis bi trewe preching.

Sum tympe feip is clepid vertu peat maken trewe men, and so eche trewe man hap di3urese feip.

and so specialyse by feip ben men made trewe to god;

as men he3at trowen not to god peat he wil reward hem of pe blis of heuen for her trewe service.

and herfore schulden we trowe alle he lawe of god, and trewe peat it is trewepe? by every part of it;

and hem wan trewe prestis bi gabbyngis and bi gylis for dispensis ne peyne; and it shulde be

Also crist techip pe3at telli3e in name of god to yuue vs oure breed, and it shulde be mad oure breed bi oure trewe seruyss, and trewe trauel in his ofiss.

and trewe persouns wi3h per pari3schis shulden not lette for siche manass to stonde algatis for his treu3e, neper for dispensis ne peyne;

Also crist techip in the pater noster to preye god to 3yue vs oure breed, and it shulde be maad oure breed bi oure trewe seruys3 hat god biddip;

but al pe3at han chirschis aproprid faylen of his trewe seruys3 herfore, and hus pei ben vnhabable to preye, but preyen a3en per oune hed.

but heere trewe men shulden knowe pei neper pope ne oper man hap power to kepe a man in his benefiss and to do nou3t perfere;

and wolde god peat trewe prestis wolden telle sharply his perel to lordis;
heere seyen trewe men in god more hardly
han pey weren wont pat pis is a lewid skile, 
3if pe pope approue pis ping hanne pis ping 
mut nedis be trewe, for herby pe contraye 
is pe more likly.
< L 4, 6>< T MT27>< P 426>

and as anentis heresies of pe pope and his 
clerks supposen many trewe men pat he 
and hise ben heretiks, for pei holden a3enus 
goddis lawe worldly lordchips in prestis 
hondis, and pis is a3enus crist and his lawe, 
and maynteynen wrong a3enus worldly lordis.
< L 3>< T MT27>< P 427>

Also pe worly reume of fraunse, 
notwiestondinge alle lettingsis, hab translatid 
pe bible and pe gospels wiop opere trewe 
semtensi of doctours out of lateyn into 
freynsch;
< L 24>< T MT27>< P 429>

and pis lawe and skile chaccchip men to 3yue 
to trewe prestis pes dymes, for pis were moost 
lis3t and resonable 3if pat prestis lyuen wel.
< L 31>< T MT27>< P 431>

algatis sip pis is skileful and ynow to a trewe 
prest. 
< L 23>< T MT27>< P 432>

for goddis word mut euere be trewe 3if it be 
wel vndirstondun, and pis word is more 
hoolsum to men sihen it is bileue and it techip 
to sue crist, and pat mut ech man do pat shal 
be saudy.
< L 8>< T MT27>< P 438>

for siche prelatis pat kunnen not preche or 
wolen not for bissyne, and letten opere 
trewe prestis to preche bi per lordly cautels, 
passen pe fend in pis synne bi menes pat he 
hab ordeyned to hem.
< L 7>< T MT27>< P 444>

siche a prelat scmyb a wickid hayward to lette 
trewe men forto trauele and go euene bi 
goddis weye, in which crist hab 3ouyn hem 
lecue to go.
< L 20>< T MT27>< P 444>

for trewe preching of goddis word displesip 
myche to pe fend.
< L 3>< T MT27>< P 445>

pe priddle cause pat lettib trewe preching is 
appropping of chicher.
< L 19>< T MT27>< P 445>

for, as it is seid bifoere, pei letten trewe 
preching to renne and maken curatis bi many 
weyes to lecue his moost worly offiss.
< L 26>< T MT27>< P 445>

but good wille and trewe speche of goddis 
lawe shulde make hem knownw.
< L 19>< T MT27>< P 446>

Capitulum 30m: 3if trewe men han delit to 
reherse pis bileue, for it is more precioust han 
ony gold or precious stoon, and triacle to 
lordis and many opere to a3enstonde pe fend 
and hise.
< L 18>< T MT27>< P 451>

for pe fend hab mouyd men bi pride and bi 
coueytise forto bihete pat pey wolyn do more 
pan pey han power or wit to do for take pou 
hede to oure popis, to bishops and to oure 
persouns, and pey reckon lilit of her charge 
hou myche it be and hou large, so pat hem

come wynnyng and worldly worship bi per 
staat, and so sip pe staat of prelacye takip 
sumwhat of goddis lawe and sumwhat of 
mannus lawe contrarie to goddis lawe, trewe 
men shulden purge pis staat and lyue clene bi 
goddis lawe.
< L 2>< T MT27>< P 456>

but siche curatis moten arme hem wiop help of 
god and of trewe men, for cursingis and 
suspendingis wolen renne a3enus siche 
curatis.
< L 27>< T MT27>< P 456>

but trewe prestis shulden trewe heere pat 
neper pe a word of her prelat ne pe word of 
her somenour han so myche maliss wiop hem 
pat ne pey may preche and serue god aftir his 
suspending.
< L 2>< T MT27>< P 457>

crist bicliptide 3onge and pore in tokene of his 
homelynesse men seyen pat pe pope wol 
biclipe worldly worship, and not trewe men 
for goddis sake lest he vnworchip heym sifl.
< L 22>< T MT28>< P 462>

and trewe men shulden knowe heere pat 
poynt is not so hye pat ne pey may wite pe 
sofe, and knowe it betere pat anir pis opere 
poyntis pat crist hab taut3t in oure bileue.
< L 30>< T MT28>< P 465>

Heere han trewe men seyd ofte pat pis is a 
fendis resoun, as 3if pe arguere wolde men pat 
crist faylide in his lawe and in his ordenaunse 
which he ordeynede in sectis.
< L 24>< T MT28}< P 466>
for þes ben words of crist, þe whiche moten nedis be trewe.
<L 4<MT 28><P 468>

for bileue is insensible and more trewe þan siche signes;
<L 15<MT 28><P 469>

and so þey moten be trewe men and algatis mayntene it forfþ, for 3if men loken hou it cam in, it cam in not bi very almes, but bi blyndness of þe world and ipocrisie þat þe fend tauþte.
<L 27<MT 28><P 469>

Heere han trewe men ofte seyd þat it were myche betere þat men lyueden opyn lif þan in siche nestis of þe fend;
<L 22<MT 28><P 476>

Heere it hàþ þe seyd ofte bi witness of trewe men þat þer mut nedis be an ordre of þre parts of þe chyrche, þat ben clerksis, lordis and comyns, and in ech of hem is ordre.
<L 27<MT 28><P 478>

and þus seyen summe trewe men þat siche grauntis of þe pope þat ben not groundid in goddis lawe;
<L 26<MT 28><P 482>

/Explicit tractatus de papa/ {TRACTATUS DE OBLACIONE IUGIS SACRIFICII/ For as meche as antecrist now in þe ende of þe world onces wooldi and more opini impugneþ þe trewe beleue tauþt of Iesu Crist, God and man, þat mîþt not erre ne be fauti in superfluite and wanting in sufficiens of his lawe, it nedeþ þat feiful men arme hemself in mekenes and paciens to suffre deep in mentenance of þe feiful of Iesu Crist, if he he calde of God to so grete grace.
<L 2<MT OBL><P 157>

And Poule seip furþurmore þat þis man is contrarious, and enhuanisid above alle pyng þat is seide or ellis wirschipt as God, And for þe more declaring of þis þou schaile beleue as þe Apocalips seip (Apoc 12) þat þe deuyl hàþ a grete wrath aþenst þe peple þat keþ þe Goddis commandemichtis and han his lawe, þat is to mene in trewe lyuynge and quyk werk;
<L 25<MT OBL><P 157>

And, in as meche as he knowiþ wet bi experience þat holis lyuynge and trewe preching letþþ hym most of his purpos and hastþþ his dome upon him, herþor it ist no douþþte if he mae he wol inhabite speciali þo þat ouþten to do þat office. And, siþ þe fend hav hath his power upon þe clerge of Goddis chyrche in þe olde lawe, wherbi he excluided and 3ut döþ weynly al þe lawis from þe trewe beleue of Iesu Crist, he can do 3it þe same malice.
<L 33, 37<MT OBL><P 157>

And so as þe lewis were lad aweie from Crist and trewe beleue and clene lyuynge bi þer bischopis and þe clergie, so ben nouþ þo þat ben callid cristen bi her blynye duke antecrist, þe wiche antecrist I schal speciþþe sone if God wole.
<L 58<MT OBL><P 158>

And eche of þis fals antecristis, as oure trewe Crist seip, schal disceyue many men; and alle þes disceyueris and fals crisitis, our trewe Iesu seip, is an alion þat comeþ not in þe Fadris name of heuene but in his owne name.
<L 73, 74<MT OBL><P 158>

Lo, of þis processe of Gregor upon þe heuenli wordis of lob þou maist se þat holis scripture is grounde of alle trewe logic, and houþ perlous it is to uarie from scripture in any poyn and speciali of þe sacrid oost.
<L 654<MT OBL><P 173>

But al on þe contrarie wise it is of feiful and trewe cristen men and her sacrament, þe wiche hàþ not onli þe signys of substance but also þe þing in hiself.
<L 701<MT OBL><P 175>

And not onli þis manheede is Cristis mouþþe, but also alle trewe prestis and prophetis of þe olde lawe and newe lawe, and ouþ trewe feiful men þat speken Goddis law to his glorie and edificacioun of his chosoun. And not onli þis manheede is Cristis mouþþe, but also alle trewe prestis and prophetis of þe olde lawe and newe lawe, and ouþ trewe feiful men þat speken Goddis law to his glorie and edificacioun of his chosoun.
<L 867, 868<MT OBL><P 179>

And þan, riþþt as vnelene and a schreewid calat þat is weri of hir trewe wedded houþond first turnþþ hir from her houþond and lopþþ his breþþ, and aftur makþþ open playnt upon his breþþ seching a deuors, and at þe last mariþþ hir to houþond wedþþ a newe breþþ, so stondþþ it of þe clerge þat schulþþ be streitþþ wedded to Iesu Crist.
<L 905<MT OBL><P 180>

And Whoeuer renounsiþ not to alle þo þinggis þe wiche he hàþ in possession mai not be my disciple", þat is to seie of office as ben alle trewe prestis and dekenes.
<L 919<MT OBL><P 180>

And herfore bôþ bi her determinacions, con stitutiones and statutis, and also bi uyolens as cursing, presununyng and deep, þei oppresseen and stoppen trewe prestis þat besien hem to
blow a blast of his breath of Crist upon his auou3tresse.  
<L 954><T OBL><P 181>

And bi alle þe weiss þat þei koude deuyse þey or deyned for to stop Crist and his trewe prestis, þat þei schuld not blowe þe brephe of þe spouse upon hem, þe wiche was so grisful to hem.  
<L 966><T OBL><P 181>

And also we mai haue sue contriscioun, bi holi ensample and bi ful trewe preaching, and bi uerri forsaking lordschip strange from trewe philosophie and Goddis conceyue ne vndurstonde for lawe,  
<L 1383><T OBL><P 194>

but it wol not acorde wip Cristis chosen bodi, þat is simple and as trewe or trewer þan it seme.  
<L 1566><T OBL><P 197>

And þus a man schuld grounde hymself in alle þyngegis þat longgen to good maneres or trewe beleue onli upon þe stone Iesu Crist, þe wiche alone mai be grounde of þe feiful chirche þat schal he saued, figurid bi Petur þat fugirip Cristis chirche, whos name þat is Petrus is formyd of Cristis name þat is Petra, in tokenyng þat alle Cristis chirche schulde be enformed and ensamplid in Iesu, as seint Austen seip  
<L 1915><T OBL><P 206>

or ellis þre maner of persecucions wherebi trewe beleue is ofte peruerid, as bi þretingis, flatringis and wickid spiritis.  
<L 1932><T OBL><P 206>

But þis grete renegat refusiþ þis witnesse in ful many poynittis of good manerys and trewe beleue.  
<L 2299><T OBL><P 215>

Sum men, and most to purpos as I suppose, wolen vndurstonde bi þis place of halowing Goddis law, teching good maneres and trewe beleue, for þes two halowen a man here þat restip in hem.  
<L 3058><T OBL><P 235>

And so,` as seint Austen wriþ þus a3enst þo þat seien þat his sentence of damnacioun schal be trewe upon angellus but not upon men wher þe sentence of God 3euen a3enst yuel angellus schal be trewe, and fals a3enst men?  
<L 3303, 3305><T OBL><P 241>

Loo, whateuer antecrist and his lemys seien of Goddis lawe, it is riþwise in Goddis siþt, not onli as a nempst þat partie þat technip good maneres, but also anempst þat partie þat technip a3enst trewe beleue! And so, alþou3 antecrist be offended and homewood wip many ordenauincis of God aboute trew beleue and goode maneres, of þe wiche sum ben ooft rehersid before, 3iþ þei ben trewe and riþwise, and ouþt to ben schewid and kept, and defended as ful autentik and trewe a3enst þe foule mouþe of antecrist, þat is ful of
sclaunidng, deprauing and blasfemoung of Goddis lawe.

\(<L\text{ 3411, 3414, 3415}>>\text{T OBL}>>\text{P 244}\>

And whan he han beleued holli to holi scripturis as he most trewe witnesse, han wircbe he in prayng and seching and asking and in good lyuyng, pat he mai vndurstond, and pat he same hing he seeen bi mynde as meche as it pat is hold in feip.
\(<L\text{ 3554}>>\text{T OBL}>>\text{P 248}\>

And so, as it bilongip to be golde of Crist to avenge him on his enmyes and to rewardise his trewe seruauntis, as God himself seip, as he Apostle rehersip "To me," seip God, "it bilongip to do veniaunce and I shal rewarde.''
\(<L\text{ 15}>>\text{T OP-ES}>>\text{P 02}\>

To he pride perseonne, to whom is aproprid trewe loue or good will to he Fadir and Sone, answerej he staat of he comunte he which owib trewe loue and obedient will to he statis of lordis and prestis, as seyn Poul techip /ad Eph\text{ 6} et ad Hebr\text{ vltimo} Serui obedite dominis vestris carnalibus cum omni timore et tremore etc ad Hebr\text{ vltimo} obedientis prepositis vestris;
\(<L\text{ 41, 42}>>\text{T OP-ES}>>\text{P 04}\>

But what seide Crist he trewe men shulden do in his tyme?
\(<L\text{ 170}>>\text{T OP-ES}>>\text{P 09}\>

And ouere his he was a trewe prest and bishop, and truli wiboute faute dide pat office to be peple.
\(<L\text{ 227}>>\text{T OP-ES}>>\text{P 11}\>

Anophil greet lesyng these maistir liers and her sectis maken upon he sacrament of he auter, seiynge pat he sacrif oost is not Cristis bodi, notwi\text{s}tandinge pat Crist techip opunli, and alle fei\p{F}ful men bifore these sectis han take as trewe bileue, it to be Cristis bodi.
\(<L\text{ 263}>>\text{T OP-ES}>>\text{P 13}\>

And so diden ober seynis pat supposeden scriptur to be trewe, and tooken as ground of her feip, and dursie not seie, as these maistir liers and blasfemouse sectis doen now, pat hooi scriptur is fals.
\(<L\text{ 272}>>\text{T OP-ES}>>\text{P 13}\>

And he same I seie of his lawe, if he supposide it to be ful trewe and ful autentik.
\(<L\text{ 280}>>\text{T OP-ES}>>\text{P 13}\>

But now sip. hor\text{\text{3}} he grace of God and declaring of trewe cleriks, he fundaciuon of bope these maner of sectis is known curtisd and roote in he roote, and worpi to be drawun up and neuere to growe aftir, liik as Crist and hise apostlis, trewest doctours pat euere weren, diden to he pharisces, pese contrarious sectis, liik as Heroudis and Pilat pat weren enmyes togidir, he Crist shulde be damped in maintenance of her bope astaat, asentide togiur.
\(<L\text{ 696}>>\text{T OP-ES}>>\text{P 27}\>

sectis, notwi\text{s}tanding pat he ben contrariousl foundid, pat oon upon possessiouns and pat ope upon beggerie, as hemiself seien, and notwi\text{s}tanding pat he han wrou\text{3}t eth a\text{3}ens oibir in scool and in preching, and pat long and ofte tymes to dispreue ech operis fundacioun and lyuyng, 3it, because pat vnyte is so needful pat he deuelis rewme mai not stonde if his retenu be dyuyd, pese sectis ben acordid, as Herodis and Pilat and he pharisises and saduises, and bope bi oon assent mantenin operis fundacioun and lyuyng, and acorden in dampnyng of trufe of Goddis lawe and resoun, wherbi trewe men laboren to brynge these sectis fro he viciose extremitie pat hei stonden yn he is to seie lordship and beggerie and to brynge hem to a vertuous mene pat Crist helde and hise disciplis and aposstis, he which mene as seyn Poul seip is liiflood and hilyng /ad Thir 6 Habentes autem alimenta et quibus tegamur his contentissimus/.
\(<L\text{ 715}>>\text{T OP-ES}>>\text{P 28}\>

For Crist, spekyng not synguler for his owne persoon, but in persone of alle hise trewe folowers, seip huse: /Ego venio in nomine Patris mei, et me non recipitis/.
\(<L\text{ 1219}>>\text{T OP-ES}>>\text{P 52}\>

Lo, of his processe hou maist se hou lope he trewe jugis, pat God hadde set upon his peple, hadde he to haue take his worldli lordship upon her brieren, and hou lope hei were for to haue be foundun in ony wise gilti perof.
\(<L\text{ 1465}>>\text{T OP-ES}>>\text{P 63}\>

And pis I woot wel is a trewe processe and a ruopeful, whoso wole biperken him.
\(<L\text{ 1517}>>\text{T OP-ES}>>\text{P 66}\>

And in he tyme of he newe lawe Crist asigndie he temperaltees or seculer lordships to temperal lordis, as it is tau\text{3}t before, and alowide he comoute her liiflood gotun bi trewe marchaundise and husbondrie, for he was partener perof.
\(<L\text{ 2110}>>\text{T OP-ES}>>\text{P 102}\>

And for he clergie he ordeynede sufficienli, teching hem in word and in ensamplhe hou hei shulde holde hem apaied wip liiflood and hilyng, mynystick to hem for her trewe labour in he gospel, as it is writun before.
\(<L\text{ 2122}>>\text{T OP-ES}>>\text{P 102}\>
For Crist not onli afferne to þe peple þat he wole not faile hem in hilflood and hilwyn, but also preue þis bi argumentis þat mai not be assoild, so þat þei be trewe seruantis to him. For Crist menep þus in his arguyng þere, Siþ God falilp not briddis and lilies and gras þat growilp in þe feeld, neper hepen men, hou moche raper shal he not faile hise trewe seruantis?

"<L 2619, 2143, 2146><T OP-ES><P 104>

And every such chirche haþ a comunte answeringe to þe Hooîi Goost, þat wíllulli bi her trewe labour and marchaundishe shulde susteyne þe two ðiþr astatis þat stonden in gouenraill in þe chirche.

"<L 2181><T OP-ES><P 106>

And bi apropriacions of parishe chirchis þo prestis þat weren wounde to be resident in suche parishis, to feede þe peple wíþ trewe loore and good ensaemple, and to feede þe pore nedi wíþ comoun almesse of þe chirche, and to susteyne and perfourme hesteni dyuynge seruycy among þe peple, ben takun awei fro þe peple.

"<L 2193><T OP-ES><P 106>

And þei han robbid þe chirche of goodis of grace in as moche as þei han putt awei þe honest prestis bi apropriacion of her chirchis, þat shulde and sumtyme dide plaunte vertues in þe chirche bi her trewe teching and good ensaemple, and bi honest perfourmyng of dyuynge seruycy.

"<L 2223><T OP-ES><P 108>

And þis is demed ful greet synne among þe peple, not onoli to þe 3yuer, but also to þe taker, for boþe þei doen damnable wrong to hem þat it is entailed, as þe peple demep 3he, alþouþ it be 3oure for good and trewe seruycy þat þei rescuyer haþ don to þe 3yuer bilore, or ellis bi weie of almesse, or releyung of þe persoone or kynred þat it is 3oue to.

"<L 2387><T OP-ES><P 116>

For þei liþtide þe peple bi hooli ensaemple and trewe doctrine, þei purgide þe peple bi helpful peneance and made hem perfitt bi þe sacramentis, 3he, wíþ alle þese þre pre togidir.

"<L 2610><T OP-ES><P 127>

For þou maist wel vndirstonde bi þat þat Crist seip in þe gospel of þe pharisees, and þou take heede wíþ bisi studie, þat, haue þei neuere so long praier and solempne sacrificis wíþ glorious riis, þat al þat auailip not, but if it be don in trewe lyuynge aftar þe pure lawe of God.

"<L 2885><T OP-ES><P 136>

And so oure Helye now, bi whom I vndirstonde þe trewe prehchers of þe gospel, hewip upon þis roote, not onoli wíþ loones ax, but wíþ þe sword of þe gospel, þe which is sharp on boþe þe sidis, for it haþ þe egge of boþe þese lawis.

"<L 3027><T OP-ES><P 141>

and þperfore Gorham vndirstondip bi þeþe two witnessis þe trewe prehchers þat I spak of before, and þese prehchers ben asigned bi a noumber of two þeþe þat þei shal preche two þings, þat is to seþe Cristis godhed and his manhed, or ellis þe oold lawe and þe newe, or ellis for þe þaritie þat þei shal hauve in þos office to God and to her neiðbore.

"<L 3041><T OP-ES><P 141>

And so, as it bylongip to þe godheed of Criste to avenge hym on his enimys and to wararde his trewe saruandis as God hymself saip, as þe Apostle reheipiþ "To me," saip God, it longip to do vengance, and I schal rewardere''.

"<L 15><T OP-LT><P 03>

in the world / & ino he asseyed whether man drad him or lound hem / & amonge other he founde a man that hyght Abraham / these man he proved whether he lound hem & drad him / and bad hem that he shulde offren Isaac his son upon an hylll / & Abraham as a trew serauand fulfylled his lordes commaundement / & for his luxummesse & truth / god swere vnto Abraham that he wold multiply his sede as the grauell in the see / the sterres of heuen / & he be hyght to him & to his heyres the lande of Bchest for heritagy for euer / yef they wolden ben his trewe seruauents & kepe his hestes.

"<L 16><T PCPM><P 09>

For they chrgen more men nes tradicions thyn commaundements And lorde / we lewed man han a belefe that thy goodnes is endles / & yef we ke pen thy hestes / than ben we thy seruents.

"<L 26><T PCPM><P 26>

good hus bande men that well gourn her hous holdes / both wyues & children and her meyny / they ordened to be prestes to te chen other men the law of christ / both in worde in dede / & they lyueden as trewe cristen men / evey day they eten eri his blode to the ststance oflyuynge of her soules / and other wythes they token the sacrament of his body in forme of bred and
wyne / in mynde of our lorde Iesu Christ.

Syth thou art a lorde & suffer dest of thy subiectes to yeuen vs ensam ple and so dyd thy trewe seruauntes.

And yet lorde he wole segge that he forsaketh all thynges that he oweth as thy trewe diseyple mote done after thy techynge in the gospel.

God is apayed of this spending/ & aloweth him for his trewe doynge.

And lordel gyue oure kynge and his lordes herte to defenden thy trewe shepherdes and thy shepe from oute of the wolues mouthes and grace to knowe the that arte the trewe Christ! the sonue of thy heuenly fatherl frome the Antecyhrist that is the sonne of pride.

Thanne saide I certeine syr, thou demest ful trewe.

With trauail of trewe men thei tymbren her houses And of the curiouse cloth her copes they beggen And als his getting is greete, he shal ben good holden.

and therfore he that kepith mekenes and charite hath the trewe vndistrondyng and perfectionum of al holi wrt, as Austyn preuith in his sermoun of the preysing of charite.

Also hou trewe and obedient to God weren Isaac and Jacob and Joseph, And thanne Moyses was a trewe mediatour bitwix God and the sinful peple, and seide thus to God, for gret trist of is mercy and ri3tfulnesse, and for gret charite to the peple, "either for3iue thou this trespas to hem, either do me out of thi book in which thou hast written me;"

Also the trewe Mardoche, the fadir in lawe of this womman Ester, tau3te hire to loue God, and kepe his lawe, and sche was full meke and obedient to Mar dochee, whanne sche was qwene, as to hire fadir in lawe.

that was medelid with manye synes, myche more preising schulen thei haue in heucne, withouten ende, that putten forth hem sif to be martirid for Goddis cause, with trewe meenes of pacience and of charite.

Also the trewe Mardoche, the fadir in lawe of this womman Ester, tau3te hire to loue God, and kepe his lawe, and sche was full meke and obedient to Mar dochee, whanne sche was qwene, as to hire fadir in lawe.

And thanne he reuokide the power grauntid to Aaman, and leet hange him, as he purposide to haue hangid the trewe Mardochee, and 3af general power to Jewis to slee alle hire
enemies in his empire.  

This story of Esther should stir men to be _trew_ to God and his lawe, and putte awaie pride and enuye, and euere triste in God in alle perrels;  

Thanne God for3afto him this litil synne, and appreued his trewe sentense, and dampnede the error of hise adversaries.  

The Songis of Songis techen men to sette al hire herte in the loue of God, and of hire nei3eboris, and to do al hire besynesse to bringe men to charite and salva coun, bi good ensample, and _trew_ preching, and wilful suffering of peyne and deth, if nede be. Prouerbis speken myche of wijsedom and keping of Goddis heestis, in comendinge trewe teaching, and in repreuyng fals teaching, and Prouerbis treten mychcl of ri3tfulnesse, and iust domes and goueraunce, and of punysching of auoutrie and othere falsenessis;  

but God for his greet mercy 3eue very repentance to hem, that thus pursuen trewe men, and graunte pacience, meeke nesse, and charite to hem that ben thus pursued!  

And as Jewis token, bi autorite of God, the gold, and syluer , and elothis of Egipcyans, so cristene men owen to take the trewe seyingis of filosoueris, for to worschippe God, and of techingis of vertues, whiche treuthis the filosoueris founden not, but diggeden out of the metals of Goddis puruyaunce, which is sched euery where.  

the moost abo mynacoun that euer was herd among cristen elerkis is now purposid in Yngelond, bi worldly clerkis and feyned religiouse, and in the cheefvniuersitee of oure reume, as manye trewe men tellen with greet weylyng.  

First, this symple creature hadde myche trauaille, with diuerse felawis and helperis, to gedere manie elde biblis, and othere doctouris, and comune glosis, and to make oo Latyn bible sum del trewe;  

At the bigynnyng I purposide, with Goddis helpe, to make the sentence as _trew_ and open in English as it is in Latyn, either more trewe and more open than it is in Latyn; and I preie, for charite and for comoun profyt of cristene souls, that if ony wys man fynde ony defaute of the truthe of translacioun, let him sette in the _trew_ sentence and opin of holi writ, but loke that he examine truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe;  

And wher I haue do thus, or nay, ne doute, thei that kunne weI the sentence of holi writ and English togidere, and wolen trauaille, with Goddis grace, theraboute, moun make the bible as _trew_ and as opin, 3ea, and opinlicre in English than it is in Latyn.  

Furthermore holi chirche appreueth, not oncli the _trew_ translacioun of meene cristene men, stidefast in cristene feith, but also of open eretikis, that diden awei manie mysteries of Jhesu Crist bi gileful translacioun, as Jerom witnessith in oo prolog on Job, and in the prolog of Daniel. Myche more late the chirche of Engelond appreue the _trew_ and hool translacioun of symple men, that wolden for no good in erthe, bi here witing and power, putte awei the leste truthe, 3ea, the leste lettre, either title, of holi writ, that berith substaunce, either charge.  

and Austyn, and manie mo Latyns expouniden the bible, for manie partis, in Latyn, to Latyn men, among whiche thei dwellidcn, and Latyn was a comoun langage to here pupJe abo ute Rome, and bi3ondis, and on this half, as Englishe is comoun langage to oure pupJe, and 3it this day the comoun pupJe in Italie spekith Latyn corrupt, as _trew_ men seyn, that han ben in Italie;  

And wher I haue do thus, or nay, ne doute, thei that kunne weI the sentence of holi writ and English togidere, and wolen trauaille, with Goddis grace, theraboute, moun make the bible as _trew_ and as opin, 3ea, and opinlicre in English than it is in Latyn.  

Bi this maner, with good lyuyng and greet trauel, men moun come to _trew_ translating, and _trew_ vudurstonding of holi writ, seme it neuere so hard at the bigynnyng.  

With mennes wyves strongly play, With _trew_ tillers sturte and stryve At the wrestling, and at the wake;  

Our goddes gospell is not _trew_, Eyther they shrven the divell or noon!  

Hir riche clothing shal be rightwysnesse, Hir tresour, _trew_ lyf shal be;
On our Lordes body I do not ly, I say soth, thow trewe rede, His flesh and blood, through his mystry, Is there, in the forme of brede.

And wan a prest lousep one his maner or byndeþ, þe keye noþt errynge, þan is his absolutio or lesynge or byndyng trewe.

"þan is trewe þe asoelyng of þe presidente wan he seweþ þe dome of þe inwarde dominisman or iuge.

Of þise it seweþ openly þat þe absolutio of a prest is trewe schewyng of Godis absolutio goyng afor, and noþt clensyng of synne, for God be hymself louseþ synnes, and none oper prist on his side Criste or halfe.

But for þat it is to wite þat som byndyng or asoelyng is trewe, and som is pretended or feyned.

So myche forsope, as our Lorde seis, schal be þe tribulacion, þat chosen also, if it may be done, ben ledde into errours,' Math' 24 & Marc' 13: {et sequitur,} Trewe men,' he seip, þat tyme schal noþt preche frely, for gode men schal be had þan as acursed"."

He forsope is þe perdicion of al men, for he is aduersary to Criste and þerfor he is calde Antecriste, & he is raised aboue al þing þat is seide god' þat he defoule or trede wip his fote þe goddeþ of al Gentilez or folke, ouþer proud & trewe religion of men, & sytte in þe temple of God', as in Jerusalem, as som treweþ, or in holi chirche, as it is more trewly demed, schewyng hym for to be as if he be Criste & þe Sone of God.

LEX Lex, law is seid on to manerez, þat is to sesy trewe and pretended.

And on his maner all charitatuyue visitacion of trewe men nedy als wele gostily as bodily for wiche trew men schal be meded in þe laste dome may be seide gode pilgremage, for þus went Criste pilgremage in þis worlde in visitande seke men, & helynig als wele bodily as gostily be prechyng & charitatue instruction or informyng.

Vnde li·: Decretalium, t·: De Hereticis, c· Ex communicamus, & Quial!, "Forsoþ for þat som vnder spicce or likenes of pite denyand or forsakande þe vertu of it after þat þe apostile seip challengþ to þam autorite of prechyng, sipe þe same apostile seip, How schal þai preche bot if þai be sent', al þai þat bene forbade ar noþt sent byside or wiþout þe autorite taken of þe apos tile see or of þe trewe bishop of þe place, openly or priuily pre somþe for to vsorpe þe office of prechyng.

Perfor, if 3e wil trewyly honour þe ymage of God, we opne to 3ow þat þat is trewe: þat 3e do wele to a man þat is made to þe ymage of God;

Trewe cristen men schulden answere here aviseliche, trewliche and mekeliche to þe poynitis and articlis þat ben put a3ens ons hym: avise liche þat þei speike not vnkongynliche, truwliche þat þei speike not falsliche, and mekeliche þat þei speike not prowdeliche in her answere, and þan schall be grace in þer speiking or answerung he þe helpe of Crist.

(3) Also we graunten þat men ben holden and bboundoun, be þe boonde of manis lawe and counsel not contrarie to Goddis lawe, to paie tipus and ossryngis to curatis in al trewe manere nowe vsed, for þat ende þat curatis do þer office as God haþ comanded hem.

Oon is þat þei moun bi þer office denounce or schewe þe wille of God, hou3 he for3eueþ synne, and þat trewe denouncing is for3iuyng þer office of presthode.

For we suppose þat on þis wise may eury trewe man and womman in Godis lawe make þe sacrament of þe bred withoutin oni sich miracle.
And, may it be doute, it is lyth to trewe Cristis puple þat þe founderes of þe almesse housis for here [œcumino dotacium] ben for þe most part passid þe brode way. 

For men ben canonizid, God wot how, and for to speken more in playn, trewe cristemen supposin þat þe poynitis of þilk noble man þat men clepin seyn Thomas, were no cause of martyrdom. 

Here may euery trewe cristene man wot weI se þis pate, if ony wiys man fynde ony defaute in þe pise þat pe seyn Thomas, were no cause of translacioun, let him sette in English as it is in Latyn, and I preie þat þu knowen weI þis sen tence as trewe and open manere of sykenesse; in English þan it is in Latyn. 

For now þou3 summe of þese men ben contrarie to þe loore þat þei taul3ten biforehonde, I wot wel 3it her loore was trewe; comune glosis, and to make manie ede biblis, and letten in English togidere and wolcn trauaile þe best medicine to alle manere of sykenesse; 

And wher I haue do þus or nay, no doute þei, þat kunne wel þe sentence of holi writ and English togidere and wolcn trauaile wip Goddis grace þeraboute, moun make þe Bible as trewe and as opin, 3ea and opiniere, in English þan it is in Latyn. 

Forþermore, holi chirche appreue not oneli þe trewe translacioun of meene cristene men stidefast in cristene feip, but also of open retikitis þat diden awei manie mysteries of Iesu Crist bi gileful translacioun, as erom witnessip in oo prolog on lob and in þe prolog of Daniel. 

Myche more late þe chirche of Englond appreue þe trewe and hool translacioun of symple men þat wolden for no good in erpe, bi here witing and power, putte awei þe beste medicine to aIle charmith, and is perseyued many weies trauaile, men moun come to trauaile, for not ech þat seyn Cristen men seien is Goddis hooly shirche, and þe founderes of þis puple in Italie spekip Latyn corript, as trewe men seyn 

And 3it þis dai þe comoun puple in Italie stide in trewe translacioun of meene cristene men ben for here {uenimous dotacium} ben for þe most part passid þe brode way. 

As we mai se opunli þe trewe translacioun of meene cristene men ben for here {uenimous dotacium} ben for þe most part passid þe brode way. 

And bi þis cause pharisees pursuen trewe prestis þat tellen her defaute and letten hem of her wynnyng, so þat no pursuyt is more ful of enuye ne more perilous to men for cautels of ypocrisis. 

As we mai se opunli of þe sacrid oost, þat is þe white þing and round þat þe prest had sacrid, and is perseyued many weies wip bodili wittis, þat cristen men seien is Goddis bodi in foorme of breed, as trewe cleriks and lewid men han bileeued siþ God wente to heuene. 

And, al if þei knomen wel þat comunes bileueen as we seien, 3it þei pursuen trewe men and disseyuen comouns wip fals wordis,
whos relioun is veyn.

and he entri bi his pat whateuer his prelat seip is bileeue of hooli chirche pat men schulden bileeue, as whateuer he pope seip, pat he trewe and stable;

For men pat may not haunte hore leccherie at home as hei wolden, for drede of lordes, of maystris, and for clamour of ne3e3eboris, he casten many dagyes before and gederen what hei may, sore pynyg hemsilf to spare it, to go out of he cuntrye in pilgrimage to fer ymagis, and lyuen in he goinge in leccherye, in gloterie, indrunkenesse, and mayntenen falsnesse of osteleris, of kokis, of taunerners, and veynly spenden hore good and leceu he trewe labour pat hei shulden do at home in help of hemsilf and hore ne3e3eboris, bostyng of her gloterie whan hei comen home, pat hei neuer drak but wyn in al he tyme, bi whiche myyasespendyng gret party of he puple faris warrenpeire houshould pei halue seer after, and in happe bycomen in dette hei neuer quyten.

And pus is trewe satisfaccioun lettid, and foule wrongis and extorciouns mayntenyd, and pei pore puple wickidlly pyld;

And perfore men displesen God and hise seynitis ful myche settyng per pou3tis in siche veyn dede ymagis, leeuyng pei trewe trist of ouere gode God and hyse hoły seynitis.

For pou pat contrarion he gospel and pei pistil and wolde lete it to be prechid and pursuen pei trewe techeris and lemeris perof, louen not Crist;

wheujr hise 3isturdiales heritikes han fonden a better bileue and more trewe in he tyme pat Sathanas was vnbidden, penne Iesu Crist vnto hise apostles or eny oper clerke by a thousand 3er and more.

These wordis pat God spekip shulde we algatis graunte, and declare hem to trewe vndristonding.

And pei lyuen vertuousli hemsilf aftir her preching, for to strenghe her hooli wordis wip pe spirit of Ijef whanne pei 3yuen a trewe ensaumple in dede aftir her selnyng.
and symple comvnes, beth now so vicious and enfecte thurh boldeship of here synne that vnnet eny man dredit God ne the devyll. <L 83, 87, 89, 92> <T SEWW27> <P 137>

And, because that he si3 pat, if pe churche and pe spouse of Crist and specialty pe spiritual part perof (pat is to seie pe clerge) were so feruent in preestely office as it was in pe bigynnynge, flyeuncyng into desert of contemplacioun, of studie and trewe and holyly preaching, diseuered from pe noyse of temporal pingis, pe noumber of hem pat shulden be saved shulde be fullfiuuld and pe day of doom shulde anoon be present, perfore pe wroop deuel sente a greet flood aftir his woman, pat is to seie to greet habundauence of temporal goodis as Parisience seip on pe same text.<L 78> <T SWT> <P 05>

Herfore pe fool deuel, seynge Iesu, an innocent man, trewe and leyng ye world, dredeinge lest Crist shulde strongy wipstonde his office needeful to hym in execucioun of his office. <L 30> <T Thp> <P 28>

But, sir, si3 thung I seie to 3ou before pe 3oure clerkis wip my forseid protestacioun pat how, where and whanne, and to whom weip for to swere, eipir to obeie, in any wise as Goddis lawe and scintis, and trewe doctoris acordinge wip Goddis ordynaunc or word commaundid of God, I wole poru3 Goddis grace be eucre redi to do wip al my kunnyng and power.<L 342> <T Thp> <P 34>

And ouer bis I wole pat thou preche no more, to pe tymes pat I knowe bi good winnesse and trewe pat bi conversacioun be suche pat pin herte and bi mouk acorden trewi in oon, contrarining alle pe lore pat pou hast tau3t herbifore'. <L 362> <T Thp> <P 35>

And also me preide God for his goodnesse to 3eue me panne and alwey grace to speke wip a meke and an esy spirit, and, whateuer thung pat I schulde speke, pat mi3te haue perto trewe autorite of scripture or open resoun.<L 430> <T Thp> <P 37>

For now pou3 summe of pe use ne ben contrarie to pe loore pat pei tau3ten bi3foreshonde, I wot wel 3it her loore was trewe whiche pei tau3ten and perfore wip pat help of God I purpose for to holde and vse pe loore whiche I herde of hem whilis pat pei saten in Moysees chaire and speciali whilis pei saten on pe chaire of Crist.<L 584> <T Thp> <P 41>

woshipful comounte of Schrouesbirie pat pe bailies and pe comouns of pat toum haue
For, as her wordes sownen and her werkes schewen to mannes doom, dredeynge and louynge feipfuli God, her wille, her desir, her loue, her busynesse ben most sett for to drenen to offenden God and to loue for to plesen him in trewe knowynge and in feipful kepynge of his heestis.

For no doute every prest scholde purpose first in his soule to couete cheefli to take pe ordre of preshood fo to make to peple pe word of God, aifter his kunynge and his power, appruyneug his wordis euere to be trewe bi his vertues werks.

For certis, ser, seyf his forseide witnessynge of God and of dyuerse seynsis and doctouris and of alle pe peple, good and yule, suffisif to alle trewe prechours, we demen pe we doon not pe office of preshood fo we leueuen oure prechirge, forphi pe we haue not ne moun not haue dwelwi bishopis letters to wittesen pe we ben sent of hem to preche.

For certis, ser, if pe woundiful worchinge of God, and pe holi lyuynge and techynge of Crist and of his apostlis and profitis weren maade knoen to pe peple bi holi lyuynge, and trewe and bisie techynge of preestis, pesse pingis weren sufficent bokis and kalenders to nowe God and his bi and his seintis, wiþouten ony ymage maade wip mannes hond.

But, ser, I seide neure peus, for I knowe pat her is trewe pilgrimage and leeful and ful plesyng fo God. And perfore, ser, howeuere myn enemies haue certifie to 3ou of me, I tooldate at Schrouesbire of two manere pilgrimagis, seinge pat her ben trewe pilgrimes and fals pilgrimes'. And pe Archebischop seide to me, 'Whom clepis peou trewe pilgrimes.' And I seide, 'Sere, wiþ my forseide protestacion, I eclepe hem trewe pilgrymes trauelynge toward pe blis of heuene whom I teake to praide, for to occupie alle her wittis, bodili and goostili, to knowe treweli and to kepe feipfuli pe heestis of God, hatynge euere and fleyynge alle pe seuen dedi synnes and euere braunch of hem, reulynge vertuoysly, as it is seide bifo, alle her wittis, doying discreti, wilfully and gladii alle pe workis of mercy, bodili and goostili, aifter her kunynge and her power, haueyng hem to be 3iftis of pe Holi Goost, disposeyng hem to rescueyue into her soule and to holde peperine pe eiþte blessings of Crist, biysyng hem to knowe and to kepe pe seuen principal vertues.

And þus, ser, into greete charge of pe parischens pei piaen her temporal goodes twyes, where oonys myþte suffice, if prestis weren trewe spenders.

These sentence witnessit Jerom and Crisostom pleyndly, blamynge him greetli þat bryngþ forþ a book fo to swere vpon, amonestynge clerkis þat in no wyse þei compellien ony lyf to swere wheþer þei gessen a man to swere trewe or fals';

For no doute pe lyuynge and techinge of Crist chueuly and of his apostlis be trewe, no liif þat loue God and his lawe wolde blame ony sentence þat þei clerk prechide þan þere, siþ bi þe autorite of Godis word and bi appreued seynsis and doctouris and bi opin resoun þis clerk proude clereli alle þingis þat he þere prechide'.

And I seide, 'Sere, oone we to bileue þat al Cristis lyuynge and his techinga was trewe in euery poyn?' And he seide, '3he.' And I seide, 'Sere, oone we to bileue þat pe lyuynge and þe techinga of þe apostlis of Crist and of alle þe prophetics ben trewe, whiche ben writun in þe bible for þe helpe and saluacioun of alle Godis peple?'

And þat þus be, alle þat þis writinge reden or heere preieth herteli to þe lord God, þat he for
As true men to Ihesus Christ and wite thou wel that our Lord Ihesus Crist hap not bodun us do; but bat we mai kepe wip he help of Goddis grace: if we doen our bisynesse perto, for ells it hadde he a3ens resoun to hau boundun men yp payne of her damncioun to haue kept hise heesist/in and in oure God mai noon vrenesoun be bi ony maner way and so God seip in his gospel to alle manere men, my charge is li3t.

For alpou3 I were my3ty bi my Godhed to 3yue ensaumple vnto preestis to fle3e richesse in his lijf, true preestis pat prechen ho gospel, if pei ben beden of pe peple, may luefully for her traeuil for pe tyme pei teche pe peple, take of hem her sustynaunce.

But to pe children of Leuy 3aue I alle pe tybes of Israel in possession, for her true service pat pei serueden me in pe tabernacle of couenaunt.

But al siche perscusioun mekly suffrid wiwoute greuching, for pe love of Ihesu Crist, is clepid of true men obedienc done to tyrants.

& herfore true men jenkyn pat pisre irreligiose, pe which hap long a3eyne pe rule of Crist pis wickedly fou3ten, schuld not put her hooynes in vtwad signes, as in clobing, eting or fasting or wakyn at oonis toogidre & aftur oo reule. For true men knowne wele pat pe habit makik not pe monke, chanoun, frere ne prest.

LUCIFER hou spekist a3eyn pe court of Rome & so a3eyns Crist & his lawe, for if men schuld not trowe but pat pat is seide in hooly writ, men schuld not trowe pat pat pe pope seip in hise bullis, ne many lettris of true men.

/DE PONTIFICUM ROMANORUM SCHISMATE/ For his unkouhe discencioun pat is bitwixe hes popes semech to signyfie pe perillous tyme pat Poul seip schulde come in hes laste dayes, herfore schulde true men declare pis to pe peple; But fyr be3p pe true disciplis of Crist from his ari, of whiche hopec speckp pe Psalm Maker here he seip pus; {Hij in curribus, et hij in equis, et cetera/.

But for as myche as his nei3hinge of God pus porou3 grace comepe ofte in porou3 pe word of God truegi prechid of pe moup of his preistis, and also porou true confession maad of mannes moup porou deout priere, herfore it is wel seid pat Jesus cam bi Bethphage (pat is as myche for to sey as hous of moup) toward his gosly Jerusalem (pat is, hooli cherche).

Also, true prechinge of pe word of God must be joined to his Hyl of Olyue (pat is, oure Lord Jesus Crist), firste for to lyue holili, and after to preche trueli.

And herfo nede him non opur lettre, but oneli pe lettres of his ordres and true practysnyge in pis werke.

Also, pat alle true prechoures, as Crist seip in Mathewes gospel, schulden be like to pe housholdere pat bryngep forp of his treasured bope oolde hyngis and newe, pat is, pat he schulde hau hunnynghe bope of pe Oolde Lawe and of pe Newe.

His world mai wel be likenyd to a castel, for rith as a castel is a stronge hoold maad of stones ioyned wiw lym to kepe oute men wiwoute forp, so wickide men confederid toogidre wiw falce loue and eule wille ben strengbid in her malice, and kepe euere Goddes word oute of hire soules, and hatcep pe true prechoures perof.

TRUE.............110 Forwhy what true lege man to our king would be present wytingly when the king were hugely dispised, and let not bi his powre; TRUE.............110 Forwhy what true lege man to our king would be present wytingly when the king were hugely dispised, and let not bi his powre; But al siehe persecusioun mekly suffrid ~ei couenaunt. of Israel in pocession, for her true seruice But to wonystid is mad in blisse ~e and for ~orou3 of her traueil for his grete goodnessse hat may not be told oute graunte to vs, and to alle opere hat in pe same wyse and for pe same cause speciaaly for or by opere cause ben at distaunce, to ben oonyd in trewe feip, in stidefast hope and in parfii3t charite.

True lordis schal bi charite help pis two sistris to lyue & mayntene hem bi wey of resoun, to servce God, & to comm to heuen. And herto nedep him non opur lettre, but oneli pe lettres of his ordres and true practysnyge in pis werke. Also, pat alle true prechoures, as Crist seip in Mathewes gospel, schulden be like to pe housholdere pat bryngep forp of his treasured bope oolde hyngis and newe, pat is, pat he schulde hau hunnynghe bope of pe Oolde Lawe and of pe Newe.

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Also, true prechinge of pe word of God must be joined to his Hyl of Olyue (pat is, oure Lord Jesus Crist), firste for to lyue holili, and after to preche trueli.

& herfore true men jenkyn pat pisre irreligiose, pe which hap long a3eyne pe rule of Crist pis wickedly fou3ten, schuld not put her hooynes in vtwad signes, as in clobing, eting or fasting or wakyn at oonis toogidre & aftur oo reule. For true men knowne wele pat pe habit makik not pe monke, chanoun, frere ne prest.
Also, if preching of Goddes word mi3te not vnbynde men of here synne, for in here tyme ne longe after was his maner schrift no veyn be seid to prechynge of Goddis word, ne of grace after, for hei hauen no desir after gostli helpe, but han myche levere to heere oper to speke vanites, hat hitel profiten, or nou3t, han prechyng of he word of God.

And suche haten pe crowyng of pe cok, if he crowe trueli and in tyne (hat is, hathe prechyng of Goddes lawe, for dreed of comyng of li3t of true), for pei wite wel, and it be knowen, hire malice schal be maad open and pei knowne suche as pei ben.

And pei alle suche peues, fo fere of knowynge of here liyf, ben aboute as myche as pei mai to stoppe true cokkis crowyng;

And banne pe li3t of her werkes, and of here techyynge and wilful suffrynge, perfore gret martirdoon, schy nede longe tyme peo into al his world and so brou3ten manie men out of darkenesses of her synnes into pe li3t of grace and gode vertues, in so myche pat many wynter duryng togidere ver was greth plente of popes, bishopis, and prestis martired for here holi li3f and here true prechyng.

Be vertues of pei heuenes ben hardi, and mi3ti kny3tes of God, pat ben true prechouris of his lawe, seynge suche wrecchednesse of synnes regninge in alle astatis, knowynge perbi in her soules pat pe Doom is ny3hur, schullen banne be meued to preche scharpli a3ens hem, and boldeli, wip Baptis and Heli, rumpe bope gret and smale of here synful liyf.

Alle hoo pat haue be, and bope, and schul be into pei Day of Doom, pursuoria of true cristien peple, ben of pei generacion of Caym;

But he couetede aboue al hyngis pat pei feip and bope of Crist growed and wexede tofore he die, for true men coueiten more honour of God ban here owne, for ellis pei were vnresonable.

Pee bope deef of his heeringe gostli pat ben of froward wille to heere pei word of God, and
euere contrarius a3ens hit and a3en þe true prechures perof, of whiche spekeþ Seint Stephene in þe Deedis of þe Apostelis, Act.7:51 seiyng: '3e of hard nolle and vncircumcisid hertis and eris han alwey wipstounde þe Holi Gost'.

<LS 245><T CG03><P 37>

And heere may religous ypocrates and prestis be sore aferd, þat 3even hem so miche to multitudes of preieris vndeouuuli momelit wip her mouh, and heten commun ciacyon of Goddes lawe and alle true prechoures perof, lest her preieris ben cursid and so stere God to more veniaunce, as Seynt Gregorius seip, and harmen hem þat þei preien coun. Also, a true prechoure, porou3 þe vertu of þe word of God, reised deede men gostli to þe lyiyf of grace;
<LS 255, 258><T CG03><P 38>

For Abraham, Ysaac, and Jacob, and manie opere patriarches waren ful riche, and þerwip ful gooode and þe true sesuauentes to God, to whom in þat tyme he bihi3te a lond in wheche waren manie richesses, wheche were figures of þe sacramentis of þe Newe Lawe þat makeþ vs riche in soule and ableþ vs to euere lastynge richesses in heuene.
<LS 279><T CG03><P 39>

But þat fuli bileeue þat þe true word of God and styffl stondep þerbi to his lyues ende, no3t wipstoundyng alle suche false defamyng and scharp perciusioyn, he is blessed of God heere in þis sentence.
<LS 330><T CG03><P 40>

But John wolde not dø þus, but answerd hem to her menyng, for Johnes answere was a doctrine to vs þat comen aftur þat bi no sutel answerwe we schulden not deceyue oure breþerene (þou3 þe wordes of oure answero to oure menyng be true, and we knowe þat it is contrarious to oure breþeren menyngy), but answerwe hem to her menyng as serfoþ as we knowe or, 3yf it be not prophetabel, for to holde oure pees.
<LS 53><T CG04><P 41>

Pat is: 'Wel be to þe, godele servaunt and true, for þou hast be true vpon fewe pingeis;
<LS 336><T CG04><P 52>

but to diligent and wakynge scheperdes þat kepeth þe wacche of þe ni3t vpon her flokkes from alle þese forside mescheues, in tokene þat God ministreþ þe ly3t of sad bileeue and true knowyng of his blesse Sone (3ea!
<LS 350><T CG05><P 62>

And for to schewe verili þat þis sentence is true, Crist seip himself, þat mai not lie: (Qui perseueraurcuit in finem, hic salus erit).
<LS 298><T CG06><P 73>

Þis gospel gostli men moun vnderstonde þus: þat oure Lord Jesus Crist is everi dai born gostli in Bedleem (þat is, in hooli cherche whiche is 'þe house of bred') boþe þou3 true techinge of þe word of God and administracion of þe holi sacramentes whanne, after priuet wyrchynge of þe Hooli Gost enspiryngge mennes soules, þou3 grace þei bersten ouþe into meritorie dedes acordyng to þe li3f and techyng of oure Lord Jesus Crist.
<LS 4><T CG07><P 74>

Þese þe kynges þat camen fro þe eeste to Jerusalem þou ledyng of a sterre (whiche aperide to hem and ladde hem in hire pilgrimage to seche Jesus, boþe God and man, Kyng of Jewes and of opere) moun beo gostli eueri cristen man here in þis world whiche, þou3 sad bileeue as in þe Hooli Trinite, Fader, and Sone, and Holi Gooost, and true wyrchynge in word and dede, schulde be kyng, gouernyng his owne soule wihinne forþ to þe wirschip of God, and eueri oþer cure boduli oþer gostli whiche he hæ þat take vpon hym wipouþe forþ.
<LS 22><T CG07><P 75>

Pat Kyng Heroude, whan he hadde herd of þe childes berþe, he was disturbelid, and al Jerusalem wip hym, bitokene þat whan he feend hereþ þat Crist is born þou3 feirful wyrchynge of a true soule whiche was conceyued tofore þou3 grace, whiche Crist is, Kyng of Jewes (þat is, regneþ in hem þat trueli knoulecheþ him), þenne þe fend is disturbled gretili, and al þo also þat beþ in reste and pees and delite in synne in whiche beþ principalile cite in whiche hertis is his restynge place, for þe fend is aferd to lese his lordschip in suche þou3 conquest of swerd of þe word of God whiche Crist bryngeþ wip hym to destrie such fals pees.
<LS 53><T CG07><P 76>

Penne, if any true man of con cience bise him here aboute, þenne þese grapes bigynneþ to put oute a litel.
<LS 311><T CG08><P 77>

Þe same it is also of oþer þat ben put wrongfulli in prisoun for þeþe, or manslu3tere, or any oþer trespace: þe true tiliers of þis vyne wolde þat suche werden delu3erved;
<LS 320><T CG08><P 78>

For bestis and wickide men heren þe word of God wip þe boduli eeris, as doon true cristen men, but for þei beeren it not awete, and kepe it not, and wiche not perafter, perfore þou3
pei haue eears, bei haue no eears of heerynge after pe vnndristondynge and menyng of Crist. <L 34><T CG09><P 94>

bat wei also passide alle pe hooli apostlis, martris, confes souris, and virgins, and alle true Goddis seruantes, as wt nesse Seynt Poule in pe 2 pistle to Thimothe (pe 3 chapitre 24): {Omnes qui pie volunt viuere in Christo Jesu, persecutionem patientur). <L 21><T CG10><P 105>

So schulde any true cristen man, 3if he herde any defame his brocher, be redi to answere berfore, and excuse it, and stoppe hit, and helpe hit what he myste; <L 89><T CG10><P 108>

And berfore I am as siker as God is true God bat pis londe wole be lost for her new fyndings of cursid pride, but if pei ben some amendid. <L 82><T CG12><P 151>

Therfore every true cristen man, and specialy pe Pope, and alle prelatis and prestis, seing pis grete slaueter bat pe feend hape sleyne of cristen men wip pese tre darts, shulden now sey wip sore hertis pe wordis of Jersey pe prophete, seying: Who shal 3yue water to my heed, and to myn i3en pe welle of teeris, bat I may wayle pe sleyne folke of my peple? <L 90><T CG12><P 151>

For in pis preyer she arettid pe sekenes of hire douster to be hire owne, and so every true membre of God knyttid to his breperen wip pe senowis of charite owip hou to fele and bere pe sekenes of synne of his brocher in himselfe as his owne, wip pite and compassion. <L 322><T CG12><P 156>

By pis text a man may lerne bat whos wole gete grace of God in his preyouris, him byhoub to meke himself, knouleching bat porow his owne deseruing, for his houndisshe condision turn yng so ofte a3eyn to pe voment of synne, bat he is not redy, as Goddis children and his true seruanwits, to gete of God suche grace as pei. But pebetis, he may haue tristi hope bat, if he bus meke himself and make himself fitel in malice, as whelpis, porow verrey sorow of herte and knouleching alle Goddis children and his true seruanwits to be as hy3e aboue him in merite as lordis aboue seruanwits in worship or dignite, bat he shal gete of God grace, buous he be not warpi so myche. <L 490, 494><T CG12><P 163>

And his doumbnes comonly is in pe maners, as summe men ben doumbe fro true confession to God and man of her synnis. <L 172><T CG13><P 169>

pat is: *In tym of sekenes (hat is, goostly þorow synne) shew þi conversacion þorow true sh rift of þi moupe, and be þou not ashamed til to þe deep for to be iustified, which is done by true confession*. <L 198, 200><T CG13><P 170>

Tyberiadiis is to seise visio, pat is: *si3t*, in whiche is si3t of myche vanite to drawe mannys hert to vnlefull lustis, whiche every true preest shulde ouerpas, withdrawing his herte fro hem, and fully set his goostli si3t on Goddis goodis hat may not feile. <L 42><T CG14><P 177>

First is pat euery prechoure of pe worde of God shulbe clene of ony gete and notable synne, and þen hou 3ilour is it not to 3yue credence to þe true wordis of suche a prechoure whos lij is not repprouable. <L 7><T CG16><P 195>

pe þrid is: bat malicious hertis and froward willis ben neuer correctid wip meke excusation and true declaracion, ne wip charitable doctryne, but raper contynuen and encresen in her malice, falsely reporting þe wordis of her techers or vndernynmers, pynnyng at her wordis and putting on hem lesynigs. <L 13><T CG16><P 195>

And after he elecpid hem li3t of þe worldly, by which is bitokenid þe true preching of her moupe, meung hem by þat first þei shulden lyue wel, and after preche truly. <L 45><T CG16><P 196>

But euery suche prechoure whos lij is wihout repreef, as I seide tofore, and þerpw prechip no þing ellis but Goddis lawe or þat pat may be groundid perinne and whiche is true (as Dauid seipe: {Lex tua veri las}. <L 72><T CG16><P 197>

'To byleue Goddis worde' is to byleue þat Goddis worde is true, and so bileuip þe duwel, as James seipe: {Demones credent}. <L 85><T CG16><P 197>

But for to bileue to þe worde of God' is for to bileue þat þe worde of God is true in euery parte, and also vertrueus to lyue þerafter. <L 87><T CG16><P 197>

Pat is: *He shal sende oute his worde by his true prechoure, and he shal mehe hem by loue, and his spirte blew (pat is, þe Hooly Goost wrou3te in hem deuocioun), and waris shul
flow (that is, greeke plente of teeris).

Ful mekely he answerid to boche, graunting hes to true vnderstanding, and denied to toher by expressid wordis.

Here also men may lerne that if hes enemies of God and of his lawe put vpon true prechouris of hee evangelie dyuerse reprou able pingis, of whiche summe ben true to a good vnderstanding and summe ben false and vnworshiping to God, pei may holde her pees to pe first but alwey deny3e he second.

I seide also that pe braid part of pe gospel techih vs that malicious hertis and farward willis ben not correctid neiper wip meke excussion, true declaracion, ne charitable doctrine, but raiper continuyn and encrense in her malice, falsy reporting he shef of her techers, pynching at her wordis, and putting on hem lesyngis.

For his techih Seynt Poule that a true precher shulde do, seying of himself in ensaumple of alle true prechouris in his maner: (Non enim aliquando fiimus in sermone adulacionis, aile true prechouris in)

of whiche teme that han taken that office of presthod shulden ben pe dryuers, wip he crie of her mouhis wipoute ceesyng of true prechihg of pe word of God, as Ysaye he prophete seipe: /Clama ne cesses/; also wip biting of sharpe sentensis, as wip a pricke in a goode, shulde stire bisyly pe peple to dresse ri3t1ye wipoute a pricke in a gode, shulde shulde of true beleue fulli quietip feipful men, shulde shulde of true beleue and true beleue and wikkis of syne in his bessed tilpe.

That hou take that sheelde of true bylueke, of whiche pre cornelis shulde be penyjit wip he Fader and Sone and he Holy Gooste, and wipinne alle oper articlis of bylueke, and fast enuered wip senous of charite.

First, hou pei camen into her prelacie or ordre: wheyher by symony or true title of God, wheyher by hee dore as a true heerde, or by he rafe as a false pefe;

hau that han stonden by pe gospel, and true pre chouris herof;

If lordis also, and kny3tis, spenden her goodis in costy aray passing her astate, and perfore waxen extorcioncris on pe pore peple, and maytenen pe enemys of Cristis holy gospel, and haten true prechouris that wolen telle hem pe sope, and suffren her children and her meyne to despise God wip proude boasting and Iyes, and al torende him wip opis, alle suche my3ty men at pe grette aconute my3tily shullen be peyne, as wissenshi Holy Writ: /Potentes potenter, etc./

That his joy also shal be that last rewarde to Goddis true seruauntis, preuech wel that parable of oure Lorde Jesus Crist, of pe vyne3erde, where it tellip that pe lorde of pe vyne3erde (that is, God he Fader) biddip to his procurator (that is, to his Son), to whom he hape 3yuen al he dome at he euentyde of pe day (that is, at pe eende of his worlde), to calle pe werkemen of his vyne3erde (that is, true seruaunti of his chiche) and 3eelde hem her mede (that is, pe peny whiche is pe endles blis of heuen).

The mysty witt of his dedis tellih vnto true men that crist approprih to himself to qwiken dede men gostly, and to make hem stonde in grace.

But, for as meche as that is not true but counturfered in iopcrisie, pe prophete bi that witt of God 3euch hym a name aflur his propurte and callip him an hirde or a feder and idol pe hape countenaunce of liif and wirching wipoute pe trupe or dede.

For that chast beleue and true that pei schuld hau 3eue to Jesus Crist, that Sone of quyk God, that hau 3euen to his herde and idol. But, for as meche as Goddis lawe in his poynct and in al opur that pertcyen to good maneres and true beleue fulli quietip feipful men, wherfor it nedip not to labour pus, saf for to schewe pe beleue of olde seintitis according to Goddis lawe, and hau3 pei hadden scripture in soeren auctorite and reuerence, and also for to make pe deuyllisch presumpcioun of antecrist that more open, so pleynli determinyng a3enst Goddis law and writing of olde seintitis that confirmed her beleue, writing and logic to blesid logic of holi scripture,—and in path that schewid path that were Cristis disciplis.

And of alle seche true disciplis that lounen effectuousl Goddis worde Crist seip tus (io-17): 'Fadur, I hau schewid bi name to men pe
wiche thou hast threee hem to me, and pei haue kept thi worde.

<La 2755><TOBL><P 227>

and thi Iesu faulphul peple seen in pe sacred oost bi true beleue, and to thi Iesu faulphul peple dop saith thi 3e wischip of God.

<La 2830><TOBL><P 229>

For sipl/petias/ in Laten is in Englische true wischip of ureri God', as I seide before bi witnesse of Austen, it wol nedes sue pat (impietas) in Laten pat contrariihiis word petias is idolatrye in Englische.

<La 2881><TOBL><P 230>

And as thi idolatrye semed suffreable for long custome and faute of true preching, so it was of thi foule symne of Sodom, comunyng togedre on bcestli maner wipout matrimon, as Lincoln seij in pe same sermon and scripture wittnessepihe same.

<La 3006><TOBL><P 233>

To pe bridde persone in Triniete, to whom is apropryed true love or gooede will to to Fadir and Sonne, awnsweriue pe state of pe comonte pe whiche owip true love and obedyente will to to statis of lordis and prestis, as saynt Poule techip saynge /Serui obedit dominis vestris carinalibus cum omni timore et tremore/, pat is Scruandis obeyiup to 3our temperall lordis wip alle drede and tremblunge'.

<La 41, 42><TOPLT><P 05>

And in pe tyme of pe new lawe Criste assignyd pe secular lordeschipis to temperall lordes, as it is tau3te before, and alowip pe comonte her liflode goten bi true merchandise and hosbondrie and oper craftis.

<La 782><TOPLT><P 103>

And for pe clergy he ordenyd sufficienly, techingh hem in wordes and in ensample hawh pai schuld holde hem apayde wip liflode and helynge, mynystred to hem for her true labour in pe gospell, as it is wryten tofore.

<La 794><TOPLT><P 103>

For Crist not onlly affermirup to pe peple pat he will not faile hem in liflode and helynge, but also preuech pis by argumentis pat may not be asoyle, so pat pai be true Scruandis to hym.

<La 813, 816><TOPLT><P 105>

And pis demyd full grete synne amonge pe pepele, not onlly to pe 3euer, but also to pe takere, for bope pai done damnable wronge to hem pat it is entaylid to, as pe peple demip, 3he, allpou3 it be 3oue for gooede and true seruycy pat pe resseyour haþ done to pe 3euer before, or ellis bi way of almes, of relevenge of pe persone or kynred pat is 3eue to.

<La 881><TOPLT><P 117>

Lorde in the gospell thou sayst / that true heryers of god ne heryeth him nat in that hyll besyede Samarie / ne in Jie rusalem neyth / but true heryers of god beryeth him in spirite & in treuthe.

<La 18, 20><TCPM><P 34>

Lorde/ in the olde lawe thy true ser uantes token the deeth / for they wolde nat eten swynes flesshe that thou had dest forboden hem to ete.

<La 15><TCPM><P 53>

And lorde/ thou sayest in the Gospell/ that who so is trew in lytel/ he is true in that thynge that is more.

<La 14><TCPM><P 63>

And all suche other counterfaytours, Chanons, canons, and such disguiseyd, Ben goddes enemies and traytours, His true religion han foule dispysed.

<La 1064><TOPT><P 181>

And pei, as good and true seruantsis of us, took heid to pe teu littur and wrow3t perafurt, and by per my3t and connyng suttyly ded more peerto, and pei pleasyd us mervelus well.

<La 123><TSEWW17><P 92>

Penne pe men pat sayen pat pis sacrament is nouþur bred nor Cristis body, but an axdens or nou3t, ben fonder heritikis if pei mayn tenen pat error a3eyne Icsu Crist and a3eyne seynt Poule, and a3eyne seynt Austyn, seynt Ierom and seynt Ambrose and many moo hooly seyntis, a3eyne pe court of Rome and a3eyne alle true cristen men of true beleue of Iesu Crist.

<La 45><TSEWW21A><P 111>

Pinke pei his true techinge?"'

<La 973><TThp><P 53>

But nowe I shall aske you a word, answere you me, whether is the body of the lorde made at once or at twise, is bothe the flese and the bloode in the hoost of the brede ore lies is the both flese and bloode, skynne, heere, and bones, then maketh thou vs to worshippe a false god in the chalyce, whichis vncooviured when ye worship the brede, and ye ye saye the flese is in the brede, and the bloode is in the wy ne, then thou must graute, ye thy crafte be true as it is not indeed, that the manhode of christ is departed and that it is made twoe tymes: for fyrste thou takest the hooste of
bread and other a pece of bread and make it as ye saye, and the innocent people worshyp yt.

according to charitee vppon all the actes and deds done of theys disiosentants, after the ensample of the chan celcer of Worcester, whiche after master Tracey was buryed (of pure zeale and loue hardelye) toke vp the deed carcas and burnit wherfore he dyd it, it shall euidently appere to the reder in this little treatys, rede it therefore, I beseche the and judge the Spirites of our spiritualte, and pray that the spyrte of him that raised vp Chryst, may ones inhabite them, and mollyfye theyr hartes, and so illumyns them, that they may bothe se and shewe truе lyght, and no longer to resyste God nor hys truth. Amen.

Fyrst to commit our selues to god aboue all, is the first of all prece ptes, that the fyrst stone in the foundation of oure fayth, that is that we belue and put our trust in one god, one all true, one almyghty, all good and all mercyfull, cleuyng fast to his truth: might mercie, and goodness, surely certifie and ful perswa-ded, that he is our God, ye oures, and to vs all true, without all falsshed and gyle and can not fa-yle in his promyses.

John 'vi': This is the wyll of my father which sent me that he is our God, ye oures, and to vs all true, all myghty, all good and all mercifull, maketh it who be agaynst vs he is therto al to of askyng more helpe, to this wyse proued viii, and sufficient to iustifie action with oute addynge resurrection' Jhon'xi' That this lyue fayth is last day. and lose nothynge of al that he hath geuen me, but that he is our God, ye oures, and to vs all true, al mercifull, all true and al mygh-te, wherfore sufficient to beleued by his
he was a ly-us, then is their doyng so mouche the worsse, and to be thought that they fear hys doctrine when he was aluye and mistrusted their awne part, th-eir consciences testyfynge to them that beheld no other doctrine then that was truе seynge then they nether spake ner wrote agaynste hym ner brought hym to any examynacyon. Besyde that some mery felowes wyl thynke, that they ought first to haue sent hym to wyt whethe-er he wold have revoked yer they had so dispytulyfully burnt the deedbodey that coulde not an-swere for it selffe, nor interprete hys wordys, how he ment them, namely the man beynge of so worthahypfull and auncient a bloude.

but rather le-me to know the great despere that bopcrotes ha-ue to fynde one craft or other to date that trueth wyth, and cause hit to be counted for heresy of the simple and vulnered people which ar so igno-raunt that they can not spye their lotteltye, hit must neade be heresy that to wcheth any thin-ge their ratten byie they wyl haue hit who so e-uer saye may onely the eternal god must be pra-yed to nyght, and day to amend them in whose po-wer it onely lyeth, who also graunt them ones ernestlye to truste his true doctrine conteyned in the swete and pure fountaines of his scri-putures and in hys pathes to di-rect their wayes.

TRUWE........4

ri3t so, whan þat a preest, þat is þe aungel of God, hop seid þe message of þe truwe word of God to þe pepele, panne alle oper truwe preestes, as truwe gostli kny3tes of þe host of God þat þe þe pepele ordeneyd to fy3t wip seweed of þe word of God, schulde stoonde forþ boldeliche to conferme and maynteyne þe trupe of his message, and not contrarie ech ope, as þe dooþ nowadayes.

TRUWE........13

and þus wip hire truе labour þei schul bere vp and susteyne þe opere twecie parties of þe chirche, þat is: kny3tes and clerkiis.
For suche slau3ter alle trwe prestis of God shulden mourne and sorow wip Jeremy, sayng bus; (Quis dabit capiti meo aquam, et oculis meis fontem lacrimarum, vt lugeam inter fectos populii mei).<L 94><T CG15><P 186>

and by this trwe confessioun to God, as she hopide, so she hadde hir preyeris herd and grete mede of God;
<L 40><T Hal><P 47>

3if hit pursuen trwe men for techynge of he gospel, and seyn here wip hit pursuen hem for errores hit seyn openly to he peple when hit lien and falsly sclaundren trewe men, but he pursue is maad for prestes techynge men where hei schullen do here almes to here moste nedy nei3bores after he gospel;
<L 6><T MT01><P 05>

And, as haunynge no drede of he malice of tirauntis, but tristinge stidefasti in pe help of pe Lord, wip ful purpos for to knowelche he trewe and to stonde jherbi perseuerantli aftir my kunnynge and my power, I seide to be Archebishop, Ser, if he trupe of Goddis word mi3te now be accept of men as it schulde be, I doute not bi lieli euydence hit ne hit ben seide out of he feip of holi chirche in Schrousibrie and elislihere ben in trwe feip of Crist.
<L 669><T Thp><P 44>

For alle trwe sentence hit we take here, pou turnest in to falsenes, hit woo shal he bitide.
<L 96><T UR><P 105>

Bot a3en house in mesure, Dawe, grucche I ri3t nou3t, And pou3 pou saye ascorne a shpe house I haue, hit hap more grounde in Goddis lawe pou an alle 3ou Caymes castelles; I thanke God I beldid hit wip trwe bygeten gode, Bot 3e 3oures wip beggery, bageryng, & robberye For grounde haue haei non bot if it be here.
<L 224><T UR><P 108>

3it, Dawe, pou3 pou accusest pardoneres hit ben fals, pou louest lesse a trwe prest pan pou dost hem alle, For haei gnon neere 3ou apostatis in gi3ynge of pe pule.
<L 231><T UR><P 108>

Dawe, forhau saist 3e robbe hym fro pe worlde, 3e maken hym more worldly pan euer his fadir 3ee,
<pou3 he were a plowman luyung trwe lyf, 3e robbe hym from he trwe rule & maken hym apostata, A begger & a sodomit, for such haei ben many.
<L 261, 262><T UR><P 109>

Bot how stondip his to gedir: 3e sle men in 3our prison, 3e haue 3our conspiracies when 3ou gode likip, 3e damne he trwe, 3e hyen he false, deme Dawe wher his be gode. And pe kyg by his juges trwe execute his lawe As he did now late when he hangid 3ou traytoures, Wilt pou Dawe, allegates, compere 3ou to pe kyg Or to oper lordes hit han her grounde in God?
<L 270, 271><T UR><P 110>

For a bastarde is he hit holdip a3ens he sope, God & trwe men discusse wher hit be 3e or l.
<L 295><T UR><P 110>

truei22
TREUELY.......7
so pat 3if worldly prelatis wolen hit pe prechen not pe gospel wip outen here licence, hit schullen not speke pe treupe of pe gospel to save Cristene soulis, pou3 God stire hem nevere so moche herto, bi wynnynge of heavenly blisse 3if pei don it wel, and bi everelastynge pynye 3if pei don it not treuely and wiffully and frely, as Crist bad his disciplis.
<L 28><T A22><P 271>

he secunde, for pei don not treuely here office to profit of her maistris to whom pei ben sworon.
<L 21><T A22><P 300>

perfore, as capital traitours and chef heretikis, hei schullen be hurld out of oure rewmme, but 3if pei wolen treuely make satisfaccion, and do trewe here office.
<L 34><T A22><P 300>

Also, sif God and his prechours han ofte axid in chirchis solemnely, hit alle riche men do treuely and wisely 3eve pe residue of here goddis, over her owene sustenaunce and other nedis, in werkis of mercy to pore foble lame and blynde, hei pat wi3hholden pes goddis fro pes pore men, and wasen hem in pompe and glotonye and opere vanytees, rinnen in pis sen tence.
<L 1><T A22><P 336>

and bi he same cautel pei letten prestis to teche treuely and freely goddis lawe and his ordynance bi power grauntid of god, last here pride and worldly worschipe be brou3t doun, and mekenesse and holymesse ensaumplid of crist and his apostlis known and kept, and ypcrisie and opere synnes aspid and distroied;
<L 6><T MT06><P 136>

22 15 variants; 340 occurrences.
for prelatis techen hem not treuely goddis lawe, neiper in word ne ensaumple of holy lif, and 3it þei hurcen faste for here dymes and ofrynysg of pore men, whanne þei schulden ræhere 3eue hem worldly goodis þan take of hem;
<L 20><T MT15><P 233>
but þere he ony symple man þat desirerp to lyue wyl and teche treuely goddis lawe and dispise and ðıpere synnys, boþe of prelatis and ðıpere men, he schal ben holden an ypcritic, a newe techeere, an heretik, and not suffred to come to ony benefise.
<L 1><T MT16><P 246>
TREULE.......0
TREULI.......11 and þe remenand 3ive treuli to pore men þat have nouȝt of þer owne, and may not labore for febulnesse or sekenesse, and þan þou shalt be a trewe prest boþe to God and man.
<L 7><T A15><P 206>
Treuli if not alle men redynge knowyn God, how schal he know that redith not?
<L 3><T Dea><P 450>
Treuli he that hastith not to leue worthilí to God and redith of God, sekith not God to his helthe, but onli the kunnyng of God to ven glorie.
<L 8><T Dea><P 450>
But othere veyn men besie hem faste to studie to kunne the lettre of Goddis lawe and þei bisi hem nat treuli to kepe the sentence ther of.
<L 37><T Dea1><P 446>
but for to meyntene goddis lawe and stond for his worschipre, þat þei ben holden to vp peyne of leysynge of here lordischipre and anemtis god, and leysynge of bodi and soule and helle wipouten hende, who is þat lord þat wolle treuli speke, coste, traullece, and sufere mecely dispit, pursuynge and dep in tyme of nede, þes lordis owen to quake a3enst domes day and tyme of here dep, þat more bisilli traweilen to meyntenec here litil worldly lordischipe and to seke here owen worschipre and drit of þis world þanne þei traeile to meyntene þe most riȝtful lawe and ordenaunce of ihu crist in his chirche, and to procure, norische and meyntene cristen soulis in good gournaile and holy lif.
<L 22><T MT01><P 24>
for whanne þei han discyeued cristendom þis hundrid 3eer and more bi ypcoricis and false prechynge of fablis and errouris and heresies, magnifiynege synful menne ordenaunce abouen goddis lawe and ordenaunce, and drawen pore mennus almes and lifloide to proude baggeris to make grete wast houses, and desceyue men bi fals aȝsoyng, bi fals pardan, bi veyne priyers and syngruler or speyal, and letteris of fraternite, puttynge open beggyngye and clamours on ihu crist, þanne þei criyen fast þat poore prestis treuli and frely prechynge þe gospel as crist bidip, techyne men to do verray penaunce for here synnes and not trusten ouermoche to false pardan and cursed preieris of ypc arbitrarilys, and to do here almes to pore feble men crokid and blynde, as crist selþ him self;
<L 6><T MT01><P 27>
Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blabere forþe anticroistis bullis to maken cristene men to werre eche wip ðıpere in hope to wynne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comandementis, but þei senden newe ypcorarilys to preche fablis and lesynge and to flateren men in synne, and to robbe þe pore peple bi fals beggyngye damnyd of goddis lawe, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don;
<L 31><T MT04><P 73>
Treuli he knoule chid as be þo iij daies, he was trauelid of feendes which casten on hym moost brennyng flammes brouȝt þe myddis of þat pipe, in comparisone of which flamour fir is halfe;
<L 268><T Tal><P 184>
And þe apostle commandith þat ech man luyuing be sugett to hiȝer powers, þat is seculer lordis, for þei þat aȝenstond þis powir geten dampanyccion to hem, for he is mynystre and borith not þe swerd with out cause but to veng on hem þat dooth evil and to venaunce of mysdoers, treuli to praissing of gode men, as paul and petir wetsen in holy write.
<L 398><T Tal><P 188>
Treuli þei whom fowk hadde touchid hem into bondis, but he myȝt not be bound.
<L 498><T Tal><P 191>
And I scide, Ser, bi autorite of Goddis lawe, and also of seinttis and doetours, I am lemed to done þat it is euery preestis office and cheef dette for to preche bisilli, frely and treuli þe word of God.
<L 714><T Thp><P 45>
TREULY.......53 as, if he serve treuly to God in charite, he is als gode pore as when he was riche.
<L 15><T A09><P 126>
And here schulde a mon witte to what state a
man is calde of God, and aftir þo office of þis
state serue his God treuly, as dyverse
members of mon serven þo body in hor kynde.
<L 7><T A09><P 143>

Bot, as we seiden byfore, thre partis of þo
Chirche schulden in þre dyverse maners serve
treuly hor God,— as prestis, and gentil men,
and laboreres of þo worlde.
<L 30><T A09><P 143>

Ffor þe þat serves treuly to God and his
meyster, and kepeth hym fro grete synnes, as
mony servauntis done, lifeth better lyve to God
þen þes hye prelatis þat ben negligent to serve
God by his lawe.
<L 9><T A09><P 149>

and þe þat Poule proves be Goddis lawe, if we
serven treuly, þes godes ben dette over resoun
of mansis lawe.
<L 25><T A10><P 176>

þefore me þenke þe treuly, þat who evere
cometh wel to ony benefice in þe Chirche, he
seke not dignyte ne honour of men undir him,
but travelle and service, and dispit of worldly
hiennesse, as diiden Crist and his disciplis, and
opere holy docturis and bischopis, as Seynt
Martyn, Seynt Colas, and siche opere.
<L 18><T A22><P 290>

For sith Crist charges alle his prestis to preche
treuly þo gospel, and þei pursuen horn for þis
dede, 3he, to þo fyer, þei wil sleþ prestis for
þei done Gods biddinge.
<L 2><T A24><P 376>

but þe schal no leewe have to go generaly
aboute in þo worlde, and preche treuly þo
gospel wijpouen beggyng, and lyve an open
pore and just lif, as Crist and his apostils
diden, for þis were destroyng of hor feyned
ordir.
<L 22><T A24><P 382

3itte þei prechen no pardoun ne mede to make
pees and charite, and 3itte þei ben bounden of
God to make men siker to have þo blis of
heven, if þei wil treuly procure forpees and
charite.
<L 28><T A24><P 385>

For þei seken faste, by grete giftis and veyne
costis, to be calde maysters of dyvynite, and
spake before lordis, and sitte at þo mete wip
hom, and not to treche treuly þo gospel to alle
maner of men, by meke lif and frely, as Crist
biddes.
<L 4><T A24><P 396

Ffor þof a prest or bishop do nevere so treuly
þo ofis þat God bad prestis do, 3itte þei seyn
he is more holie if he cum to hors newe feyned
religion and obediense.
<L 19><T A24><P 398

God wolde þat Anticristis clerkes, þat
perverten oure blyve, and chargen more
wordses of Ambrose þen wordses of þo gospel,
wolden 3if us leve to treuly glose Ambrose.
<L 12><T A25><P 409

And of þoo þat beggen in worde, somme seyn
treuly and expressely hor owne mycheffe, for
to be releved as þei shulde be, and such
beggynge is algatis of synne of þo puple.
<L 3><T A25><P 411

And þis fayth shulde move men to sue Crist,
and coveyte noght private suffrages, but more
procure treuly aftir comyne profite.
<L 2><T A25><P 426

An aungel cried in þo aer when þo chirche of
Rome was dowyd with halfe þo empriy, þat
þis day venym is sched into þo Chirche of
God, treuly seyne þo pride symony ande
tirauntry in þo Chirche sprungen fro þat tyme,
and leevynge of spirituale occupacione.
<L 9><T A29><P 477

þat þey spenden treuly upon pore men, as
resoun ande nede axen.
<L 29><T A29><P 477

The writer of this glos purposide to Goddis
onour and helpe of cristen soulis, for to telle
treuly holy writy, and schortly and pleynly
the mooste profitable sentence of these byforesced
doctours;
<L 6><T Dea2><P 457

Also he that redith my writyngis, and seith: Y
undirstonde what is seid, but it is not seid
treuly: afferme he or proue his sentence as it
plesith, and reproue he my sentence, if he
may;
<L 42><T Dea2><P 458

Or thou undirstondist not for sothe in little
werkis of lattere men that ben conteyned in
bokis without noumbre, but in no maner
euened to the alle holyeste excellence of
canoun scripturis, or reulis of holy writ, yhe in
whiche euer of hem the same treuthe is
founds: nethels the autorite is fer uneuene
and leevynge of spirituale occupacione.
<L 9><T A29><P 477

þat þey spenden treuly upon pore men, as
resoun ande nede axen.
<L 29><T A29><P 477

The writer of this glos purposide to Goddis
onour and helpe of cristen soulis, for to telle
treuly holy writy, and schortly and pleynly
the mooste profitable sentence of these byforesced
doctours;
<L 6><T Dea2><P 457

Also he that redith my writyngis, and seith: Y
undirstonde what is seid, but it is not seid
treuly: afferme he or proue his sentence as it
plesith, and reproue he my sentence, if he
may;
<L 42><T Dea2><P 458

Or thou undirstondist not for sothe in little
werkis of lattere men that ben conteyned in
bokis without noumbre, but in no maner
euened to the alle holyeste excellence of
canoun scripturis, or reulis of holy writ, yhe in
whiche euer of hem the same treuthe is
founds: nethels the autorite is fer uneuene
treuly in these lattere menis withoute bokis;
<L 19><T Dea2><P 459

But þer is dyuersite in helpyng of men in þis
lyf, for þes þat treuly holden blyue and
shullen be blessid for þer werk, ben homeli
men of Goddis hous, and holden wel cristen
And so 3if pese þe condiciones be wel examynede in Crist and Petre and þe lif of þis pope be treuly examyned by hem, he is an opon anticrist among alle þe synful men in erpe.

Mennus bïleue.

<82><EWS1SE-45><P 668>

But lete prelatis studie bisili and treuly holy writt and lyuen opyn wel peraflit, and distroie opyn synne of opere men be here wit and my3t, and pore prestis and cristene men wipouten ony somonyynge wolen wip ger 

trauieile and cost and wille, 3ee bi londe and bi water, mckely come to hem and don hem obiedence and reuerence, as þei wolden to petir and poul and cristis apostlis.

<8><MT024><P 34>

Of þe manere of traauyle of freris Capitulum

5m· Oure freris to whom god hab 3ouen grace to trauile, labore þei treuly and deuoutly so þat ydelnesse enemy of soule be excluid or putt away.

<10><MT033><P 42>

and 3if ony poore prestis wole come to here chrichia and treuly dispise synne and frely teche goddis lawe, þe gospel of ihu crist, and komenediments of god, þes coueitous symonyenitis welen be þe firste to lette hem with þis grete colour þat suche prechoris ben heretikis;

<25><MT014><P 23>

and 3if holden hem self holy and coueiten to ben holden holy of eche man had de do so 3ifhe my3tt treuly.

<124><MT017><P 26>

But vpon þe text of þis gospel bi ordre of seynt matheu Ion with þe gildene moub seip þat a prest is in dette to tecche openly and treuly þe treupe of goddis lawe, and ellis he is traitour to þe treupe of holy writt.

<12><MT014><P 26>

So þe deuly sterip now false newe pharisees of synguler religion wipoutre cristis ordynance, þat ben more sotil in malice and lesyngis and ben wode 3if men speken treuly a3enst here cursed synnes; for bi þis ofis of crist don treuly here synnes of lesyngis end ypocrisie schulde be knowen and distroied and goddis lawe knowen and kept and synne chasid out of lond.

<27><MT014><P 27>

But here poore prestis and trewe men mckely wolen and wilfully obeche to god and holy chirche, and to eche in erpe in as myche as he tecchip treuly goddis komenediments and profitable treuþe for here souls, and no more owip ony man to obeche to crist god and man, ne to ony apostle.

<11><MT024><P 29>

And perfor crist seip to þe iewis who of 3ou schal repreue me of synne, and he wold hat eche man hadde do so 3if he my3tt treuly.

<3><MT024><P 30>

But lete prelatis studie bisili and treuly holy writt and lyuen opyn wel peraflit, and distroie opyn synne of opere men be here wit and my3t, and pore prestis and cristene men wipouten ony somonyynge wolen wip gre

Of Þe manere of traauyle of freris Capitulum

5m· Oure freris to whom god hab 3ouen grace to trauile, labore þei treuly and deuoutly so þat ydelnesse enemy of soule be excluid or putt away.

<10><MT033><P 42>

But moche more cruel ben þes prelatis and curatis, þat kinnen not or may not or wolen not 3eue here gostly children gostly bred of þe gospel, þou3 here souls ben in neuer so gret myselfch, and 3it forbeden and cursen ðere men 3if þei wolen for mercy 3eue here breþer techyn of goddis lawe, boþe treuly and frely, withouten beggyynge as crist biddiþ.

<21><MT042><P 59>

and þou3 a man be neuerse so treuly assoilid of god for his entre sorwe of synne and charite þat he hab now to god, þei seyn þat he his damnable but 3if þei he assoilid of hem 3if he haue space þerto, þou3 þei ben cursed heretikis and enemies of crist and his peple.

<32><MT042><P 106>

And þei techen þe comune peple þat þei schullen haue goddis blisseyng and blisse of heuene 3if þei paien treuly here típes and offryngis to hem, whanne þei lyuen in opyn lecherie and coueitise and don no tíng here gostly office, but bi word and ensaumple of euyll tíf ledn þen þe peple to helle.

<32><MT063><P 119>

And 3if ðere men wolen treuly and frely preche þe gospel and dispise synne, as crist comandeþ, þes proude possessioners letten hem bi cautelis of anticristis censusris and worldly power and sclaudrynyng and prisionynge, and dryuen hem out of londe and ellis brennen hem 3if þei may.

<20><MT062><P 124>

And also þei schullen not be suffrid to tecche treuly goddis lawe to here owene sugetis and warne hem of false prophétis, and discseyuen hem boþe in bïleue and techynge and good lif and erþely goodis, as crist doþe in þe gospel, and comandiiþ curatis to do þe same vp peyne of here damnacion;

<7><MT163><P 249>

And here men seen hem not, but trouen bi word of god, if þei scruei him treuly, to haue hem in heuen.

<18><MT243><P 347>
as if thou haddest a lettre bat thi kyng sent thee seelid wip thi priuyn seele, and worschipid thee myche and hit pat gret eritage to be at hitis retorn and serue hym treuly, pou woldest don of thi hoope and kisse hitis seeel for hope of rewarde.

but nou hap pe fend tumyd cristis chirche bi his prelatis, pat he pat wolde treuly preche he word of he gospel wipouten hire, he shal be put abac, and contrarie prechour shal be takun, and thiwickid hay warris of pe fend letten hitis seeel pat crist shulde sowe.

but nou hap pe fend tumyd cristis chirche bi his prelatis, pat he pat wolde treuly preche he word of he gospel wipouten hire, he shal be put abac, and contrarie prechour shal be takun, and thiwickid hay warris of pe fend letten hitis seeel pat crist shulde sowe.

For knewe lordes her craft treuly I trowe They shulden nought haunten her house, so holy on nyghtes.

Also God comaundith his peple to eschewe weddynys of hethen men and wymmen to herchildren, lest they ben drawen to idolatrye, and bihetith many blessyngis to hem and miche encresyng of goodis, ifthei kepen treuly hise comaundementis, and that strong veniaunce and distryyng shal come on the Jewis, ifthei doen ydolatrie, and ben vnobedient to God.

This processe of Josue schulde stire cristene men to haue greet trist in God, and dreede noo man neither peple, as longe as thei seruen treuly Almy3ty God.

This story schulde stire alle men to forsake her synne, and serue God treuly in al hire lijf, for reward of heuenly blisse.

And Joia da made couenaunt bitwixen him and al the peple and the king, that thei schulden be the peple of God, that is, forsake ydolatrie, and kepe treuly Goddis lawe.

and where king Josie prechide opinly Goddis lawe in the temple to al the puple, and castide away idolis, and brente the boonis of prestis, that diden idola tric, summe cristen lordsis in name not in dede, presien and magnifiyn freres letrissis, ful of discet and lessingis, and make hire tanauntis and meyne to swere bi herte, boonis, navles, and sydes, and other membris of Crist, and pursuen ful cruelly hem that wolden teche treuly and freely the lawe of God, and presien, maytenen, and cherischen hem, that prechen fablis, lesingis.
alone, and that with sufferinge payne onlye or elifs taryenge the satisfienghe of them that shall uuer satisfi yeough for selues or gapinge for the popes pardons, which haue to great dowers and dangers, whan in the mynde & entent of the guarther, and what in the purchases, yet they can be treuely obeyed with al due rys ristances, and moch les certitude that they have any autoryte at all Paule trusted to be dissolued and to be wyth Christ: Steuen desyred Chryst to take his spirite the prophets desired god to take their loules from them and al the saynt tes went wyth a luste corage to deeth nether fearynge or teaching vs to feare any such cru delyte.

TREWELI......14
But cristen men shulden treweli 3eclde 
þankyngis to God, and to þe Fadir of heuene euere more for alle þyngis in þe name of oure Lord Iesu Crist, þat is a mene to 3yue alle þes to his children; <L 67><T EWS1SE-50><P 683>
And þus shulden goode prelatis and prestis seie treweli in þer lyf; <L 64><T EWS1SE-53><P 694>
þus is þis womman trewelI tau3t: bi þe li3t of Cristis gospel/ to wynne hir mede in þis world; <L 30><T LL><P 29>
And pise prechours prechen treweli:
<L 5><T LL><P 54>
to do þat þei may/ þat þe peple were treweli tau3t;
<L 11><T LL><P 58>
a chaast bodi: a clene soule: & goodis treweli disposed/ Janne it schal be eekid: wip good worde: holi þou3t: & a perfii3te dede/ moreouere we must large for3e:
<L 16><T LL><P 73>
Treweli I seie to 3ou þe trouhe:
<L 14><T LL><P 76>
do penaunce ful trewelI/ as Crisostom seip:
om iii: f’Anima spiritus est & spirituales penas timet; carnales non timet; verum & sancti penas huius seculi contemptunt & futurum iudicum timent vbi spiritus crucianitur ||
<L 9><T LL><P 77>
þou schalt not worship hem: wip no godli worship/ but þat þei be treweli peynitid:
<L 19><T LL><P 84>
to do her office trewelI/ & iche a man his freedam:
<L 23><T LL><P 113>
If þis knot be trewelI knitt:
<L 37><T LL><P 121>
And þise prechours prechen trewelI to edifie þe peple in vertu, as Crist comunand on hooli bursdai to hise disciplis afor his sti3yng (Mar’ vltimo), 3e, goyng forje into al þe world, preche 3e þe gospel to iche creature’, þat is to iche man þat chuceli is iche creature. <L 92><T SEWW22><P 118>
And I seide, Sere, wip my forscheid protestacion, I clepe hem trewe pilgrymes trauelynge toward þe blis of heuene whiche, in þe staat, degree or ordre þat God clephem to, bisien hem felipulli for to occupie alle her wittis, bodili and goostili, to knowe trewelI and to kepe felipulli þe heestis of God, hatynge euere and fleynge alle þe seuene deili synnes and eury braunches of hem, reulynge vertuoosli, as it is seide bfore, alle her wittis, doynge discretli, wilfully and gladli alle þe workis of mercy, bodili and goostili, aftir her kunnynge and her power, ablynge hem to be 3ifis of þe Holi Goost, disposyngem hem to rescuyse into her soule and to holde þerinne be ei3te blessingis of Crist, bisten hym to knowe and to kepe þe seuene principal vertues.
<L 1240><T Thp><P 62>
And herfore preestis schulden bisie hem euere to lyue wele and holylly, and to teche þe peple bisi oonly and trewelI þe word of God, schewinge to alle folks in opin prechinge and in priuy couseynlynge þat God oonly for3ueþ synne. <L 1895><T Thp><P 82>
TREWELICHE......1
for alle goodis of þis world ben goodis of god þe cheef lord, and he 3iueþ hem to hise pore men þat seruen hym treweliche.
<L 4><T MT22><P 316>
TREWELY......64
And it hadde betre be to hem to nevere have rescuyed Cristendom, but 3if þei enden trewelI in Goddis comunadementis, as Seynt Petir techip pleynly.
<L 16><T A13><P 196>
And þou3 hcre bodiues weren þus hackid nevere so smale, boþe bodi and soule schal be in blis of hevene, so þat þei kepen trewelI Goddis comunande mentis. <L 6><T A13><P 197>
And þus þefe and gostli lecherie of Sodom don curatis and prestis, whanne þei techen not
trewely bi word and goode ensaumple holy writ, as he wise clerk Grosted shewip.

Therefore, 3e prestis, lyvep wel, preiep devoutly, and techip he gospel trewely and freely, as Crist and his apostils diden.

Pe secunde tyme he ben more grevously acursed, whanne he letten and forbarren opere prestis to teche trewely and frely Cristis gospel, whanne he himself kunnen not or wolen not for here bodily ese, or may not for worldly occu pation.

As kny3t, chargid of he kyng to kepe his castel and his men, and hereto hadde wagis ynowe, and wolde not do his office, but lette opere pat wolden save hes men for pite, but over pis he hedide hym to be governed bi here enemies, and hei schulden have here goodis for to seele hes men in he castel, in his poynyt were most opyn traitour to his kyng, so it fallip bi oure weyard prelatis, pat prechen not Cristis gospel, but letten opere pore prestis to teche trewely and frely Goddis word, and senden friteris pat colouren here open synne, and prechen falsis and lesynys, and robben he pore peple bi stronge begynge and nedles.

but for to meynete privy legie of Cristis gospel, or Cristis mekenesse and povert, wolen hei not coste a ferping, but spende many pousand pound to make it heres ie, and wolen trewely make satisfaccion, and do trewely here office.

And 3it Crist and his postlis waren most obediiant to kyngis and lordis, and tau3ten alle men to be suget to hem and serve hem, trewely and wil fully, in bodily werkis and tribut, and drede hem and worschipe hem bifore alle opere men.

Perfore, as capital traitours and chef heretikis, hei schulden be hurlid out of oure rewme, but 3if hei wolen trewely make satisfaccion, and do trewely here office.

Pe same weic, officeris of lordis, who sweren to do ri3t to alle men, and trewely lok he lordis profit, gederen to himself, robben he tenaunitis, and maken he lordis pore.

Trewely Crist hap alle he lordischipis wel, whanne seculer men han hem and spenden hem wel, moclhe betere han whanne Luciferis heretikis wosten hem in glotonye, lecherie, and worldly vanyte.

And Jesus Crist and Poul proveden, pat prestis prechynge trewely he gospel schulden lyve bi or of he gospel, and no more of he tipes.

Also, siþ God himself, and bi his prestis bohe hap axid þus many pousand tymes þat prelatis and curatiss, more and lesse, do trewely here gostly office in trewe techyng of he gospel and his comandements, wip open ensaumple of here owene good lif, to be myrrour to here sugetis, hei þat wipholden þes goodis ben ri3tfully cursed of God and alle his seymtis.

and þat hei teche trewely Cristis gospel in word and ensaumple of holy lif;

FFirst, whanne men speken of holy Chirche, þei undirstonden anoon prelatis and prestis, monkis and chanouns and friteris, and alle men þat han crownes, þou3 þei lyven nevere so eur sedly a3enst Goddis lawe, and clopen not ne holden seculeris men of holy Chirche, þou3 þei lyven nevere so tretely after Goddis lawe, and enden in perfect charite.

Also in begynnynge of Tobie men finden þus: Whan prestis of þe temple weneten to calveren of gold to honour hem for goddis, of Jeroboam kyng of Israel made, Tobie offride trewely alle his firste fruytes and tipes, to prostelitis and commelingis, or gestis, and wipdrou3 hem holilich fro þe wicked preestis.

And heere men taken trewely þat ech man shulde sue Crist, for ech man shulde walke in li3t, and eueri siche sue þ Crist.

But þes wordis he speke mystely for many causis, as Austyn seip: 3if men traucen trewely in loue of God, and studien þes wordis, þey shulen knowe þis witt of hem, and þis is mater of greet merit.

3if þei pursuen pore prestis to prison and bodily dcþ, as hangynge, drawynge or brenynge, for þei techen trewely and frely þe gospel of ihu crist and techen men wiche ben
false prophetis and ypocritis, sib holy writt spekib of siche and biddib cristen men knowe hem bi here opyn weriks and flec fro hem;
<L 4><T MT01><P 16>

Capitulum 2m: As to cursynge, cristen men seyn trewely pat pei drenched it so moche pat pei wollen not wilfully and wityngly disserue goddis curse, neipreter for good in erpe ne in heuene;
<L 19><T MT02><P 34>

and for his skille trewe men seyn pat prelatis ben more bounden to preche trewely pe gospel pean pes sugetis ben holden to paie here dymes, for god chargiþ pat more, and pat is more profitable to bope parties and more eys.
<L 7><T MT04><P 57>

And pes worldly dilapen hom self pes newe religious, hem self, and also opere prestis pat wolden preche pe gospel trewely and frely as moche as in hem is, and pe peple also;
<L 4><T MT04><P 60>

bou3ttest wip þin precious herte blood, and for distroyenge of boost and pride of anticrist and his pat now ben so heþe and myþty, graunte þi seruanutes grace to taste trewe in þe gospel and preche it trewely in word and dede;
<L 33><T MT04><P 71>

A lord, sib prelatis ben so fer fro goddis lawe þat þei wolen not preche hemself ne suffre opere men to preche þe gospel trewely and frely, hou abominable is here preire before god almyþty.
<L 5><T MT04><P 77>

And 3if prestis prechen trewely and frely þe gospel of crist and repropun generaly synne, þes emperours clerkis þat struyen a3est cristis liuyngne wolen somone hem fro contre to contre;
<L 10><T MT04><P 79>

þerfore prestis schulden studie holy writt and kepe it in here Owen lif, and teche it opere men trewely and frely, and þat is best and most charite.
<L 8><T MT05><P 113>

for sib þei ben enemynes of crist and his lawe, as it is schewid bi here opyn euyl lif, and in caas deuelis of helle, þei casten þat no man schal teche trewely cristis lawe wipouent leue of cristis trautour and of deuelis in helle;
<L 27><T MT06><P 135>

Capitulum 37m: Also pes possessioners dampnen trewe men techynge frely and trewely þe gospel and goddis hestis for heretikis, for to coloure here Owen worldly lif, but þei hem self ben foule heretikis for here cursed pride coueritise and enuye þat þei dwellen inne and meynitten strongly;
<L 29><T MT06><P 137>

But wolde god þat every pariache chirche in þis load hadde a good bible and good expositoris un þe gospellis, and þat þe prestis studiende hem wel and tau3tten trewely þe gospel and goddis hestis to þe peple;
<L 27><T MT07><P 145>

but 3if þer come ony trewe man to preche frely and trewely þe gospel, he schal be lettid for wrongful comaunde ment of a synful man.
<L 4><T MT07><P 150>

and þes blynde bosardis wolen dampnen trewe men þat techen trewely and frely bely writt a3enst bore synnes to be heretikis, For no man schulde here goddis lawe tauw3t bi suche trewe men, and þei hem self wole preche here owne tradicions and not þe gospel;
<L 10><T MT07><P 157>

for þei consceilen here maistris faste þat þei tristen not to pore prestis and witty clerkis trewely techynge þe gospel and comaunderments of god and where men owe to do here almes, but luuen forþ after olde errouris and leyngis and anticristis prechouris þat prechen for here wynynge and fublis and newe soletes for veyn name of clergie, and bidde hem do as here fadris diden, þat many tymes lyued in falsnesse to gete goodis of þis world and mysplendeden hem in pride and glotonye, and þei witen neure where þei dieden out of charite and han damped in helle;
<L 1><T MT08><P 175>

and þis makib moche þat holy writt is not nowen ne kept, ne tau3t trewely and frely as it schulde be.
<L 28><T MT08><P 176>

Also false men of lawe disceuyen moche þis world, for þei tellen not sauly and trewely hou þe lawe stondih.
<L 17><T MT09><P 182>

Whanne we seyn, 3eue vs today oure ech dayes breed, we preien for nedeful sustenauce of oure body, and for to haue vnderstondynge and kepynge of goddis word, and namely of his hestis þat ben gostly sustenauce of oure soule, and þat we han þis is sustenauce trewely geten, not by raueyne ne extorsion ne falsnesse, but þat it be spentid in seruyce of god and his drede;
<L 32><T MT11><P 199>
and he fend bi sotil menys of ypocrisie and symonye stire\^ lordsis and my\^nty men to make an ydiot and fool curateur of cristene souls, pat neither may ne kan ne wol, for his ovpn synne and worldly lif and ignorance of holy writt and negligence and worldly vanye and drede of worldly shame and loss, teche hem goddis lawe, ne suffre opere to teche hem frely and trewely wiþouten flatteryne for drede last his owene falsnesse be known; <L 29><T MT13><P 212>

and bi his glotonye and droukenesse bei wasten here owen bodi and wittis and fallen into sikenesse on many maneris and lesen worldly catel and my\^ttis of pe soule, as vnderstondyne, mynde and reson, and geten peynes of helio in bodi and soule, but 3if pei amende hem trewely in his world. <L 20><T MT13><P 217>

in his si 3tte, and herynge, spekyngye, smellyngye, and tastynge, and in eche place of his bodi fro he heued to be sole of pe foot, and to spende alle pe my\^ttis of soule and bodi and oure fye wittis trewely in his seruyce, to seke his worschipe in alle pingis and distroie synne and falsnesse bope in oure self and opere men, and to holde and meyntene vertuous lif and ri\^twis nesse and pees and charite, and stire lordis, a\^ge\^ste a\^genst pride, and besi traueile a\^genst ne grucchynge ne heuey in here seruyce for here beste to hoi de hem in mekenesse doynge, but holde hem paied of here lordis or maistris and not be fals ne idel seruauntis schul en trewely and gladly serue to & lordis hou eche schal kepe his degree First, OF SERVANTS AND LORDS: Of seruauntis \& lordsis hou eche schal kepe his degree: First, seruauntis schullen trewely and gladly serue to here lordsis or maistris and not be fals ne idel ne gruchynynghe ne heuey in here seruyce doynghe, but holde hem paied of pe staat of seruauntis, in whiche god ha\^p ordenedy hem for here beste to holde hem in mekenesse a\^sten pride, and besi trauele a\^sten ydlenesse and slouge. <L 1><T MT14><P 223>

and \^pu\^ seruauntis schulden trewely and wilfully seruen lordis and here maistris, and lyue in reste, pees and charite, and stire lordis, pou3 pei weren he\^pene lordis, to good cristene feip and holy lif bi he here pacience and opyn trewe lif and meke. <L 25><T MT15><P 229>

but 3if pei be a gostly curat or prest pei lyuep a good lif in mekenesse and doynghe almes to pore men, and not wastynge pore menus almes in veyn feste or suche geteris, but holde hym in his preieris devoutly and in techynge of goddis lawe trewely and in his trewe stondynge of holy writt, he schal be holde a nyggard, an hound, or an hoog, an ypocritle and an heretik; <L 3><T MT15><P 243>

and so many cursed disceitis h\^ap anticrist brou\^t vp by his worldly clerkeis to make curatis to myspende pore menus goodis and not don trewely here office, or ellis to forsaken al and late anticristis clerkis, as lordis of his world, 3e more cruely \^han opere tirauntis, robbe pe pore peple bi feyned sensures and teche pe fendis lore bope bi open prechynge and ensample of here cursid lif Also 3if siche curatis ben stired to gone lerne goddis lawe and teche hero parishenys pe gospel, comyny pei schullen gete no lue of bishopis but for gold; <L 20><T MT16><P 250>

Also bi his manere my\^ttis and schulde pe peple 3eue frely here almes to trewe prestis \^hat trewely kepten here ordre and frely and opynly tau\^ten pe gospel, and wipdrawen it fro wicked prestis, and not be constreyned to paie here ti\^pes and offringeis to open cursed men and meyntene hem in here opyn cursednesse; 
<L 18><T MT16><P 252>

and 3if anticrist scie here \^hat eche man may feyne \^hat he ha\^p ri\^t feip and goode vnderstondynge of holy writt 3ouyn of god whanne he is in errore, late a man seke in alle pingis trewely \^he honour of god and lyue justly to god and man, and \^hanne god wolde not faile to him in oure ping hat is nedful to hym, neiper in feip ne vnderstondynge ne in aanswered a\^sten his enemies. <L 15><T MT17><P 261>

God almy\^ttys strenghe his litil flok a\^sten pe foure whelis of sathanas chaar, a\^sten anticristis clerkis and helperis, and make hem stronge in ri\^tful feip, hope and charite, to seke trewely \^he worschipe of ihu crist and sauynge of mennuus souls; <L 10><T MT17><P 262>

and \^hat pei comyns wilfully, mckely and trewely do here seruyce. <L 20><T MT19><P 276>

\^Pe fife, \^hat pei raueyne and extorcion of prelatis and here officeris, \^hat pei don vnder colour of iuridicon and almes in meyntenyngynge of synne far annuel rente, wisly
and trevely be stoppid, and þat þei be wel chastised for robbynge of þe kyngis lege men. <L 29><T MT19><P 276>

Þe twelf þe, þat no lege man of oure kyng be prisioned for wrongful cursynge of prelat, þe while he is redy to be justified bi holy writ and trevely don his office. <L 28><T MT19><P 277>

sip alle þe goodis ben pore menne goodis, and clerkis ben not lordis of hem but proctours, to spen hem trevely in pore menne goodis nedis, as goddis lawe and manyns witnessen. <L 13><T MT19><P 279>

Þat non of þe clergie be lettid to kepe trevely and frely þe gospel of ihu crist in good lyuynge and trewe techynge, for no feyned prechours. <L 25><T MT19><P 279>

sïpen þe pater noster is part of matheus gospel, as clerkis knowen, why may not al be turnyd to engli3sch trevely, as is clerk is knowen, why may not al be turnyd. <L 1><T MT19><P 430>

god moue lordis and bishops to stonde for knowing of his lawe, Capitulum 16m it were to speke ouer þis of dymes and of offenxis þat ben hire to prestis þat don trevely þer seruyss; <L 31><T MT19><P 430>

and so þei moten lyue trevely, travelously and pereloously, sïpen þei moten putte þer oune lif for þer sheep, as crist dide. <L 22><T MT27><P 439>

for þis staat is not couenable to telle iapis ne bourdis to men, but þat þat wolde trevely fede þer soule, as þe gospel and ober goddis lawe. <L 13><T MT27><P 446>

men shulden bi goddis lawe 3yue þis almes frely and wisely to þat prelat þat seruede hem trevely in þis offiss, and so þey moten kunne goddis lawe and holde hem payed of þis 3iife, for þus diden poul and ðepere apostlis. <L 7><T MT27><P 451>

Ther is non heraud that hath half swich a rolle Sïght as a ragenman, hath rekned hem newe Tombes ypon tabernacles, tyldle ypon loft, House in hornes, harde set abouten Of armede alabastre, clad for the nones, Maad opon marbel in many manner wyse Knyghtes in ther conisante, clad for the nones Al þe semed seynete, ysacred opon erthe And louely ladies ywrought, leyen by her sydes In manye gay garnemens, that weren golde beten, Though the tax often yere were trevely ygarded, Aolde it nought maken that hous, half as I trowe. <L 2><T PPC><P 08>

I prechoure yprofessed, hath plight me his truethe To techen me trevely, but wouldest thou me tellen For thy ben certeyn men, and syker on to trosten I wolde quiten the thy mede, as my might were. I trelfe quath he trevely, his treweth is full litel He bynded nought with Dominic, sithe Christ deide. <L 2, 5><T PPC><P 13>

Trewely frere quath I tho, to tellen the the sootho There is no peny in my pakke to payen for my mete. I haue no good ne no golde, but go thus abouten And traulie ful trevely, to wynnen with me fode. <L 19, 22><T PPC><P 14>

Trewely quath the frere, a folle I the holde. <L 25><T PPC><P 14>

And therefore of that blissyng, trevely (as I trowe) Thei may trussen her part, in a terre powgh. <L 14><T PPC><P 21>

TREWELYCH..1

And syþe it is þe gospel of Crist, and Crist bad it be proched to þe peple, for þe peple scholde lerne and kunne it and worche þerafter, why may we nou3t wryte in Englissche þe gospel, and ðepere pynges declaryng þe gospel, to edificacion of Cristen mens soules, as þe precheour teldeþ it trevelyche an Englissche to þe peple? <L 13><T A04><P 98>

TREWLI.......

and maynteyne trewli, up þi kunnyng and mi3t, Goddis lawe and trewe prechours þerof, and Goddis servantis in rest and pes, for bi þis reson þou holdest þi lord chip of God. <L 28><T A15><P 206>

And serve not to Cristen lordis wiþ gruchyng, ne onli in here pre sens, but trewli and wifulli in here absens, not only for worldy drede ne worldly reward, but for drede of God and good con science, and for rewarde in hevene. For þat God þat putþ þe in suche service whot what stat is best for þe, and wile rewarde þe more þan alle erpeli lordis may, if þou dost it trewli and wilfulli for his ordinaunce. <L 8, 12><T A15><P 207>
But after her werkis þat þei now schewen I wol not do wip Goddis help, for þei feynen, hiden and contrarien þe truþe which biforehonde þei tawþent out pleynti and trewly.

<Ł 149><T SEWW04><P 33>

And ouer þis I wolc þat þou preche no more, to þe tyne þat I knowe bi good witnesse and trewe þat þi conversacioun be suche þat þin herte and þi mouk acorden trewly in on, contrarising alle þe lore þat þou hast tawþent herbifore’.

<Ł 363><T Thp><P 35>

But after her werkis þat þei now schewen I wol not do wip Goddis help, for þei feynen, hiden and contrarien þe truþe which biforehonde þei tawþent out pleynti and trewly.

<Ł 590><T Thp><P 41>

And I seide, Se, if prestis weren in mesurable noumber, and luyen dividuusly and tawþent biþilli and trewli þe word of God bi ensample of Crist and of his apostis, wipouten týpiþ and offringys and oþer dewtees þat þeþ wis and þawþent þen schawen I wolc þe þeþ wolde freli þueþ hem sufficiens lyfode’.

<Ł 1478><T Thp><P 69>

TREWLY....64

But an hore & a begger of al mennes lawe is wedded wip freres, þat is þer owne orders, for þe þeþ nowe moþe þat bise it more & kepe it more trewly and punyschen þepore þan þei do for þe þawþent God himself 3af.

<Ł 837><T 4LD><P 272>

For þei schulden lif on Gods part, and preche trewly þo gospel, but boþe þeþe have þeþis schamefully forsaken, and þen weddid wip þo contrarie to hor lyves ende.

<Ł 16><T A09><P 163>

But here men penken by Goddis lawe, þat men schulde stire suche schrewes to serve trewly þer God boþe þi wordre and dede, and þayþ hem her dettes, and hope of þer mendement.

<Ł 15><T A10><P 175>

But serve we trewly as God biddys to our sugetis, and þei ben holden to serve us in temporal godes;

<Ł 9><T A10><P 177>

Alle þes questiouns ben hard to telle hem trewly in Englishe, but 31 charite dryveþ men to telle hem sumwhat in Enllishe, so þat men may beste white bi þis Enllishe which is Goddis wille.

<Ł 8><T A11><P 183>

If þou be a laborer, lyve in mekenesse, and trewly and wyl fully do þi labour;

<Ł 3><T A15><P 207>

And God aþtre trewly lif aþfer his lawe, and trewe prechychge of þe gospel, wip lene entent, not for worldly name, ne covetishe of worldly muk, ne bachebyng of pore prestis and hyndryng of Cristis ordynancia, and myemcyng of worldly lif of cleriþ, as false prophets prechen now, but trewly to dis pise synne and teche vertues, for honour of God and helpyng of Cristene souls to heveneward.

<Ł 20><T A22><P 272>

CAP- XLII: Also freris falsely enhanshen himself abowe Crist and his apostis, for þei wil not be payed wip Cristis reule in þo gospel, to teche trewly þo gospel, and have mete and drinke frely of a gode mon and devout to God, ne be spayed wip fode and hyllynge, as Crist and his apostis weren.

<Ł 30><T A24><P 396>

SEXTA HERESIS: þe sexte heresie, contended of þe sexte askyng, sais, þat þen of private religiuon bene more thikk saved þen men þat kepe trewly comyne Cristis religione;

<Ł 20><T A27><P 444>

And þus þei þat holden Cristis clone religion, as prestis, wipouten cloutynge to of er rouris of foolish and synful men, ben holden seculer men, or seculer prestis, þou3 þei kepen nevere so wel þe gospel, and techeþ þit frely and trewly, as Crist and his apostis diden.

<Ł 28><T A28><P 448>

Ande trewly, if þai be þus contrary to Crist in lyvynghe and techyng, as þer open dedis and þo world crien, þai ben cursid heretikis, manquellars bodily and gostly, Anticristis, and Sathanas transfigurid into augetlis of li3t.

<Ł 3><T A29><P 459>

ffor onely God may do alle þinge withouten hem, and þai mot nedis pray for us, so þat we serve God trewly, for alle hyngus in hym.

<Ł 4><T A29><P 467>

Pre latis, here deme þeeþe and wrastulis þeeþe who schal be mayster, for trewly þeeþe have mony resouns to agregge 3oure synne, whiche has not Lucifer 3oure page, in tourementynge of Cristus children.

<Ł 31><T A29><P 471>

Seculere men may have worldly godis ynowe wipouten noumber to us, so þat þai gethe hem trewly, and spende hem to Gods honoure and furtherynge of treuþe and helpe of þer Cristen breþur, and þat þai suffere not Anti cristus
For God seis not þat he is blessid þat syngus or knackus swete notis, ne þat kepís þo ordynale of þis ceryonmye or þis, but he is blessid þat ny3t and day pinkis in þo lowe of God, þat is, for to understonde hit and lif þeraftur, and teche hit trewly, and willefully suffer tribulacione for þo gospel in savynge of mennus soulis, as Criste and his apostilis diden.

Trewly here is þo sothe sparid, as in mony wrytyngus and prechyngus hit is openly known.

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

Ande powe suche unnable curatis, contynuyng in þer defautis openly, were putte oute, and holy prestis ordeyned in þer stede, 3yyngge ensaumple of holy lyfe, trewly prechynge þo gospel, and mekely visitynge þo pore paryschens, and helpynge þam at þer my3t, hit were no grete heresie a3e3yne holy writte;

Here Cristen men thynken no grete heresie, þowe worldly prelatis, in amendement of symonye, ydolatrie, and sleyynge of mennys bodies and souls, renounce alle vanities and waste godis, and selle þer fatte horsis and alle þer waste jewelis and waste clothis, delynge hem to pore men, and stoppe a taxe of sex or seven fro þo pore comynys, and go mekely on þer fete, and preche trewly þo gospel, as Criste ande his apostilis diden.

And a color of takyng of almis, we chouche a boue our mikil riches, how may we trewly depart oþer mennys þingis, þat dreedfully resercuen our owne.

Vp on þis schulde benk prestis, prelatis, and religious, and oþer þat han vowed to kep bodily pouert, obediens, and chasite, how þat þei schuld folow Crist to be his disciplis trewly wip out ypo crisis;

But if þeis men beggars are not sent of God, to do þis office, or doþ þat þis dede trewly, or ellis nedijd not to beg.

Here may men towche of al maner of sunne and specially of false prestis, traytours to God þat schulden trewly clepe men to blys, and telle hem the weye of þe lowe of Crist, and make knowne to þe peple þe cawtelis of antecrist.

And þei schulden wyte þat statis here ben harmful to men but 3if þe ald Testament ande þis Newe, when he was onely deken, which men sayne nowe is a3e3yne þo lawe and dewe obedience, and in þis þai distroyen his martirdame, or ellys þai sayne nowe open falsshed, þat dekenys owen not to preche.

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

And Iuge not myself þat I serue trewly þe Lord, and myнстre to hise scruauntis as he wolde, for, al 3if I haue no conscience þat I do a3enys Godus wille, 3et it suwep not heof þat I am iust byfore God.

And þus, what cristene man þat go good herte, his axyng is knowe byfore God, siþ eche þing seip to God trewly as þat þing is.

And þus eche man schulde be war þat he be in such astaat þat is aprovyd by Jesu Crist, and trauycle trewly in þis staat. 3if þow be a prest of Crist, teche trewly Godus lawe;
As deseyuours and trewe men, for Godus servauntis schulen haue a nome of þe world þat þei disseuye men, and 3eet þei schulen hoolde trewly þe sentence of Godus lawe. And þus þei schulden be as vnknowone and knowone men to God and seyntis, for þei schulle not accepte personys, but telle trewly Godus word, as þei were not knowone of men but as aucgellis þat comon from heuene.

And somme men leeuen lawefully, and hem loue seyntus profite not to men, but somme men trowen trewly, or ell us don trewly þat he is trewly choson. And of þe schulde not grawnte personys, but telle trewly Godus word, as þei were not knowone of men but as aucgellis þat comon from heuene.

And 3et men trowon þis heresy as 3if it were bylecue, þat 3if ony be choson by mannys lawe, þan he is trewly choson. And þow traueyle trewly to haue þe blisse of heuene, þow huydust þis tresor where it may not fayle; for þe man, or be it womman, þat scرع God trewly, he is on þes þre maners knyt to Crist in sybrede.

Here men seyn trewly þat þer ben two martyrdomes, martyrdam in wylle, and specially for suche men þat seruon trewly to þer God more þan ony fowl may, for þei be not able to serue þus. And þey han takun and han knowun trewly þat Y cam out of þee, and þey han bileuyd þat þou hast sent me.

3if þei byndon hem to most pacience and mercy and þer wyþ haten and ben woode worp with men þat trewly dispisen synne and reprouen here ypocrisie, and pursuen hem cruely and with out mercy þat frely and sadly techn þe gospel and þe comandements of god wherby here symonye and ypocrisie is more knowen of þe peple, þanne þei ben cruel ypocrisie.

And þet men trowon þis heresy as 3if it were bylecue, þat 3if ony be choson by mannys lawe, þan he is trewly choson. And þow traueyle trewly to haue þe blisse of heuene, þow huydust þis tresor where it may not fayle; for þe man, or be it womman, þat scرع God trewly, he is on þes þre maners knyt to Crist in sybrede.

3if þei byndon hem to most pacience and mercy and þer wyþ haten and ben woode worp with men þat trewly dispisen synne and reprouen here ypocrisie, and pursuen hem cruely and with out mercy þat frely and sadly techn þe gospel and þe comandements of god wherby here symonye and ypocrisie is more knowen of þe peple, þanne þei ben cruel ypocrisie.
aide goddis lawe.
<L 9><T MT04><P 107>

for þou3 þei kunnen not o poynct of þe gospel 
ne whiten what þei reden, 3it þei wolen take a 
fat benefice wip cure of mannus soule 
and neiper kunnen reule here owene soule ne 
opere memmys, ne wolen spedly lerne ne suffre 
opere men to teche here parischenys trewly 
and firly þe gospel and goddis hestis. 
<L 8><T MT07><P 153

3it feyned religious men pursuen pore prestis 
to prison and to brennyng bi many cursed 
lesyngis and sclaudryngye prius and apert, 
for as mochel as þei prechen trewly and frely 
crystis gospel and goddis hestis and reprouen 
here ypocrisie, symonye, coueitise and 
here office, so mochel as cristis gospel and goddis 
hestis and reprouen 
discetics;
<L 31><T MT23><P 107

Also Augustinus, li;6., /De Baptismo contra 
Donatistas,/ “Siþe þat synnes be forgitten to 
hym þat is trewly turned to God, þai ben 
forgiven of þam to wom þai is ioynd wip a 
trew turnyng or conuer sion.
<L 10><T ROS><P 58

And sicke prestes schewyng or denouncing 
contrarious to Godis dome assoulep no3t 
trewly or byndeþ, but þei pretende þam or 
feynych for to asyole or bynde, & so þei sleæ as 
to þe reputaçon of þe werldo soules þat dieþ 
no3t and þei quickene, þat is pretendeþ þam to 
quickene, soules þat lifþþ no3t. 
<L 19><T ROS><P 59

He forsoþe þe perdiçion of al men, for he is 
adversary to Criste and þerfor he is calde 
Antecriste, & he is raised aboue al þing þat is 
seide god’ þat he defoulle or trede wip his 
fotte þe goddez of al Gentilex or folke, ouþer 
proued & trewe religion of men, & sytte in þe 
temple of God’, as in Jerusalem, as som 
trewþ, or in holl chirche, as it is more 
trewly 
demed, schewyng hym for to be as if he be 

Criste & þe Sone of God. 
<L 32><T ROS><P 61

DYMES Dimes or tijes bene almous or godes 
of pore men trewly for to be offred. 
<L 7><T ROS><P 62

þei forsoþ þat ben in dedily synne be not 
trewly lordeþ, but only haldyngly or 
supposyngly. 
<L 3><T ROS><P 66

It is & wicked life of herbouryng ffo house to 
house, and wer he schal be oxed he schal no3t 
do trewly or tristily, ne þe schal no3t opne his 
mouþe etc’. 
<L 16><T ROS><P 82

PRECHOUR Prechour of þe worde of God is 
holden for to haue pise þre con diçious: First 
þat he preche trewly: Marc (vltimo), “Preche 
3e þe gospel to euery creature”, & Gal-1, “bof 
we or ane angell of heuven euangelize or prech 
to 3ow out take þat we haue preched to 3ow, 
cursed be he. 
<L 15><T ROS><P 85

Off sicke prophecied Criste, seying, Math:10., 
“Trewly I sey to 3ow, it schal be more 
sufferable to londe of Sodome and Gomour in 
þe day of dome þan to þat cite”. 
<L 32><T ROS><P 90

And of sicke no3t sent of God ne dewly 
admitted of prelatez is his decretale 
vnderstondeþ, þat þai bene acursedæ, bot 
prestez þat dewly bene admitted of curatis, 
and wip þat comþeþ for to preche frely and 
trewly and no3t for erphi couaihit, bene 
admitted be autorie taken of þe apostolice or 
popis see, siþe euery sicke power of curate is 
ytak of þe apostolike see or of þe bischopis 
of þe place, and also of God, siþe it is scid, 
(ad Ro’ 13;), “þer is no power bot of God”. 
<L 22><T ROS><P 92

He is trewly a Cristen man þat dop mercy to al 
men, þat vterly is moud wip no wronge, þat 
feleþ anoþer mannes sorow as his owen, wes 
borde no pore man vnknoweþ, þat afo re men 
is had vnglorious þat he be glorietur afore God 
& angelles, þat dispiseþ erphi pings þat he 
may haue heuinely pingþ, þat hymself beyng 
pre sent sufferþ no3t a pore man be 
oppressed, þat helþþeþ to wreches, þat siþ oþer 
mennes wepyngs is prouoked to wepyng, 
wiche Poule did weye, seying, 2- Cor 11., 
“Wo is seke & I am no3t seke?” 
<L 1><T ROS><P 93

Forsþe, if 3e wille trewly worschipþ þe ymage 
of God, 3e doyng wele to a man schuld
worshippe the trew ymage of God in hym.

If ye wille trewly honour the ymage of God, we opne to sworde: But ye do wele to a man: But ye are made to be the ymage of God;

But ye mysynstre, to hym: But ye hungré, drynke to ye, clothynge to be naked, tryng to be seke, herberow to be pilgrime & necessaríis to hym: But ye putte in prison, & is is trewly schal be trowed borne forbe.

Wat honour of God forsoh is his, for to renne be formes of stoney & trees & for to worshepe vayne figures & souleze wip out soules as goddehes, & for to dispise man in wiche is trewly the ymage of God?

But naeles the making of ymages trewly peynted is leuesful, and men mowen leuesfuliche wor schippe hem in sum manere, as signes or tokones;

This Sergius he had a general counseil gaderid to gedere, dampedn alle the decis of theodred and of John his predecessour, And degratid alle the pat hade take degre bi the same predecessouris and commandide the bodi of formosus foundun to be clopide with pontifical cloth and afterward the heede to be girde off and to be cast into Tibre, at which body, trewly after foundun bi a fischer and born in to the churche, imagis bowid hym.

TRULI...........60
The iii Article: Prelatis and prestis as curatis oen to shewe to the puple ensaumple of holi lyuynge, and to preche truli the gospil bi werk and word.

Truli by this confessioun maad to God was Dauid sauid.

The x Article: Though ymagis maad truli that representen veriit the pouert and the passioun of Jesus Crist and other seynitis ben leful, and the bokis of lewed men, bi Gregori and other doctouris, netheles false ymagis that represen ten worldi glorie and pride of the world as if Crist and other seynitis hadden lyuid thus and deseruid blisse bi glorie and pomp of the world, ben fals bokis and worthi to be amended or to be brent, as bokis of opin errore or of opin eresie agens cristene feith.

But who herde euer so light a conquest of alle oure lordis lordis and godis that holden truli Gods lawe, for twene hooris lien falsi on hem?

The firste is opin bi this, that God ordeynide to swere thus truli bi the Creator in the olde Testament in the vj' and x' c' of Deut', x' c' of Jeremie.

For bi Austyn on Jon, and bi Crisostom on the pistil to Ebreis the vj' c', Crist swoor whanne he seide. Truli, truli I seie to you.

Truli it semeth that the greete pride and auarice of worldli prelatis and of false freris founden out these feynid indul gencis in steringe of the deuil to spoile the puple bothe pore and riche, fro verri feith and greete meritis of trewe almes.

Truli if this reesoun suffisith not to preue that the bishopp of Rome hath more power than othere cristene bishopis, successouris of apostlis, I fond not, if ony euydence in holi scripture neithir in reesoun that mai not faile, to shewe such singular power of the bishopp of Rome aboue othere cristene bishopis.

If worldli bishopis myghten stabliché seyn this poymt, that prestis shulden not preche with ouer here licence, thanne thei myghten soone stoppe men to preche truli holi writ agens opin synnis of cleris, as hem likith. Therfore ech prest do truli his office eniynid of God, and with charitable entent, though a worldli bishopp grucche agens him, and though deth of bosti sue therfore.

And whethir prestis ben siche now, lat lordis and cristene men and the symple puple en quere diliginti, and if it be founde truli that thei ben siche, lat hem withdrawe here almes fro siche prestis, til thei wilen make amendis to God and holi churche, and studie in holi scripture in fyllinge it in werk and teechinge, and til thei charge more the ordenaunce of Crist, than of a synful man.

Truli if he is worthi to presthood, whom not meritis of good doinge, but the abundance of medis helthp, it suith that sadnesse in vertuis and wisdom axe no thing to itsil in onouris of
the chirche, but that the cursid love of gold
gete al, and the while onour rewardith vicis, in
hap he that is worthi to be punshid, is brought
into the place of the punshere.

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
veni aunce.

But this was the eresie of Donatis tis, agens
whiehe seynt Austin travalide ful gretli and
truli, on Jon, and {De
verbis Domini}, and in
othere bokis.

Truly if a man is brought to the liknesse of
holinesse and distrieth othere men, othir bi
word or ensaumple, truli it were betere to him,
that ertheli dedes constreynidcn him to deth,
undiutirmore othir worldli abite, than that
holi officis sheewiden him to othere men, to
slee him in synne.

And if grete mcn seyn that it suffisith to
saluacioun to resigne to God, cheef lord of al
holi chirche, and to make fulli amcndis for
synnis passid, and performe truli here gostli
office in al here lif, though this were soth, it
semeth not siker neithir spede ful now.

The xxxvij' Article' Seculerte among prelatis
and curatis so that oon take propirli to himsilf
alle the profitis of a chirche, and departe tho
as hym liketh, whether he do truli the gostli
office or nai, owith to be cast vterli out awei
fro holi chirche; and gouemail in comoun with
sus teyninge offelowis bi forme of the gospel,
that ben able to performe the office of the
gospel in good lyuynge and fre prechinge,
owith to be taken agen mekeli and truli.

I gesse truli fewe men or noon.

(Sed necessarium est ad eternam salutem, ut
mcar nacionem quoque Domini nostri Jesu
Cristi fideliter credat:) Bisyde ye godheed of
pees ye persoones, is needful to knowe ye
manheed of pis secunde persoone, and so
trowe it truli.

We schullen truli bileue pat John whom Crist
comendide so hi3li, as ye gospel makeþ
mynde aftur, was stидеfast in his bileue.

Lo, hou3 his olde clerk wiþ Austen and wiþ
opur mesurip his wordis and writing of
antecrist, so that they may truly be applied to the
grete ipocrity and renegate that I have oft
spoke of, whose is on the worst wise most
contrarious to Crist, and so the worst antecrist;
<L 1618><T OBL><P 198>

And this logic, as we mote nedis suppose, is ful
truly reported by he blessed man and maide
Luke, that he witt of he Holi Gost perf3ti
he words and he dedis of he apostlis reportid
and all our perf3t men in his time, as ferfor as
it was spei and nedeful for Cristis chircbe.
<L 2507><T OBL><P 221>

And that our consecration Crist ddee aftur his
resurrecioun, whan we disciplis his
confirmed in beleue knoulechiden that he
knew Crist in breking of brede, he wiche
beleue aftur he ra3jur logic Luke truly reportid
in his gospel as he derling of God, ful of he
Holi Goost.
<L 2520><T OBL><P 221>

Na3peles, how it may be truly vnndurstone it is
wrote before.
<L 3705><T OBL><P 251>

And ouere this he was a trewe prest and
bishop, and truly wipouta faite dide that office
to this peple.
<L 227><T OP-ES><P 11>

And so our prestis mai not truly suppose that
his lawis that God 3yeep bin Moyses, a3ens his
posses siouns or lordship of this prestis of his
oold lawe, ben impertynent to this lordship of
prestis in his newe, no more than his lawis that
God 3af in his oold lawe a3ens mawmetrie ben
impertynent to mawmetrie in his newe lawe.
<L 876><T OP-ES><P 36>

Truly, I can not deuyse me how that he and all
suehe my3ten be more contrarious to Crist
than pei ben.
<L 1319><T OP-ES><P 56>

And so no man, that is verri of his staat and
f3tib truly to Godward, enrikih himself in
secular lordship, for that is moost secular
office or bisynesse that is in his world.
<L 1392><T OP-ES><P 60>

For Moyses excu3ihs hymself of such lordship
in wittesce and presence of his pepe: for,
whanne weivard folk putten upon Moyses that
he wolde be a lord upon him, he seide puis:
(tu scis, Domine, quod nec seillum quidem
vnum acceperim ab eis, nec affixerim
quempiam corum), Lord, thou woost truly I haue
not take of hem a litil asse, ne turnentid or
wrongfulli travueld any of hem, as kyngis
and o3pi secular lordis doen ofhe her sugetis,
for pei han power upon her bodies and her
goodis, as it is wri3un (I Regum 8).
<L 1430><T OP-ES><P 62>

For sij his endowing is heresi and simony,
percurying of Cristis ordynaunce, and robberie
and in a manere manslau33ir, and perpetuel
apostasie fro Cristis pouert that was verri and
not feyned, as it is declarid aboue, it mai not
be cailid truly almesse;
<L 2377><T OP-ES><P 116>

And, for as moche as he dide truly a prestis
office to pe peple, and my3te do noon excesse
in taking, he hadde tilii bi he gospel to alle that
he took to his nede.
<L 2504><T OP-ES><P 122>

And so Crist, rehearse3g the wordis of Isaie,
so3h fully truliy of these renegatis that han left
Crist and hise apostlis and her vertuous mene,
that his peple worshipip me wip lippis, but her
herte is fer fro me'.
<L 2924><T OP-ES><P 138>

And I biseche 3ou at the reuerence of God that
3e greue 3ou not wip ony tru3e that I haue seid
at his tyme, for if 3e doen so, I mai truly see
wip Moyses that 3oure grucching is not a3ens
me, but it is a3ens he Lord that is tru3e.
<L 2943><T OP-ES><P 138>

and I preie, for charite and for comoun profyt
of cristene soulis, that if ony wiys man fynde
ony defaute of the true of translacuion, let
him sette in the trewe sentence and opin of
holi writy but loke that he examyne truly his
Latyn bible, for no dou3e he shal fynde ful
manye bibli3 in Latyn ful false, if he loke
manic, nameli newe;
<L 1><T Pro><P 58>

God for his merci amende these eu3le causis,
and make oure puple to haue, and kunne, and
kepe truliy holi writy to lijf and deth!
<L 37><T Pro><P 59>

But loke that he examyne truly his Latyn bible,
for no dou3e he shal fynde ful manye bibli3 in
Latyn ful false, if he loke manic, nameli newe.
<L 72><T SEWW14><P 69>

God for his merci amende these eu3le causis,
and make oure puple to haue and kunne and
kepe truliy holi writy to lijf and dch!
<L 172><T SEWW14><P 71>

And I biseche 3ou at the reuerence of God that
3e greue 3ou not wip ony tru3e that I haue seid
at his tyme, for if 3e doen so, I mai truly sce
wip Moyses that 3oure grucching is not a3ens
me, but it is a3ens he Lord that is tru3e.
<L 104><T SEWW18><P 96>
And as Petrum schulde not graunte his leue in Cristis presence, so prestis in Cristis presence han leue of Crist whanne hei ben prestis to preche truli he gospel. And, if pei prechen pus truli he gospel as Crist biddip hem, Crist is amyddis hem and he peple pat hei tetchen.

₄L 18, 19₄<SEWW₁₂₃><P 120>

₄pe truip ping mou e me to write his sentence is his: I coueite, as I schulde bisie me myself to do feijdfuli, bate alle men and wymmen occupiden feijdfuli alle her wittis in knowynge and kepynge of Gods heesitis, ablynge hem so to grace pat hei mi3ten vndirstonde truli trupe, and haue and vsen virtues prudence;

₄L 96₄<Thp><P 27>

₄And I bileeue pat Crist in al his tyme here lyuue moost holili, and tau3te pe wille of his Fadir most truli:

₄L 232₄<Thp><P 31>

₄The, ser, and ouer al his billeue, 3it I admittie alle pe sentencis and pe autooritees and pe resouns of alle pe seintis and doctours, acordinge to holi wrett and declaringe it truli, submytinge me wilyfuli and mckeli to be euer obedient and buxum after my kunnyng and my power to alle pe seintis and doctours, as hei ben obedient and buxum in woor in or word to God and to his laweand firper not to my knowynge, neijer for ony erpheli power, dignite or staat pei pei pat pei pei pat pei pei.

₄L 32₄<Thp><P 34>

₄For if pei pus schulde do, ful manye men and wymmen wolden, as pei mi3ten truli, seyen pat hei hadde falsi and cowardli forsaken pe trupe and sclaundrid schamefuli pe word of God.

₄L 39₄<Thp><P 35>

₄And a3enward pei pat ben seid to ben in pe feijd of holi chirche in Schrouesbire and elliswhere, bi open evidence of her prowde, enuyous, maliciouse, coueitouse, lecherous and opere ful vvious wordis and werkis, neijer knowne, neijer haue wille to knowe, neijer to occupien her wittis to knowe truli and effectuell i pe feijd of holi chirche; wherefore pei, ne noon pat saenuer maners, schulen ony tyme comen veriły to pe feijd of holi chirche, no but pei bissen hem truli to come into pe wei whiche pei now dispisen.

₄L 67₄, 68₀₄<Thp><P 44>

₄For in pe ping pat in hem is, preestis pat prechen not truli and bisilis sleen alle pe peple goostly, in pat pat hei wiholden fro hem pe word of God, pat is liif and sustynaunce of cristen souls.

₄L 8₄₁₄<Thp><P 5₀>
not herewip be saaf.

If 3ee wolten aansvere truly, hus 3ee shullen seie pat he worde of God is not lesse þen þe body of Crist'.

He wolde also be oure keper at þe last houre of oure liȝf, if we serue him truly and trist to him feipfully when we han moste nede to him, for þen we shullen be most weyke and oure enemies most strong and moste bisi, for he wote wel if he may not gete vs þen al his trauel is in veyne.

If þei ben also wrapeful men and enuous bopeand specially to þo men þat vndernynmen hem of her synne, and tellen hem her office pat longip to her astate, and prechen truly to her sogettis as þei shulden doand if þei in her vrâche curse suche men, and in her foule enuy falscly disclaudren hem, and pursuen hem, and prisen hem, and perauntur to þe dep;

Summe is mad onely to god truly by herte or moupe.

Also it is seid of Toby, Tob'I; "Al his first frutes and his dymes truly he offered, so þat in þe þrid 3ere he ministered al his dymyng to proselitis & comelyngs."

And, for as muche as be þe said þinges þat Y so held, beleved and affermed, Y shewed meself corrupt and vnfaithful, pat from hensforth Y shewe me vn corrupt and faithful, þe feith and doctrine of holy churche truly to kepe Y promitte, and all maner of errore and heresie, doctrine and opinion ageyn þe feith of holy churche and determinacion of þe churche of Roome, and namely þe opinions before rehersed, Y abiure and forswere, and swere be þese holy gospels be me bodcly touched þat from hensforth Y shal never holde errore ne heresie, ne fals doctrine ageyn þe feith of holy churche and determinacion of þe churche of Roome, ne no suche þinges Y shal obstinatly defende.

Whi may we not þanne writ in Englisches þe gospel and al holy scripture to edificacions of cristens soulsis, as þe prehour schewiþ it truly to þe pepel?

<http://example.com>
Truly, if his resoun sufficeth to preue that the bishope of Rome haþ more power thane oþer chresten bishops, successours of apostles, I fynde not 3it any euydence in holy scripture neiper in resoun of thing may not faile to shewe suche synguler power of the bishope of Rome aboue oþer chresten bishops.

<L 68><T SEWW24><P 124>

Truly I hope neþer bodly ne goostly, but as þe postle spekþ to þe Romains þe viþ eþ, þat is to seie þat þis antecrist Be deed toward synne and quyk in Jesu Crist.

<L 267><T SWT><P 10>

And truly God haþ blowen a blast of þe spirit of his mouþ upon þis antecrist, for to sloe him þe preching of his gospel.

<L 270><T SWT><P 10>

But alle þe feipful louers and suers of Crist haue al her delite to heeren Goddis word, and to vnderstonde it truly, and to worchen þeafirfeipfuli and continuelli.

<L 1375><T Thp><P 66>

Bot weI I wot peraftir feipfuli and continuelli. May not menuse to vnderstonde it truly, and to wore hen haue al her delite to heeren Goddis word, and to vnswer of Cristen bishops, sucessours of apostles, I truly. if bishope of Rome

<L 108><T CG05><P 56>

And, 3if þei ben lastynges truauntis, and he leeueþ to chastise hem, it is tokene þat he abidþ to þe ende to bete hem sore.

<L 19><T EWS1SE-33><P 620>

And heere anticristis truauntis spekyn aþen þe newe lawe, and seyen þat literal witt of it shulde neure be tukun but goostly witt;

<L 44><T EWS1SE-42><P 652>

TRWAUNTIS......1 Bi þes wordis yule vndurstondun may many truauntis and stronge beggeris be mayntened in Cristis chiche bi colour of almes of ypocrisis.

<L 99><T EWS1SE-32><P 617>

TRYAUNT........0 TRYAUNTE.......1 þes þre looues ben þre knowyngis þat man hap of þe Tryante, as eche knowyng of an article of bileue is clepid a loos.

<L 377><T EWS3-195><P 222>

TRYNAUNTIS......3 For as tryauntis bigilen foolish in matir of þe Trnyte, so þei bigilen opere tryauntis in þe incarnacioun of Jesus Crist.

<L 25, 26><T A01><P 79>

And so seculer power owþe and is bounden to poniash þese þre ðes þe Tryauntis, leue þes þre quyk in Iesu Crist.

<L 116><T UR><P 105>

TRWLY...........1 To take a clerke as it shuld be, after his vndirstandyng, þan sayst pou here more trwly þan in any oþer place.

<L 30><T WW><P 17>

TRUAUNTIS......1 For ofte þese coveitouse triauntis gone before good simple men;

<L 1><T A23><P 358>

TRUAUNTIS......4 as, 3if he bou3te not for þe firste fruytis, or oþir frenshepe of þe world, synnes of oþir

<L 75><T EWS1SE-28><P 596>

23 10 variants; 18 occurrences.
But here we seyen to þes tryuauntis þat þeici bllaberon þus for defaut of wyt.

<LI179><T EWS2-110><P 280>

Þes ertzikis þat blyndiden þe puple bi Goddis lawe in Cristis tyme maden þis tryuauntis argument: 3if God biddiþ þat Y shal loue my frend, he biddiþ bi contrarie wit þat Y shal hate myn enemye.

<LI 109><T EWS3-145><P 60>

And for þis trauel is doutous, and many ben tryuauntis takinge þis almes, þerfore Crist and his apostelis diden seuene werkis of gostly mersy, and þat is betere and sikerere þan þis, as þe soule is betere þan þe body.

<LI 569><T EWS3-147><P 69>

And þes blasfemes oute of bileue, þat seyen þat Crist spekiþ heere falsly or vncompleetly to teche men to whom þey shulden do þer almes, ben comunely stronge beggeres and tryuauntis in Cristis chirche.

<LI 199><T EWS3-225><P 286>

TRYUAUNTUS.....1
Defaute of oyle in oþre beggerus þat ben walkyng in þis world may men see þat takon heede, and of oþre pore men bope, as tryuauntus can feyne hem syke, and deforme hem in body;

<LI 709><T EWS2-85><P 175>

TRYUAUNTYS.....1
Also men my3ten by conscience 3yue goode men, and take fro tryuaunty;

<LI 1039><T EWS2-83><P 165>
justices & marchaundes þat falsly geten goodis & ðer false men of craft/ & myche common puple/ manquellers & reues/ & mysses beleuynge folk þei blyyden wiþ þat ypocrisie & ðer by her shreude ensaumple/ bi her fals flateryng/ bi her feyped preyers/ & by her vngroundid schriftes & false absolucions bouȝt as þe court of Roome/ þat makip þis land ful feble.  
<L 10><T AM><P 153>

But antecrist haþ nouȝt pissid out þe fire bi his yuȝt ensembale and stopping of Goddis lawe, and wiþ cold muddi water of his owne tradicions and his large vngrounded absolucions þat holden men to synne, as experiens techip.  
<L 1449><T OBL><P 194>

þis renegat usuþ his owne determynacioun as a stubblying stole while þe candil is out, and besiþ himself to make men fals þer that grucchen æsten his wordli lordschip and vngrounded begging.  
<L 1739><T OBL><P 201>

And þus I am war of noo determynacion of þe chirche þat antecrist haþ for his parte, denying our blessid sacrament of þe auȝter to be brede and wyne, saue þe woode raung of mysproude Innocent and his comperis and newe vngrounded sectis.  
<L 1844><T OBL><P 204>

And in evidence of þe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synyns, as of her wordli lordschip þat þei occupie so euyn æsten God and his awe, of her vngrounded custumable begging, ne of þe sclaundre þat þei putten on Crist of þe same begging, or of þe blasfemie and heresie þat þei putten on God and his lawe, or of þe disceite þat þei don bi her lettris of fraternite and vngrounded absolucions, or of symonye, most abhominable lecherie, heresie æsten þe sacrid oost and many seche ðpur poynsis of iuel maneres and mysbeleue.  
<L 2134><T OBL><P 211>

And in evidence of þe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synyns, as of her wordli lordschip þat þei occupie so euyn æsten God and his awe, of her vngrounded custumable begging, ne of þe sclaundre þat þei putten on Crist of þe same begging, or of þe blasfemie and heresie þat þei putten on God and his lawe, or of þe disceite þat þei don bi her lettris of fraternite and vngrounded absolucions, or of symonye, most abhominable lecherie, heresie æsten þe sacrid oost and many seche ðpur poynsis of iuel maneres and mysbeleue.  
<L 2134><T OBL><P 211>

For it is no wondur þalþouȝ þe chirche be diuided from þe triyte and vnyte of þre statis, answering
to be trinity and vnyte of God and expresli grounded in the olde lawe and newe, and not onli diuided from his vnyte but also imultiplepid into diuerse and contrarious vngrounded sectis, wiche ben diuided into many contrarious opinions aboute his sacrament of vnyte. <L 2791><T OBL><P 228>

For as in time of Moises lawe weren opinions multeplied aftur the olde lawe to a multitude of new vngrounded sectis of phariseis and saduceis and esses, so it is in this time of his new lawe of our new vngrounded sectis; <L 2794, 2796><T OBL><P 228>

Of his processe of seint Petur we mai se pat seint Petur wold haue be gretli dispesid wip his new frantike determinacyn aboute be sacrament of the au3tor, and many ophir vngrounded tradicions brou3t into be chyrche bi be gretre renagat and autentike eretik pat I haue ooft spoken of. <L 3368><T OBL><P 243>

And I drede me not, and seint Ierom were here nou3 in oure daies of be same condicions as he was in his owne daies, antecrist and his mene schuld haue had ri3t a sharbp rebuke or chiding for his newe and vngrounded triflis, as had oon was in his owne daies, antecrist and his mene schuld haue had ri3t a scharp rebuke or chiding for his newe and vngrounded triflis, as had oon was in his owne daies, antecrist and his mene schuld haue had ri3t a scharp rebuke or chiding for his newe and vngrounded triflis as had oon was in his owne daies. <L 3><T LL><P 12>

schal faile in the ende/ & he pat is foundir of suche vngrounded werkY <L 1><T LL><P 38>

fasten for vngrounded causeY 9 summe fasten for ypocrisy 9 & <L 37><T LL><P 47>

pei clouten falsched to the troupe wip miche vngrounded materY tartyng he peple from trewe bileueY <L 29><T LL><P 54>

and 3it seynst in the popis lawe reprouen euyle lawis vngrounded in holy writt and reson, and hem pat maken hem also, and seyn pat we owen to take hede what crist seip, and to no man ellis but in alse myche as he acordip wip crist, and he his false pat seip or techep ony ping pat is not euydentely grounded in goddis lawe, and perfore seyn petyp comaundip 3if oyn speke, loke he speke as goddis wordis, pus thes worldly prelatis drawen cristien men fro holy writt pat is the beste lawe and constreete men to here owne lawis ful of errore, maad to coloure here cursed pride and <L 20><T MT02><P 38>

and pus he fyncp many vngrounded gabbingis. <L 11><T MT28><P 463>

And wip suche vngrounded ritis and tradiuions pei chargide not oonli pei owne sect but also
And so doth these sects, in as moche as they leave pure sect of Jesu Crist and his gospel and bynden hem to newe fantasies of mannes ordinaunces, in abite, in rule and oþir vngrondid ritis wipoute nombrre, And in þis speciali forsaken him þat bouȝte hem, for as moche as þei spoken so moche velony of his lawe, as it is seid in partie bifore.

For, riȝt as a womman þat doȝt auowtrie aȝens his hir husbonde leueþ þe seed of hir husbonde, bi þe which she shulde bringe forþ lawful fleschly children, and takþ þeir alien seed, wherof she bryngþ forþ bastardis vnlaþful and mysborun children, so þese maistir liers and her newe sectis leuen þe seed of þe spouse of þe chirche Jesu Crist, þe which seed is his word as he seþ, bi þe which þei shulden grete in Cristis chirche lawful goostli children, gotun of þis seed to heuenward, and taken alien seed as triflis, flaterynge and vngrondid talis and lesyngis, wherwþþ þei bryngen forþ manye children of þe fadir of lesyngis.

And so liik her predicesours, pharisees of þe oþd lawe, þei breken þe fair lawe and ordynaunc of God for her foule and vngrondid sectis, in as moche as hit is licly to men þat þei ben antieristis disciplis;

And for to colour her vngrondid beggyng þei putten upon Crist þat þe shulde haue beggid of þe womman of Samarie, whanne he seide to hir Womman, ȝyne me drinke'.

Here it is pertynent to speke of pruyde of þis fourþ sect, for þere, aȝþ þei ben vngrondid, hyȝen hem aboue apostlis, and seyn þer ordre is moste hooly of aȝþ þe ordris þat euere God ordeynede.

Summe ben dede in þis ȝate þat Crist qwykenþ not, but lasten in þere olde errourus to þer deþ day, and ben þese þat taken a lyf vngrondid clene in Gods lawe;

And þus aȝþ men wolden wel examine deedus vngrondid in hooly wryt, þei schulden schame of þese dedis, how þei ben aȝens God.

But schortly al þis falshede þat is vngrondid in Godus lawe is heresyne in a maner, and al heresyne is such.
and for we shuldon examyne it by the flowr of Godis lawe, perfore Crist byddup flee from it
when we wyton pat it is vngrowndud.
<L 45><T EWS2-70><P 84>

universite
VNIUERSITE....6
And so as seuen is ful nombre of vniuersite of pingus, so Crist is ful rewme of heuenus, and of
his world;
<L 124><T EWS2-90><P 211>
also it mai be bat al the vniuersite of Oxford lieþ
and opur also;
<L 474><T OBL><P 169>
Also bi an cþ and xliii in Apocþ is singned the vniuersite, either al the multitude, of seintis.
<L 2><T Pro><P 48>

The firste grete synne is generly in the
VNIUERSITES, as men dreden and seen at i3e;
<L 37><T Pro><P 51>

But wite 3e, worldly clerkis and feyned
relygiouse, that God bothe can and may, if it
lykith hym, speede symple men out of the
VNIUERSITE, as myche to kunne hooly writ, as
maistris in the vniuersite;
<L 9><T Pro><P 52>

Parisience forsoþ, in (flyDe Fide & Legibus),
duideþ the vniuersite of pe law into 79
particuleris: þat is to sey testimonies or witneze, &
pise bene to be trowed siþe þei bene of
soþfasteneþ, þe 29 preceptez or
comandementis, þe 39 domeþ, þe 49 exsamplez,
þe 59 behestez of medez, þe 69 manassings of
turmentis and þe 79 cerimoneþ, þat is
honorificencez of Godez wirsciping".
<L 34><T Ros><P 75>

VNYUERSITES...1
But God saylþ not in neþpur of his chyrchis, to
ordeyne þe tuo vnyuersites to heete and to
liþme comunes, boþe by char ite and wt.
<L 81><T EWS1SE-30><P 605>

uplondishe
VPLONDISCH...2

And no drede Crist wente to smale vplondische
townys, as to Betphage and to Chana in Galilee;
<L 11><T EWS2-64><P 48>

By þis gospel may we lerne how Crist coucylude
onest pouerte, for he was not bore in þe kynge
cytee, but in pore vplondische town, not in þe
beste place of þe town, but in a pore comun
stable.
<L 60><T EWS2-97><P 238>

VPLONDISHE...1
And dilatyng of his chyrche by folc of þe cite,
and vplondishe men and þe þene men also
figuriden cloþis, palmes and song, bi which Crist
was worshipid in comyng to Jerusalem.
<L 72><T EWS3-177><P 167>

2 2 variants; 27 occurrences.

3 2 variants; 33 occurrences.
And here rehearse Austyn, speking of the multitude of tradicouns of the Kirk, that seip bus: Sum surprise wip surcil chargis our religioun pat our Lord Ihu Crist wold to be fre, in so wast halowing of sacramentis, so hat he condicoun of Jesus is more suffurable, hat is sogotid not to mannis tradicoun, but to Goddis ordinaunce.

And his disciples seydon to hym "Wherof my3te a man fede he folc here in his wast place?"

And his lord seyde to hym: "Wel be he, gode seruaunt and trewe, for how wast trewe of fewe pingus, I schal."

We suferen myche meschefe, ande in 3oure wast 3e sleen us, and 3e doyng vanite, peryschon þerfore, as Seynt Jerome sais;

And Bernard seip, It is just þat he þat scrup þe auter lif þer of, noipher to do lechery ne prid, nor be richid, noipher in clerked of pore to be maid riche, ne glorioso of þe vnable, big not to him of þe goodis of þe kirk large palayce, nor gedre not baggis to gidre, nor wast not þe goodis in vanite, nor in superfuite, bere him not hi3e of þe facultees of þe kirk, nor gif not to wendingis his coseynis nor his childre.

Also also al þat mysussen here goodis in wast, pride, glotonye, or opere synnes, or þat wipholde wersiis of mercy fro nedi men in tyme of grete nede, rennen in grete curs, for þei han and holden þes goodis a3enst Goddis commandement, to harm of hem and opere men, as Ambrose and Austyn witnesse in many placis.

For þei wipholde opere mennus r3tis to hemself for coveitise, and discesion, and disturblen peas and charite, and namely whanne þei taken almes of riche men, þat is sustenance of pore bedrede men, to hemself bi sutel ypcorisi, as fals beggyn whanne it is no nede, and maken grete festis to riche men, and bilden wast housen, and namely he kuchen and grete chaunbris for lordis, a3enst here owene reule and profession;

Pat is, him þat he hadde lost he found erringe in þe wrecchidnes of his liif, and þe which is uggyne for drede and wo, and wast wildernes for defaut of good teching, not of God, but of sleuth prestis;

Also þis contract shulde not be maade bitwixe a 3onge man and an olde bareyne widewe, passid childberyng, for love of worldly muk, as men ful of coveitise usen sumtyme, for þan comèp soone debat and avoutrie and enemyte, and wast ful of coveitise usen sumtyme, for love of worldly muk, as men

Also of good is a3enst Goddis ordinaunce. But to Goddis ordinaunce.

And he hadde lost he foond erringe in þe wrecchidnes of his liif, and þe which is uggyne for drede and wo, and wast wildirnes for drede and wo, and wast wilder of mysschape.
Byrfe þat Philip clepude þe, whan þow wast
vndur þe fygetree, I saw þe.
L 77><T EWS2-86><P 181>

& þereas þei schulden haue laborid in þe world
in help of alle þre partis of Cristis chirche, wip
meke loue & leue lijiode, now þei schulen lyue
in idil lij & sikir fro al pouert, & al men schulen
help hem & þei neuer no man aftir, but lyue in
mam elynge of mete and many wast clopis, &
þou3 þei weren þe heire & þe hood, euer enuy is
her cauce at eueri metis mete.
L 66><T JU><P 57>

3if þei maken profession to most hey pouert and
to be deed to þe world and worldely pingis, and
wip þis stryuen ny3t and day who of hem may
bilde gaiest wast housis and costi places, as
chirchis or castelis to herberwen lordis inne and
ladies, and beggen of pore men þerto þat han
noa3t to lyuen by ne here children, þei ben
perilous ypocrisit and dysceyuen riche and
poore.
L 27><T MT01><P 05

3if þei drawen þe peple in þe holiday by
coryouste of gaye wyndownes and colours and
peynytis and babwyrie fro conpunccion of
here synnes and fro mynde of heavenly pingis,
and fede riche men wip pore men goodis, wip
costly metis and wynes and wast spicerie to
glotonye, dronkenesse, lecherie, and moi weddi;
and make grete wast houses, and desceyue men bi
gods lawe and ordenaunce, and drawen pore
men almes and lijiode to proude beggeris to
grette wast housis, and deseue men bi fals
assoyling, bi fals pardon, bi veyne prieiers
and synguler or speceyl, and letteris of frateminit,
puttyng open beggyngye and clamours on ihu
crist, þanne þei cren fast þat poore prestis treuli
and frely prechynge þe gospel as crist biddip,
techynge men to do verray peneunce for here
synnes and not trusten ouermoche to false
pardon and cursed prieiers of ypocrisit, and to do
here almes to pore feble men crok od bynyde,
as crist selip him self;
L 27><T MT01><P 27

þanne no weddiid man owip to leue his wife and
children and meyne vngouemed, and gau many
hundred myles in drede of þeis and enemies, and
wast þis goodis and suffre his folk to
perische in soule or in body.
L 6><T MT02><P 32

for men seen þat þe kyng or þe emperour my3t
wip worshiphe were a garnement of a frere
for goodnesse of þe clop, and namely of suche freris
as schulden most kepe pouert of crist and his
apostelis, as ben clepid maistris of diuynyte, but
verreily maistris of diuynyte, and ben
in ensaumple, and summe oone hap wast
clopis and costi, and a npere symple frere þat nys not
so gret flaterere nakid or to rent.
L 8><T MT03><P 50

for a3enst cristis wilful pouert þei techen in dede
worldly coueitise and moche wast in worldly
goodis, and a3enst cristis mekenesse þei techen
indeed pompe and pride of þe world and of here
statis, and a3enst cristis bysynesse in prechyng
and preiynge and trauel bi contrees þei techen
indeed vanyte and idelnesse, and ben 3euen to
glotonye and worldly bysynesse, and haunten
courts of lordis and worldly plees, and ben
doubm fro þe gospel and tellen hero owen lawis
to magnifi he power and pride and coueitise,
and couchen in castelis as lordis;
L 12><T MT04><P 60

þip prelatis comen in stede of apostlis, hou may
þei for schame lyue so contrariously a3enst here

pis cost is geten bi beggen of pore men and
disceit of riche mens almes.
L 10><T MT01><P 15

where helpen þei sike men of bodely almes,
þou3 þei hem self han neuere so muche wast of
mete and drynky, but rafere in siche tyme þei
gedren fro sike men al þat þei may.
L 29><T MT01><P 15

for whanne þei han discyued cristendom þis
hundrid 3ecer and more bi ypocrisie and false
prechyng of fabels and erroris and heresies,
magnifyenge synful mens ordenaunce abouen
goddis lawe and ordenaunce, and drawen pore
men almes and lijiode to proude beggeris to
grette wast housis, and deseue men bi fals
assoyling, bi fals pardon, bi veun prieiers
and synguler or speceyl, and letteris of frateminit,
puttyng open beggyngye and clamours on ihu
crist, þanne þei cren fast þat poore prestis treuli
and frely prechynge þe gospel as crist biddip,
techynge men to do verray peneunce for here
synnes and not trusten ouermoche to false
pardon and cursed prieiers of ypocrisit, and to do
here almes to pore feble men crok od bynyde,
and make grete wast houses, and desceyue men bi
gods lawe and ordenaunce, and drawen pore
men almes and lijiode to proude beggeris to
grette wast housis, and deseue men bi fals
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and frely prechynge þe gospel as crist biddip,
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as schulden most kepe pouert of crist and his
apostelis, as ben clepid maistris of diuynyte, but
verreily maistris of diuynyte, and ben
in ensaumple, and summe oone hap wast
clopis and costi, and a npere symple frere þat nys not
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indeed pompe and pride of þe world and of here
statis, and a3enst cristis bysynesse in prechyng
and preiynge and trauel bi contrees þei techen
indeed vanyte and idelnesse, and ben 3euen to
glotonye and worldly bysynesse, and haunten
courts of lordis and worldly plees, and ben
doubm fro þe gospel and tellen hero owen lawis
to magnifi he power and pride and coueitise,
and couchen in castelis as lordis;
L 12><T MT04><P 60

þip prelatis comen in stede of apostlis, hou may
þei for schame lyue so contrariously a3enst here
pore lif, in wast seruauntis, in grete fatte hors and nedles, in shynynge vessel, in gret aray of clophis;

we perischen for hunger and cold, seyn pore men, oure goodis þei ben þat 3e wasten from vs, þei ben drawen cruelly anent mercy, and þus þee don tweue euele þingis, on for 3oure pride and wast of pore mennus goodis 3e gon to helle, And we pore men perischen in þis world for 3oure vanye and pride.

and in procese þei myspenden pore mennus goodis, in wast metis and festis of ryche men and pride of þis world, and don not here office comunly nepere in good lif ne treve prechynge, and resignen not here benefis goten þus by symonnye;

And in worldly aray and wast meyne and wasten pore mennys goode in ryche 

for þei don not here sacrifices bi mekenesse of herte and mornyng and compuncion for here synnes and þe peplis, but wip knayngyne of newe song, as orgen or deschant and motetis of holouris, and wip worldly pride of costy vestymenits and opere ornemenitis bou3t wip pore mennus goodis, and suffren hem perische for meschef and luten pore men haue nakid sidis and dede wallis haue grete plente of wast gold.

and alle þis is wast of pore mennys goodis, siþ bi here owen lawe what euere clerksis han is pore mennys, and þei schulde teche to cristene men bope in word and ensample of here owene dedis þe peuer and symplenesse of crist and his apostils.

but by ypocrisie al þis is turned vpsodoun, what in wast meyne and proude and hiþe houses and glotonie and ydulnesse. 

and þus þei faren as þeues, slepynghe on þe day and wagnynge in þe nyðt to robbe men of here eate by ypocrisie of þis wakynge and preiyynge, and herbi þei turnen þe nyðt into day and day into nyðt and maken moche wast.

þat þei wasten pore mennus goode in ryche pellure and costy clophis and worldly aray, as festis of ryche men and glotonye and 
dronkenesse and lecherie sumtyymes, for þei passen grete men in here gaye pellure and precious clophis and wast festis and tatrid squeevers and òpere meyne, þat scenen raphere tormentours þan cristene men: and þe þat wast most of pore mennus lifode is holden most worji and most noble man of holy chirche.

but 3it false confessouris þat leden hem and reulen hem in þis cursed lif, and wolten not tellen hem þe sope for drede of lesynge of here frendischipe and worldly wynnynge but conforten hem in þis synful lif and vndertaken for here synnes at domes day, don most cursed synne of alle, for þei techen þes foolish to make gret cost of wast houses of freris or of òpere veyn religion, or to holde proude and worldly prestis, or to founde a college of worldly clerkis or religious anent goddis lawe, and þerbi to be sauyd þou3 þei dwellen stille in here synne and maken no restitution to men þat þei han diseuyed, and þou3 þei don not here almes to pore men and nedy þat ben bedered and move we preien to hone vertue of prudence to knowe whiche sustenaunce is nedeful and resonable to vs, and what we owen to do þerfore to god, and in what mesure we schullen take it, to putte awey alle manere glotonye and dronkenesse and coriouste and wast of metis and drynkis;

but now it is turned into vanyte and nysete and of rebaudrie, sleupe, coueitise, glotonye, dronkenesse and lecherie and meyntenynge of knackis and iapis and is 3ate of synne, of pride, or religious a3enst goddis lawe, and þerbi to be mekenesse of herhe and mornyng and compuncion for here synnes at domes day, don most cursed synne of alle, for þei techen þes foolish to make gret cost of wast houses of freris or of òpere veyn religion, or to holde proude and worldly prestis, or to founde a college of worldly clerkis or religious anent goddis lawe, and þerbi to be sauyd þou3 þei dwellen stille in here synne and maken no restitution to men þat þei han diseuyed, and þou3 þei don not here almes to pore men and nedy þat ben bedered and move we preien to hone vertue of prudence to knowe whiche sustenaunce is nedeful and resonable to vs, and what we owen to do þerfore to god, and in what mesure we schullen take it, to putte awey alle manere glotonye and dronkenesse and coriouste and wast of metis and drynkis;

and þe fend techiþ glotonys and dronkelewes men to excuse þis wast on þis manere: “God made alle goode mete and drynke councenable for men schulden spende it and lyue þerby.”

þe twentiþe, þat þei suffre not pore men to be oppresed bi taxis and òpere chargis more þan þei may wel bere, þe while þat þei han plente of richesses and wast iuelis to purchase londis and lordischipis and bilde grete waste houses, siþ alle here goodis ben pore mennus goodis, and þei hen but spenderis or keperis of þe goodis and procuratoris of pore men, as seynþ icrom and þe lawe of þe chirche witnessen.
pe seene and pritite, pei norischen not men and wommen in lecherie, in wrong diseit of fals chaffarynge and extorcion doyng, lettynge verrey restitucion of eyoul guten goodis and pe schame of grete synneris 3if pei were schryue at here owene curatis, for to haue part of pis robberie, and make worldly festis and wast houses a3enst here pouert and profession, bi colour of trentalis talis and longe preieris in si3tte of men.

<L 29><T MT14><P 224>

and puse lordis deuouren pore mennus goodis in glotonye and wast and pride, and pei persichen for myschief, and hungur and prist and colde, and here children also;

<L 3><T MT15><P 234>

last lordis and comyns taken fro hem here wast worldly goodis, and constreynen hem to kepe mekeness and pouert and pennaunce, as god worldly good is, and constreynen and last lordis and comyns taken fro hem here wast for myschief, and hungur and pouert, and siche of men.

<L 5><T MT 15><P 234>

it is yuel to kepe a wast hors in stable to destrie pore mennus godis, but it is worse to have a womman wipynne or wipoute at racke and at manger, for pis holding is mere costly and mere wast to body and soule.

<L 6, 8><T MT27><P 435>

and tanne it were more meedeful, and no strif shulde tanne falle aboute pe godis of pis curat, for he shulde haue no wast godis but pat pat were nedeful to his offiss.

<L 24><T MT27><P 450>

And certis hou3 unmesurable his renegat and wickid seruant is nou3 in nombre, and in spoiling and wastinge of pore mennes goodis, in wordeli pompe and pride, in wast and proude meyne, in superfluite of hors and of wordeli arayment, as cloeping, bedding, ymagis of gold and siluer and vessellis also, and in festing of grete men pat neden not seche costis I suppose pat oo mannys liif wold not suffice to write, in special alle pat pei wasten in vanyte of pe fleshce and of pe world!

<L 1170><T OBL><P 187>

pe blode forsoe of hym schal I seke one pine hande etc' (Glossa linearis, per Gregorium), "For pe wast stille and wolde no3t be bisy in prechyngh peu schalt be partner in dampanyng".

<L 10><T Ros><P 87>

pe xii conclusion is pat pe multitude of craftis nout nedful, usid in oure churche, norseschith michil synne in wast, curiosite and disgyssing.

<L 164><T SEW03><P 28>

And ouer pis hou3 seidist here pat po men and wymmen pat goen on pilgrimage to Cantirbirie, to Beuerleye, to Bridlyngtoun, to Walsyngam or to ony suche pilgrimyage ben acursid and maad fools spendinge her goodis in wast'.

<L 1227><T Tsp><P 61>

WASTE.......49

If they seyn that thei performe seculer officis bi othere seculer men, and gosli officis bi vicaries or parish preistis, thus myghte a coblcre do, and have all her lordshipis and parish churcheis, and peraventure with lesse evil, for he myghte do lawefulli seculer officis, and spende more almes among the poraile, and lict wast lesse the godis of the churche.

<L 9><T 37C><P 93>

(Invenit eum in terra deserta, in loco horroris et vaste solitudinis:) He foond him in lond desert, in stide of uglynes and of wast wildimesse.

<L 32><T A01><P 34>

And puse, if we taken hede to noumbre of pese preistis, and quantite of hor fode pat pei consumen, no folc in pis woldre maken more waste.

<L 35><T A09><P 157>

And if pei schulden feste men wip hor mete, pei maken more waste hen any oher men.

<L 1><T A09><P 158>

And waste not pei goodis in gret festis of riche men, but lyve a mene life of pore mennyx almes and godis, bope in mete and drynk and cloipes;

<L 5><T A15><P 206>

Bot hit semes to mony men pat freris passen pis state, and pat po fadir of leesynes haves putte hom in rewmes to be ydel, and to begge, and to waste rewmes.

<L 14><T A20><P 235>

and namely 3if he waste pore mennes lisflode, in pride and riche array, in glotonye and drounkennesse, and grete festis of riche men, as officeris of pe bishop, and geteris of countrye.

<L 21><T A22><P 281>

CAP: VI: Also freris seyn in dede, pat hit is medeful to loeve po comaundement of Crist, of
gyvynge of almes to pore feble men, to pore croked men, to pore blynde men, and to bedraden men, and gif þis almes to ypocritis, þat feynen hom holy and nedy when þei ben strong in body and havyn over myche richesse, bothe in grete waste housis, in precious clothis, in grete feestis, and mony jewelles and tresoure.

<LM 13><TN 424><PN 376>

And what cursidenes is þis to a deed mon, as to þo world and pride and vanyte þerof, to gete hym a cappe of maysterdome, by preyer of lordis, and grete giftis, and makynge of huge feestis of a hundrid and mony hundrid poundes, and þen be ydel fro teching of Gods lawe, bot if hit be seelden, byfore lordis and ladyes or grete gederyngis for name of þo worlde, and þen þat leue hor povert and symplenesse þat he is bounden to, and devoure pore mennis almes in waste veyneliche and nedeles sixty thousande wyse payntid, be

<LM 8><TN 424><PN 380>

For by þis new housinge of freris, þof hit rayne on þo auter of þo parische chirche, þo blynde puple is so disseyved þat þei wil raper gif to waste housis of freris þen to parische chircheis, or to comyn weyes, þof men catel and beestis ben perischid perinne.

<LM 8><TN 424><PN 380>

And perfore Crist and his apostlis maden no grete chirchis ne cloystris as hit were castels, and þat wipoue nede, wherethow parische chircheis and comyne weyes ben payner, and in mony placis undone.

<LM 1><TN 424><PN 380>

And so, when al þo grounde is sought, freris seyn þus in dede, Lete olde curatis wate roten in synne, and lete hom not do hor offis by Gods lawe, and we wil lyve in lustis so longe, and waste veyneliche and nedeles sixty thousande marke by 3eere of þo pore comynys of þo lond;

<LM 13><TN 424><PN 401>

If men wilhe have ymagys of tre or stone or oper wyse payntid, be þai suche þat techen þo povert ande pennis of seintis, and fassakynge of worldly vanite after Cristis lyve and his seintis, and þen þat þo waste coste of ymagys be delud ferth fully to pore men, ande not to stockis ne to stonys, þat never have honger colde ne prist, ne to riche bishopis munkis and riche prestis, þat have myche waste tresoure, and waste pore mennes lyvelode to þer dampancion, if þai ben nout fassenden doyng werrey penance perfore.

<LM 32><TN 429><PN 463><LM 1><TN 429><PN 464>

and þai schulden not be constrayned for a blynde devocioun or worldly schame, for to bringe money to hem þat þai known for to have no nede, ande for to waste pore mennys lyvelode in tavernys and rybawdery, and suffer þer neyghburis in myche meschefe, and þai hemself endette hem for siche offfynge.

<LM 20><TN 429><PN 469>

þerfore, as 3e wil be saved before God, distrayyes Anticristis tirauntry in his ypocritis, 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 tenaunitis wiþ þo waste godis to whichee heretikis, havyn þo nome of prelatis and prestis, makyn sacrifise to Belial, by pride, covetise, glotony, lecherie, and fals pride, ande vanite of þo worlde.

<LM 27><TN 429><PN 494>

Here Cristen men thynken no grete heresie, þowe worldly prelatis, in amendement of symonys, ydolatrye, and slyenge of mennys bodies and souls, renounce alle vanitees and waste godis, and selle þer fatte horsis and alle þer waste jewelis and waste clothis, delynge hem to pore mene, and stoppe a taxe of sex or seven fro þo pore comynys, and go meckely on þer fete, and preche trewly þo gospel, as Criste andis his apostilis diden.

<LM 6, 7, 8><TN 429><PN 495>

and if þis þing were don, sich privat sectes shulde be superflue and waste, as flies lyvinge in þe eyr.

<LM 4><TN 433><PN 514>

But þe droos of þis loue mut be purgid bi fier, for þer þe brennyne of penancis in þis h3f schal waste þis ruste, ðer þe flamme of hecet of þe fier of purgatorie.

<LM 232><TN 4509><PN 99>

Seþ þæne couetiise is so perelous, as is schewid here bfore, it were þanen grete wisdom wiseli to be war þerof, as Crist warnep in þe gospel and seþ (Lu' 12' 15): Biholdep, and beþ war of al manere of couetiise' and makeþ 3oure
for 3if man robbe opere mennys goodus, and waste hem at his wyle, nepeles he hap hem not, but ocupyep pingus pat ben not bys. <L 119><T EWS2-78><P 133>

And pis ipocrisie of Eroude may be shewyd by pis reule pat bope monkis and freris assenten to werris wijhoute cause, and bringen pes lordis a werke to make hem enemies in many reumys, and waste pes bodies and pes money. <L 75><T EWS3-130><P 22>

and herfore pes hadden more synne to waste pes seed pa to toper. <L 18><T EWS2-218><P 271>

Frere, whi make 3e so many maistris amonge 3ou a3ens Cristis biddyng in pes gospel, seyngne pat oon is maister oon is lord, & pis contrarien bi many waste & costli meenes? <L 297><T JU'><P 67>

3if pes han grete waste houses for to rescyeuen lordis and ladies, 3e to soiorne among hen daies and 3eris, and opere riche men ny3t and day, and helpen not pore nedi men with herberwe in po grete placis as kyangis pales, but rapere drawe pore manns goodis fro hem to pes waste placis, hon receyue pes pere men to herbero? <L 17, 22><T MT01><P 14>

panne bi vertue of his cheef domesman he owiw to be excused fro his somonyng of worldly prelat but he suget ware of feynynge here, pat is a greet synne. <L 35><T MT02><P 32>

for pes quenchen his 3ifitis and suffren not cristene men to teche goddis peple wi siche 3ifitis, but maken hem to waste pes precious 3ifitis; <L 16><T MT04><P 105>

But pes lenen to teche he grete penaunce and sorow pat pes iden after ward, for which pes plesedon god and not for here worldly lif, and pes pele make he pele to wene hat worldly lif of prestis and veyn cost of hem and waste of pore manns goodis plesip god and is vertuous lif; a3enst cristis lif and his techynge and his apostlis also; <L 21><T MT07><P 153>

for pes techen pat men schullen haue more pank of god to do here almes to riche freris and false pardoneris and to make grete waste housyng, panne helpe here pore nei3eboris in cloþinge and housyng and out of dette and prison, and parische chirchis vplond; <L 27><T MT08><P 175>

he fend and his techen to make costy festis and waste many goodis on lordis and riche men and to suffre pore men sterue and perisiche for hunger and opere myschenys; <L 2><T MT13><P 210>

he twentipe, pat pei suffer not pore men to be oppressid bi taxis and opere chargs more pat may wel bere, pe while pat pei han plente of richesses and wast iuelis to purchase londis and lordischips and bilda grete waste houses, sib alle here goodis ben pore mennus goodis, and pei hen but spenderis or keperis of pe goodis and procuratouris of pore men, as seynt ierom and pe lawe of pe chirche witnessen. <L 8><T MT14><P 222>

he two and twentipe, pat pei make not comyns so pore bi soilet ipocrisie of gredy beggyng and trentalis, to make grete festis and waste housyng, pat pe comyns may not forpe here tribut to pe kyng and rentis to lordis and dymes and offrynges to curatis. <L 17><T MT14><P 222>

so pat pei schullen not spende pe dymes and offryngis after good conscience and goddis lawe but waste hem on suche my3tity and riche men and ydel, and ellis, for traueile, cost and enemtye and dispisyng pei schullen suffite and on pe toper side for drede of conscience, hem is betre to forsake al pa to holde it forp. <L 32><T MT16><P 249>

hou shamepe not anticrist heere to make siche dichis and waste drye erpe? <L 4><T MT27><P 420>

but who wolde waste a precious water that were distilid bi bisy traucl, and caste pis water in a lake where it stood to no mannus profit? <L 4><T MT27><P 434>

but it may falle many tymes that siche persouns bi lecchery waste her pore pari3schens godis, and pis is a greet synne. <L 4><T MT27><P 435>

3if he waste tymse in his absence and profite not to hooly chirche, plys los of tymse accusip hym bifoire crist, he firste herde. <L 8><T MT27><P 454>

Of his stone & edifiyng speikep Crist, Math· 16·, "Vpon his stone schal I adifi my chirche", and pes for edifiis ar pe wordez of God giffen in pes moupe of a preachor, Iere, 1·, "Lo I haue giffen my wordez in pes moupe: lo, I haue ordened pe
today vpon folk & vpon kyndoms, pat thou draw vp, & destroy, & dispalpe, & waste, & edible, & plante or sette".

P 15<T RG><P 71>
P 2, pei waste and turnep vp pe lawe of God & mandements of holy chyrche.

L 1<T RG><P 74>

Item Augustinus sententialiter super Iohannem, omelia 32/9, God is not to be so3t fro place to place, for if thou lufe pat thou luffed thou art per were thou waste.

L 24<T RG><P 82>

18, Helisee 4· Reg·5: to auarous men, Petre to lying men Act·5, Poule to blasfemyng men Act·9, and Criste to marchandise lo2, pat dispise no3t pe canon puple bot teche pam, flatre no3t riche men bot after pam, greue no3t pore men bat norich or fede pam, drede no3t pe manace of princez bot dispise pam, pat consume or waste no3t pawteners or pursez bot refresch or fille hertez;

L 5<T RG><P 86>

And by pis falsnesse sclaunderen pei Crist and his seyntis, and bryngen pe smpyle puple in error of Cristis lif and his apostelis and obeys seyntis, and in error of bileeue, and to waste temperal godis and leue dedis of charite to her pore neyeboris pat ben neddy and mysese, made to pe ymage and lickenesse of God, and so make pe puple to breke pe heestis of God for her owne wynnygis.

L 39<T SEW16><P 84>

And, for men wil not trist to pe treupe of Cristis gospel, to do her almes to hore pore neyeboris, perfore God sendis to hem spiritis of error, to waste her godis in syche riche ymagis.

L 89<T SEW16><P 85>

what avowe is pis, to waste so myche good in vyn pilgrimage for a ping lost of so litil valewe?

L 186<T SEW16><P 88>

WASTES.......1

And so soche men pat boosen hor brestis, or pynchen hor belyes, to make hem smale wastes, or streynen hor hossis to schewe hor strong legges, semen to chalange God of gifis pat he hafs gyven hem, and amendy hym in his craft as if he fayed hemme.

L 20<T A09><P 124>

WASTI.......1

and fynden many wasti squyers of pe godis of pe chyrche, pat done ful litil goode but bringen for a disshe;

L 564<T CGDM><P 223>

WASTIS.......2

And peis pis synne specialy putis blame in monnis body, not onely for hit wastis pe body, but for hit putis pe body above pe soule. And peis pis a stinkyng synne bothe before God and mon, and wastis and fordos pe gode bothe of body and of soule.

L 3, 5<T A09><P 166>

WASTY.......1

for pou3 pei han many grete houses, costlewe and wasty, and alle pat pei han ouer here streecte hiflode is pore menny, as here owen seyntis and lawis seyn, 3t pore men may not be herbwerid amongis hem in here grete castelis or pales, but lordis, and ladis namely, schullen soujoren amongis hem many 3eris.

L 5<T MT06><P 129>

wasten2

WASTED.......8

and sip goddis word, bi whiche men schulden gostly be gendrind goddis sones, is betere han bodky seed of man bi whiche pe body of man schulde be gendred, and pes prelatis mysusen pis betere seed, hanne pei don more synne han diden pe sodomytis pat wasted manus seed;

L 26<T MT04><P 56>

and in making of pes maystris ben pore mennus godis ofte wasted, and pe kynge of pride is hied and cristis mekenesse is put bihynde.

L 32<T MT27><P 428>

pei discordp forsolp in cerimonialez, syb cerimonizs figureatue ow3t for to cesse, Criste figureate comynge, as schadew is wasted by pe comynge to of li3t, but in pe new testament be putte to sacramentale customez or ri3tpez and pe wittes of pe law pat aw3t no3t for to be opned in pe olde law.

L 27<T RG><P 75>

He destroyed or wasted hi3tpez & he brak ymageze and kutt doun wodes and he brak pe serpent of brasse pat Moize had made;

L 11<T RG><P 82>

I haue trauailed and labored sufferande etc;" (& lob 36), "Forsothe if hae here no3t hai schal passe be pe swerde, and hai schal be wasted wip heuynes," & Prou· 18/3,; "A folke recyuep no3t wordec of wisdome or prudence bot if thou say pe pingz pat ar turned in his hert".

L 29<T RG><P 90>

And yitt ferthermore may be getyn e m1 /libri/ of moo temperales wasted and occuped amonche worldly clerikes, and fynde therwith x m1 v e preestes and clerikes.

L 63<T SEW27><P 136>

2 6 variants; 91 occurrences.
And yit c houses of almesse and euer houvs c marcis with londe to feden with alle the nedefull pore men and no coste to the tovne but only of the temperatles morteysed and wasten amonge provde worldly clerkes, the which provde clerkes for alle that is takyn away of here temperatles now yitt expended by yeer in her spiritualtes as hit is extent in the cheker clerelich c m l xliij m vijc xxiiiij /libris/, x s' iiiij' ob. <L 73><T SEWW27><P 137>

THE LOLLARD DISENDOWMENT BILL
And in the same yere at a parlament holden at Westminster the comens putte a bille vnto the kyng of the tempereltees beyng in religious handes, of the which the tenour sewith: To the moste excellent redoublte lorde the Kyng, and to alle the noble lordes of this present parlament, shewen mekyly alle the trewe comvnes seyynge this sothely: our liege lorde the Kyng may have of the temperatles by bisshopes, abbotes and priours, yococked and wasted provdely withinne the rewme xv erles and ml vc knyhtes, vi ml xc squyers and c houses of almesse mo thanne he hath now at this tyme, well mayntened vi m i cc squyers and c houses of almesse mo more mcete or drinke for prelatis and abbotis be ensaumple herof, meete. <L 10><T SEWW27><P 135>

WASTEDON.....1 and bei schulden hungre now to dcph, as don þese martiris, or bei wastedon þus þese pore mennis goodis. <L 59><T EWS2-65><P 56>

WASTEN.......63 The iiiij' Article: Prelatis other curatis that ben our gredi and auous, and wasten þe godis of the chichre, that ben þe godis of pore men, in pride, glotonie, and lecherie, and nice ari of the world with other vanitese, ben theuis and slerris of pore men, and tretouris of Jesu Crist and of symple cristene men. <L 10><T 37C><P 07>

Thanne sith prelat and curatis shulden ben apaid with liflode and hilinge, and geue the residue to pore men, thei ben theuis if thei wasten pore mennis godis in glotonie and other vanitese. And sith thei ben the officeris of Crist and procuratouris of pore men, thei ben traitouris of Crist and slerris of pore men, if thei wasten here liflode and Goodis tresore in pride, glotonie, lecherie, and other synnis, temporal lordis moun medefulli, and ben holden to, withdrawe fro hem seculer lordships and possessions whiche thei mysusen so comounli, and to turne tho into due and iust vosis: This sentence is open bi this, that in the xviij' c' of Numeri and Deut' preestis and dekenis ben forbened of God to take possession nameli into eritage in the land of Israel outake dysmis and sacrificis and offerings assignid in the lawe of God, and in the xliij' c <L 14><T 37C><P 15>

1: Corollary: If religiouse possessioncris that oughten to be merour of gostli and heuenli conversacioun in doinge abstinence and satisfaccion for synnis of the puple bi teeris and deouut preieris, wasten opnili the godis of here foundouris in pride, glotonie, and lecherie, and other lustis of the flesh, and in vanitese of the world, thanne thei ben perlus ipocris, and in dede thei prechen error agens the fith, and ben worse than worldli men bothe in werk and word. <L 24><T 37C><P 90>

For most avauntage þat þei heve of suche symoneres is þat þei lasten in hor servise, and wasten pore mennis godis; <L 18><T A09><P 152>

And somme men taken hom tyme to ecte saverly, and evere þo men more þat þei wasten þo better ben þei payed; <L 7><T A09><P 157>

3e, religiouse men, as mounkes or freris, wasten more meete or drinke þen profitis to hom. <L 10><T A09><P 157>

and þus þei rennen in dette, and wasten hor godis; <L 25><T A09><P 158>

Ffor prelatis and abbotis be ensaumple herof, passen lif of lordes, and wasten pore mennis meete. <L 31><T A09><P 159>

and defoulen many templis of God to gret peril of here soule, and abiden to have a riche womman for mik, and þanne wasten here goodis in harlotrie and nyse pride, in avouterie on gaie strumpatis, and evere lyven in wraþe and chydynge, and in bondage of synne to þe fendi of helle. <L 31><T A13><P 191>

And whanne þe kyng and seculer lordis perseyven wel þat clerkis wasten here aucnecris almes in pompe and pride, glotonye and oþere vanitees, and þei wolden take aþenst þat superfluyte of temporal goodis, and helpe þe lord and hekemself and here tenauntes, þes worldly clerkis crien faste þat þei ben cursed for
and in glotonye, drounkenesse, lecherie, and grete festis wasten per goodis, where pei schulden lyve in abysmne and penaunce, and devote preiers for here goode doeris and comynte of Cristene men. And where pei schulden fynde many pore men in mete and drunkyn and herbore, and sumtyme clopis, pei wasten pore mennus liffode in grete festis of riche men, and robis and fees of men of lawe, and herboryng of riche lordis, not for charite, but in hope of more wynnyng of worldly goodis at pe laste in here dep, and graunte of aproprynge of parische chirchis, and amortisyng of temporal lordischipe more pan nedip.  
<L 27, 31><T A22><P 276>

And þus as Judas staal þe money 3oven to Crist and his disciplis to lyve þe perby, so þes worldly clerkeis and religiouse taken huge nuembe of temporal goodis undir colour of almesdede and hospitalite, and stelen þes goodis of pore men, and wasten hem nedles in gret array in gaie houses, and festis of lordis and riche men, and wasten hem nedles in gret array of worldly good, and ben love to lyve in pompe and glotonye, drounkenesse, lecherie, and avoutrie for worldly vanytees;  
<L 29><T A22><P 275>

Also worldly prelatis and clerkis kerven foule pore mennus purses, whanne pei wasten þe chirche goodis, þat ben mennus sustenaunce, in pride glotonye lecherie and opere vanytees.  
<L 18><T A22><P 320>

If men wille have ymagis of tre or stone or oþer wyse payntid, be þai suche þat techen þo povert ande peynus of seintis, and forsakynge of worldly vanite after Cristis lyve and his seintis, and þen let þo waste coste of ymagis be delud fyrth fully to pore men, ande not to stockis ne to stonyis, þat never have honger colde ne prist, ne to riche bispis muniks and riche prestis, þat have myche waste tresoure, and wasten pore mennus lyevelode to þer dampancione, if þai ben nouf founden duynyg verrey penaunce þerfore.  
<L 2><T A29><P 464>

þai bene oure godis þat 3ee wasten, and we þo heritage of Crist, bou3t wiþ his blode, and we hopryn ande þrusten ande ben nakyd. Hit is cruely drawen away from us þat 3e wasten in 3oure pride.  
<L 1, 3><T A29><P 474>

Not þat fendis moun ette þe hooli word of God but, for as myche as þey wasten þe effect of þe word þat it worche not in þat soule.  
<L 97><T CG09><P 96>
And þus alle þese comunes of þese newe religious, hat wasten Godis goodys for fame of þe world, or louse of þer bely, synnon 3enys þis vertew;

<J 57><T EWS2-65><P 56>

JACK UPLAND To veri God & to alle trewe in Crist, I lacke Vplond make my moone, hat Anticrist and hise disciplis bi colour of holynes wasten & discieuen Cristis chirche bi many fals signes.

<J 3><T JU><P 54>

how riche men wasten þe pore nedi/ he takip his vois of greet moone

<J 25><T LL><P 45>

aftir þe forme of Cristis teching/ Mat xxv/ where schel þei be pynyschid þat wasten her owene or hiden her owene

<J 14><T LL><P 106>

3if þei wasten delicat metis and drynkis and 3euen nou3t to pore men of here owene secte ne ðere þat ben in gret node, but drawn pore mennus almes and liflode to here owne couent þat haþ to moche of worldily goodis, to make festis huge to lordis and ladies and riche men of contres;

<J 22><T MT01><P 13>

we persichen for hunger and cold, seyn pore men, oure goddis þei ben þat 3e wasten from vs, þei ben drawn cruelly 3enst mercy, and þus 3ee don tweie euele pellis, on for 3oure pride and wast of pore mennus goodis 3e gon to helle, And we pore men persichen in þis world for 3oure vanye and pride.

<J 23><T MT04><P 61>

for þei leuen not as pore prestis aftir crist and his apostis, but as lordis, 3ee kyngys or emperours, in shynynge vessel and delicat metis and wynes, in fatte hors and precious pellure and ryche clopis and proude and leccherous squyeris and meyne, and þes vanytes wasten pore mennus goodis and suffren hem goo dailes whanne þei han nedis to pursue.

<J 7><T MT04><P 92>

for þei comen bi false mensys as ypocrisie and lesyngis to þes grete lordischipes and bi colour to spende hem in almes of pore men, but þei wasten hem in glotonye and pompe and pride and worldely gainesse, as pelure and costelwe clopis and proude slitterede squerys and haukis and hondis and mynstralis and ryche men;

<J 13><T MT06><P 121>

And herfore þei ben ful of symonye and heresie, as reson and lawe techen, and þei wasten moche good in ryot and glotonye and pleynde and meyntenynge of wrongis 3enst pore gentil men and comunes.

<J 25><T MT06><P 122>

Capitulum 17m: Also þes possessioners wasten bi ypocrisie nedeles many pore mennys goodys, for seculer possessioneris han many precious clopis and costly and riche peluris;  

<J 29><T MT06><P 127>

Also religious possessioneris wasten pore mennus goodis in wide clopis and precious, þat foure or fyue nedly men mytienn welle be cloped wip o cope and hood of a monke, and þat large clop seruch to gidre wynd and lette him to go and do his dedis;

<J 5><T MT06><P 128>

Capitulum 28m: 3it þes possessioners disceyuen men by ypocrisie and wasten moche good in veyn;  

<J 18><T MT06><P 133>

þat þei wasten pore mennus goode in ryche pellure and costly clopis and worldily aray, as festis of ryche men and glotonye and dronkenesse and lecherie sumtymes, for þei passen grete men in here gaye pellure and precious clopis and wast festis and tatriad squeeeres and ðere meyne, þat semen rabere turmentours pan cristene men;

<J 21><T MT07><P 148>

litle þenke þei hon sore pore men trauelen and spenden here flesch and blood aboute þe goddis þat þei wasten so nedeles;  

<J 30><T MT07><P 148>

but hon schullen þei answere to crist at þe dreful day of dom, þat þus holden pore mennus liflode fro hem and wasten it in such worldly vanye?

<J 27><T MT07><P 151>

and his pardoner schalle telle of more power þan euere crist grauntid to petir or poul or ony apostle, to drawe þe almes fro pore bedrede nei3eboris þat ben knowen foble and pore, and to gete it to hem self and wasten it ful synfulli in ydlenesse and glotonye and lecherie, and senden
gold out of oure lend to riche lordis and housis
where is no nede and make oure lend pore by
many sotile weies;
<L 23><T MT07><P 154>

and þis þei wasten pore mennus liflode in
hordom and glotonye, and lernen lordshipshe, and
to curse cristene men for here goods, and 3euen
to here sugettis ensample of pride and coueitise
and glotonye and lecherie and ydelnesse.
<L 10><T MT07><P 156>

þerfore prestis owen to lyuen wel and wasten not
pore mennus liflode in pride, glotonye and oþere
vanytes.
<L 27><T MT08><P 173>

and so þat schulde be delid among most nedy
men bi comauandement of god þei wasten in veyn
and nedles houses, and þat þing þat schulde be
restorid men, for it was taken of hem bi
extorsion and wronge menyis, þei taken to
himsel to maken festis to riche men.
<L 14><T MT09><P 181>

for hereby þei wasten here owene goodis and
oþer mennus and comen to pouert and ben
casten in prison til þei steruen, and bi þis
glotonye and droukenesse þei wasten here owen
bodi and wittis and fallen into sikenesse on
many maneris and lesen worldly catel and
myssis of þe soul, as vnderstondyng, mynde
and rono, and geten Peynes in hello in bodi and
soule, but 3if þei amende hem trewely in þis
world.
<L 14, 16><T MT13><P 217>

but hau euere we excusen vs we wasten nedeles
mochi gode bope in mete and drynk and clopsi,
werbi pore men schulden be helpen and we betre
serue god and lesse bisi aboute þe body and
more bisy aboute god and helpe of oure soulis bi
lesse cost and spenynge 3if we holden goode
mesure.
<L 2><T MT13><P 218>

for prelatis wasten in pride, glotonye, worldly
plees and grete festis of lordis and riche men þe
tresor of pore men, þe while þei ben in moche
peyne and wreechidnesse in bodi and soule;
<L 24><T MT15><P 233>

And 3iþ lordis don many wrongis and giles in
here offices, for þei wasten here teme in sloupe
and ydelenesse, and wasten here goodis in bost
and pride and glotonye;
<L 13, 14><T MT15><P 243>

Capitulum 22m it were forto wite ouer hou
curatis wasten pore mennus godis in makinge
þer kyn riche;
<L 9><T MT27><P 439>

and heere breken out þes freres ordis, for al 3iþ
þei han no worldly lordship as han prestis þat
ben dowid, 3iþ þe spuylen men of moeblis and
wasten hem in noumbre and housis, and þis
excess is more synne þan synne of þe fend in o
persone.
<L 11><T MT27><P 445>

and many men may be togedere þus goostly
lordis of o þyng, and haue vss þat acordip to
hem of þe same þing wihouten chising, as
scyntes þat ben in heuene han vss of alle þes
worldy godis, but þey wasten not þes godis but
han ioye þat goddis wille is don of hem;
<L 6><T MT27><P 453>

And certis hou3 unmesurable þis renagat and
wickid servant is nou3 in Numerous, and in
spoothing and wasting of pore mennes goodis, in
wordeli pompe and pride, in wast and proude
meyne, in superflute of hors and of wordli
arayment, as cloping, bedding, ymagis of gold
and siluir and vessellis also, and in festing of
grete men þat neden not seche costis I suppose
þat oo mannis liif wold not suffice to write, in
special alle þat þei wasten in vanyte of þe
flesche and of þe world!
<L 1174><T OBL><P 187>

Thei lyuen more in lecherie, and lyeth in her
tales, Than suen any good liif, but lurken in her
selles, But wynnen werdliche good, and wasten
it in synne.
<L 2><T PPC><P 04>

Wherfor, ser, I hau prechid and tau3te opinii
and priuylei, and so I purpose al my lyf tym to
do wip Goddis helpe, sceinge þat siche madde
peple wasten blamfulli Goddis goodis in her
veyne pilграмgaye, spenynge þese goodis
vpon vicious hosteleris and vpon tapsters,
whiche ben ofte vnelene wymmen of her bodiis,
and at þe laste þo goodis, of þe whiche þei
shulden do werkis of mercy aftir Goddis heeste
to pore nedi men and wymmen, þese pore men
goodis and her lyflede þese renners aboute
offen to riche preestis whiche haue moche
moore lyflede þan þei neden. And þus þo
goodis þei wasten wilfulli and spenden hem
vniustli a3ens Goddis heeste vpon strangeris,
wip þe whiche þei shulden helpe and releueen
aftir Goddis wilte her pore and nedi nei3ebores
at home.
<L 1306, 1313><T Thp><P 64>

But þe mooste dele of þese prestis now wasten
þese parishens goodis and spenden hem at her
owne wille aftir þe world in her lustis, so þat in
fewe places pore men haue deweli as þei
shulden haue her sustynaunce, neiper of þyhis
e of ofringsis, ne of oþer large wagiis and
sowdis þat prestis taken of þe peple in dyuerse
maners, ouer þat þei neden for nedeful
sustynance of mete and hilyng.

WASTID......14

The Lord forsothe schal 3yve to pee a dreadful herte and faiynge ei3en, and a soule wastid wip privy sorve;

Lord, wher yer hit were worship to lordis of his world to se in hor presence soche synnes done, and pore mennis godes on his wyse wastid!

And þe goddis þat ben overe here owene sustenynce and necessaries, þat schulde be departid among pore men most nedi, ben now wastid in festis of lordis and riche men, in festis and robus and 3fis of men of lawe, in all contrees where here lordischipis ben, and in riche clerks of þe Chauncery, of þe Comyn Benche and Kyngis Benche, and in þe Checher, and of justicis and schereves and stiwardis and bench, þat litil or nouȝt comeþ to hem, or here chirchis and coventis, but name of þe world, and pouȝt and bisynesse and care and sorowe.

Panne moche tresour and moche tymne of many hundrid clerks, in unyserte and òpere placis, is foule wastid aboute booiks of þe emperours lawe, and studie aboute hem.

If any of þe comyn peple (þat is, þe prid degre) haue not loued God in her lijf, ne kepte his hooly heestis, but wastid her wittis aboute worldly godis, and not spende hem vpon pore, but þere as wes no nede, and lyued oute of charite to her nyȝe neiȝboris, and mayntenyd her children to dispise her elders, for whiche God sendid pestilence to make hem short lyued, suche vnprofitable seruants at þe day of aoutcome shullen be proveþ in þe fire, as Crist hymself seiphe: þe vnprofitable seruants prowip fer into vtturmore darkenes, þere as shal be weping of yȝen and gnasting of teep'.

And, whan men spenden not warly Goddis goothes, panne þei ben defamed to hym as þey hadden wastid hem;

and þere he wastid his godis lyuyng in leecherye.

And sib ȝi wastid goddis ben pore mennus lifloide, as ierom and lawe techen, and þat defraudeþ pore men herof is a man of blood spilid, þes possessioners ben mansleeris and irreguler and cursed of god;

what skile is it at þe day of doom to answere to þe lord of þes godis þat pore men, þat shulden haue þes godis, periȝshe wipouten bi many defautis, and her godis be wastid wipynne wip rot and wormes and oper in maner.

For, as þat fire upon þe auter wastid þe mater þat it brent, so uerri consciuon in a feip ful hert wastif synne to nouȝt.

And ȝit men erren foul in þis crucifiex makynge, for þei peynten it wip greet cost, and hangen myche siluer and gold and precios clobis and stones berome and aboute it, and sufifren pore men, bouȝte wip Cristis precious blode, to be by hem nakyd, hungry, thursty and in strong preson boundun, þat shulden be holpyn by Cristis lawe wip þis ilke tresour þat is þus veynely wastid on þes dode ymagis.

Also in þe 3eer of grace viij xxiij cam cursid men of Romayns send to þe sowdan of Babyloun, þat he commynge to Rome, schulde wip Cristis swerd and hunge'.

And for to know þes houris he sette in his chapelle candis of xxiij parcies, and as þaye were wastid, he was warnyd bi kepars of his hous.

WASTIDE......3

As lyoun þat noþing sparip, so God in my siiknes brak aile my boones, þat is, wastide al myn strenchþe.

As whoso were, up peyne of hangyng and drawyng, to fede many lege men of oure kynge, and toke þeforie wagis ynowe, and wastid hem, and sufiride þe kyngis lege men die for hunger, or 3elde þe castel and hemselfe to þe kyngis emenyys, he were a cruel traitour and sleeere of all þes men;

And not aftir manye daies, whanne alle þingis weren gadredi togidere, þe jongere Some wente forþ in pilgrimage into a fer cuntree, and þere he
and ferpermor, if he make such peple riche wi
waast 3yuyng of hise goodis pat shulde not be
rique bi þe gospel, and also ben sufficient in
hemsilf, þis haþ no colour of almesse, for þis
mai beter be callid a woodnesse or wasting of
Goddis goodis.
<12061><T OP-ES><P 98>
And so þis fer cuntre is þe lijif of man in synne,
and wasting of þese goodis is sloupe of Goddis
seruye bi hem, and lecherous lijif is yuel loue of
þe world and þe fleisch, byneþe mannis spouse.
<148><T SEW10><P 53>
Also pope Clement þe vi was a noble man of
lettour but of largist wasting, in so mych þat he
3afe alle digneþe of chirchis voiding in
glond to his cardinallis and estorid to sett
new titles for hem.
<1555><T Tal><P 193>
WASTINGE....I
For if oni erl oþer duke in the rewme withdrawe
a chieft knyght of the rewme and special maister
of the kingis sonis fro here presence and
gouernaunce in ocupyinge him aboute the
kepinge of his hors or of his kichene, and in
wasting about this vile office all the soudis of
the king that weren assignid to him for the
kepinge and techinge of the kingis sonis, whethir
the forseid erl, duke, or knight were not traitour
of oure king and of his sonis, no wys man and
trewke durste seie nai.
<116><T 37C><P 153>
WASTINGE.....8
for richesse by fortunate falles fro a mon, as by
theft or robrye, or perulis of þo sec, or by
wastynge of þingis for defaute of hom;
<113><T A09><P 126>
And by myche more skile fro freris and
possessioneres schulden men wiþdraue hor
almes, when þei synnen more, bothe by wastynge
poore mennis godes by more falsched and
lechiorie, and lesse servyng unto men, bathe
before God and mon.
<133><T A09><P 163>
Ande sithen comynly alle grete prelatis been ful
of symony and covetise, wrong wastynge of poore
mennis lyvelode, ande cursid manquellers for
defaute of trewe prechyngh, seychyn þeir worlly
glory more þen salvacion of Cristen soulis, þat is
ful perilouse to constraynþe leywed me men to sewe
þer counsele, and lefe cunyngh prestis and
clene of lyly, doyng þer office aftur þo haste of
Crist als fer as þannes dome stretchis;
<136><T A29><P 461>
and 3if wastynge of Godis goodis be worse, þat
þe goodis ben bettoure, þis ys worse wiþowte
mesure þan wastynge of erlygoodis.

Also þes pelerates bi extorsions and mairstie taken þe litel good þat þei schulden lyue bi þat þei geten bi gret swoot of here body, and þus, as god seib of tyrantus, þei taken here skyn fro þe bak, and eten and drykyn mennus blood, whanne þei be raueine and yporcise disceyuen hem of here goodis bi whiche here bodely lif schulde be susteyyned, and whiche goodis þei gaten bi hard traueile and wastynge of flech and blood;

þe secunde cause of þis wyynesse is wastynge of goddis good;

and myche more be dope noone almese 3if þe make riche þo þat han noone nede, for als myche as þai ben sufficiente to hemself þis h aş no colour of almese, for þis þat myser be called a woodynesse or a wastynge of Godiss goodis.  

WASTYNGE.....9

þanne, sib prestis leven mekenesse, and taken worldly pride and bost, and forsaken wilful povert of þe gospel, and taken worldly lordischipis bi yporcise of veyn preiers, wiþ brennynge covertisse, wrongs, extorsions, and syllynge of sacramentis, and leven discret penaunce and gostlyy travelye, and lyven in glotonye, wastynge pore mennus goodis, and in ydelenesse and vanyte of þis world, lordis, in dette to amende þes synnes.

And þis appropringe is geten bi fals suggestion maad to Anticrist, be lesynys maade to lordis, and covertisse and symone, and wastynge of pore mennis goodis.  

See þee þerfore, prelates and abbotis, þan han mony godis of 3oure founders for to spend in hospitale of pore men, and wastynge hem in pome and glotonye and feeste of riche men, how strongly þe þe bene acursed of God and of alle his seintus, and traytouris to 3oure foundens, and robbers and monqewells of Cristen men.

þanne a prest schulde not leue prechynge of the gospel and renne to vncreyyn placis for biddynge of worldly prelatis, enemies to god and his seruauntis, siþ prechynge of þe gospel is betere þan bodely reynyngge so to ferre placis, for peril of enemies, for wastynge of pore mennus goodis, and for drede of rebelte a3enst god.

alle here preue spekyng and prechynge and techynge in scolis is for coueitise and magnyfynge of here worldly staunt: who is more idel in goddis seruyece, more in glotonye and wastynge of pore mennus goodis in schynynge veselis and opere coatis?

Also in dede þei schewen most rebelte a3enst god and cristene men, lyuynge in pride, coueitise, idelnesse, extorsions, lecherie, glotyne and wastynge of pore mennus goodis, and þus þei ben lik to lucifer and ben anticristis, holdynge hem self more worþi þan euere was ihu crist god and man.

but 3if þer be a gostly curat or prest þat lyucþ a good lif in mekenesse and doyne almese to pore men, and not wastynge pore mennus almese in veyn feste or suche geteris, but holde hym in his preiers deuoutly and in techynge of goddis lawe trewely and in his trewe stondynge of holy writ, he schal be held a nyggard, an hound, or an hoog, an ypocrite and an heretik;  

Sip þan, as it is sayde biffer, it is noone almese to releue oo wreche and make anhôr or mo, and to make hem riche wiþ temperall lordeschip, þe whichen ben forfendit to siche pep Ie, and namely if siche almese3evynge be distroynge or opere almesse, or wastynge of þe worldly lordeschipe owȝt to be a gostly curat or prest, but holde hym in his goodis, and distroynge of his ordenance, for as myche as þe cleris was sufficiently ordeyned by Criste.

How shul þes prowde and coueitous clerkis, and oþer religious of anticrist scole, answere to oure dere lord lesu at domes day, þa þow livien in pompe and gloterie and in vanite of þis fals world, wastynge þes pore mennus godis, and disseuyynge þe lewid puple of here almes by endowynge þe vesselis and placis, and þis þe ben smod to lucifer and ben anticristis, þa þow leue þe worldis lordeschip owȝt to be a gostly curat or prest, but holde hym in his goodis, and distroynge of his ordenance, where no nede is, and by lesynys of myrachis þat siche ymagis don?

wastour

WASTERE......1

And sib a wastere of worldly goodis schulde be blamed of God and man, how myche a wastour of bettoure goodis is more for to blame;

wASTERIS......2

4 5 variants; 9 occurrences.
and god only knoweth whanne his synne is in that degree and whanne in lesse, but euere it is harmful to him that makest that sacrament vnworshity, and bi þese eyned pardons þe peple leueþ to do here almesse to pore nedþ men enprisoned bi god himself and doþ it to rychþ men and wasteris, and hopþ þat to haue more bank of god þerby þan to do it after cristis owne techyne;
<L 30><T MT04><P 102>

<table>
<thead>
<tr>
<th>WASTERS.......2</th>
</tr>
</thead>
<tbody>
<tr>
<td>for þai bene unworþi, and wasteris of þo Chirchis godis.</td>
</tr>
<tr>
<td>&lt;L 33&gt;&lt;T A29&gt;&lt;P 456&gt;</td>
</tr>
</tbody>
</table>

| POINT XXIV: Also prelatis and proude curatis and freris putten to pore men þat þai seyne, þat parsouns ande vicaris, not seying masse, ne mynystrynge sacramentus of holy Chirche, bene worþi for to be removed, and oper for to be ordeyned in her stede, for þai bene unworþi and wasteris of þo Chirche godis. |
| <L 10><T A29><P 494> |

<table>
<thead>
<tr>
<th>WASTOUR.......3</th>
</tr>
</thead>
<tbody>
<tr>
<td>And siþ a wastere of worldly godis schulde be blamed of God and man, how myche a wastour of bettere godis is more for to blame;</td>
</tr>
<tr>
<td>&lt;L 96&gt;&lt;T EWS2-69&gt;&lt;P 80&gt;</td>
</tr>
</tbody>
</table>

þe firste is callid a wastour, þe secunde is callid a nygard, a chynche or an avarous man. So þat þe liberal man, þe which is vertuous, stondþ in a mene bitwen þe wastour and þe avarous man, and forsakþ her vicious condiciouns, þat is to seele waite and auarice;
<L 745, 747><T OP-ES><P 29>

<table>
<thead>
<tr>
<th>WASTOURIS.....1</th>
</tr>
</thead>
<tbody>
<tr>
<td>3if þen men bene pore and iust of lif and wolden fayn paie, and trauele bisly þerfor in teuple, and ben not wastouris of here litil good, þanne þis preiere wolde þat siche pore ben not prisonynd ne peyned, but bi paience and mercy suffer til þei may paie, In þis word we preien to haue þe vertue of riþwisnesse to putten vnresponsible wrappe and vengauce, and holde vs sadder in verrey mercy and paience a3enst malencolie and puttinge awye of reson, so þat reson and mercy reule welle alle oure stirynGIS of herte and speche and doynge.</td>
</tr>
<tr>
<td>&lt;L 18&gt;&lt;T MT11&gt;&lt;P 200&gt;</td>
</tr>
</tbody>
</table>

WAIWARD.......1

I prieþ þee take heede hou waiward, contrarie and rotun is þe gloos þat þese ypocrisys 3yuen here!
<L 2515><T OP-ES><P 124>

<table>
<thead>
<tr>
<th>WAIWERC......1</th>
</tr>
</thead>
<tbody>
<tr>
<td>and woldist liþly, and it wer in þine power, do þis worde and siche ower owte of þe gospell for euere as waiward clerks wolden in seynþ Austyns tyme haue done owte, and þai wisten how, þis worde of þe gospell {Super cathedral Moyses sederunt etc}.,</td>
</tr>
<tr>
<td>&lt;L 433&gt;&lt;T OP-LT&gt;&lt;P 77&gt;</td>
</tr>
</tbody>
</table>

WAYARD......43

But these waiward prelatis or curatis, that withdrawn the seed of Goddis word and of good ensaumple fro the puple, withdrawn goatsli seed and mateer bi which criesten souls myghten and shulden be gendrid into euere lastinge blisse. |
<L 10><T 37C><P 06>

But certis þan þei ben cursed Luciferis children, waiward Anticristis, and unkynye heretikis and blasphemis. |
<L 10><T A13><P 200>

For, as Robert Grosted seip, whanne apropiacion of parische chirchis is made to siche religious, of alle evelis þat comþ bi waiward curatis is maad a perpetuacion. |
<L 11><T A17><P 216>

þes waiward ypocrisys glosen þus expressly a3enst Goddis word, ffor dreen laste þe peple kneue here cursed lif, and þat cureþ þere preiers, and perfore sette not bi þem, and þanne here worschipe and synnyngce cessip, and þe peple wole bisien þem to lyve wel, and do almes to pore nedþ men, as Crist techip, and not fynde siche ypocrisþ þat þus blasphemer God. |
<L 5><T A18><P 228>

For þes pore prestis ben sclaundrid for heretikis, cursed and imprisoned wipouten answere, for as moche as þei stonden for Cristis lif and techyne, and meyntenaunce of þe kingis regale and power of seculer lordis, and savyng of Cristene menus soulis, a3enst Anticristis tirauntrie, and ypocrisie of his waiward disciplis, þat envenymyn and distroien holy Chirche.

5 variants; 56 occurrences.
<L 33><T A22><P 272>

Pe þridde tyne þes weïward prelatis ben most grevously cursed of God;
<L 11><T A22><P 274>

As knyȝt, chargid of þe kyng to kepe his castel and his men, and hereto hadde wagis ynewe, and wolde not do his office, but lette opere þat wolden save þes men for pite, but over þis he nedide hym to be governed bi here enemies, and þei schulden have here goodis for to slee þes men in þe castel, in þis poynit were most opyn traitour to þis kyng, so it falliȝ bi oure weïward prelatis, þat prechen not Cristis gospel, but letten opere pore prestitis to teche treweȝly and frely Goddess word, and senden fresris þat colouren here open synne, and prechen fablis and lesynsis, and robben þe pore peple bi stronge begynge and nedles.
<L 27><T A22><P 274>

For certis, as Crisostom, and Origene, and lawe canoun wit- nessec, siche a weïward prest makȝ Goddess hous a den of þeyes.  
<L 12><T A22><P 280>

And þis sentence is wisely taken of Goddess word bi þe prophetis, as Robert Grosted and oþere docytoris declaren pleynly, and certis þes weïward heretikis stiren God to vengauce þan mercy, as Seynt Gregory proveþ;
<L 18><T A22><P 288>

Of þes few wordis may worldly foolis see here pereles and sclaundris, and do no symonye for holy ordis ne benefices ne sacraments, bi feyned colour of dispensyng and privilegie, and customes of Anticristis weïward collegie and synagoge of Sathanas.
<L 26><T A22><P 291>

And siȝen discencions wiþinforþ, and open werris wiþoutenforþ, comen most for synne and norischyng of synful men in here myslyvyng, þes weïward and coveitous confessouris disturblen most þe pees of þe kyng and his rewme, siȝen þei norischen moste synne bi fals prechynge of lesynsis, fablis, and veyn cronyclis, bi sikernesse of letteris of fraternye and synguler prieris, and disceyevn men of þe treupe of Goddess word, and perverte almesdede fro pore bedrede and feble men to hemself, bi colour of ypocrisie.
<L 29><T A22><P 299>

but Crist seide þat mannis Sone cam not to lose mennus lyves and soulis, but to save hem, as þe gospel of Luk witnessþ, whi cursen oure weïward heretis so many mennus soulis to helhe, and bodies to prison, and loos of catel, and sumtyyme to deþ, for a litel muk, whanne þei ben cursed of God for symonye don in here entre, and leyvyng of prechynge and ensamples of holy lif, and þerfore þe tipes ben not dewe to hem, but only peyne and helhe?  
<L 13><T A22><P 310>

Certis þes weïward curatys of Sathanas semen in þis poynit worse þan fendis of helhe, þat turmenten no soule in helhe but only for everelastynge synne;  
<L 30><T A22><P 310>

3if þis first ordynaunce of Crist and his postlis come aȝen into Crist- tendom, þan schal Cristene peple be fre to take her tipes and offrynys fros weïward prest, and not meyntcne hem in here synne, as þei ben now constreynd bi Anticristis power and censures, and frely and wilfully ȝyve a resonable liflode to goode prestitis: and þis were moche betere and esier, boþe for prestis and comynys, boþe for þis world and þe toþer.  
<L 4><T A22><P 313>

and þes ben cursed ypocrisie, and weïward traitours to God and here lege lord þe kyng and alle Cristendom, and þei ben confermed in þis heresie, þat þei wolyn lyve and die þerfore.  
<L 17><T A22><P 317>

Men leyhen here kondis, þat is, here werkins, in violence on God and holy Chyrche, here gostly fadir and moder, whanne þei sclaunдрen God and holy Chyrche wiþ her worldly weïward lif, and dispisin hem bi grete opis and false and nedeleþ, and opere grete synynes.  
<L 16><T A22><P 321>

where ben more cursed heretikis þan þes weïward traitours?  
<L 30><T A22><P 324>

But more þis weïward steffadris of mennus soulis, þat for covetise of mou benefices, and gederyng of erþely dritt, pro- cured þis, and ȝyven moche money to be þus in worldly office;  
<L 16><T A22><P 335>

Most men wondren whi worldly clerkis cursen so faste for brekyng of here owene statutis, privylegies, and weïward customes, more þan for open brekyng of Goddess comaunde- mentis;  
<L 33><T A22><P 336>

So þe word of God, þat is prechid among miche peple of diuerse willes, meteþ gode mennus heritis to repentance and vertuous dedis, and hardeþ synful and weïward heritis to more malice in her synne.  
<L 295><T CG01><P 08>
Capitulum

Sophocritis, blynde lederis, swolwynge costly metis and wynes and wast spicerie to glotonye, dronkenesse, lecherie, and wei ward talis, and suffren pore men hungry and fede riche men in gret mischef; peyntyngis and babwynrie fro conpunccion of <L 26><T Dea><P 452>

Item God seith, the viiL c_ of Prouerbis, Aile 256><T Dea><P 452>

but sekirli thei mystaken the wordis of holy writ, and here mystaking and weiard menynge and here wickide lyuynge byrngen in deeth of soule that is synne. <L 18><T Dea><P 452>

Capitulum 3m_ be pridde defaute of weiard curatis pat bei ben angulis of helle and ben sathanas transfigurid in-to an aungel of li3t to lede men queyntely to helle; <L 25><T MT07><P 144>

Plateis also ben weiarward ypocritis, blynde lederis, swol- wynge bei grete camele al hool and siynge or clensynge a litel gnatte; <L 12><T MT04><P 100>

Capitulum 3m_ be pridde defaute of weiard curatis pat bei ben angulis of helle and ben sathanas transfigurid in-to an aungel of li3t to lede men queyntely to helle; <L 25><T MT07><P 144>

how cursed serpentis hen bis weiard curatis pat pus enuencymyn hem self, bei lordis and comunes wip venym of symonycy, of pride and goltonye and alle manere of synne. <L 27><T MT07><P 161>

for bei ben corsersis and makers of malt, and bien schep and neet and sellen hem for wynynge, and beten marketis, and entermeten hem of louedaise, holdynge wip fors of armes, pat bei ben myrour of coueitise and worldly lif and pride and of discencion amonge cristene peple, for of alle wicked men weiard prestis ben chif whanne bei turne tour cursednesse, for bei ben sothil and han reste and bei fond is more maistir in hem for brekynge of bei holy ordre. <L 17><T MT07><P 163>

Capitulum 17m_ Prestis weiard of lif turnen vpsodoun cristis techynge bi lesyngis and ypocristie; <L 1><T MT08><P 172>

but bis weiard dalliaunce wip wymmen is so comyn pat vnepe can ony men kepe hym clene, or senge or weddid or men of ordre of religion. <L 16><T MT13><P 218>

Capitulum 35m_ Prelatis also ben weiarward ypocritis, blynde lederis, swol- wynge bei grete
And 3if pei maken euyl curatis and holden hem in here worldly office, and letten hem to lede goddis peple pe ri3ful weie to heuene, but helpen hem and constreynen hem to lede þe peple to helhe ward bi wip-drawynge of goddis word and bi euyl ensample 3eunynge, þei hen weiward traitours to god and his peple, and vikeris and procurators of sathanas.

For by þis cursed wheel, 3if anticristis clerkis dampe cristene menus feip and þe comandements of god and poynits of charite, and bryngen in here ohen weiward lawis to holden vp here pride and coueitise, and to curse men for þei don works of charite, men moten vp peyne of dampnacion receyue here cursed dedis as bileue, and forsake commandements of god and poyntis of charite, and bryngen in here owen wei ward lawis to men for holden vp here pride and coueitise, and to curse confessours, false prehous and false counsellors.

For Moyses excusip hymsilf of such lordship in witness and presence of þe peple: for, whanne weiward folk putten upon Moyses þat he wolde be a lord upon hem, þe seide þus: {Tu scis, Domine, quod nec asellum quidem vmquam acceperim ab eis, nec affixerim quempiam of hem a Il til asse, ne turmentid or wrongfulli Domine, quod nec asellum quidem vmquam trauelid ony of hem', as kyngis and witnesse and presence wei ward folk putten upon Moyses be a lord upon hem, he seide take fendis lesyngis in stede of goddis lore; peyne of dampnacion receyue here cursed dedis as bileue, and forsake commandements of god and poyntis of charite, and bryngen in here owen wei ward lawis to men for holden vp here pride and coueitise, and to curse confessours, false prehous and false counsellors.

And no doute whoeuere wolen not bisien hem, as it is seid bifoire, for to ponsychen hemself wilfulli, neiber wolen suffre pacienti, mekli and gladli þe 3erde of þe Lord, howeuer þat he wole ponsyche hem, her weiward willis and her vpacience ben to alle siche folks erlis of euerlastinge dampnacioun.

WEYWARD......10
Generationi schrewid and weyward.

And þe weyward clerkis of Sathanas maken þis cruel manquellere, prisoner and brener of Cristis servauntis, to be well ground and roote of alle þe mysgovernynge of þe Chirche.

Also þo Wise mon seis, Hit is a wicked or weyward lif to seke herberow fro hous to hous;

Also to þis objet þat is maad of weyward men in þis mater (þat þe world is now worse þanne tofore þer was so miche prechynge), men mai answere and sei þus: þat it is not longe on þe word of God, but vpon þe schrewede hertis þat ben vndisposid to receive it;

and 3if þin ey3e be weyward, 3e þi body schal be derk.

For monye men by weyward wit coueyton here to be popis, cardynaJis or byschopis, or opur worldly dignyte, not for heele of her soule.

And Iesu answeyringe seyde, and spac to his disciplis O kynrede vntroweful and weyward! And Jesu answerynge seyde, and spac to his disciplis O kynrede vntroweful and weyward!  

where Jerom seith, the firste synne is to thcnke yuelis, the iL synne is to consente to weyward thoughtis, the iiL synne is to do not penaunce aftir the synne, and the iiiL synne is to do not penance aftir the synne, and to plese himself in his synne; And Jesu answerynge seyde, and spac to his disciplis O kynrede vntroweful and weyward!

And herfore, þat is for pite and sorowe þat many men and wymmen doon her owne weyward wille, and bisien hem not to known ne to done þe plesyng wille of God, men and wymmen þat louen trupe, and heeren or known of þis pursuyng þat now is in þe chirche, owen hercbruu3 to be more moucd in alle her wittis, to ablen hem to grace, and to setten so litil pris bi hemsilf þat þei wipoutcn tariinge forsaken wilfulli and gladli al þe wrecchidnesse of þis liif, siþ þei weten not how soone, neiber whanne, ne where, ne how, ne bi whom God wol visite hem and asaie her pacience.

and woldist li3li, and it were in þi power, do þis word and suche oþir out of þe gospel for euere as weiward clerkis wolde in seynt Austyns tymne haue don out, and þei hadden wist hou, þis word of þe gospel Vpon Moyses chair han ysete scrabis and pharisees;

And no doute whomuere wolen not bisien hem, as it is seid bifoire, for to ponsychen hemself wilfulli, neiber wolen suffre pacienti, mekli and gladli þe 3erde of þe Lord, howeuer þat he wole ponsyche hem, her weiward willis and her
and þe more þat 3e bisie 3ou to amende him, þe more weyward he is.
< L 1623> < T Thp > < P 74 >

weywardil 5
WEIWARDIL......2
And there in the c- [Nemo quippe], Austin spekith thus: "No man noiyeth more in the
chirche than he that doth weywardil, and hath the
name othir the ordre of holinessse and of prest.
< L 26> < T 37C > < P 137 >

therefore thei take fleischli and weywardil this
hille to vndirstonde theri hooli writ.
< L 41 > < T Dea > < P 453 >

widwe......3
I were cursed of God if I faged freres, oher ayled
me in þer helpe to bere yp my name, sifen þei
ben grounded in lesings & of Goddis biddingis, and to geyt blis;
< L 863 > < T 4LD-4 > < P 274 >

And þus seknes, and foul weder, and pouert is to
sum men best, wan þei are mens to him to kepe
Goddis biddingis, and to geyt blis;
< L 22 > < T APO > < P 83 >

Fraunceys bad his brethren barfot to wenden
Now han they buelede shone, for blenyng of her
anesle.
< L 17 > < T PPC > < P 11 >

WEDEWE......7
and to noon of þes widewis was Hely sent, but
into Sarepta of Sydon, to a woman wedywe as
þe bok of Kyngis sente.
< L 11 > < T EWS3-159 > < P 107 >

And þer was a wedywe in þat cite, and cam to
þis iuge and seyde "Uenge me of myn
adversarye!"
< L 4 > < T EWS3-217 > < P 270 >

but afer he seyde wihynne hymself "Al 3if Y
drede not God, and shame not of man, nepeles,
for þis wedywe is greuous to me, Y shall uenge
here laste she come at þe laste and pruyely anoye me"
< L 7 > < T EWS3-217 > < P 270 >

for þey kunnen summeunne þe chirche, þat is a
wedywe, for þis tymne from o plase to anoper to
sooke of here money.
< L 15 > < T EWS3-217 > < P 270 >

And Iesu callide his disciplis togidere, and seyde
to hem Sopely Y seye to 3ou þat þis wedywe,
lil and pore, 3af more in mede þan alle þat
senten into his treserye.
< L 6 > < T EWS3-235 > < P 308 >

for þis wedywe 3af more wrp þan alle þes men
þat heere offeriden.
< L 13 > < T EWS3-235 > < P 308 >

for it is in many caasis as myche synne to rob a
wedywe or a pore fadirles child of a peny or an
halpeny as it were to robbe a riche man of an
hundrid markis worp godis.
< L 32 > < T MT27 > < P 417 >

WEDOWES......3
In treupe Y seye to 3ou, many wedewis weren in
Helyus dayus in Israel, whanne heueene was
closid fro reyn þe 3eer and sixe mooneþis,
whanne gret hungur was maad in al þe londe;
< L 8 > < T EWS3-159 > < P 107 >

for whanne seynt iame techiþ þat þis is clene
religion anemtis god, to visite fadirles children
and moderles and wedywe in here tribulation,
and to kepe hym self vnblekkid or defoulid fro
þis world;
< L 24 > < T MT06 > < P 129 >

first shulde þe persoun fle in hym silt lustly fode
and proud aray, and þenke on þis, þat þis godis
whanne þei ben gederid, be þey neuere so many,
ben gederid of his pore pari3schens, as ben
wedyweis and nedy men;
< L 26 > < T MT27 > < P 433 >

WEDOWES......1
3it, Dawe, þou Hewist hye & puttist þi mouþe in
heuen, by tong liikþip chesefat & þe garner also,
And þe pore wedywes porse, bow3 she haue bot
a peny, And 3it, Dawe Dotypolle, þou iustifiest
þis harlotrie.
< L 352 > < T UR > < P 112 >

WIDEWE......9
And þerfore seip Crist in þe gospel þat þe
wedywe þat 3af but a ferthyn 3af more into þe
tresoure of God þanne alle þe toþere þat 3euen
more of bodily godis;
< L 366 > < T 4LD-3 > < P 234 >

Also þis contract shulde not be maade bitwixe a
3onge man and an olde bareyne wedywe, passid
childberyng, for love of worldly muk, as men
ful of covetise usen suntymte, for þan comÆ
soone debat and avoutrie and enemyte, and wast
of godis, and sorowe and care ynow3.
< L 16 > < T A13 > < P 191 >

Aftir this the prophete Eli hidde himself in the
stronde of Carith, a3ens Jordan, and drank watir,
and was fed of rauenys there, whiche brou3tcen to

6 2 variants; 2 occurrences.
7 14 variants; 58 occurrences.
him breed and flesh in the eventid and morewid, and aftir that the stonde was dried up, God bad Elye go into Sarapte of Sydoneyes, and there he was fed of a widewe, and the pot of mele and the pot of oyle failede not to the widewe, til God 3afreyn on the erthe.

Also Elysee multypliede a littil oile, and made a pore widewe fille manye vessels therof, and bad hir paiie her dettis bi sum therof, and that sche and her sones schulden lyue bi the residue therof.

Also this book comendith the feith and treuthe of Achior, that was conuertid to Goddis lawe bi the widewe Judith.

And more me de my3te no man haue pat

And God seip bi he same prophete to prestis, 3e han coverid he auter of he Lord wip teris and weepinga and mornyge, 'hat is of widewis and pore men pat 3e oppresen, and discyeven, so hat I schal no more biholden to he sacrifice, and I schal not rescyeve only pleasanten ping of 3oure hond'.

For Jesus seip, Woo to 3ow Scribis and Phariseis, ypocrisis, pat eten widewis houses,
for when þei visiten pore men or wydewis, þei
don to gete goodus of hem, as corn, monce,
cheese or somwhat þat nedip more hem þen þe
freris;
<L 28><T MT22><P 304>

Eliodorus was sent of the hethen king to take
away the tresouris of the temple of Jerusalem,
and bere tho to the king, and than3 time tresouris
were kep for the lijfloe of widewis and
fadirles children, and summe were another
mannis goodis, Eliyodor wolde algate bere al
to the king;
<L 44><T Pro><P 42>

WYDEWE........3
And sip þat tymre þat sche offrede were many
riche farisseis þat 3eu~en myche richesse into þe
tresoure of God, whom in almesseedede~3eu3yng
cassip þe wydwe, & 3it sche was of no
reliou3n but of þe comoune reliou3n of God.
<L 371><T 4LD-3><P 234>

And pis Anna was a wydwe vnto foure score
3er and foure, þat wente not owt of þe temple,
but serueued þerinne bope ny3t and day, by
fastynus and devou3te prey3erus.
<L 63><T EWS2-94><P 228>

Whanne thou repist corne in the feeld, and
for3et an handful, thou shalt not tume a3en to
but thou shalt suffre that a comelyng,
fadirles child and wydwe take it awey;
<L 22><T Pro><P 7>

WYDEWES........2
þe secownde wo þat Crist wyscheþ is seyd þus
of Crist: ‘Woo worpe 3ow, scribes and
pharisseis, ypecrites, þat eton wydewe howses,
makynge longe prey3eres;
<L 34><T EWS2-VO><P 367>

and suche lewode men ben wydewe from þe
lawe of Crist, sip by þþe furste cauteel þei pryuen
men from Godis lawe;
<L 38><T EWS2-VO><P 367>

WYDEWIS........1
þei visiten riche men, and namely wydewis, for
to haue here goodis to eaymes castel, and sikeren
hem of so many massis and preieris duryngye þe
world;
<L 26><T MT06><P 129>

WYDEWYS........1
But James telluþ þat clene religion, and religion
wijowten wem anentis God þe Fadyr of al, is
religion þat lyueþ þus: it visiþþ moderles
children and wydeweis in þer tribulacion, and
keepþ it wijowte wem fro coueytise of þis
world.
<L 80><T EWSISE-27><P 591>

WYDOW........2
Goddis law biddip help þe suppres3id, jugip to þe
fadirles, defendip þe wydwe, and how temporal
lordis ow to pote no wrong be don;
<L 16><T APO><P 79>

Also, Luke makip mynde, Crist, seing a wydow
wepyngye for þe deep of hir oonly son which
was borne oute at þe 3at3e of þe cite towards his
graue, benyngly countfortid hir wip mylde
wordis, seying: Wepe þou not.
<L 25><T CGDM><P 207>

WYDOWE........1
þey schal not haue mercy of þe wydwe, ne do
wel to þe faderles;
<L 11><T APO><P 86>

WYDVISIS........1
Religion clene at God, and at þe Fader, is his to
visite þe fadirles and madirles and wydeweis, in
þer tribulacoun, and kep hem sifl vnfilid of þis
world.
<L 19><T APO><P 105>

WYDWE........8
And so telluþ þe gospel þat Iesu wente into a
citee þat is clepyd Naym wip hise disciples and
ophur peple, and when he cam ny3 þe 3at3e of þe
cyte, cam a cors þat was boren to be beryed, þat
was a child of a wydwe. And myche peple of þis
cite caam wip þis wydwe and maden sorwe.
And whanne Crist saw þis wydwe, he hadde
mercy vpon hyre and bad hire wepe not, but
wente and towchide þe bere þat þey booren, and
þise men þat boore þis beere stooden stylle to
see þe eende.
<L 5, 6, 7><T EWS1-16><P 283>

þe secownde was þis wydwe sone, þat he
qwyked in þe 3at3e.
<L 16><T EWS1-16><P 283>

þþe secownde is a wydwe sone for syche
synerus whanten God, and so þey, fauyng of
spowse of þe chyrche, may wel be clepud a
wydwe;
<L 27, 29><T EWS1-16><P 284>

And more mede my3te no mon haue þan to
helpe þis sorþ wydwe, for prynes of prestus and
pharisseis þat calluden Crist a gylyour han
crochyd to hem þe chyrche, and þei ben ta3te by anticer3t to
cheson hise herdis and not Cristis.
<L 42><T EWS1-48><P 440>

And so þis chyrche is a wydwe, forsakon of hyre
spouse for hyre vnkynnedesse;
<L 94><T EWSISE-27><P 592>
Many hote anti coragious men wolen not take a "forsope, 3e husbondis, ech by himself, love he his wif as hymself, and drede he wif here housbonde."
if ani man wiþ out wiþ of synne, hauing feipful
sones, not in accusing of lechery, or not soget,
for þe bishop be howiþ be wiþ out crime, as a
dispenser of God, nor proud, ne warpful, ne
3esin to drink, ne strikar, ne coueytous of foul
wynyn, but to holde hospital, and to be bening,
sobur, just, holy, cast, bickipping þe feipful
word þat is after doctryn, þat he be miþti to exort
or monest in his doctryn, and snib him þat a3en
seyn þe sope.
<L 17><T APO><P 33>

If ani man be mouid bi prayors of sonis, or teris
of þe wiþ, and wem him to be soylid, to wam þe
affeccoun of styelling biddip 3et, schal he not be
tak innocentis to distruccoun, þat ben fre þat
þenkun to destroy many?
<L 21><T APO><P 69>

but now new lawis kennen þat þe man and þe
woman han bi twex hem drawen to gidre 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 þer secound schal
be his wiþ, bi resoun of avowter, and he schal be
cursid, but if he tret her as to his wiþ.
<L 29, 31><T APO><P 78>

þe xvijþ– xvijþ. If þat a man wed in to wiþ in þe
face of þe kirk a cosyyn of his, þe wilk God
forbedip him to towch, and after þis cosyyn is
knouen to him, but it may not be known
formably bi proue after þe court of pleie, 3ef þe
woman after axe þe fleschly det, þow it be a3en
þe bidding of God to pay it, he schal be cursid,
but if he tret her as to his wiþ.
<L 22, 27><T APO><P 79>

And Lincoln seip þus, A cloystrof of priuat
ordre, and specially a frere wandring voyd in
the world, is a ded careyn, gon out of þe grawe,
woundun in dedly clopis, schaken of þe fend a
mong men: þei are tokunid bi þe wiþ of Loth,
þat, after þe going out of Sodom, lokyn a3en,
was turnid in to an image of salt.
<L 6><T APO><P 105>

thanne sithen this dekene Oza was slayn of God
for he touchide the arke whanne he hadde leyn
with his howne wiþ in the nyght before, as diurese
doctoris seym, moche more lewed men schulden
han more weniunce of God if thei touchyn the
ark, that is hooli wrtit, whanne thei ben in
gretttere synnes thanne this dekene was inne.
<L 21><T Dea><P 455>

It is knowe bi the text of Moyses lawe that the
dekenes schulde bere the arke of God on here
schulders, as it is written, Num: vijþ, this dekne
hadde this veniunce for he putte the arke on
vnesonable bestis to bere it, whanne he schulde
hause bore it on his owene schulders, and not for
he lai bi his owene wiþ in the nigt before. Ffor no
text of Goddis lawe nethir ony doctur of
auctorite tellith this cause of lhyng bi his wiþ, as
seyn Jerom and Lire seyn on the same lettere;
<L 31, 33><T Dea><P 455>

Babtist was in prisoyn wiþ Errowde Antipas, for
he repreudd his auowtre wiþ his broþur wiþ.
<L 4><T EWS1-28><P 335>

And herfore was Crist not bygamus, ne brak not
his matrymonye, siþ þe same chyrche his wiþ
laster euromere;
<L 42><T EWS1-33><P 361>

as, siþ a spouse of a wiþ were newe cled, herfore
were not dyuurse maad bytwyxn hem.
<L 44><T EWS1-33><P 362>

and herfore Crist is often clepyd þe kyndam of
heuene, and þe chyrche, þat is his wiþ, is o
persone wiþ hym. And þus þe kyngdam of
heuene seyp þis spouse and þis wiþ.
<L 5, 6><T EWS1-36><P 373>

Ismael was of his hondmaydon, þe whiche was
clepyd Agar, and Ysaae of his weddud wiþ, þe
whiche was clepyd Sara. But þe furste þat was
born of þe seruaut was born bi þe flesch, þe
toþur born of þe free wiþ was born by byhete of
God.
<L 7, 9><T EWS1SE-19><P 556>

but whanne boþe he and his wiþ weron passud þe
tyme of childer getyng, God byhy3te hem Ysaae,
and telde what schulde worpe of hym.
<L 12><T EWS1SE-19><P 556>

And so breþren we schulden þenke þat we be not
children of Agar, but children of þe fre wiþ, by
whiche fredom Crist happe maad us fre.
<L 78><T EWS1SE-19><P 559>

for I am an oold man, and my wiþ is passud in
eeld'e'.
<L 5><T EWS2-107><P 270>

And aftur þes dayus conceyuedo Elizabeth his
wiþ;
<L 28><T EWS2-107><P 271>

IN FESTO SANCTI IACOBI APOSTOLI·
Sermo 57: Accessit ad Iesum: Maihei 20· This
gospel telleþ hou fleschly kyn procureþ ofte
harm to þe soule and hou a womanman, Cristis
aunte, Mary, Jamys modyr and Iones, þat was
Zebedeus wiþ, cam to Crist for þis enchesoun.
<L 3><T EWS2-111><P 282>

IN DECOLLACIONE IOHANNIS BAPTISTE·
Sermo 61: Misit Herodes: Marcii 6· This gospel
telleþ þe cause and forme why þat Baptis was
do to þeþe, and seip hou3 þat Heroude þe kyng
sentte and held Ion Baptis and bond hym in
put by hynde, and mennus lustis befom, and so more lovyth it, than ony man is jelous upon his menis wil to ben more lovyd than his owne sithe God is more jelous over his puple, as he for ri3t as a jelous man seeynge his wif to longe to don variaunse to chasti synge of hyr, so conapun with his kyndnessis, and to lovyn by

And be furste part is not groundud bot as Jobes wif bad hym blesse God.

Ion was trayed for he reprouyde Eroude of his brojer wif hat he helde, and wyles weren cast for Iones deþ bi þe winkid womman Erodias.

We shulden þenke on Lothis wif, hou she for lokyn abac was turned into a lumpe of sault, to teche us to loue Cristis ordre.

MISSA PRO SPONSALIBUS· Sermo 120- Accessserunt ad Iesum: Mathel 19· Þis gospel tellip of matrymonye, how man and his wif shulen loue togidere. Matheu tellip ofmatrymonye, how man and his wif and chiJde hungry and nakyd, and so more lovlyth it, than ony man is jelous upon his wif, he seeynge the kyndness of his myraclis put byhynde, and mennus lustis befor, and so menis wil to ben more lovlyd than his owne

wille, no wondir thof he sende some venjaunse therafter;

Than, frend, 3if we wilen algate pleyen, pleyne we as Davith pleyide bifo the harrke of God, and as he spae byfor Mychel his wif, dispisyng his pleyinge, wherfore to hir he seeyd in this wise, The Lord lyveth, for I shal pleyn bifo the Lord that hath chosen me rather than thi fadir, and al the hous of hym, and he comauondide to me that I were duke upon the puple of the Lord of Israel, and I schal pleyn, and I schal be maad fowiere more than I am maad, and I schal ben meke in myn eþen, and with the handwymmen of the whiche thou spake I schal more glorious aperen;

and god biddip eche man vp peyne of dampnacion þat hæ wif and children and meyne to gouerne hem wel in goddis lawe.

And Crist seeyd to þes men 'Herfore shal a man leue his fadir and modir, and shal drawe to his wif for ony cause?'

And by þes wordis wolde Crist mene þat more onched shulde be by twixe a man and his wif þan bitwixe opere men.

And if this wil not suffise thee, albeit that it shulde suffisen to eche Cristen man, that nothing schulde done oute of the techynge that Crist tætte, tachide to the dedis that God hath done, of whiche we reden that at the biddying of God, for Ismael pleyide with his brother Isaac, bothe Ismael and his modir weren thrown out of the hous of Abraham, of the whiche the cause was for bi siche pleyinge Ismael, that was the sone of the servant, myþe han beglid Isiac of his heretage, that was the sone of the fre wif of Abraham.

for ri3t as a jelous man seeynge his wif to conapun with his kyndness, and to lovyn by hem another man more than hym, abidith not longe to don variaunse to chastiynge of hyr, so sithe God is more jelous over his puple, as he more lovlyth it, than ony man is jelous upon his wif, he seeynge the kyndness of his myraclis put byhynde, and mennus lustis befor, and so menis wil to ben more lovlyd than his owne
and his lif he holden vp bi fals beggynge of pore men, that may not wel paie here rentis to lordis and here dymes and offrynys to curatis and meytene here wif and children and leue out of dette, trauelle he neuer so besily ny3t and day. <L 9><T MT15><P 236>

Pe gospel of luk seip how marye maudelen and cuses wif and many opere mynystriden to crist of his godis that weren herne; <L 9><T MT27><P 414>

Whanne a man hath take late a wyf, he shal not go to batel, neither ony comyn office shal be put on hym, but oon 3eer he schall be glad with his wif, and take heede to his hous. <L 17><T Pro><P 7>

Whanne tweyne men ben at debatyng, and the wif of oon wolde delyuere hir housbond fro the hond of the strenger, and take hym by the preuy of oon wole delyuere hir housbond fro the hond of Loth, who schal bringen a quarterc of his owne. <L 126, 127><T JU><P 59>

CAP· XXXI· Po secounde part of po Chirche is smyttid wip lecchorie, as ben gentilmen and hor wifes bothe, as if he holde hit bot a gam en, one to lye by opere wif. <L 26><T A09><P 164>

And berby is hit lesse excusid, pat comynly these lecchounes have wif of hor owne, fayreere pen he synnen wip. <L 5><T A09><P 165>

be toper part is pat he synnen wip ben as hyvynge noon; <L 1><T A13><P 198>

And of hem pat geten false eiris of mennus wifes, bi privy schryvyng and opere homly daliaunce, avyse ech he man who ben siche. <L 3><T A22><P 304>

Also he synnen mynystracion of dede mennus goodis a3enst here juste will, under colour of holynesse, and turnen pe goodis to here kycheny and opere nedelis offices, and pat is worse, to here glotione and drounkenesse, and festyng of riche men, and suffren dede mennis wifes and children and opere pore men fare ful harde and in gret myscif. <L 9><T A22><P 305>

For oft 3e loden a waye mennes wifes & ben sette in stokkes, Bot 3our captaynes chalengen 3ow & asken not leue of kynges. <L 29><T UR><P 102>

3our freres ben taken alle day with wymmen & wifes, Bot of 3our priuey sodomye speke I not here; <L 58><T UR><P 103>

WIFES........23

Crist tau3t for what cause a man my3t leue his wif; <L 10><T AM><P 144>

And, in figure of his synne, he wif of Loth, who turned and loked a3eins a3eins pe bidding of God, wes turned into an ymage of salt. <L 360><T CG13><P 174>

Whi be 3e Faster weddid to 3oure abite bi mannes mariage Janne a man is weddid to his wif bi Goddis mariage? A man may leue his wif a monep eper 3eer as many men do, and if 3e leuen 3oure abite a wike eiper a quartere of 3eer, 3e ben holden apostataes. <L 126, 127><T JJ><P 59>

But Poul seip· Eph' vv· /Hoc magnum dico sacramentum in christo & in ecclesia/: 3iis gret sacrament of kni3ttng togidir a man & his wif. <L 2><T LL><P 31>

afir his nei3bours wif/ vpon pise pingis I schal visite. <L 15><T LL><P 105>

wip he leepre of Naman/ IV· Re· v· /Anany & Saphir his wif. <L 34><T LL><P 119>

pat schalt not desire hi nei3bores wif: ne his seruaunt: ne his handmayden: ne his oxe: ne his asse: ne no pingis pat ben hise; <L 20><T LL><P 120>

So he synnen entrip in to his nei3bors wif: schal not be clene. <L 22><T LL><P 122>

bitwene his wif: & hem wif & he schal be twyne in oo fleische. <L 10><T LL><P 124>
Though imaginings moun be of Abraham, with Isaac his son, signifying by allegorie the new testament and the sons of
<L 6><T LL><P 124>

Aftir these thingis Dauith dwelleth at home, whanne Joab and the oost went to battle, and in this tyme Dauith did aventure with Bersabee, the wiif of Vrie, and procureth the death of Vrie by treason.
<L 28><T Pro><P 10>

Aftir this the prophet Thaia, that was blind for a specially instrument to him, as he disseyued Adam bi Eue, as he disseyued Eue, and therebidi3e.
<L 26><T Pro><P 14>

for whi Jesabel his wiif excite him, and he did abominably ydolatrie.
<L 6><T Pro><P 13>

for the dou3ir of Acab was his wiif.
<L 1><T Pro><P 17>

And God seide bi the prophetesse Olda, the wiif of Sellum, "I schal bringe yuelis on this place, and "on the dwelleris thereof, all the words of the lawe which Josie redde, for they for"sook me, and made sacrifice to mydelyen godis and for thou, Josiee, heerd the wordis "of the book, and thin herte was afeerd, and thou were mekend bi fore me, and torentist thi clothis, and weptist before me, and therefere thou schalt did3e in pees, that thin i3en se not "alle these yuelis, which I schal bringe in on this place". 
<L 43><T Pro><P 19>

and therefore God reiside a3ens him Filisteys and Arabeys, that coosteyen with Ethiopiens, and thei distroyed bi fore me, that hire to be anothir woman, and he before said "thi clothis, and weptist before me, and therbi did3e; 
<L 27><T Pro><P 24>

Therfore Elchie, and thei that were sent tosgidere of the king, 3edyn to Olda, a prophetesse, the wiif of Sellum; 
<L 27><T Pro><P 28>

Thanne his wiif, whom the deuel reserved as a special instrument to him, to disseyue Joob by his wiif, as he disseyued Adam bi Eue, counseled him to blasfeme God, and therbi did3e; 
<L 6, 7><T Pro><P 37>

cas preueth, that Sara, the free wiif and principal of Abraham, with Isaac his son, singnefischt bi allegorie the newe testament and tire sones of biheeste; 
<L 39><T Pro><P 43>

for whi the tabernacles of Cedar partyen to Ismael, that schal not be eir with the sone of the free wiif.
<L 10><T Pro><P 47>

WYSES........1 for wan hei prey for plentye, and pees, and swilk oper hings, and delitin in heis hings, and 3ekun her synnis par by, he wil send hem skarnes and noi3es, and hole hem to hauve debate, and punische hem in mani wyes, and ay he moo lusts pat hei haue here, ay he moo schal ben her peyn.
<L 6><T APO><P 26>

WYF............34 2· Corallary· Though ymagies moun be worshipid in a manere, as for signis of seyntis, or as bokis of leewid men, or as a wiif keph cherli the ryng of her weddign for loue of her husbonde; 
<L 9><T A13><P 24>

Pe briddel man seyde pat he haide weddud a wyf and perfore he myhte noht come. 
<L 56><T EWSI-02><P 229>

but pe briddel, pat hath his flesch as his wyf, maistur ouer his sole, is anyncurteys fool and perfore he answerede hys. 
<L 62><T EWSI-02><P 230>

and whanne he hadde not to payen of, pe lord bad pat he schulde be soold, his wyf and his children and al pat he haide, and pat pat he owhte pe lord schulde algatis be payed. 
<L 6><T EWSI-22><P 309>

as, 3if a wyf growede and hadde manye partis pat sche hadde not bifore, sche were not perfore left, And þus Chanaz pat is gelousnesse', and Galile pat is a turning whel', bytoknen þe loue of Crist þat he hadde to conforden his spouse in þis weye, and brygon hire aftar to blisse in þe chambre of heuene. 
<L 47><T EWSI-33><P 362>

But wel we wyttone a wyf, wann sche schal sone mete wiif hire husbonde, sche gladup hire herte and her cher in hope in be confordut of hym. 
<L 50><T EWS1SE-04><P 493>
so þat eche such mon kunne kepe þis vessel in holyness, gende and 3yue dette whon it is tyme, and trete his wyf as his fellow.

<L 40><T EWS1SE-17><P 550>

for, as þe child of þe handmayden was not eyr wip child of þe þe wyf, so kepyng of þes cerymonyes schulde not laste wip þe bliss of heuene.

<L 71><T EWS1SE-19><P 558>

And Zacharies wyf was of Arouns dow3tres, and hyre name was Elizabel.  

<L 4><T EWS2-104><P 263>

And Elizabel þi wyf schal bere to þe a child, and his name schal be clepud Ioh.  

<L 25><T EWS2-104><P 264>

And hire ney3eboris and hyre cosynus herdon and þis Phares David gat Salomon ofludas. 

<L 13><T EWS2-116><P 299>

And for lohn seyde to þe on lyue'.  

<L 7><T EWS2-105><P 265>

For Iohn seyde to þis Eroude, 'It is not leueful to þe for to haue þi þroþiþrus wyf while 3e boþe ben on lyue'.  

<L 5><T EWS2-115><P 296>

þis Phares and Zaram weron boþe getone togydre, and þis Thamar was not þe furste wyf of Judas.  

<L 13><T EWS2-116><P 299>

Zacharye was a famous man, wip Elizabel his wyf, and monye myraclis weron byfallen abowte þe byrpe of þis Iohn;  

<L 26><T EWS2-105><P 266>

Also prestis shu len coumforte hem that gon to batc1, despitously deed for she lokide asen as God forfendide.  

<L 87><T EWS3-143><P 55>

Marke we alle þes ey3te whiche ben hows and breþren, sistren, and fuldor and modur, wyf or children, or feeldis wip opre rentis.  

<L 78><T EWS2-98><P 243>

Haue 3ee mynde of Lothis wyf", and loke not ãen fro Goddis lawe for his womman was despitously deed for she lokide ãen as God forfendide.  

<L 56><T EWS2-98><P 243>

And þanne may we telle scorn by suche asse argumentis, 3if a man schal haue here an hundredfoold so good þing as is þis wyf, þanne he schal haue an hundred wyues.  

<L 87><T EWS2-98><P 243>

Also prestis shulen coumforte hem that gon to just batel, to haue trist in God, and drede not her enemyes, and that ferdful men, and that han newly byldyd an hous, eithir newly plauntid a vnue, eithir newly weddid a wyf, and not vsid hir, go not to batel;  

<L 40><T EWS2-98><P 243>

Whanne a man hath take late a wyf, he shal not go to batel, neiþir ony comyn office shal be put on hym, but oon 3eer he shal be glad with his wif, and take heed to his hous.  

<L 15><T EWS2-98><P 243>

To swete and swinke I make avow, My wyf and children therwith to fynd, And servê god, and I wist how;  

<L 30><T EWS2-98><P 148>


<L 11><T SEWW05><P 34>
Whi rebel men: for þei ben vnbxum to Crist
and to his churche as weren Dathan and Abiron
þat for þei vnbxumnesse to Moyeses and Aaron:
saken doun to helle alquyk: wyf and child.
< L 85><T TK10C><P 374>

Whi fornycaies: for þei defounlen her bodis in
lecherie, as Tobie seip þe deuel Osmodus slow
seuen men for þei tooken not her wyf after þe
foorme of clene wedloc Whi auouturers: for þei
breken þe hooli sacrament of matrmony, to
which seip þe Wise Man/ þe children of auoutrie
þer seed shal be outlawid: and if þei ben of long
lyf.
< L 101><T TK10C><P 374>

as Isaiæ seip/ Doom is turned backward for true
is fallun in þe street: and equeti mai not go yn/
and he þat cessip fro synne is able to be dispisid/
þe Nynpe and þe Tenpe Comaundements ben
þese/ Thou shalt not soueite þe hous of þi
neibore neþer þou shal desire his wyf.
< L 131><T TK10C><P 374>

WYFE........5
And, þou3 þei comen hoom into hire chambr,
þei letch þe candel falle, and brenne hire bed,
hemself, and hit wyfe, hire children, and alle
hire godes.
< L 70><T CG11A><P 133>

And so, as Helize left þe grete richesse þat
Naaman wold haue 3yue hym, and toke worþipli
þe pore ordynaunce and fyndynghe þat a goode
man and his wyfe proferid to hym, þat is to say
a lytill soler, a bedde, a horde, a chaire and a
kandilstek, þe whiche ben acordynge to a studier
or a contemplatyf man, so Crist forsche
seculer lordschipis and held hym payde wip þe
pore liffode þat deuoute peple ministred to hym
to his nedful sustenance in his laboure, and þus
didden also alle þe apostles, as a man may
conceyue of þe gospell and in many oper placis
of her lifis.
< L 560><T OP-LT><P 85>

CONFESSION OF HAWISIA MOONE OF
LODDON, 1430 In þe name of God tofore you,
þe worshipful fadir in Crist, William be þe grace
de of God bishop of Norwich, Y Havise Moone,
þe wyfe of Thomas Moone of Lodne of your
diocese, your subiect, knowyng, felyng and
vndirstandyng þat þat before þis tyme Y haue be
right hoomly and priue with many heretikes,
knowyng haym for heretikes.
< L 29><T SEW05><P 34>
ye haue done to me: &c: & euer we shulde
consysder that trew sentence that a good work
maketh not a good man, but a good man maketh
a good worke, for fayth makethe the man booth
good and ryghtwyse for a ryghtwyse man lyueth
by fayth: Rom[i]i: & what soueuer snyrngeth no out
of fayth, is synne Romaynes 'xiii': And all my
temporal goodes that I haue not geuynge, or
delyuerc, or not gyuen by wyriting of myne
owne hande berynge the date of thys present
wrytinghe I do leaue and gyue to margarete my
wyfe, and to rycharde my sonne which I make
myne executours, wytnes this myne owne hande,
the 'x' daye of October, in the 'xiiii' yere of the
regyne of king Henry the 'viiii' Tyndall. Now let
us examyne the partes of this Testament
sentence by sentence.
< L 9><T WWTWT><P 24

He denieth not but a christen man shulde
be honorably buryd namelie for the honour and
hope of the resurrection and therfore comitted
that care to his deare executours hys sone & his
wyfe, which he wyst wolde in that parte do
sufficient, and leue uothinge of the vse of the
contre vndone, but the abuse.
< L 1><T WW-TWT><P 34

WYFES........6
Hit is seide þat mony comynes wil chaffere in þo
new feyre, and þus chaunge hor wyfes and lye in
avoutriue.
< L 8><T A09><P 167

And so God dispresyes hom for þis gret folye, as
he dispresyes freis, a po3 þei helpen þo worlde
for to brynge forth childer on oper mennis
wyfes, to make hor owne childer afterwadris
soche freis.
< L 19><T A20><P 239

Lord! if seculer lordes wolden þenke hou God
haves putte hem to grete worshipp of þis
worlde, in state of his Chirche, to stande for his
ordynaunce augeyn Anticrist clerkes, and aske of
þese freis grounde of hor ordires, siþ þei connot
se þat ne prestes schulde be lordes, and myche
more þat ne þei schulden feght and haf sumtyme
wyfes, for so hadden prestis in þo Olde
Testament!
< L 28><T A20><P 239

Ffor ðanne þei my3te have wyfes, and fi3te
undir kyngis, but now oure mayster Crist forbed
þis to his prestis.
< L 33><T A21><P 258

And so my3te he lightliere make hom lye by
wyfes, and disuse temporal godes, or do what
þei wolde, and sey þo puple shulde not trowe
soche þinges, but trowe þo sawes þat Anticrist
lyes, for wittes of þo puple erren ful ofte.
< L 21><T A25><P 408

And þou3 lounde men ben good lyuers and wise
men, 3it ben þei not prestes of office, ne þei be
not bounden to preche of office, al be he þat þei
be prestes spiruallly, as seip Crisostom and
Lyncolne, and so þei may teche þer wyfes, þer
childrenen and ther servantes to be of good maner.
<1.128><1.T SEW202><P 22>

WYUES........39
And ofte men fallen horu drunkenesse into
lecherie, thei recken not wip what persones,
frenye or sibbi, maidenes or wuyues, or of holi
orde, as Loth in his drunkeschip lay by his two
doutres and gat on hem two children, of whom
cam myche peple thei euer were contrarie to the
pope of God.
<1.73><1.T CG11A><P 133>

hou also thei han gournyed her wyues and her
children, her meyne and her housholde, and her
pore tenauntis;
<1.540><1.T CGDM><P 222>

And his man here hat was keper of a synagoghe
as now ben persones, and thei men hadden
comunly wuyues and children, as prestis han
hwarne worse for thei han owt of wedloc.
<1.10><1.T EWS1-24><P 317>

As now men seyn hat thei schulden by lore of
thei feib heren vpon cristene men, and turnen
hem to the pope, and sle thei persones, thei wuyues
and thei children, and reuen hem thei goodis, and
hius chastisen hem.
<1.90><1.T EWS1-41><P 404>

Somme men rundurstonde heree hat Poul spekip
to weddude men hat mote nedis haue wyues to
kepon hem fro lecherie;
<1.38><1.T EWS17S-17><P 550>

And as Cristus lawe seip hat sueene pingus
schulden be hatide for Crist, as fadir and modur,
wuyues and children, brepren and sustren, and
menny sowne ly3f, so feynede thei feend thei pese
fowre frendys schal be hatidy of man, for the
loue of anticrist.
<1.42><1.T EWS2-67><P 66>

Pe bridde tyne seip Crist he cam to departe the
hosbondis bropur a3enus his wyues sustur;
<1.30><1.T EWS2-72><P 95>

Scome we thei fooleus hat seyn by thei Cristus
wordis hat ech eeynt schal haue here an
hundred wyues at the eeste, and so of ople
seuene pingus hat the gospel reheresip heree.
<1.76><1.T EWS2-98><P 243>

And banne may we telle scorn by suche asse
argumentis, 3if a man schal haue here an
hundredfoold so good bing as is the wyf, thanne
he schal haue an hundred wyues.
<1.88><1.T EWS2-98><P 243>

And, as it was in Noeys dayes, so it shal be in
Cristis dayes: thei eeynt and drunkyn, thei
weddiden wyues and wymmen weren 3eoun to
weddingis, to hat day hat Noe wente into the
ship, and the flood cam and loste hem alle.
<1.43><1.T EWS3-143><P 54>

Bis ping is known to wuyues, and includip
myche witt, for of comune ping and known
shulden the comunes best take the witt.
<1.35><1.T EWS3-223><P 282>

3if thei bynde hem selfe to cleene chastisit bope of
body and soule and of dede and wille, and
herewip don fornyacitoun and aooutitrie wip
wuyues and nonnes, and slen wommen hat
withstonden hem in his synne;
<1.27><1.T MT01><P 06>

It semeip the deuyl gedreip siche lumpis of 3onge
men, fatte and lykynge and ydyl, and byndip
hem fro wyues, thei my3ten haue bi goddis
lawe, to maken false heiris and to fordo the
ekynde of men and so make the erpe cursed of god
and alle his seynis.
<1.1><1.T MT01><P 07>

han thei phariseses presen faste to here wyues
vnder colour of holynes.
<1.30><1.T MT01><P 10>

3if thei techen wyues, pretens, servaucantis and
children to stele fro here housbondis, maistris
and fadir and modir and 3euen it to the
pharises, as hildegar seip, thei ben perilous
heuys to make discenciuon among manye.
<1.18><1.T MT01><P 11>

3if thei leden awey mennus wyues or wenches in
here newe habitis, to do lecherie bi hem as hem
liste, thei breken thei laste comandement. 3if thei
maken wyues and oper wymmen hure sustris bi
lettris of fratemite or worsip heere and sustris and
wenches; thei leden awey hem in bynyng of here
catcl; and wilen fepfully know lee he hem, and
thei late thei be of good maners.
<1.21, 23, 27><1.T MT01><P 12>

for thei trauclen ny3t and day, bi watter and lond
in cold, and in hete, bi false sotilitis and cautclis
and grete sweringes nedles and false, for to gate
muchis drift or muk of pis world, to gete riche
wyues, and purchase londis and rentis, and
dewelle in pere mennus dctte after
descyued hem in byynge of here catcl;
<1.4><1.T MT01><P 25>

berfore thei mynstris diligently examyne
hem of he comun feib and he sacraments of
holy chirche, pat 3if thei beleuen alle thei pingis,
and wilen feifuly knowleche hem, and
stedefastly kepe hem to the ende of he world, and
3if thei han noon wyues, or 3if thei hau wyues and
here wyues ben entrin into religion, or ellis pat
here wyues han 3ouen here housbondis lyue bi
and draweth through ther euyll ensample many defaulte of other men to syn and the ease that they lyuen in / & there welfare is a gret cause of this myschef. <L 9><T PCPM><P 33>

And lorde / me thynketh that these ben quaynte ordres of relcygyon / and none of thy secte that wollen taken hooren / whylke god forfendes / and forsaken wyues that god ne forfendeth nat. <L 18><T PCPM><P 33>

For nowe men wedden her wyues for fayresenesse/ other for rycheesse/ or some such other flesshelych lustes. <L 26><T PCPM><P 80>

And lorde/ he that calleth him selfe thy vyker vpon erth/ wylf nat suffren preestes to taken hem wyues for that it is ayens his lawe. <L 18><T PCPM><P 81>

And lorde/ thou neuer forfendest preestes her wyues ner thy Apostels nither. And well I wote in our londe preestes hadden wyues vnyll Anselmus dayes/ in the yere of our lorde god a. <L 24, 26><T PCPM><P 81>

Thanne it is teld, what sorwe Esdras made, for the princis and preestis and comyns token hethene wommen to wyues a3ens the lawe; <L 40><T Pro><P 34>

and he rebyukede and curside, and beet men, and made hem ballid, that token alien wommen to hire wyues, as of Asotus, of Amon, and of Moab; <L 23><T Pro><P 35>

And certeyn ofte tyme we seen wyue, children and meyne, and wolden to syn and the ease that they lyuen in / & there welfare is a gret cause of this myschef. <L 9><T PCPM><P 33>

And certeyn ofte tyme we seen wyue, children and meyne, and wolden to syn and the ease that they lyuen in / & there welfare is a gret cause of this myschef. <L 9><T PCPM><P 33>

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And certeyn ofte tyme we seen wyue, children and meyne, and wolden to syn and the ease that they lyuen in / & there welfare is a gret cause of this myschef. <L 9><T PCPM><P 33>
And herefore, sip fornicaicioun is so perilous, and men and wynnmen ben so frele, God ordeynede prestis in pe olde lawe to have wyves, and nevere forbede it in pe newe lawe, neiper bi Crist ne bi his apostlis, but rapere aprovede it.

Also by pis ground of freris, pou3 monkes or freris or opere elerkis, whatevere pei ben, slen lordis tenauntis, pe kynggis liegemen, and de foul en lordis wyves, 3e, pei God forbid, or pe empiresse, 3it pe kyng may not ponische hem by 00 ferping.

A, Lord God, where pis be resoun, to constreyne pe pore puple to fynde a worldly preest, sumtyme unable bope of lif and konnynge, in pompe and pride, coveitise and envye, glotonye and dronkenesse and lecherie, in symonye and heresie, wip fatte hors, and jolye and gaye sadeles, and bridelis ryngynge be pe weye, and himself in costy elopes and pelure, and to suffre here WYYes and children and here pore neyboures perische for hunger prist and cold, and opere mischieves of pe world!

Some liveth nat in lecherye, But haunten wenches, widdowes, and wifes, And punisheth the pore for putrye;

windowe9

WYNDOWE.....3

He is as vnkynde man, wipoue wome whom pe sonne schyne, and 3et wole not opono his wyndowe to take i3t pe schulde saue hym.

and by a wyndowe in a leep was he late doun by pe wal;

And pan, as if he hadde ben angrid, pe Archebishop wente from pe copbord where he stood to a wyndowe.

WYNDOWIS.....4

And for esy penaunce of money pei enyoynen men, for trenialis and masse pens, and makynge of gaiwyndowis and grete housis, pei pe world may see and preise, pe moste viciouse men, as avoutreris, extorsioneris, usureris, and open heves, gon to pei ypocritis, and forsaken here owene curatis pei wolden sumwhat telle hem pe perilis.

And pis pis is a greet synne to leue to rise and opone oure wyndowis, for his spiritual li3t is redy to schyne to alle men pei wolone opone. And pei is worse, pei seyn pei wolen answere for men at domes day for to excuse hem 3ifpei wolen 3efe hem or here hous to make gaye wyndowis or veyn housynge and nedles moche gold or silver;

and pei is a greet synne to leue to rise and opone oure wyndowis, for his spiritual li3t is redy to schyne to alle men pei wolone opone. And pei is worse, pei seyn pei wolen answere for men at domes day for to excuse hem 3ifpei wolen 3efe hem or here hous to make gaye wyndowis or veyn housynge and nedles moche gold or silver;

With wennes wyves strongly play, With tremew tillers starte and sryve At the wrestling, and at the wake;

With mennes wyves they woluen holde;

Mennes wyves they woluen holde;

windowe

WYNDOWES.....1

3if pei drawen pe pple in he holiday by coryouste of gaiwyndowes and colours and peyntyngis and babwynrie fro compuncio of here synnes and fro mynde of heuenely inges, and fede riche men wip pore mennus goodis, wip costly metis and wynes and wast spicerie to glotonye, dronkenesse, lecherie, and weyard talis, and suffren pore men hungry and hristi and in gret mischef;

win10

WYN...........73

And Austyn on this psalm, /Laudate Dominum, quoniam bonus est psalmus/, wriith thus, "If thou fiUe thee ouir mesure with drunkenesse of wyn, and passist due mesure of kynde, hou manie euere preisyngis thi tunge sowncth, the lif blasfemith".

but that that the feith axith to be taught, the breed is the bodi of Crist, and the chalis, that is, wyn conteynid therynne, is the blood of Crist.
Also Hilarie seith thus in the same diste: Corpus Christi, “The bodi of Crist which is taken of the auteur, is figure, while breed and wyn is seien withoworth;

Also Jesus Crist was present in his owene persone wip his modir in bodily martrimoyne, to approve it, as a gospel of Jon techip, whanne he turned watir into wyn.

And pat olde wymmen schullen be in holy abite, not puttynges fals cryme or synne to obere, ne suynge to moche wyn, and to be wel techyngyn, so pat pei teche prudence.

For where pei han many rentis and lordischipis for to fynde certeyn noumber of prestis and bedrede men in hospitalite, pei han unnepe half, or pe priddle part, pe noumber of prestis, and lyven lustful lif in costi metis and wyn;  

And 3if a prest scrip Goddis body, and makip breed and wyn turne into Cristis flesch and his blood, bi vertu of his ordre and Goddis wordis, whi may he not blisse a 3ong child wip a rag and oyle?  

Perfore pek 3e, elene prestis, hou moche 3e be holden to God, pat 3af 3ou power to sacre his owene precious body and blood of breed and wyn, whiche power he grauntid neuer to his owene modir ne aungel of heuen, for whose wol not laboure his office pat longe pat to him in his wyneserd, pe breis and pornos wolen ouergo pe wyn, pei neuer wyn schal come perefor but were al awyldid.

And pe doctor Lincoln seip: Drunkeschipe is wodnesse, for “fornycacion, wyn, and drunkenesse taken aweie pe herte”.  

And for to hyndere himself, bope in bodi and soule and in his temperal godes, as I seide tofore, for Salamon seip: He pat loue pe metis schal be in neede, and he pat loue wyn and fatte þyngis schal not be maad riche”.  

but to hem pat duellen in wyn and studien in swygnyng vp of bolles”.  

Or who pat kepte a man in feuyers, and wiste wel how he schulde be reblyd and þat þis mete or þis wyn were contrayre to his helphe, wolde 3yuen hym at his wille þis foode þat schulde anoy3en hym?

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 ei3en schewen or tellen is þe chalis, but it is, as moche as þe þeþ æþþe 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, þe schullen not ete þat body, ne drynke þat blood, þe whiche blood þe men þat schullen do me on crois schulle schede out;  

I bleave wip herte, and knowlech bi mouþ, þat þe bred and wyn þat ben putt in þe auer ben after þe consecration, not onle þe sacrament, but þe flesch and blood of Jesus Crist in treuþe.

And in þe lawe it is seid, þat Symon wold haue bout þe Holi Gost in pat entent, þat of selling of synnis þat schuld be do bi him, he schuld wyn money.

For whose wol not laboure his office þat longe to him in his wyneserd, þe breis and pornos wolen ouergo þe wyn þat neuer wyn schal come þerof but were al awyldid.

Another beggynge is schewynge maad to man, for himself or for anoper, bi þe maner þat sum men schewen hire owne neede or ellis ober mennys bi priue wordis, as oure Ladi schewid to hire Sone þe nede of men þat weren togidere at þe feeste in þe Cane of Galilæe, whanne sche seid: þei haue no wyn'.
And when wyn fayled at his feeste, Jesu modir seyde to hym þei han noo wyn'. And herby his ladymente on curtseys maner as sche durste þat Jesu schulde helpe þis feeste of wyn by his miracle.

< L 9, 10, 12> < T EWS1-33> < P 360>

And þei baren to þis person þe wyn þat Jesu hadde maad. And whanne he hadde tastyled þerof and wiste not how hit cam, (but þe seruanunity wisten wel þat drowen þe watyr,) he clepude þe spouse of þe hows, and seyde to hym þus þese men þat festen opur putten forst good wyn, whan þer tast is fresch for to iugge þe goodnesse, and aþyr, whan þei ben dronkon and þer tast faylyþ, þanne he putteþ worse wyn; but þow dost euene þe contrarie, for þow hast kept good wyn into þis tymne'.

< L 30, 33, 35, 36> < T EWS1-33> < P 361>

Þe turnyg of þis watyr into good wyn techþp vs how Crist maade his lawe moore saurey, as þe wyn was bettoure þan þe watyr before. And riþt as o substancce is forst watyr and sij wyn, riþt so o lawe is forst coold and sijpen hooþ;

< L 52, 53, 54> < T EWS1-33> < P 362>

And drede we not þese philosophes to graunte hem aþerly þat þe same substancce is forst watyr and sij wyn; ne drede we not dyynes þat askyn in þis cas what þing was maade newe of Crist in þis mirycle, sij qwalite as colour or sauowr of wyn may not be by hitself, as Austyn scip. We schal wyte þat miracle of Crist was wolthe here, so þat, riþt as watyr þat first was in þe erþe is drawen into þe wyn tre, and sijþ into þe grasþ, and by tymne defyled tyl þat hit be wyn, so Crist did þis chaungyng in a lýtul tymne.

< L 58, 61, 64> < T EWS1-33> < P 363>

Þese sixe watyr potteþ þat helden þis colde watyr ben men of þe oþle lawe þat kepton Godis lawe, but þei weren sixe for, fro 3er to 3er þei kepton þis lawe, þat was hard as stonys, and maade men coold on oþur maner þan þe newe lawe, for hit makþþþ men liþe and hetþþ þem and cwonfortþþ þem, as wyn dop mannes body.

< L 71> < T EWS1-33> < P 363>

But to anþurþ þis architriclyn was þe manhede of Crist, for he made his miracle by his godhede: he was þe furste þat tastede þis wyn, and 3af hit þese proprettes boþe in hym and oþþre.

< L 76> < T EWS1-33> < P 363>

And þus þe 3yyung of þe lawe of God was grownd and bygynnyng of cristene mennys religioun, and þus þe discipliþes of Crist, alle þat he hàþ ordeyned for to come to heuene by rit bylyue, trowen in hym by vertew of þis wyn.

< L 87> < T EWS1-33> < P 363>

Jat ben superflue in þe chirche, and letten hit brynyge forþ wyn.

< L 62> < T EWS1-37> < P 380>

And þus Poul biddþþ aftir nele 3ee be drunkyn bi wyn, for siche drunken men ben vnable to studie aftir Godis wille, siþ in wyn is leccherie bi whiche men waxen wood fro God;

< L 48> < T EWS1SE-50> < P 682>

for, as Ysaye scip, syche men byon, wiþowie syluur and wiþowie chaungyng, boþe wyn and myle.

< L 75> < T EWS2-84> < P 169>

And wyn and syser he schal not drynke, and he schal be fullud wiþ þe Holy Gost 3et from his modyr wombe.

< L 27> < T EWS2-104> < P 264>

His pressour þen þe prestis þat geten out iews of Goddis word, and þey gladen men wiþ wyn and 3uyeþ hem saus to Goddis mete.

< L 33> < T EWS3-157> < P 98>

And so it is nede to wite hou bred and wyn ben Cristis membirs.

< L 84> < T EWS3-176> < P 162>

And men putten not newe wyn into olde botelis, ellis þe botelis ben broken, and þe wyn is shed and þe botelis perischen; but þey senden newe wyn into newe botelis, and boþe ben kepþ.'

< L 8, 9, 10> < T EWS3-190> < P 211>

þe seconde ensample of Crist turnep to þe same witt, for Cristis disciplis ben newe botelis maad of hym, and newe lawe is newe wyn þat Crist hàþ 3ettid in þer hertis.

< L 18> < T EWS3-190> < P 211>

And so, 3if þis sacrament be fouild in þat pat it is bred or wyn, it may not þus be defouild in þinges whiche it figurþþ.

< L 20> < T EWS3-206> < P 247>

And so a man brekiþþ not Goddis body ne drynkþþ his blood wiþ his mouþ, al 3if he ete and drynke þe bred and þe wyn þat is þes;

< L 22> < T EWS3-206> < P 248>

he schal drink a drauþt of þe wyn of Goddis wrappþþ / he schal be tormentid in fire & brymston.

< L 2> < T LL> < P 14>

as oþþr apostlis diden / drank wiþ hem his blood in wyn

< L 17> < T LL> < P 59>

Nemo nostrum exors sit luxurie nostre vbiqve relinquamus/ signa leticie' / bat is to seie: suche fendis lymes seyn: go we fille vs wiþ precious
...and aymount wymen: & suffre we not phe flour of oure faire beautee. <L 26><T LL><P 127>

and comunly whanne þes heretikiis comen bi symonye to gret benefices þei ben not bisi to lerne þe gospel and teche it cristen men, but þeue hem to hụntynge and haukynge and veyn pleies, and hanten taurneys of wyn and ale, aboute strumpetis and geste festes, riche cloping and gay squyeris and ðere getteris, þat almost noon schal be so nyse and worldly proude as þes synkynghe heretikiis. <L 21><T MT01><P 23>

and seen more ypocrisie of hem: þei wolen telle gold and money and touche it wiþ a sticke or wiþ gloues and a grete cuppe of gold or peece of silver wyth many markis to drynke noble wyn of, but þei wilen not touche an halpeny or ferþing wiþ þe coym and armes of þe croz and of the kynge, and þe seump for dispit of þe croz or of þe kynge, for a weeg of siluer or a cuppe of gold þei wolen handil faste, and þe money þat þei robben of pore men bi fals beggynge þei wolen leyn it vnder þe beddis hod at nyȝt. <L 31><T MT03><P 49>

3e, wiþ moche care and trauelle now vnneþe ony mete or wyn may serue and plese hem, but likerousnesse and lustis of here bely han now alle þe bisinissy, and deuocioun and holyneesse and penaunce litel or riȝt nouȝt. <L 12><T MT04><P 61>

þe fend and his techen to purueye heþi wyn and spised ale and strong for riche men and lordis to make hem dronken and chide and fiȝtete and forþete god and his lawe, and to suffre pore þat han nouȝt of here owene and may not labore for feblinessse or sikenesses and blundyneesse drynke water and fulle in feueris is or ellis perishec. <L 9><T MT18><P 210>

Also many ietteris of centre þat wolen make hem self gentel men and han litel or nouȝt to lyue onne, and ðere lordis also wolen preise a worldly prelat or curat and here him vp, þouȝ he be neuere so vicioys in lecherie, pride and coveitise and ðere synnes, so þat þis worldly curat makip hem grete festis and wastip pore mennu almes in 3iȝtis of wyn and vanytes; <L 30><T MT15><P 242>

and 3iȝt summe lordis to coloure here symonye wolte not take for hem self, but keuerchiefs for þe lady, or a palfray, or a toerre of wyn. <L 20><T MT16><P 246>

and þat is more maistri þan wyn rewmes of men, for enemyes ben mow and more koynte in þer dedis bi wylys of here capteyny. <L 25><T MT24><P 347>

for hooly chirche hæp bileuyd þis pousinde wynter and more to, þat þis oost is goddis body in foorme of brede, and wyn his blood. <L 29><T MT28><P 465>

but it were good to cristennen to laste in þer olde bileue, þat þis breed is goddis body and þis wyn is goddis blood, and not an vknowun þing wiþoute resoun or autorite; <L 4><T MT28><P 466>

But þe first of þes þre obediencis ben in no maner case lecFuul, for a man schul not abeiȝe so for to wyn alle world, as Crist menȝþ in þis question What aualiþ a man to wyn alle þe world and suffre aperiing of his owne soule? ’ <L 352, 353><T OBL><P 166>

Also thou shalt paye tithis of alle fruytis that grown in erthe, of whete, of wyn, and of oyle, and the first boren things of neet and sheep; <L 13><T Pro><P 6>

Also in the þ· c· of Songis it is seid, “Kisse he me with the “cosse of his mouth, for thi teties ben betere than wyn.” <L 28><T Pro><P 53>

þe fyfte conclusion is þis: þat exorcismis and halwinge made in þe chrice of wyn, bred and wax, water, salt and oyle and encens, þe ston of þe auere, upon vestiment, mitre, cose and pilgrimes stauis be þe ucray practys of nigromancie rathere pannes of þe holi theologie. <L 52><T SEWW03><P 25>

hore lecherie at home as þei wolden, for drede of lordis, of maystris, and for clamour of neȝeboris, þei casten many dayes byfore and gederen what þei may, sore pynying hemsife to spare it, to go out of þe cunteyr in pilgrimage to fer ymagis, and lyuen in þe goinge in lecchere, in gloterie, indrunkenesse, and mayntenenc falsnesse of osteleris, of kokis, of tauerners, and veynly spenden hore good and leeue of lordis, of maystris, and for clamour of þe uersis of tone. <L 28><T SEWW16><P 86>

And so of þe brede is made Cristis body, and þe wyn mengide wiþ watur in þe chalise is mad Cristis blod bi consecracion of heuyen wordis, And þe determinacioun of þe court of Rome wiþ a hundrid bishops and þrittene, sende into many londes, is þis: I knowleþ wiþ herte and mouþe þat þat brede and wyn, þat ben put in þe auer, ben aufer þe consecracion but oonly þe
sacrament, but also verrey Cristis body and his blood'.
</L 34, 38><T SEWW21A><P 111>

Also seynt Yllarie seij þat Cristis body þat is
taken of þe auter is bope figure and truþe: hit is
gifur þe while bred and wyn ben sene
wipouteforpe, and it is truþe þe while it is
beleued wipinneforpe to þe sacrifice be Cristis body
in truþe. Also seynt Austyn seij þat þe sacrament
or þe sacrificioun is not onli in sacrament, but verrey
þingis: þat is of visible likenes of elementis þat
ben bred and wyn.
</L 52, 56><T SEWW21A><P 111>

WYNNE..........103
for mony men byen wynne for lustis and for
wynnyng. For aliþof wynne be nedeful for lorde
and sacramentis, nerepoles God Almyghty askes
þing in mesure. And so mony drinken wynne þat
were better lif wiþ ale.
</L 21, 22, 24><T A09><P 159>

And so þes founed lorde are like to a leche þat
gives a mon in fevers wynne, ageyns his heele.
</L 29><T A20><P 237>

And so þo sacrament of þo chalis may opinly
shewe, ffirst, swettenesse and sacriementis, and aftir
sourmesse, as prestis knowen wiþ.
</L 25><T A25><P 405>

And if tonnes of wynne were sacrid by3onde þo
see, nowþer vyntyners of Englonde couthe taaste
þis likoure, ne prestis myþt syngen wiþ soche
accidentis.
</L 31><T A25><P 405>

Þo comyne lawe of decrees wittenessis, when
prelatis weren sumwhat gostly, þat þo bred and
wynne þat bene put in þo auter, aftur þo
consecracioun ben not onely þo po sacrament, but
Þo verrey body and blode of oure Lord Jesus
Criste.
</L 27><T A29><P 484>

Also þe decre seij, I Beringary concent to þe
holi kirk of Rome, and as þe apostil seij, Þi
enowliche of mowp hert, me to helde þe same
seip of þe sacrament of þe Lordis bord, þe
worshipful sir Nicol pope in heys holi seyne3,
he hæþ be tane me of autorite de þe gospel, and
of þe apostil, and hæþ fermed to me bred and
wynne, þat are put in þe auter, to be after þe
consecracioun not onli sacrament, but verrey
body and blode of our Lord Ihu Crist sensibly,
not onli in sacrament, but in trowþ to be tretid;
</L 3><T APO><P 48>

For sop, if ilk man in þis world is bidun to haue
sum þing, þat he be content only wiþ
possession, and tak not oner mennis þingsis,
noþer þe feld, noþer þe wynne of þe pore, nor
his wyn, nor his money, nor his frutis, how
mikil more he þat is prest to þe kirk of God
howip in al þing to kep riþtwisnes, þat he
chalanþ only þis to him þat he knowip to be of
his riþt, and ref not oner mennis þingsis, ne
touche;
</L 27><T APO><P 110>

First is þis: if a man were sere aþer and he
hadde bides þim a tunne ful of wynne, þouþ he
drowe oute a þis wynne into anoþer vessel and
putte non in his mouhe, his first scholde neuere
þe more be quenchid or stanchid.
</L 488, 489><T CG11A><P 145>

So suche, when þei sitten at shrift, where is no
moysture of wynne ne ale, þen wolde þei speke
no worde to knouleche her synnis, but when þei
sitten at taumerns by þe barellis syde and putten
her bil in þe bole ful of ale or wynne, þen kunne
þe make grete boost and noyse of her shrewid
dedis þat þei diden twenti 3ere tofore.
</L 179, 182><T CG13><P 169>

Not to her entent (þat he wes of Samarie and
contrarie to her lawe), but for he wes gooste þat
Samaritan þat þe gospel of Luke spekip of in (X
chapitre 335), whiche helde in oyle and wynne
þe þe woundis of þe man þat came doun from
Jerusalem into Jerico.
</L 282><T CG16><P 202>

And þus Poul biddip aftir nele þee be drunkyn bi
wynne, for siche drunkun men ben vnable to
studie aftir Godis wille, siþ in wyn is leccherie bi
wiche men wexen wood fro God;
</L 47><T EWSISE-50><P 682>

Loo! so clerli in Iesu Crist seint Poule techip þe
beleue of þis oste wipout any variacion de þe
gospel, so þat bi þe words de seint Poule we
most beleue þat þe pure brede bi þe
consecracioun is not after þe consecracioun onli
brede but alþo verri Cristis bodi, and þe wynne
is blode. For, as seint Cyprian seij, Þe blode mai
not be seïn in þe chalice wheþ þe wynne lackip'.
</L 515, 517><T OBL><P 170>

Of Crist also is þe multitude of whete and wynne,
þat is to see þe multitude of þe wiche whete and
wynne is gadríd togedre in þe sacrament of his
bodi and his blode'.
</L 617, 618><T OBL><P 172>

And lo, furþimumore, houþ seint Austen,
confermyng him to Cristis wordsis and logic and
þe apostlis, he agrisip not as folis don nouþ to
calle þis sacrament brede and wynne'.
</L 624><T OBL><P 173>

But here see folis, þat demen in effect þat Crist
and hys apostlis faißidden foule in her logic, and
nameli in þe mater of þe sacrid oste, þat alle þat
For I can se no skele whi alle pat euer scripture spekip of pis oste or olde doctours, calling it brede and wyne, schal be vndurstone of pe accidentis wipout sogett or substantive pat heii maken so meche of.

For as it is declarid before bi pe best witnesse pat mai be, her sacrament is brede and wyne, and so contene nep not onli the tokenys of substance but raphur and meche better pe uertu and substans of seche signys.

For aftur pe tyme pe sche began to agrise hir houabondia brebe, pat schuld be Crist isues, pe wiche brebe is his bissled lawe betokened bi pe wyne pat Crist made of watur, pe wiche wyne gladip manys hert for euer, sche chese hir a newe wyne wiche sche swolwip in stede of Cristys wyne, and is to hir as wyne; and of this wyne tho pe pat dwellen in pe erthe ben made drunke, and rauen wip pe wickeid servaunt and drunken hore peat seinttys of Christys wyne pat meruellisli confortip and kepep men in sobinesse, and chesing of his wyne pat makip men horewoode, is pe grete habundance of temporal possessions, pe wiche pis vnclene woman occupiip a3enst pe lawe of God, for bi pis sche felle into apostasie a3enst his lawe. If sche wold lywe vndur any lawe, ib sche pou3t neuer to turne to Cristys sobre lawe, sche most nedes forsake Cristys brebe and his purid wyne, and take to anopur brethe and drasti wyne of her owne traditions.

And, certis, his lawe pat his apostata is governed bi and gouernip opur is like drasti or vnfynded wyne pat is perlous to drynk. For, and seche wyne were alle drastis, pe wold no man drinke it;

But nou3, certis, pe fende pat inhabitip his man of synne aftur his olde craft medilip or mengilp lesion with trouthe in pe pseudoprophets moupe, and medilip unynem and wyne, and apoise nep peirip Cristys chirche.

And of his poissen pyn spekip pe prophete and seip pat pe wyne of his folk is pe wyne of Sodom, and of pe suburbis of Gomor; pe grape of hem is pe grape of galle and pe glustris most bitter. Pe wyne of hem is pe galle of dragonesse and vncurable unynem of addris'.

For peh Cristys lawe techip pis sacrid ooste to be brede and wyne and Cristys bodi and his blode, pis drunken dremer seip pat pis oost is neiipur brede ne wyne, ne Cristys bodi ne his blode, but accidentis wipout subject.

And whi pis bodi is raphur offrid in brede and wyne pan in opur pinggis seint Austen techip in a sermon (De paschal wher he seip pus: 3if pou witt vndurstone pe bodi of Crist.

Forsu3, as many cornys ben sprengid or wett togedre pat visible kinde of brede be made, as pou3 pat ping were don pat scripture seip of feipful peple "To wiche peple was oo hert and oo soule into God", so my brehere bejenke 3e of pe wyne, wherof is wyne: many cornys of graips hangen at a glustr, but pe likour of pe graips is hilt into an vnynce, So oure lord Crist is betokend us, and wold us perteyne to hymself;

Sip pan Cristys mystik bodi, heed and lymys, schuld be pis sacrid ooste of brede and wyne and a3enward, as Poule and Austen wip opur olde seintitis techen, and seche a sacrament is propurli a usible forme or kynde of an vnsuscible grace, and in antecristis sacrament is no usible forme or kinde, wiche forme or kinde usible my3t be his mystik bodi of Crist, but if antecrist wold seie pat pis bodi schuld be pe accidentis wipout soiect pat he spekiphe (pe wiche a usierid fende my3t not seie for schame).

But antecrist bostip 3it of pes signes wipout substance, and seip pat hei haue pe same worching in norsching and in eching of manys bodi as hap brede and wyne, and pat pe accidentis schal haue the same name as had her substantis or schuld haue 3if hei abode stille aftur pe consecracion.

And, as tou3ching pe evidence of pe vse of pe chirche, pat peple pat is nou3 callid chifli pe chirche wol not, ne vseip to calle pe sacrament
And this I am war of no determinacy of the chalice sacrament of the wafer, as Tonyse wrote in his diais after his logic and information of the Blessed Priest, whose name and whose body is broad and Christ's body, and wine, saue he woode rauyng of mysproude Innocent and his companys and newe vngrounded sectis. Nepales I wote wele that it is chronicid in decrees hou3 pat, in the tyne of pope Nichol, a clerk Beringarie bi name, defamed of heresie in his beleue of the sacrament oost, knowleched after he ri3t logik of scripture pat he brede and he wynne pat ben put in he au3ter ben after his consecration not onli a sacrament, but also he worri body and body of our lord Jesus Christ.

Or ellis her hertis ben so hard endured pat pei mowe not beleue it to be possible to God to make pe brede and pe wynne put in he au3ter to be his fleshes and his bodle, pe brede and pe wynne abiding stille in his subsaeunce and kynde;

For sum seien pat Crist in his last soper sacrid preueli brede and wynne, and afterward schewid pe sacrament to his disciplis; and so among ouph poynntis sche kept in hert his beleue of he sacrid oost aftar he logic and beleue tau3t o of hir blessid Son, to whos wordis sche supposed al men to owe obedience, as sche meued in his owne wordes when he made water wynne.

And sif scint Poule tau3t and wrote al oon, for pe was not in him 3e* and nau and so doubleynes, as he seip himself, we mai vn dredstand bi Pouluus writing (Cor 10 et 11) pat he beleue of al he apostlis, and of alle his felipful people and well enformed at pat time, was pat he sacrid oost is brede and Cristis bodi, and wynne and Cristis bodle, as Crist tau3t his apostlis in his last soper.

And seint Ciprian pe martir, pat was a ful autentike man to seint Austen, in /Epistola sua de corpore Christi/, vpon he wordis of he consecration of chalis, conclude pat pat ping was wynne he wiche Crist seid to be his body, and seint Austen, as I wote wel, and I be wel avisid it is in his boke /De doctrina christiania/, rehersip he same Ciprian, seiyng pat he body mai not be seen in he chalis whan he wynne lackip. But antecrist, a3enst al his Wittines of scripture and old scintis, seip pat he in his consecration blessip aweie bop pe brede and pe wynne; <L 2604, 2608, 2610>T OBL<P 223>

For whan he same grete Bishop seid holding brede and wynne "his is my body; his is my blode", pe Some of God pat had take mankinde, pe same Some dwelling in fleshes, toke substauce of brede and wynne; liif being mene, he joine brede wip his flesche and wynne wip his blode.

So pe Some of pe Fadur goyn betwene he flesche and pe blode, he wiche he had take of pe wombe of pe maide, and pe brede and pe wynne pat is take in pe au3ter makip oo sacrament; and whan he presst hap departid pat into hes mouphus of feipful peple, pe brede and pe wynne ben taken aweie and passen. But into him, in whom seiip is not, comer no ping of pe sacrifice saf he visible kinds of brede and wynne;

Herfor, our souereyn Bishop hape made vs a sacrifice of pinggis togedre, bi he wiche al he man is quckened, pat is to seie he Some of he Lord in whom a man lyuep in soule, and of he frutis of he erthe wip he wiche onli he bodi lyuep, he wiche frutis ben he first of alle for brede is he first ping of he pat pertenente to mete, and wynne is he first ping of he pat pertenente to drink1. And her Fulgencius.

but brede and wynne, pat is nou3 pe kind of our sacrifice, as scripture techipi wip olde scintiss and namei Austen, as I haue oofte rehersid, and also Goddis body and his body ben his gracius wirching pour vertu of his worde.

Also seint Austen seip /De diffinicionibus recte fidelip pat Wynne was in he mysterie of our redemption, whan Crist seide aftar pis "I schal not drink of his burioune of pe vine", he wiche wordis Crist seide aftar he consecration of pe wynne. And so pat sacrament was wynne, as seint Austen seip;/<L 2736, 2739>T OBL<P 227>

I seie pe sureli pat pe sacred oost is brede and wynne, and Cristis bodi and his blode, who?

And bi he same skelle pe is no man pat demep or dowip not he sacred oost to be brede and wynne, and Cristis bodi and his blode, saue seche oon pat beleuip not to Crist and his lawe pat techip so.

2695
And so a faithful, if anticryst wold suffre, my3t boldli seie þat oure sacrif oost is brede and wyne, and Cristis fleshe and his blode, for þe auctoris of scripture reheresid before is more þan al þe world mai comprehende.

We mai not wipstonde þe most certein feip, þe most strenggist auctoris of scripture seying "God is charite" (et cetera) Nou3, lord God, hou3 is þis þat anticryst wipstondeþ so many open auctoris of þi lawe, affermyng our sacrif oost to be brede and wyne and þi bodi and þi blode?

Seint Austen, rehearsing Ciprian þe marer, writþ þus (li 4 De doctrina christiana): "Know þou vs to be tau3t þat þe Lordis tradicion he kep in offering of þe chalis, þat noon ouþ þing þe don of us saue þat þe Lord Rajur dede for us, þat þe chalis þat is offrid in mynde of hym be offrid medlid wip wyne. Forwíþi hú Crist seip "I am þe verri wyne", sopeli þe blode of Crist is not watur but wyne: neiphir his blode, bi þe wiche we ben raunsummed and iquekened, mai not be seie to be in þe chalis when þe wyne lackip, in þe wiche þe blode of Crist is schewid, in þe wiche Crist is prechid bi witnesse of alle scripturis and bi þe sacrament."

Marke we here also how contrarie ben þe sentencis of þes two olde seinttis and þe newe iaping of anticryst, for þes seinttis seien þat Cristis blode mai not be, or be seien in þe chalice when þe wyne lackip, and þat ouþ neve vngrounded tradicion seip evene þe contrarie, for it seip þat þer is neiphir brede ne wyne in þe sacrif oost! And anticrist most nedis lIe, if he seie þat Ciprian and Austen callen þe accident wipout soicet wyne, for Cristis blode is as þei seien þat wyne.

For þe brede and þe wyne ben made of þe frutis of þe erpe, and ben Cristis bodi and his blode, as Austen seip here, and þo bi þe werke of þe spirit ben, as anticryst seip, halowid and iblessid into nou3t! And þis fantasie prestis spoken alse in ueyn, wan þei priain in the beginnyng of þe consecracioun þat þe brede be made þe blode, and þe wyne þe blode of our Lord Jesu Crist.

3it þis seint writþ þus to our purpos: 3ong children þat knowen what is putt in þe au3ter and is consumed, þe halowig of fidelite performed, wherof and hou3 it be made, and whi it is made, and whi it is take into þe vse of fidelite or religioun, and if þei neuer lerne bi her owne experience or ellis of ouþ mennes and sawe neuer þat kinde of pinggis, þat is to sce brede and wyne in þe halowig of þe sacramentis, whan it is offrid and i3eue and is seide to hem bi most sad auctoris, whos bodi and blode it is, þei schal beleue noon ouþ þyng, saue þat þe Lord halp apered in þat kinde to dedli men, and þat on al wise þe same licour had ron out of his side ismote'.

Also seint Barnard speipþ þus in a tretice þat he makip of þe sacrament of þe au3ter: 'þe sacramentis of holi chirche stonden in foure kinddis: in watur, oile, bred and wyne'.

And þe nedeful mater of þe chalice is wyne, for þe blode of Crist mai not be made in ouþ mater þan wyne. Mater imedlid of wyne and watur acordþ to þes signetyng, for þe chirche þat is betokened bi watur is ioined to Crist bi feip and charite'.

he ríseth vp erlych to folow dronkenesse / & to drinke to it be euæn / the harpe & other mynstrels byth in your festes & wyne.

And for we shulden haue mynd of this lyuing / thou guest vs the sacrament of thy flesshe and thy blode in forme of breed & wyne at thy supper tofore tht thou shuldest suffre thy deth / and toke bred in thyne hande and saydest Take ye this & eate it / for it is my body / & thou tokest wyne and blessedest it / and saydest This is the blode of a new & an euerlastyng testament that shal be shed for many men in foryeuenesse of synnes.
Thus, as the Lord has commanded, we celebrate the holy sacrifice of the Body and Blood of Our Lord Jesus Christ. When we celebrate this sacrifice, we do not merely recall the events of the Last Supper, but we are actually partaking of the Body and Blood of the Lord, as He Himself intended it. Through the Eucharist, we are united with Christ and with each other, becoming one in Him. This is why the Church teaches that the Eucharist is not merely a commemoration, but a real presence of the Body and Blood of Christ.
material wine.

WYNNE...........2

And wane men aske hem wat is pat pat hemself sacré pat was before he sacring outer bred or wynne, or ellis in feise ping pat pei before offered, pei leuen al his questioun & tellen a strange tale, or ellis pat it is an accident or ellis nothing.

And then thou takest to thee, the chalyce and lykewysye, marreste, makest I wolde haue sayd, the blood in it, and then worshippen it also, and yf it be so as I am sured, that the fleshe and bloode of Chrise ascended, then be ye false harlottes to god and to vs, for when we shalbe hou sholde ye brynge to vs the drye fleshe and let the blood be away for ye gyue vs after the breade wynne and water, and sometymes clene water vnblessed rather comonied by the vertue of your craft, and yet ye saye vnder the hooste of breade is the full manhode of Chrise, and by your owne confession muste it nedes be that we worshippen a false god in the chalyce which is vncoouried when we worshippe the breade, and worshyпе the one as the other, but where fynde ye that, that euer Chrise or any of his disciples taught any man to worship thys brede or wyne.

withdrawen
WITDRAUWE....15

And seynt Jerom in the xij' cause, the ij' questioun, c+ (Gloria episcopi), seith thus, “To take a thing to be goue to pore men, and to withdrawe ony thing thereof, passith the cruelte of all theuis either robberis”.

And the seconde part of this article is opin bi this, that a preest vnfeithful and vnkunnynge shall withdrawe comouni a man fro verri contricioun and eschewynge of synne, and demynge good euil and euil good.

Certis by such ymagis and nice pilgrimagis the werkis of merci ben crueli withdrawe fro nedi men, and the comoun puple is nedeles and unprofitabli occupid, and encreased in synnis, and proude clerks and religiouse ben set so highe, that thei neither knowe God ne hemsilf neither seculer lordsis duli, ne here pore neighboris mercifulli.

And thanne the founders or here successouris moun medefulli withdrawe fro hem seculer lordships and othere temporal godis, nameli superfluo godis whiche thei mysusen so comouni, and to turne tho into due and iust vsis This sentence is open bi this, that in the xviiij' c+ of Numeri and Deutoro. preestis and dekenis ben forboden of God to take possessioun nameli into eritage in the lond of Israel outake dymis and sacrifisis and offringis assignid in the lawe of God, and in the xliij' c+ of Ezechiel, in the ende, secular lordis ben forbidden of God to geue possessioun to preestis or to dekenis in Israel.

Whether it were not greet almes to withdrawe fro vucunynge prelatis and fonnd religiouse suche secular lordships in bringinge hem agen to wilful pouert, and perfeccioun of the gospel, and in releuynge lordis out of dette, and enhausynge knyghtis and squieris to defende the rewme and to kepe oure folk in rightfulnesse.

It semith more merci and pite to hiren hem to be stille of such yllinghe in this cursid lif, and to withdrawe wysli the abundaunce of woridli godis, that maken hem wode, and susteynen hem in here open synnis.

And the secunde part of this article is opin bi this, that a preest vnfaithful and vnkunnynge shall withdrawe comouni a man fro verri contricioun and eschewynge of synne, and demynge good euil and euil good.

Corollary If prelatis, and most religiouse men, that owen to be wilfulli pore and lyue in labour of here handis, wasten opini temporal godis and the almes dedis of lordis and here foundouris in pride, glotonie, and lecherie, and othere synnis, temporal lordis moun medefulli, and ben holden to, withdrawe fro hem secular lordships and possessions whiche thei mysusen so comouni, and to turne tho into due and iust vsis This sentence is open bi this, that in the xviiij' c+ of Numeri and Deutoro. preestis and dekenis ben forboden of God to take possessioun nameli into eritage in the lond of Israel outake dymis and sacrifisis and offringis assignid in the lawe of God, and in the xliij' c+ of Ezechiel, in the ende, secular lordis ben forbidden of God to geue possessioun to preestis or to dekenis in Israel.

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And thanne the founders or here successouris moun medefulli withdrawe fro hem seculer lordships and othere temporal godis, nameli superfluo godis whiche thei mysusen so to greet harm of hemsilf and of othere cristene men.

And thanne Petir in the secunde pistil in the ij' c+, and Judas in the ij' c+, and Poul in the j' pistil to Tymothe the iiij' c+, and in the ij' pistil
to Tymothe the iiij' coil profecieden of these false profetis, and so dice Crist in the vij' coil and xxixij' coil of Mt. Whethir fressis todai don thus, lat lordis and otheri cristene men loke wel, and if such error be founden among hem, lat lordis and otheri cristene men withdrawe prudenci here bodili almes from suche fressis in govinge tho almes dedis to pore men, and in agen bringinge suche fressis to the truehe and freedom of the gospel.

And whethir prestis ben siche now, lat lordis and cristene men and the simple puple enquere diligentli, and if it be founde truli that thei ben siche, lat hem withdrawe here almes fro siche prestis, til thei wilien 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 synful man.

And in the ij' pistil to Tess' iiij' coil Britheren, we denouncen to you in the name of the Lord Jhesu Crist, that ye withdrawe you fro ech brothir and if were ydel, or e1les to monye, withdrawe of oure king and of his sonis, no wys man and kepinge and techinge of the kingis son is, whethir the forseid erl, duke, or knight were not traitour trewe durste seie nai.

For if oni erl othir duke in the rewme withdrawe a cheif knyght of the rewme and special maister of the kingis sonis fro here presence and governaunce in oucyppinge hym aboute the kepinge of his hors or of his kichene, and in wastinge about this vile office all the soudis of the king that weren assignid to him for the kepinge and techinge of the kingis sonis, whethir the forseid erl, duke, or knight were not traitour of oure king and of his sonis, no wys man and trewe durste seie nai.

and if were ydel, or elles to monye, withdrawe of hor sustynance, and spende on ojer maner bo tresor of God, and not norische his enemies.

Also pat every man may lefully withdrawe and withholde tythes and offringis from prestis and curatis and yeve hem to be pore puple;

WITHDRAWEN....8

But these weiward prelatis or curatis, that withdrawn the seed of Goddis word and of good ensample fro the puple, withdrawn gostli seed and mater bi which cristen soulsis myghten and shulden be gendrid into euere lastinge blisse. But these weiward prelatis or curatis, that withdrawn the seed of Goddis word and of good ensample fro the puple, withdrawn gostli seed and mater bi which cristen soulsis myghten and shulden be gendrid into euere lastinge blisse.

Forwhi spedeful prechinge of Goddis word, ensample of holi conuersacioun of a good curat, and bodili almes ben withdrawn herbi fro the pore parishens, and stidefast blamynghe and amendinge of vicious men is put awei herbi, and almost alfe euelis ben nurshid in the puple bi this appropringe.

In partie for the puple is disseyuid in feith bi these feynd indulgencis, and is withdrawn fro the werkis of merci to do tho to pore men, as Crist comaundide in the xxv' coil of Mt., and is drawn bi there feynd indulgencis to geue moche tresoor to riche prelatis bi title of deucocioun, of merci, or of gostli suffragie, which thing Crist and his apostlis neithir comaundiden ne cunseliden.

And if thei withdrawn uniustli fro the comoun puple here bodoli and worldli godis and nedeful lifthode, thei sleen hem, in the xxxij' coil of Ecclesiastici, and in the thridde coil of Michee, the profete.

hou abhominaible is the mysusinge of prelatis and seculer lordis, that holden grete benefisid men in here courtis and seculer officis othir chapellis, and withdrawn hem vtrulri fro here gostli cure.

sij heven lokes lesse to fruyt of bo erthe, monnes strength is lesse, here lyve is shortere, bo tyme is lesse sesounable, and charite withdrawn.

And god sent to hem the prophetes and his seruanetes foelie tymes to bydden hem withdrawn hem from her synnes and when they cryden after helpe to god, he sent hem helpe & socour.

WITHDRAWEN....1

And sith pat gostli sacrilegie is fals takyng of holy gode, hym semes to synne in sacrilegie when he withdrawn hem his holy service, and so he serves in myche more to be hangid

WITHDRAWWITH....3

Forwhi the multitude and uncertynte of siche lawis, sith the pope pretendith that he hath power
to enterprete and suspende and make voide other distrie, suche lawis at his wille, withdraw with men fro the studie, kunnynge, and kepinge of holi scripture, and though noon othir eui were of the lawis but this, for this alore cristene men shulden putten abak suche lawis, that thei geue more tent and more quietli, to holi scripture, sith holi 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.

Also suche religiouse maken the part of the viker so pore comounci, that he mai not wel performe the cure and charge, and this withdrawith sufficient men fro the cure ofte.

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

WIPDROWE.....1
for as fuyr wolde euere brene, stondyng pe mater of fuyr, so synne wolde euere growe but 3if Crist wipdrowe pe mater.

WIPDROWEST....1
but 3if pow hatest by Cristus lawe men of his world for his synne, and wipdrowest hem fro he world, panne pow louest pese men in God.

withdrawinge12
WITHDRAWYNGE.....1
Therfore as alle resonable men han gret abominacioni of bodilli sodomie as ful orrible synne agens kynde, so thei shulden haue moche more abominacioni of this withdrawynge of Goddis word and holi ensaumple, and of symonie which is gostli sodomie and eresie, as Parisiense in his trectis of symonie and the Lawe witnesen in the j' cause, vij' questioun, c'' Patet.

WITHDRAWING...3
ells with weilinge of great sorowe thi moun be present in the churche, whanne bi ther withdrawing the comunte of the puple wold be more encreside in malice.

A recheles curat, and that sleeth sogettis bi yuel ensaumple, and withdrawing of Goddis word, is worse than vnresonable beestis, and he is wse than the crucifieris of Crist, for he crucifieth him in hise membris.

but of scheding of blood and slyeing of pore men, bi withdrawing of aimes, and in 3euynge it to dede stockis, either stoonis, either to riche clerkis and feyned religiouse, were to speke now, if a man hadde the spirit of goostly strengthe.

And but seir Powle pat no man schulde blame God for his good dede, sip he dop by his grace alle pingus pat he dop, and wipdroweb neuere his grace, but 3if man vnable hymself;)

WITHDRAWONON.....1
And algatis pei smy3ton pe soule whan pei don inuerye to men whan pei wipdrown prechynge, and seruyse pat pei schuldon do.

WIPDROW....1
And 3et he wipdrow monye of hem, and vnablede hem to serue God pus, for seknesse pat he senc he.

12 3 variants; 12 occurrences.
And if þei lyven proudly, **withdrawynge** techynge of Gods worde, wrappynge hem in seculere offices, þan bene cursud and mansleans andre theis ande ravnouris, as Goddus lawe ande mannes andre resoun wittenessens;

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Also, curatis ben more cursed in withdrawynge his techinge in word and ensample, þan ben parischenys withdrawinge tipes and offringes, þou3 curatis dudon wele here office.

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And, certys, aile suche ben sathanas, for wolen reuerse Crist, or elIys wipdrawyng makep pe wolfwip 30wlyng makep pei sergis, and ryngun pei bell is; pe wolf cros, meke men. 13

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For 3if he fayle in ony of þese he techij not wel his floc, ne putij his lif for his sheep a3enus þe wolf whanne myster is.

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Also an yuel prelat is seid a wolf, as the lawe writith thus, "an yuel "prelat is seid a rorynge lyoun, and a wolf rauysching the popis lawe, writith thus,"

---

And severmor þou maist vndirstonde of þis processe þat withdrawynge of þese goodis fro þese ypocriss, and restoring of hem to þe statis þat God hadde assignd hem to, shulde be callid not robberie of hooli chirche, as þese ypocriss seien, but raper ri3wise restitucioun of goodis wrongefulli and þeellii wipholdun, And þese harmful ypocriss han no cause to pleyne, alþou3 þis were in done. dede.

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And perfore his i3en writith thus, "an yuel "prelat is seid a rorynge lyoun, and a wolf rauysching the popis lawe, writith thus,"

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For soþe a marchaunt or hirid hyne, and þat is not þe shepperde, whos ben not þe sheep his owne, seþ a wolf comynge, and he leeuip þe sheep and fleip, and þe wolf rauisheþ and dispersip þe sheep. 12

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Also an yuel prelat is seid a wolf, as the lawe witnessith in Ixxxiiij' distincioun e' nichil;

---

But an hyrid hyne, and þat is not þe shepperde, whos ben not þe sheep his owne, seþ a wolf comynge, and he leeuip þe sheep and fleip, and þe wolf rauisheþ and dispersip þe sheep. 12

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Wolf: þe deuel is þe wolf. Austin. Wolf is vniust man and rauensou þat oppressij feipful and meke men.

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WOLUE........1
þe wolue of rauyn opunj his chekis, þat multiplien messis and gospells for offring;

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WOLUES.......50
And perfore þe puplican þat wolde not heue vp his i3en beþ as þe lewid peple þat holden hem

---

13 9 variants; 109 occurrences.
not worth to be office of presthode, and herfore traualyp wip here hondis knowlechinge here synnyes & bidding mercy, passed iustystied fro the beggers pat ben as wulues 3olynge a3ens heuene and lyynge in rauysynge of symple bestis. <L 309><T 4LD-3><P 231>

Crist warnip vs herfore to be war of false prophets/ pe wheche shal come by fore hym at pe worldis eende/ in cloathing of sheepe/ & wulues of rauysyn vndur colour of hoolynes; <L 13><T AM><P 121>

And noth onely pei lyuen pei lyif of tame beestis, but of rauenous beestis pat porou3 false extorciouns and wronges destreyep her breþr as lyouns and wulues doon scheep. <L 402><T CG03><P 41>

And herfore seyth Crist pat pei be wipinne wulues of rauyne. Wolues pey ben 3if pei louen more catel þan mennyss sowles, and opoen þer mowþus to heueneward to fayne prestys power, þat neþyr þei can grownden in þe lawe of God, ne hit may not falle to God in hymself. <L 24><T EWS1-08><P 253>

Lord! siþ herdys schulden passe per scheap as men passen blyenynge scheap, how schulde Cristus chirche fare 3if þese herdys weron turnede to wulues? <L 48><T EWS1-48><P 440>

Syche hynes seen wulues comynge to flockes þat þey shuldon kepe, and þei fleen for drede of nowht. And þese wulues raueschen þese scheap and scateron hem for þis eende þat þanne þei may sornere perisiche. <L 56, 57><T EWS1-48><P 440>

Lord! 3if coowaryse of suche hyenen be þus dambynþ Crist, how myche more schulden wulues be dambynde þat ben put to kepe Cristus scheap? <L 62><T EWS1-48><P 440>

Somme ben wulues wiþowteforþ, and somme ben wulues wipinne, and þese ben more perelowse, for homly enemies ben þe worste. Yuelle wulues ben religiouse þat Crist seþp in Mathew book ben wulues rauyschynge, al 3if þei come in scheap cloþus, for by þis ypocrisy þei disseyuen sornere þe scheap. <L 67, 69><T EWS1-48><P 441>

But þei ben wulues wipinne þat seyn þat þei han cures of sowles, and raueschen goodis of þes scheap and feodon hem not goostly, but ræpere meuen hem to synne, and wake not in herdis offis. <L 76><T EWS1-48><P 441>

As my Fadur knew me and I aþen knowe my Fadur, so,' seþ Crist, I putte my liþf to kepe my scheap aþen wulues'. <L 83><T EWS1-48><P 441>

And herfore byddup Crist fle fro false prophetis, þat comen in cloþing of scheap, but þei ben wulues wipinne, and þer comynge is moeste to rauysche by ypocrisy. <L 107><T EWS2-67><P 69>

VÆ OCTUPLEX· Exposicio textus mathei xxiii capituló de ue octuplici scribís pharisiés et ipocrisis inprecator. Crist byddup us be war wip þese false prophetis þat comen in cloþing of scheap and ben wulues of rauynge. <L 2><T EWS2-VO><P 366>

seide/ Mat· 1:24*/Ecce ego mitto vos* / & Luc·x:* /Designauit Iesus alios septuaginta duos & misit illos &c*) Loo I sende 3ou as schepe among wulues #

manyra rauesiching wulues/ þat spoilen þe pepleï

as scheep/ wipynne forþe as rauesiching wulues/ þei wole be iuqisï

and myche more no curat owip to leue his schepe vnkept among þe wulues of helle, and ride with grete coost to ferre placis for pride, enuye or coueitise of worldly c1crkis, and þis reson makþ sikernesse 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 heste of god vndon for somonyng of worldly prelatis.

<L 8><T MT02><P 32>

Capitulum 39mr· Prelatis also ben malicious foxis and raueschynge wulues, oppressyng eore curatis and annuel prestis in here iurdiccion; <L 8><T MT04><P 103>

3eris, and holden many beneffyed men in here chapelis for nouchrie of newe song, and maken summe prestis stiwardis of here houshold, and summe prestis cleriks of here kechene, and summe prestis here auditories, and summe prestis tresoreris, and summe aumenieris, and summe stiwardis of here courtis, and summe conscieris and resuleris of here worldly plees, arraies and worldly dedes, as þou3 no man coude worldly office but þei and wolen not suffre hem goo teche þe souls for whiche þe schullen answere at domes day, and for whiche crist schedde his precious herte blood, but suffren and meyntenen þe wulues of helle to sqel cristene menus souls bi synne, and letten almes dede bõpe gostly and
bodily, and so þei ben cursed traitours to god
and to his preestis and his pore peole.
<1 L 13><T MT15><P 242>

And 3if lordis schullen presente clerkis to
benefices þei wolen haue comyny gold in grett
quantiti, and holden þes curatis in here worldly
office, and suffren þe wolues of helle
to stranglen mensus souls, so þat þei haue moche
gold and here office don for nou3t, and here
chapelis holden vp for veyn glorie or ypocrisie;
<1 L 11><T MT16><P 246>

I woot, seip poul, þat afþir myn diсcess wolues
of rauelyn shal come in to þe chirche, and þei shal
not spare þe floe.
<1 L 36><T MT22><P 299>

and noo drede peal tellip here a rewele þat
christen men shulen holde, and first men may
see here poul prophecye sod of comyng of
þe newe sectis into þe chirche, bope oon and
ofer, and hou þei shal þe wolues of rauelyn
and not spare þe floe þat þei ben inne;
<1 L 23><T MT22><P 300>

ffirst þei come in of cloys of sheep,” for
ypocrisie bigilen men bi þis. Aftir “þei ben
wolues of rauelyn,” siþ for worldlyliche goodis þei
feynen holynes.
<1 L 17><T MT22><P 313>

Also poul biddip drawe men to dole not wip
siche men þat ben contrarie to goddis lawe, but
sich preestis ben contrarie to god and to his puple
as wolues of rauelyn;
<1 L 21><T MT27><P 418>

it were an almes and greet wit to 3yue tipis of
siche wolues to ojere pari3schens þat ben
trauelid bi lawis þat antycrich haþ brou3t yn;
<1 L 6><T MT27><P 436>

for who can preche to his sheep, or defende hem
from wolues, or heele hem as curatis shulen, but
3if he be present wip his sheep?
<1 L 3><T MT27><P 454>

for 3if þei gabben of þer staat and seyen þat þei
ben cristis vikeris, and þey ben contrarye to hym
bope in lif and in lore, þo men þat ben led bi þes
wolues moten go þe brode weye to helle;
<1 L 19><T MT28><P 463>

And for loute of they shepe thou toke thy deth to
bringe thy shepe out of wolues mouths.
<1 L 27><T PCPM><P 68>

And so though these hyred men gone in shepes
clotthynghe/ in her workinges they ben wolues/ that
moche harme done to thy shepe as we haue
ytolde.
<1 L 22><T PCPM><P 71>

And lorde/ gyue oure kynge and his lordes herte
to defenden thy trewe shepherdes and thy shepe
from oute of the wolues mouths/ and grace to
knowe the that arte the trewe Christis/ the sonue of
thy hevenly father/ frome the Antecyhryst that is
the sonne of pride. And lorde/ gyue vs thy poore
shepe pacynce/ and strength to su fire for thy
lawe the cruelnesse of thy myscheuous wolues.
<1 L 11, 18><T PCPM><P 82>

þey diden not for þe sheep but raþere a3enus þe
sheep, for to stel li3tlie bi þis colour, for þey
ben wolues.
<1 L 21><T SEWW12><P 60>

to be led by councele of hem is to dispose of
capouns bi councele of foxis and to dispose of
sheep bi councele of wolues.
<1 L 91><T SEWW12><P 62>

And herfore techip Crist to fle hem, for þei ben
raueschinge wolues: summe wolen as breris tere
wolle of sheep and make hem coold in charite, and
summe wolen sturdely as þornes slee þe
sheep of hooli chirche.
<1 L 34><T SEWW13><P 65>

Lord, siþ heerdis schulen passe her sheep as
men passen bletynge sheep, hou schulde Cristis
chirche fare if þese heerdis weren turned to
wolues?
<1 L 43><T SEWW13><P 65>

Suche hyrnes seen wolues comynge to flockis þat
þei schulen kepe, and þei fleen for dread of
nou3t. And þese wolues raueschen þese sheepe
and scatern hem for þis eende þat þanne þei mai
sunner perische.
<1 L 50, 51><T SEWW13><P 65>

Lord, if cowardise of suche hymen be þus
dampped of Crist, hou moche moor schulden
wolues be dampped þat ben putt to kepe Cristis
sheep?
<1 L 56><T SEWW13><P 66>

Summe ben wolues wijpoutforp, and summe ben
wolues wijyn and þes ben more perilous, for
homely enmyes ben þe worste. Yuel wolues ben
religious þat Crist seip in Matheu book ben
wolues raueschinge, al if þei come in shepe
clopsi, for bi þis ypocrisie þei disseyuen sunner
þe sheepe.
<1 L 60, 61, 62><T SEWW13><P 66>

But þei ben wolues wijypn þat seicn þat þei han
cure of soulis, and raueschen goodis of þese
sheepe and feden hem no gootsli, but raþer
mouen hem to synne, and waken not in heerdis
office.
<1 L 68><T SEWW13><P 66>
As my fadir knowe me and I a3en knowe my fadir, so, seih Crist, I putte my lijf to kepe my scheep a3en wolues.

The ecclesiastical hierarchy
Ve vobis scribe et pharisaei ipocrisie; Mathi xxiii.
Be servye synner;
And 3itt beleeue wolun eny tyme be saued.
Cristen men hou resoun at domysday. --
Wolun woluis. Suche dispose of fold is of scheep bi the eounceil of hem is to dispose of wijse men, and drede God, for whi aile henne cotis bi the counceil of foxis, and to Goode counceilouris thei ben aloone, that ben prophetis he licneth tyrauntis and raueynouris to Iyouns, woluis, beeris, and othere vnresonable prelat an ydol, and in Ezechiel and other for in xi' c'of Sacariee, God c1epith an yuel hypocritis, and lurkyng woluis of ref under a schepis flees;
Werfor it is don woluis criyng ilk to woluis houndis and woluis roryn
Goode counceilouris thei ben aloone, that ben pseudo-clerkys, for whi aile henne cotis bi the counceil of foxis, and to Goode counceilouris thei ben aloone, that ben vobis be war but he muceh hem pryuely, for greet mede, to traueyle he spac pat
Crist, I putte my lijf to kepe my peple as lambren among wolues'.
As my fadir knowe me and I a3en knowe my fadir, so, seih Crist, I putte my lijf to kepe my scheep a3en wolues
But Crist steride hise men to go and tellip hem pe peril bfore, but he muceh hem pryuely for greet meede to traueile the the, Go 3e', seih Crist, for I sende 3ou as lambren among wolues'.
Woluis...... 5 houndis and woluis roryn pe psalminis, os were woluis cryng ilk to oper;
Werfor it is don pat pei are maad desseyuable sonnere for to dwellon among men'.
But Crist steride hise men to go and tellip hem pe peril bfore, but he muceh hem pryuely for greet meede to traueile the the, Go 3e', seih Crist, for I sende 3ou as lambren among wolues'.
Woluis...... 5 houndis and woluis roryn pe psalminis, os were woluis cryng ilk to oper;
Werfor it is don pat pei are maad desseyuable sonnere for to dwellon among men'.
Crist seih: I sende 3ou as schep among woluys, and perfore loke 3e be prudent as heddrys, and symple as dowuys, for warnesse of the two is ynow to 3ow to dwellon among men'. It is comunly seyd pat woluys ben bestis of raueyne, and yuele for to dwatte fro spuylung of meke bestis.
and so pseudo-clerkys, for pe greete coueytise, spuylen symple men as woluis don schep.
Goode counceilouris thei ben aloone, that ben wijse men, and drede God, for whi alle coueitoue men ben foulis, and vnnwijse men, and to be led bi the counceil of hem is to dispose of henne cotis bi the counceil of foxis, and to dispose of fold is of scheep bi the counceil of woluis.
Wolun........ 4 Suche false wordis wolun not excuse hem before resoun at domysday.
And 3itt beleue of pe gospel tellip to alle Cristen men hou pei moten rede sue Crist if pei wolun eny tyme be saued.
Bat pei pat wolun not be sones of men/ pat is newe men/ seue pei to man/ pat is oolde man/ synner;
Woluis...... 5 houndis and woluis roryn pe psalminis, os were woluis cryng ilk to oper;
Werfor it is don pat pei are maad desseyuable sonnere for to dwellon among men'.
Crist seih: I sende 3ou as schep among woluys, and perfore loke 3e be prudent as heddrys, and symple as dowuys, for warnesse of the two is ynow to 3ow to dwellon among men'. It is comunly seyd pat woluys ben bestis of raueyne, and yuele for to dwatte fro spuylung of meke bestis.
and so pseudo-clerkys, for pe greete coueytise, spuylen symple men as woluis don schep.
Goode counceilouris thei ben aloone, that ben wijse men, and drede God, for whi alle coueitoue men ben foulis, and vnnwijse men, and to be led bi the counceil of hem is to dispose of henne cotis bi the counceil of foxis, and to dispose of fold is of scheep bi the counceil of woluis.
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Bat pei pat wolun not be sones of men/ pat is newe men/ seue pei to man/ pat is oolde man/ synner;
Woluis...... 5 houndis and woluis roryn pe psalminis, os were woluis cryng ilk to oper;
Werfor it is don pat pei are maad desseyuable sonnere for to dwellon among men'.
Crist seih: I sende 3ou as schep among woluys, and perfore loke 3e be prudent as heddrys, and symple as dowuys, for warnesse of the two is ynow to 3ow to dwellon among men'. It is comunly seyd pat woluys ben bestis of raueyne, and yuele for to dwatte fro spuylung of meke bestis.
and so pseudo-clerkys, for pe greete coueytise, spuylen symple men as woluis don schep.
Goode counceilouris thei ben aloone, that ben wijse men, and drede God, for whi alle coueitoue men ben foulis, and vnnwijse men, and to be led bi the counceil of hem is to dispose of henne cotis bi the counceil of foxis, and to dispose of fold is of scheep bi the counceil of woluis.
Wolun........ 4 Suche false wordis wolun not excuse hem before resoun at domysday.
And 3itt beleue of pe gospel tellip to alle Cristen men hou pei moten rede sue Crist if pei wolun eny tyme be saued.
Bat pei pat wolun not be sones of men/ pat is newe men/ seue pei to man/ pat is oolde man/ synner;
lambren, and sufferude not, for defau3te of prechynge, Godus vyn3erd passe to a worte3ard.

But, for a good herde schulde kepe his schep fro woluy, and defende hem fro scabbis and fro rendyng, perfore Crist bad Petre jries þat he schulde kepe his schep.

And so, in stede of heerdis þat schulde teche þe wei3e to heuene, þe ychylfe is full of woluy, þat synken and drawe men to helle.

for haue þei here myrbe and iolite, nowarde to hem hou faste þe woluy of helle wirien cristen soulis and beren hem to helle;

and sîþ þei taken þe charge and offis to lade þe peple bi so perilous wyes and enemies bi trewe prechynge of þe gospel and ensaumple of here owne holy lif, and sufferen cristene soulis be stranglid wip woluy of helle þoro3 here doumbnesse and occupiynge aboue þe world, þei ben cursed traitours to god and his peple;

for þis seruyce þat lordis han of curatis abouten worldly office cristene soulis ben vntau3t, and þe worldly office cristene soulis ben vntau3t, and defende hem fro scabbis and fro rendyng,

WOLVES......3 and sufferen hem not to goo to þe scote and lerne þe gospel, to governe here parischenis, but halden hem in bails offfice, or stiwardis, or kechene clerkitis, and sufferen woluy of helle to strangule here parischenis soulis, bi dyverse synnes and harde customes, of veyn sweryng, lecherie, and alle ofjere vices.

And so siche prelatis shulden Cristis houdis, and berke bi his lawe, and not bi lawe of wolves.

With strength, amendes shuld be made, With wepen, woluy from sheep be wist.

WOLVIS......2 Also in lxxxiij· di·, cœ (Nichil illo), it is red thus, “No thing is more wretchid than thilke prelat, that hath glorie in the preisinge of wolus, which he will pleaue, and chesith to be lovid of hem, greet pereile shal be herbi to the sheep. Therfore no prelat mai pleese wolvis and the flockis of sheep.

WOLVYS......2 what mirroure of mckenese is þis, þat bishopis and prestis, moncis chansonis and freris, þat schulden be meke and pacient and lambren among woluy bi techynge of Crist, ben more proudly araired in armer and ofjere costis of werris, and more cruul in here owene cause þan ony ofjere lord or tiraunt, þe, þepene empourers!

3it weyward prelatis and curatis, þat techen not Goddis word to here sugetis, but sufferen hem be stranglid wip woluy of helle, ben cursed manskirin, as Crist, bi schewynge of Seynt Gregory, seip in many placis of his lawe;

womman14 WOMAN........59 For bi þe popes lawe no man schuld here a prestes messe þat he wist had a lemman, or a woman taken in to his houwe be wai of syn.

But þat þe pope a3eneseip wip expresse lawe, & seip þat every man & woman þat comep to disrecriniou motes in þe 3eer be schryuen to


14 14 variants; 656 occurrences.
And forpermore freres fagen þese ladies, þat wat man or woman dieth in þer abite schal neuere be dampped be þe vertu herof.

þe man to wed ani oþer woman, wyly þat sche lyuip, nor sco to be weddid to ani oþer man.

3et þe decre leeuiþ not a man to wed an oþer, nor þe woman noþer, wil þey two lyuen. And so if þe kirk wil not suffer þis man and woman dwel to gïdere, what may þey do, but eiper dwel stille bi þem silue, til þei may fynd better grace, and tak þe certayn and leue þe vncepteyn, þat þei synne not aþen God, and abid til þei be formid wiþ holy writ, how hem is best to do?

not only is holis writ despidis bi þat scien, and blasfemid, but God himself þat is þe law 3euar, þat semip tjerid in Goddis lawe, wer it is red, þat þe son of a woman of Israel, þat scho bar of a man of Egypt, stroue 3ip a man of Israel and blasfemid God of Israel;

but now new lawis kennen þat þe man and þe woman han bi twex hem drawen to gïdere verray matrimony, þat if þe man after tret wiþ a noþer woman, and lyue bi her, if þe first woman may not prouue her contract, þan þe secound schal be his wiþ, bi resoun of avotver, and he schal be cursid but if he tak to her as to his wiþ.

þe xvij: xviii: If þat a man wed in to wiþ in þe face of þe kirk a cosyn of his, þat wilk God forbedid him to towch, and after þis cosynage is knowan to him, but it may not be known formably bi proue after þe court of plete, 3ef þe woman after axe þe flechishly det, þow it be aþen þe bidding of God to pay it, he schal be cursid, but if he tret her as his wiþ.

And it is seid, þat a woman maad an ymage of Crist, and an herbe bi touching her of recycury of þe vertu of heling, þer for man may tryst in swilk pingis.

Also þe bischope of Caunturbiri, Thomas Arrundel þat nowe is, seide a sermon in Westminster þer as weren many hundred puple at þe birying of quene Anne, of wos soule God hauve mercy, & in his comendynge of hire, he seide: it was more joie of hire þan of any woman þat euere he knewe ffor, notwithstanding þat sche was an alien borne, sche hadde on Engliðhe al þe

When synful man seeþ þat þe cause of þe comynge of oure Lorde Jesus Crist into þis woldere wes for to deluyer hym oute of þis cursid hunters honde (þe feend of helle), þen he wexip þe more bolde to go oute of his cuntre wiþ þis woman of Chanane, to aske mercy for his synful soule as she did for hire seke dou3ter. By þis woman of Chanane may be vnderstonden evry synful man repentaunt þat is in wilte to luce his synne, and preyeþ deouutly to God for mercy, whiche is goostly helpe for a synful soule.

But whoso wolde able hym to prey to God for his synful soule, he most go oute wiþ þis woman of Chanane, and folowe Crist, criyng bisile after hym.

In þis þat þe woman seide (þat hir dou3ter wes trauceiled wiþ a feend), evry synful man shulde knowe hauþ synne trauceleþ manus soule and putþ him oute of pees, and what harme it doþe to hym, whiche is notid in þis worde vexatur þat is: trauelig'.

þe xliii: þe gospel seide þat Crist answerid not to þe woman ony worde.

And if we continue in preyer wiþ due circumstauensiþ pat longen to preuyeere, it is no doyte þat we shul haue þat we asken, as þis woman had, or ellis oþer þing þat is more profitable to vs, as Poule had when he preyed þries for þe remuyng of þe temptacion of his fleisle and it wes not grauntid him, but better þing, þat wes: grace to wiþpstone and so þe victory, whiche grace is better þen gong away of sikenes þat tormented man.

þen þe discipuli wenten nere to þe Lorde and preyden for his woman.

When þis woman sawe þat she myþ not speade, neiper by her owne preyer ne by þe preyer of þe discipuli, as þe gospel seide, she wente aþen 3it, and worshipid him, and preyed hym for to be hir
Po þe Lorde answerid to þe woman and seide þat it was not good to take þe breedof þe children and sende it to houndis, and þe woman seide: 3e, Lorde, for whi?
<1 L482><T CG12><P 163>

In þis woman þat þis gospel makip mynde of a man my3t shewe, whoso wolde, þe seuen vertuys a3eyn þe seuen deadly synnis: First, mekenes a3eyn pride, in þat she sett so litel by hersel to knowleche hirself of houndis kynde.
<1 L512><T CG12><P 164>

Therfore ech cristen man and woman bise hym in all his mygtyis to lerne and kepe Goddis heestis, to occupye his wittis in spekynge of Cristis gospel, for therynne is all comfort and sikimess of cristen souls, for to come to the blisse of heuen.
<1 L14><T Dea2><P 461>

is Inquisisciuon: as þe prophet seip (‘Secundum multitudinem ire sue non queret’) þat þis is to seie: Anticrist enquerip secip· & herknep· where he maþ fynde ony man or woman: þat writip· redip· & studip Goddis lawe in her modir tung.
<1 L23><T LL><P 17>

þis chirche in lickened to a woman·
<1 L2><T LL><P 23>

lickned to a woman/ for sche berip boþe sones & dou3tris·
<1 L18><T LL><P 30>

to heed & lord ouir þe woman/ & a3enward þe woman to be vndirloute & suget·
<1 L36><T LL><P 30>

And euerly chosen man & woman·
<1 L6><T LL><P 32>

But summe children of þis woman·
<1 L11><T LL><P 32>

But summe children of þis woman: sti3en in to þe hi3e ordir of priesthood·
<1 L7><T LL><P 33>

wip his wickid werkis/ þe topir blynde is man & woman·
<1 L14><T LL><P 68>

In þis word we preien to haue þe vertue of temperauce, to take so worldly godeis and myrbe þat we for3eten not god in heuenly blisse, and þat we tempore so þo styringis of oure fleisch þat we delen not fleischly wip ony woman but 3if it be in verrey and laweful matrimonye;
<1 L16><T MT11><P 201>

Pis strumpet is þe auou3tresse, þat I spak of before, þat ari3ipþ þe brehe of hir werri housbonde þat schuld be Iesu Crist, and falsi hþu sou3t a deuors and dop þe worst auou3tris a3enst Crist and his sede þys vnruþi woman þat sittip upon many wattris, þat is to seie upon meche folk or ellis upon many temperalteis.
<1 L1226><T OBL><P 188>

And þis flode, as scint Ion seip, þe dragon cast out of his mouthe after þe woman flyng into desert, þe wiche woman, as Gorham seip, bemenep holi chirche, as I wrote onys.
<1 L1230, 1231><T OBL><P 188>

But, certis, þe grunde of refusing of Cristis wyne þat meruelli confertiþ and kepeþ men in sobirnesse, and chesing of þis wyne þat makip men hornewode, is þe grete habundaunce of temporal possessions, þe wiche þis vnclene woman occupiþ a3enst þe lawe of God, for bi þis sche felle into apostasie a3enst his lawe.
<1 L1320><T OBL><P 190>

And herefor Gregor (31 Moralia) lickenep seche lore to a feire fonnyd woman.
<1 L1346><T OBL><P 191>

And herfor bi þe vse of crisstendom tau3t bi Crist and his apostlis, whan any man or woman wþ become a lyme of þis bodi, first bi himself or mene persone he knowlechþ his synnys wip sorowe and forsaking of hem, and aftur þis he is cristened in watur and in þe Holi Gost, and þan he takip upon him þe rule of þe comaundermentis, þe wiche is þe hote and þe charitable loue of his God and his nei3bore.
<1 L1502><T OBL><P 195>

And cuere, siþ þat þis flood was cast upon þis woman, she hap don more and more auou3triþ a3ens hir spouse, þat shulde be Iesu Crist and his seed, and delïþ hir in þis synne but neuere so moche as now.
<1 L3062><T OP-ES><P 142>

Leue lorde syth thou madest woman in helpe of man and in a more freyle degrhe than man is to be gouerned by mans reason / what perfaction of charite is in these prtestes and in men of relygion that haue forsaken spousshod that thou ordynest in paradice bytwyxt man & woman / for perfaction to forsaken trauelye / & lyuen in ease by other mens trauelye.
<1 L17, 23><T PCPM><P 32>

Leue lord yef good men forsaken the company of woman / & nedes they moten haue the gouernaile of man / than moten they han ycoupled with shrewes / & ther for thy
spousehode that thou madest in clennesse from syn / it is now ychaunged into lykyng of the flesshe.

lorde/ they wenten forth away from the & the woman & thou foryaue the woman her trespassse/ and bede her go forth and synne no more.

For lord/ thou ordeynest woman more frayle than man to ben ygouemed by mannes rule/ and his helpe to please the and kepe thyne hestes.

But lorde/ thy maryage is a comen accorde betwene man & woman to lyuen togyder to her lyues ende! & in thy seruyce either the better for others helpe! and thylke that ben thus ycome togyder ben ioyned by the! & thylke that God ioyneth may no man departe. But lorde thou seystl that if a man se a woman to coueten her! than he doth with the woman lechery in his hert.

And Joab and his oost bysegeden these citees, and wolde distroie the greet citee Habela, and a wijs of the citee sauid it bi hire counceil, and made Syba to be slayn, and al the peple to be sauid on bothe sydis.

Also pat oonly consent of love betuxe man and woman, withoute contract of word is and withoute solennizacion in churche and wi tho ute symbred askyng is sufficient for pe sacrament of matrymoyn.

Also a lewid man and a worn man mai cristcne in nede, as Austin and othere popis witnessen there in co. {Constat}, with two suinge.

He asseyed freiltee of pe womman, and whenne he fonde hir feynte in feip he made to hir an opyn gabbyng, & pus he disceyued mankynde.

This Jone was a woman, and in childis age was lede in mannis eloping to Atheynes bi her lemman and prophetid pere in diuerse science, pat afterward scho, commyng to Rome, hauyng gret men here heerers, rede the science.

the sacramentes of the woman and of the beast that bare her, it was set for a mynde of euyll thinges to come, on the face of the death, a great stroyeng of the people of god.

And he answered and sayd, woman thou wotest not what thou axest, than he sayde to them, may ye drynke of the cup that I shal drynke, then they sayd yea lord.

WOMMAN.......278
Herfore the Lawe comaundith in xxxij· dist·, c· /Nullus audiat/ and othere suynge, and lxxij· dist· c· /Siqui sunt/, and c· next suynge, and /De cohabitatione clericorum/, and c· /Vestra and c· Questium/, that no man here the masse of a preest, whom he knowith withoute doute to haue a concubyn either a woman priuili brought in, and that such a preest scie no masse, ne rede the gospel neither the pistil, neither haue ony part of the godis of the chirche.

And /De restitucione spoliatorum/, c· /Literas/, he determyneth, that a man or a worn man shal ben acursid aile the daies of his Iif, for he nyle wityngli do agens Goddis lawe and his conscience.

Nethels men thenken resonabli, whanne the synne ofa man or of a woman is so opin that it mai be previd opinli in doom, the curat shulde remove hem fro Goddis boord, ifhe parceyvith hem unrepentaunt.

Also pat aewry man and every woman beyng in good lyf oute of synne is as good prest and hath as muche poar of God in al thyng as ony prest ordred, be he pope or bishopp.

Pope leo ordeyned pat no man but oonly oon schuld cristene a childe, man or woman, as pe law /de gratian non plures/ techip.

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for 3e moun wyte bi his sentence pat God c10sip not fro helle fier neper man ne womman. Song
ne oold, þat wilfully synneþ and amendiþ it not here.
<L 3><T A01><P 413>

And kepe so by towchyng, þat þou wipdraw þe fro shameful towchyng, or handlyng bare of man or of womman.
<L 14><T A07><P 117>

þe secunde matrimoyne is bodily or gostly, bitwene man and womman, bi just consent, after Goddis lawe.
<L 5><T A13><P 188>

Many hote anti coragious men wolen not take a pore gentil womman to his wif in Goddis lawe, and make here a gentil womman, and save here owene soule, but lyven in þe develis servyce al here lif or þe more part; and defoulen many templis of God to gret peril of here soule, and abiden to have a riche womman for muk, and þanne wisten here goodis in harlotrie and nyse pride, in auotrie on gaie strumpatis, and evere lyven in wrappe and chydyng, and in bondage of synne to þe fends of helle.
<L 27, 28, 31><T A13><P 191>

A womman owap to lerne in silence, wip alle obedience and subjeccioun. But Poul seip, I suffre not a womman to teche, þat is, openly in chirche, as Poul seip, in a pistel to Corinthis, and I suffre not a womman to have lordischiphe in here housbonde, but to be in silence or stillnesse.
<L 22, 24><T A13><P 193>

and Poul tellij his skille, þat Adam was first formed and Eve afterward, and Adam was not discyved in feijþ, but þe womman was discyved in feijþ, in trespasynge a3enst Goddis comauendament.
<L 30><T A13><P 193>

We comauend and bidden þat no man heire þat prestis masse, whom he wot wipwouten ony doute to have a lemmman, or a womman privly weddید.
<L 13><T A18><P 224>

3if ony bishop, or prest, or dekene, fro hennys forþ take any womman, or forsake here not 3if he have taken ony, faile he fro his owen degree til he come to satisfaccion, and dwellie he not in quere of men þat syngyn Goddis servyce, and take he not ony part of þings of þe Chirche.
<L 9><T A18><P 225>

Crist askid þo womman watar to drinke, and 3itte he was an alien, for he was a Samaritan;
<L 18><T A25><P 413>

Bot hit is more semely, sip þo welle was depe, and Crist loved þo womman in shewynge of myracleþ, þat he shulde make þis water by
But he desireth to see the encrenyge of oure good will.  Whiche was to see wel schewid bi the woman of Chanan that preiede lastyngegli for the helpe of hire doue3ere, and spairid no3t for no schame ne reprof, and perfoure at the laste sche hadde fulhi will.  

<152><T CG07><P 77>

This mai bymene that whanne suche a blkynde man in synne, as I seide biforn, herehoup hau Dauid, (soupsprekker and malsleer), Magdelyn (defouuld in alle þe dedi synnes), Mathew (þat gat his li3flode bi an vnleflful crafti), Petre (þat denyede and forsok his Maister, for fere of a womman), þe peef þat hynges besides Crist in þe oure of his dþep, Poule (þat ful crueli pursuede Cristis peple), þat alle þese been passid to heuene and ben ful glorious seynis, þenne if suchon axide hou þis may be þat þus synful peple as þese weren ben passid þus to heuene, Hoóli Writt and treue prechouris answeren to þis question þat bi þe graceuos mercy of our Lord Jesus Crist, þat seip himself bi þe prophet Ezechiel: ‘Nolo mortem peccatoris, sed magis vt Hooli Writt and treue prechouris answeren to peple as heuene and Cristis peple), oure of his denyede and forsok his Maister, for fere of a synne, as I seide bifore,

<1<52><T CG07><P 77>

Here also we mowne lerne þat ri3t as þis womman made no special preyer to þe apostles but onyly to Crist, 3i nepeles when þei sawen hir in disese þei preyden for hir.  

<421><T CG12><P 161>

Po þe Lorde answered to þe woman and seide þat it was not good to take þe breedof þe children and sende it to houndis, and þe womman seide: 3e Lorde, for whi?  

<484><T CG12><P 163>

And þus, whoso haþe in his preyoure þis sad feipe þat is shewid in þis gospel tofore, wip tristi hope, and elene charite, and verrey mekenes, þen God may sey to him þe wordis þat he seide to þe womman: Greet is þi blyue’.  

<502><T CG12><P 163>

The secunde parable of Crist standeth in this, that a wis womman þat hadde ten dragmes, 3iþ sche hadde lost on, sche wolde li3te her lanterne and turnen vp her houes to seke þis loste dragme.  

<070><T EWS1-03><P 235>

This womman ys lseu Crist, wysdom of the fadur.  

<73><T EWS1-03><P 235>

We schulden komen a3en to Crist and confesse boþe hise kyndes, and make couenaunt wip hym to leuen owre synne from hennysforp, and penken how he bad þe womman goo and wille bow no more do synne’.  

<49><T EWS1-14><P 277>

(DOMINICA XXIII POST FESTUM TRINITATIS- Evangelium- Sermo 24- Loquente Iesu ad turbas ecce princeps unus- Mathei 9)  

This gospel tellyp of þe furste dede body þat Crist reysude to lyue, and how Crist helude a womman as he wente þidre.  

<2><T EWS1-24><P 317>

And as he wente a sy3k womman by fluxe of blod þat lastyd twelve wyntur cam byhynde Iesu, and seide to hireself if I towche þe hem of þe coote of Iesu, I schlal be saf for holynesse of hym’.  

<13><T EWS1-24><P 317>

And þe womman was sauyd from þe same howr, The gospel of Mathew tellup furser how Crist cam to þe hows of þis prince þat þe wenche lay dede yyne.  

<17><T EWS1-24><P 317>

Pis womman þat was helyd, as Crist wento to þis hows, of þe fluxe of blod þat sche hadde twelue 3eer, is eyuer persoone of man combyrd wip synne, whelpur hit be symple persone or gaderet of manye.  

<39><T EWS1-24><P 318>

Stude we not to what womman Iohn was weddid, ne axe we not auctorite to proue þat Iohn was weddid nor, for þat þat þe gospel seip here is ynow to cristene feip.  

<7><T EWS1-33><P 360>

But lseu answerede straungely ‘What is þat to me and to þe, womman?’;  

<13><T EWS1-33><P 360>
And herfore notið Austyn how Iesu Crist cleþub specially in these two places his modyr womman, and here he figured his speche in his passioun. <L 18><T EWS1-33><P 360>

A newe weddyng whos membris of his grete womman makët not dyuors, ne bryngynp in no byganye; <L 46><T EWS1-33><P 362>

And so, whan þat Crist cleþub hymself wommanys sone or his modur womman, he specifið his manhedë. <L 12><T EWS1-39><P 390>

And lo a womman of Chanaan wente owt of hire coostes, cryede uppon Crist and seyde þus to hym ‘Lord! haue mercy on me, Dauypus sone! coostes, cry3ede uppon Crist and seyde ‘Lord! haue mercy on me, Dauypus sone!’ for hire dowtur hecle, for boþe vertewes of þis sowle and werkis þerof ben drecchid of þe feend, and lyuen unmedfully. <L 64><T EWS1-41><P 403>

And whan Iesu seyde these wordes, a womman of þe puple hy3ede hire voys and seyde þus to Crist ‘Blesseyd be þe wombe þat þar þe into þis world, and blesseyd be þe teth þat þow hast sowkyd’. <L 113><T EWS1-42><P 411>

And hit is ly3cly þat þis womman vndirystod Cristis wordis, and herfore sche blesside þe modir þat bar such a child. <L 118><T EWS1-42><P 444>

A womman,’ seif Crist, whan sche traucylyþ wip chylid, hþ sorwe of hyre peyne for hyre hour comeþ, but aftur, whan sche ys deluyerud, sche haþ ioye of hyre child, and forþeþþþ hire formere sorwe for man is born into þe world. <L 27><T EWS1-49><P 444>

þis womman to Cristus entent is owre modir hooly chirche, and euerý part þerof þat is also hooly chirche. <L 32><T EWS1-49><P 444>

And siþ þer ben fowre manerays of bryngyng forþ of man and þe fyrpe and þe laste appropayed vnto Crist is þat man comeþ clene of womman wipboute man, Crist cleþub hym well here a sone of mankynde. <L 85><T EWS1-54><P 472>

But whan fulnesse of tyme cam þat þe chyrche schulde be tretid þus no more, God sente his sone maad of womman, maad vndyr laws, to bugge æþen þis eyr to fredom þat he hadde in innocence, al siþ þe were vndyr þis lawe for a tyme. <L 31><T EWS1SE-06><P 501>

for his chyrche is a womman, a virgyne, and Cristus spouse, and a passyng creature among alle þo þat God haþ maad. <L 34><T EWS1SE-26><P 586>

And þus, whan þei maken fercris, þei faylen in charite of God, for þei failen of Goddis reule in multipliỳng of felowis þus— as þe feend þat temptþþt men couetith to haue felowship in peyne, and a lecchour seip to a womman þat he loueþ hire, and wiele brynge þorþ mo creaturis of God to proffyt of holi chirche, and so a þe þat getib hym felowis to robbe trewe men of per goodis. <L 61><T EWS1SE-31><P 610>

And a man, þat loueþ a womman to synne wip hire, doþ hire harm, as a feend þat temptþþt a man to haue hym euere his felouþ in helle doþ hym
IN FESTO SANCTI IACOBI APOSTOLI:
Sermo 57: Accessit ad Iesum: Mathe 20: This gospel tellup hou fleschly kyn procure ofte harm to þe soule and hou a woman, Cristis aunte, Mary, lamys modyr and Iones, þat was Zebedeus wif, cam to Crist for his enchesoun.

< L 2 > < T EWS2-111 > < P 282 >

Þe story tellup how Crist spac to þe puple of soule helpe, and a woman of þe puple hadde deuociun in his wordis, and barst owt in an hy3 voyes and seyde on þis maner to Crist; ‘

< L 5 > < T EWS2-112 > < P 285 >

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

< L 8 > < T EWS2-112 > < P 285 >

his sustur was Marie Maudeleyn þat was a ful deou3t woman fro þe tyne þat sche was purged of Crist, and set in þe wey3e to heuene.

< L 11 > < T EWS2-113 > < P 289 >

IN DECOLLACIONE IOHANNIS BAPTISTE:
Sermo 61: Misit Herodes: Marci 6: This gospel tellup þe cause and forme why þat Baptist was do to deþe, and seip hou3 þat heroude þe kyng sente and held Ion Baptist and bond hym in prysson for a woman Herodias, whiche was wif and weddid to Philip, Horowdus brôdur.

< L 3 > < T EWS2-115 > < P 296 >

þe cause of enuye to Iohn was his tellyng of treweþe þat schulde be profitable to Eroude and eke to his wicked woman.

< L 9 > < T EWS2-115 > < P 296 >

And whan a covenable day fel to Eroude and his wicked woman, Eroude, in þe day þat he was born yyne, maade a feste to tribunys and to prynces of þe temple, and to þe grettust maystris þat dwelton in Galilee.

< L 18 > < T EWS2-115 > < P 296 >

and, as men supponon, al þis cast cam furst of þis false woman.

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

And whanne þe dou3t of his woman was entred into þe halle and plesude to Eroude and his gestus by tomberys lepyng, þis kyng seyde to þis wench þat þe schulde axe what sche wolde;

< L 25 > < T EWS2-115 > < P 297 >

And by þes wordis it semeþ þat þis fraude was castun by þis woman and Eroude, or ells he were to greet a fool to 3yue half his rewme for lepyng of a strompet.

< L 30 > < T EWS2-115 > < P 297 >
What man wolde not suppose þat ne al þis þing was doon by fraude of þis false woman for trewe of Iohn displesude hyre?  
<L 42><T EWS2-115><P 297>
and Salmon gat Boz of a woman þat was Raab, þe whiche was an alyen and helpude myche Lewis.  
<L 16><T EWS2-116><P 299>
and set he denyede Crist cowardly at þe word of a woman.  
<L 769><T EWS2-MC><P 356>
as Crist was a woman's child, sê Crist clepð þyws his modir woman, but Crist roos neure þus sê Crist was neure doun in synne.  
<L 8><T EWS3-125><P 07>
þis woman wiste bi prophesie þat Mary hadde conseuyed Crist, and hou she was herfore blessid among wymmen.  
<L 21><T EWS3-127><P 13>
And wiþ þis feling of þis woman God 3af here witt to prophesie þus.  
<L 26><T EWS3-127><P 14>
Iðon was trayed for he reprouyde Eroude of his broþer wiþ þat he helde, and wyls weren east for Iones deþ bi þe wickid woman Erodias.  
<L 60><T EWS3-131><P 23>
Haue 3ee mynde of Lothís wyf", and loke not aþen fro Goddis lawe for þis woman was despitously deed for she lokide aþen as God forfendide.  
<L 57><T EWS3-143><P 55>
and to noon of þes widewis was Hely sent, but into Sarepta of Sydon, to a woman wedewe as he bok of Kyngis telliþ.  
<L 11><T EWS3-159><P 107>
Þer cam a woman of Samarye to drawe watir at þat welle. And Iesu seyde to þis woman 'Ywe me to drynke!' And disciplys of Crist warnen into þe citee to bye hem mete—for þei snokiden not from houþ to houþ and beggeden hem mete as freris don, ne Iesu, sitinge on þe welle and spekyng al onþe wiþ þe woman, begged watir of þis woman, as heretikiþ feyne heere, for þei meuen þat Criste was drunken ouer nyþ þat wolde þus fastyng drynke coold watir.  
<L 5, 6, 9, 10><T EWS3-163><P 121>
But þis woman of Samarye seyde to Crist, as she were tauþ of heretikis, 'Houþ houþ, siþ houþ art a lew, axist to drynke of me þat am a woman of Samarye?'.  
<L 16, 18><T EWS3-163><P 121>
And þe woman seyde to hym, 'Sire, þou hast not wherynne to drawe watir, and þe welle is ful deep.  
<L 22><T EWS3-163><P 122>
And þus syd þis woman to Crist 'Wher þou be more þan oure fadir Iezch which 3af to us þis welle?'  
<L 25><T EWS3-163><P 122>
And þe woman seyde to hym 'Sire, 3if me þis watir þat Y pirste not, and come not hidir to drawe'. And Iesu seyde to þis woman 'Go and clepe þin hosebonde, and come hidir!' þe woman answeride and seyde 'Y haue noon hosebonde'.  
<L 30, 32, 33><T EWS3-163><P 122>
And þe woman seyde to hym 'Sire, Y se þat þou art a prophet.  
<L 36><T EWS3-163><P 122>
And Iesu seyde to here 'Woman, trowe þou to me, þat tym shall come whanne 3ee shulen neþer in þis hyl, ne in Jerusalem, preye þe Fadir.  
<L 38><T EWS3-163><P 122>
þe woman seyde þanne to Crist 'Y wol þat Messias is comyn, þe which is clepid Crist.  
<L 46><T EWS3-163><P 123>
Iesu seyde to þis woman 'Y am þat speke wiþ þee!' And annon camen his disciplys, and wonndiden þat he spac wiþ þe woman.  
<L 48, 51><T EWS3-163><P 123>
And þe woman lefte her poët, and wente into þe citee, and seide to þo men 'Come 3ee, and se þat man þat hab telde me al þat Y haue don.  
<L 52><T EWS3-163><P 123>
And of þat citee trowiden many in Crist of Samaritans, for þe word of þe woman þat bar witness þat Crist hadde teld heere al þat she hadde don.'  
<L 67><T EWS3-163><P 123>
And þei seyden to þe woman þat 'Nou not for þi speche we trowen in his prophet, for we han herd and we witen þat he is very sauyour of þe world'.  
<L 70><T EWS3-163><P 123>
And so it were bete to freris to wite what þis story menyde þan þus to blasfeme on Crist þat he beggende þus watir of þis woman.  
<L 75><T EWS3-163><P 124>
And so þis speche wiþ þis woman was not maad of wantonnesse, but for to figure to þe apostelis hou þe shulden preche to hepene folc.  
<L 78><T EWS3-163><P 124>
And thus his woman 3af drynke to Crist, for of oper drynke reden we not heere.

<1.82><T EWS3-163><P 124>

SABATO I II SEPTIMANE QUADRAGESIME
Sermo 43: Perrexit Jesus Johannis 8: This gospel telliip hou pat Crist sauyd a womanman, and tau3t his chirche.

<1.1><T EWS3-164><P 125>

And pharisees and scribis brou3ten a womanman taken in auoutrye, and pey puttiden here in pe myddil. And pey seyden to Crist 'Maystir, his womanman is nou taken in auoutry; but in pe lawe Moyyes bad us stone sich a womanman.

<5.7.8><T EWS3-164><P 125>

And so no drece ordenaunse of Crist were betere pe pis newe lawis, for, as Crist seip to his womanman, ende of his confessioun is sorow for synne pat is don, and fle for to synne afteer.

<1.50><T EWS3-164><P 127>

And herfore Ion wente out and seyde to pe womanman pat kepte pe dore, and brou3t in Petre.

<1.68><T EWS3-179><P 174>

And herfore whanne Iesu hadde seyen his modir and his disciple stondyngpe pat he lourde, he seyde to his modir Womman, lo heere pi sone!'

<1.283><T EWS3-179><P 182>

Ion telliip bimore hou Crist anserwede to his modir 'What is pat to me and hee womanman?'

<1.297><T EWS3-179><P 183>

And thus Crist clepiip twyhes his modir womanman', for grettire cause pean we kunnpon seye.

<1.300><T EWS3-179><P 183>

FERIA V SEPTIMANE PASCHAE: Sermo 65: Maria stabat: Johannis 20: This gospel telliip hou Crist apperide to Mary Maudelen, for Crist wolde pat womanman kynde hadde pis priuylegie bimore man pat he shewide hym afte his de3 raper to womanman. And, for wymmen ben freele as water and taken sunnerre prynye of bileue.

<2.2, 3><T EWS3-184><P 199>

pe angelis seyen to here 'Womman. what wepist pou?'

<1.11><T EWS3-184><P 199>

Iesu seyde to Maudelen 'Womman, what wepist pou?'

<1.15><T EWS3-184><P 199>

And thus wymmen weren Mary Maudelen, and anoper womanman was Ione, and Mary James modir, and opere wymmen pat weren wi5 hem pat seyden pes pingis to apostelis.

<2.22><T EWS3-189><P 210>

IN UIGILIA TRINITATIS: Sermo 86: Surgens Iesu de synagogae: Luce 4: Pis gospel telliip of a myracle pat Crist dide in a womanman.

<1.1><T EWS3-205><P 245>

But certis Y seye to 3ou pat tche man pat seepp a womanman and coucetip here, to synne wi5 here, is now lecchour in his solue':

<1.33><T EWS3-209><P 254>

pe second parable pat Crist seip heere is seyd p5us: pe rewme of heucnys is liche to sour dewd, pe whiche a womanman takip and hidip in pre lumps is of meele til pat al be sourid.

<1.34><T EWS3-223><P 282>

pis womanman is Goddis wisdom, pat hidip pis sauery souridou in pre porciouns of meele to make bred afteer sauery.

<1.42><T EWS3-223><P 282>

And lo, a synful womanman pat was in pe citce, whanne she knew pat Iesu restide in pe pharisees hous, she brou3te a box of oynement, and stood bihynde bisiide pe feet of pe lord Iesu, and bigan wi5 teeris to waysshe his feet and wipte hem wi5 pe heiris of her hed, and kisside his feet, and anoyntide hem wi5 pe oyment. And pe pharisee pat clepide Crist, seynge pe dede of pis womanman, seye wi5pyne to hymself! He pis, 3if he were a prophet, certis he shulde wite who and which is pe womanman pat touchip hym, for she is a synful womanman'.

<1.3, 10><T EWS3-231><P 298>

And Crist, turnyd to pe womanman, seye to Symount 'Seest thou pis womanman?'

<1.17><T EWS3-231><P 298>

And Iesu seyde to pis womanman bi bileue haf maad p5e saf.

<1.26><T EWS3-231><P 299>

Luk telliip afhir hou Iesu was techynge in pe synagogis in sabotis, and lo, a womanman pat hadde a spirit of sikness in ey3tene 3eer; And whanne Iesu saw here, he clepide here to hym, and seyde to here Womman, pou art left fro pi longe siknesse'. And thus pis womanman was heecide by pe myracle pat Crist dide heere.

<1.16, 18, 20><T EWS3-232><P 302>
And whanne þer was comyn a litil pore womman, she keste two mynutis (þat ben a ferpering).

þe man shulde holde hym to þe womman and þe womman here to hym; <L 4, 5><T EWS3-235> <P 308>

þe left it writen in his book! Ap' <L 28><T 2239> <P 317>

and sythen a 3onge womman of the Olde Testament, for kepyng of hir bodily vertue of chastitie and for to worthwhile the sacrament of matrimonye whanne hir tyne shulde come, abstynede hir fro al maner ydil pleying and fro al cumpany of idil pleyeris;

< L 42><T Hal> <P 47>

Fer certis sythen the quen of Saba, as seith Crist in the Gospel, schal dampe the Jewis that wolden not reserve the wisdom of Crist, myche more this holy womman Sara at the day of dom schal dampen the pristis of the Newe Testament that 3yvis hem to playes, reversen her holy maners aprovyd by God and al holy chircle; therfore sone a3uten pristis to be aschamyd that reversen this gode holy womman and the precious body of Crist that hei treythyn in her hondis, the whiche body never 3af hym to pley but to alle siche thing as is most contrarious to pley, as is penance and suffryng of persecution.

< L 8, 12><T Hal> <P 48>

and therefore the pleyinge of Ismael, that was the sone of the servant, with Isaac, that was the sone of the fre womman, was justly reprovyd, the sone of the servant, with Isaac, that was the

pley, as is penaunce and suffryng of persecution.

< L 26><T 47> <P 90>

þe man or womman, was justly reprovyd, to heed and lord ouir þe woman/ & a3enward þe womman to be vndirloute & suget

< L 36><T LL> <P 30>

more perf33lir þan þis woman can or mai in þe sacrament of fleische?

< L 5><T LL> <P 31>

boþe man & womman/ þat hap taken cristendom

< L 1><T LL> <P 73>

Of þe seconde spekip Crist in his gospel: Matr- /Qui viderit mulierem ad concupiscendum
eam iam mechatus est eam in corde suo/ ‘Pat is to seie’ who þat hap seen a woman to do his

lust wip hir.

< L 15><T LL> <P 102>

þanne þou art a lecchour/ and þerfore schulde boþe man & womman

< L 25><T LL> <P 102>

þat breyned in leccherie/ of þe womman Susan

< L 11><T LL> <P 112>

he stondip in þat acursid of God & his lawe/ for þus it is writen: Deu xvi• /Maledictus qui
transfert terminos proximi sui/’ /Cursid be þat man or womman: þat passip þe boundis of

laweful mesure

< L 2><T LL> <P 116>

þis womman sau3 þe appil

< L 16><T LL> <P 119>

þat lawe is li3v/ & þe weye of lijf/ & vndirnymyg of loore: þat it may kepe þee from an yuel womman: & from þe smepe tung of a

straunge comyling #

< L 18><T LL> <P 122>

to go fro þis womman/ & in þis þei ben acursid

< L 19><T LL> <P 123>

þat he hap no ri3v/ to þe womman þat he

weddid

< L 2><T LL> <P 124>

þanne he is a lecchour/ & who þat weddid þis

womman

< L 16><T LL> <P 124>

þis womman Michol/ if 3e wole se: his

gracious face/ for Daui3 loued myche þis
manaasside

L 3, 5>T LL>P 136

for þei make lordis to enprisone men whanne þei dwellen fourti daies in sentence of curis, and hero owene lawe techip opnly þat men schullen dwellen in curs bi al here lif vp peyne of dampancion, has whanne a man haf weddid a woman sibbe to him in degree of consanguynete or kyn wiche degree is forbidden in holy writ, and haf not witnessse ynowe to prowe þis in manus dom, þou3 he knowe it neuere so certeynyly, he schal be cursed in consistorie and may not ryse out of þis curs, for þanne he schulde do wyttyngly a3enst goddis hestis and his conscience, and þus þis man schal euere in þis lif be cursed for he wil not wyttyngly do a3enst goddis comandemntis and his rist conscience.

L 19>T MT04>P 95

soþ þat þis meke sittynge and deuout herynge of crisits wordis was best to magdeleyne, for sche hadde not office of prechynge as prestis han, siþ sche was a woman þat hadde not auctorite of goddis lawe to leche and preche opnly.

L 24>T MT10>P 189

lord, where is þat man or woman þat makip hym so bisi to make his soule fair in vertues to þe lord, where is þe sittynge and deuout holy writt, and not scuandred of his synne.

L 19>T MT28>P 475

for fynene was a iust prest, fer he stikide þe man and þe woman for þer synne a3enus god, and þus he vengide goddis wrong.

L 18>T MT28>P 475

And herfore whanne he askide ony þing (Johannis 4) {Mulier da mihi bibere}, as watir of þe woman of Samarie, (Luc 19) {Zachee festinater descende, quia hodie in domo tua oportet me manere}, or an houz of Zachee; (L 232>T OP-ES>P 12)

For, ri3t as a woman þat doip auoutrie a3ens hir husbonde leueþ þe seed of hir husbonde, bi þe which she shulde bringe forþ lawful fleschly children, and takip to hir alien seed, wheorf she bryngeþ for bastardis unlawful and mysborn children, so þese maistir hiers and her newe sectis leuen þe seed of þe spouse of þe chyrch lesu Crist, þe which seed is his word as he seip, bi þe which þei shulden grete in Cristis chyrche lawful geostli children, gotun of þis seed to heuenward, and taken alien seed as trilis, flateryng and vngroundid talis and lesyngis, wherip þei bryngeþ forþ manye

L 324>T OP-ES>P 15

And as fasli þei lyen upon þe hooli prophete Helye, whanne þe scien þat he beggidre breed and watir of a woman, of whom it is wriuen þus (3 Regum 17): þe word of þe Lord is maad to Helye seyne, “Arisse, and go into Sarapta and þou shalt dwell þeere; I haue comaundad a woman, a widue, þat dwellip þeere þat she feede þee”. Helye haf risun up and go into Sarapta and, whanne he hadde come to þe 3ate of þe ciete, þe woman apperide to him, and he seide to hir, "3yue me a litil of water in a vessel þat I drynk".

L 2670, 2673, 2675>T OP-ES>P 129

But þese renegatis shulde studie þis storie bisili and marke þe wordis þerof, and þanne, but if þe deuel þat, as Crist seip, is fauir of lesyng, haue blyndid hem, þeal se we þat Helye 3ide not to þis woman bi his owne autorite but bi þe autorite of God, comaunding him to do so, þat hadde also comaundid þe widue, as he seip, to feede Helye, not al for Helies nede or profit, but cheefli for þe nede and profit of þat widue, as þe storie tellip aﬁr.

L 2684>T OP-ES>P 129
And so Helye beggide no more of his womman than a child beggide whanne, at he comauondement of his fadir, he biddip or preie his fadir stiward, panter or boister or any ofer officer of his fadir to 3yue him mete or drynk, and nameli þere as such a seruant þat a special maundement of his lord or maiistir to mynystre suche vitalis to his child, as his womman hadde of þe hi3 lord God to feede Helye. And in tokenyg þat Helye beggide not here whanne he spak firste to þis womman, he spak to him on þe comauonding maner and not on þe beggynge maner. Nepelles I wondere þe lese þou3 þese maiistir liers bilye here Helye, seieynge þat he beggide watir and a mossel of breed of þis womman, for þei booldli maken a lesyng upon Crist, seieynge þat he shulde haue beggidd watir of þis womman of Samarie, whanne he comauondide þe womman to 3yue him drynk.

For Helye, þat is Iohun, booldli enpunynþ þe avoatrie of þe gree streumpt þat sittip upon many watris, þe which vnclene womman bitoknep þe endowid clerige þat restip upon worldli possessiouns and lordships þat ben vnirordynly bi many watris, And also þese watris bitokenen moche peple þat anticrist desirip to regne upon, þe which streumpyt or hoore doþÞ aucturie a3כns him þat shulde be hir spouse, Isu Crist, leuynge his liif and his loore, and so þe seed of þis spouse for þe seed of þe alien þat Crist spekip of (to,5), þe which alien, as seynt Austin scip upon þe same word, is anticrist.

A word is singular noumbr þat bitoknep but oo þing, as womman, man, foot.

Loke þanne þe textis in whiche ben þese termes men, wymmen, feet in her synguleris: man, womman, foot.

And for as myche as Fynees the prest killide a duke of Israel, that dide fornicacioun with an hethene womman, and Ie ftc her naeoun, þat Cristis sittip upon helle casten upon þis womman watir as a flood, þat is to seie gree habundaunce of worldli possessiouns, wherbi þis womman is ydwrawn fro heuenli lyuyng.

For þese moneþis maken þre 3eer and an half, þe whiche monpis and tyrne bitoknep anticristis lawe, þat is concurrant wip Cristis lawe and contrarie þerto in alle þo po points þat auotrisen or fauren þe encumbraunce of þis womman in þe forseid flood.

Bus was Heroude overcom, and for a foly ocp assentide to þe wickid will of þe cursed womman þat he susteyneþe. And þis encumbraunce of þis womman, wip þe apostasie and avoatrie þat sueþ þerof, shal not ceesse into þe tyrne þat þe erþe opene his mouþ and swolow up þis flood, and so helpe þis womman, as þe Apocalips spekip þat is to seie, into þe tyrne þat secular princis take þese temperalitees a3en in to her hondis and redresse þe clerige to heuenli lyuyng, as Gorham scip upon þe twelue chapitre of þe Apocalips.

As, if þe list fynde þis text, womman lo þi sone, if þou fynde it not in S, in þis word womman, If þou fynde þe text, tribulacioun worship pacience, in P, in þis term pacience, þou shal fynde it in T, in þis word tribulacioun, & þus of oþere likt tixtis.

A word is singular noumbr þat bitoknep but oo þing, as womman, man, foot.

The vij· book clepid Judicum tellith that the puple of Israel was reuilde with iugis, either domysmen, aﬅer the deeth of Josue, and sumtyme bi a womman Delbora.

This book comprehendith the storie of Ruth, that was an hethene womman, and lefte her nacoun, and ydolatrie, and bliceued in God, and kepte his lawe.

Aﬅer this the prophete Ahia, that was blynd for eelde, knew the wijf of Jeroboam, that feyneþe hire to be anothir womman, and he bifo re seide to hire, that hire synse schulde di3e in hir hous, and that the hous of Jeroboam schulde be distroyed outtirly for his synse.

Aﬅer manye yuele kingis of Israel roos Acab, the worste of alle before hym, and he wedde
Jesabel, an hethene womman, the dou3tir of Mechaal, king of Sydonyes, and Achab dide manyfoold idolatrie.
<L 40><T Pro><P 13>

Thanne Eliis reiside to liif the deed chijld of a womman, at whom he was myche, susteyned.
<L 47><T Pro><P 13>

Aftirward Elysee bforeside to a good womman, that herbouride him freely and largely, that sche schulde consecueye a sone;
<L 38><T Pro><P 15>

And whanne ful strong hungre was in Samarie, that wommen eten her owne chilis, that is, a cristen man, either a cristen

and al his greet oost to be scaterid and distroiied;
<L 14><T Pro><P 36>

Also the trewe Mardoche, the fadir in lawe of adopcioun of this womman Ester, tau3te hire to love God, and kepe his lawe, and sche was full meke and obedient to Mardochee, 3he, whanne sche was quake, as to hire fadir in lawe.
<L 23><T Pro><P 36>

For we suppose pat on his wise may every trewe man and womman in Godis lawe make þe sacrament of þe bred withoutin oni sich miracle.
<L 43><T SEWW3><P 25>

And as falsli þei Iyen upon þe hooli prophete Helye, whanne þei seien þat he beggide breed

And as falsli þei Iyen upon þe hooli prophete Helye, whanne þei seien þat he beggide breed and warit of a womman, of whom it is writun þus (3 Regum 17), þe word of þe Lord is maad to Helye seyynge, "Arise, and go into Sarapta and þou shaiit dwelle þere;
<L 15><T SEWW18><P 93>

I haue comaundid a womman, a widuwe, þat dwellip þere þat she feede þee". Helye hþ risun up and go into Sarapta and, whanne he hadde come to þe 3ate of þe cice, þe womman apperide to him, and he seide to hir, "þyue me a litil of water in a vessel þat I drynk".
<L 18, 20><T SEWW18><P 94>

But þese renegatis shulde studie þis storie bisi1i and marke þe wordis þerof, and banne, but if þe dewel pat, as Crist seip, is fadir of lesyng, haue blyndid hem, þei shal se wel þat Helye 3ide not to þis womman bi his owne autorite but bi þe autorite of God, comaundid him to do so, þat hadde also comaundid þe widuwe, as he seip, to feede Helye, not al for Helies nede or profit, but cheefli for þe nede and profit of þat widuwe, as þe storie tellip aftir.
<L 28><T SEWW18><P 94>

And so Helye beggide no more of þis womman þan a child beggip whanne, at þe comaundement of his fadir, he biddip or preich his fadris stiward, panter or botiler or ony of his fadris to þyue him mete or drynk, and nameli þere as such a seruaunt as such a seruaunt he shaiit dwelle þere, as he seip, to feede Helye, not al for Helies nede or profit, but cheefli for þe nede and profit of þat widuwe, as þe storie tellip aftir.
<L 28><T SEWW18><P 94>

After these thingis Joas waas maad king, bi the helpe of Joliada the prest, and the curside womman Ataliala was slayn.
<L 14><T Pro><P 24>

What onour of God is this to knele and offfe to an ymage maad of Goddis hondis, that is, a cristin man, either a cristin womman.
<L 17><T Pro><P 34>

Thanne Judith reproeuide prestis for thei temtide God, and consentiden to deliuere the citee to enemies, if God sente not helpe to hem withinne v' daies, and gode prestis tooken meekly this reproeuing of a womman.
<L 6><T Pro><P 36>

Of this proces proude werriouris schulden drede God, that made proud Otofermes to be slayn of a womman, and al his greet oost to be scaterid and distroiied;
<L 14><T Pro><P 36>
Also seynt Austyn in þe popis lawe seip þus, þat þing þat is scene is brede, and þe chalis or þe copp þat þe shewen, but vnto þat þe seip askip to be tau31 þe bred is Cristis body and þe chalis, þat is þe wyne in þe chalis, is Cristis blood'. And þe olost prest seynt Ierom seip in a pistle þat he made vnto a woman Elbediam, Here we þat þe brede þat Crist brake and gaue it hise disciples to ete is þe body of our Lord sayour, for as seip, "Bis is my body'.

<SWT><P 110>

Herfore in þe Apocalips xii, c, it is writun þat þe wroop serpent, knowinge þat he shulde haue but a litil tyme, sente out a greet flood out of his mouþ aftir þe woman fleyinge into desert, þer to make hir be drawun of þe flood'.

<SWT><P 05>

And, bicause þat he si3 þat, if þe chirche and þe spouse of Crist and specialy þe spiritual part þerof (þat is to seie þe clergie) were so feronent in preestly office as it was in þe bigynnynge, fleyinge into desert of contemplacioun, of studie and trewe and hooly preching, disseuered from þe noyse of temporal pingis, þe noombre of hem þat shulden be saued shulde be fullfiuld and þe day of doom shulde anoon be present, perfore þe wroop deuel sente a greet flood aftir þis woman, þat is to seie to greet habundance of temporal goodis as Parisience seip on þe same text. And bis dike de deuel for to make þe woman to be drawun of þe flood.

<SWT><P 08>

Certeyn, so haue we greet mater of weeping, if we biholde þe nobletee, glorie and clenessse of þe rajere chirche in Cristis tyme and his apostlis and þo þat sueden hem vnto þe tyme þat þe serpent (as I seide bifoire) had cast þe greet flood aftir þis woman.

<SWT><P 09>

Certeyn, me leueþ þat þer shal be remeedy, for þe text of þe Apocalips seip þus suynge þat þe erþe halp þe woman, and openede his mouþ and swolewide þe flood þat þe dragan sente out of his mouþ, and þus deluyerede þe woman fro þe flood þat she my3te freely flee into desert'.

<SWT><P 17>

And for to colour her vngroundid beggyng þei putten upon Crist þat he shulde haue beggid of þe woman of Samarie, whanne he seide to hir 'Woman, 3yue me drinke'.

<SWT><P 19>

Þei my3ten ferþermore perceyue if þei wolden þat Crist, innocent man, whos ben alle þe goodis of þe world bi title of innocence, seide not in begginge maner but on comauandinge maner 'Woman, 3yue me drynke'. Þei my3ten also se þi þe dode or effect suynge þat it was not bodily watif þat Crist principaly axide of þe woman, but watif of sorewe for synne and of seip, not oonly of þat woman but of manye oþere Samaritans.

<SWT><P 19>

And bicause Crist was a few of nacioun and tunte, and þe woman was a Samaritan, and Samaritans and lewes comynen not togidere, herfore Crist, for to bringe yn comynynge wiþ þe woman of þe watif of liif, seide 'Woman, 3yue me drynke', for it is þe maner of a discreet man, if he haue ony greete þing to be sped a3ens ony þat he is not homely wiþ, for to bringe yn his cheef entent bi meenys. þus bi meenes he brou3t yn more comynynge wiþ þe woman, for to repreeue hir of hir auoutrie, and seide 'Go and calle þyn husbonde, and come hidir'. And þe woman seide 'I haue noon husbonde'. And leu seide to hir 'Wel hast þou seid þou hast noon husbonde, for þou hast had fyue husbondis, and þat þat þou hast is not þyn husbonde.' Wiste not Crist as weel þat þis woman had noon husbonde as he wiste þat she hadde fyue afoire, and þat þat he hadde hir at þat tyme was not hir husbonde? But, for to bringe yn his cheef entent seide not to speke to his woman of hir auoutrie, he seide 'Go and clepe þin husbonde, and come hidir', as to þe same entent he seide 'Woman, 3yue me drynke'. And þur3 þe wiþom of þe Hooly Goost ben þese two clausis set togidere in þe gospel: "Woman, 3yue me drynke". And his disciplis weren goon into þe citee to bye hem mete', þat enemies of Crist þat of þe firste wolden bily3e Crist, seynge þat he beggide whanne he seide Woman, 3yue me drinke', bi þe nexe clausis suynge aftir þei shulden perceyue þat he had no neede, and þus þei shulden be taken in her owne falsnesse.

<SWT><P 20>

Neipir þou schalt fauoure man ne woman, 3ong ne olde, þat holdeþ ony of þese forseide opynouns, but aftir þi kunnynge and power þou schalt biste þe to wipstonde alle suche dis troublers of holi chirche in every dioceþ þat þou comest ymm;
And, as I haue lerned and also I knowe sumdel
bi experience of these same pilgrimes, tellinge the
cause whi that manye men and wymmen now
gon hirid and thiser on pilgrymage, it is more for
the helpe of her bodies than for the helpe of her
souls, more for to haue richessis and prosperiteit
of his world than for to be enrichid wip vertues in
her soules, more for to haue here worldli or
fleischli frendschip than for to haue frendschip of
God or of his seintis in heuene for whateuer
thine man or womman doth, neiper the frendschip
of God ne of any seintet may be hadde wipouten
kepynge of Goddis heestis.

L 1293

Thp

Thp

Thp

Thp

But, certis, that man or womman is ouerlewid
and to beestly which cunne not brynge her owne
soules into her mynde, bisyynge hem ny3t and
dai for to haten and forsaken alle her synnes,
doynyge asseep for hem aftir her cunnynge and her
power.

L 1922

Thp

Thp

Thp

Thp

And I seide, Sere, I gesse certeynly that theere was
no man ne womman that hatide verily synne and
roueude vertues, heerynge the sermon of the clerk
of Oxenford and also Alkirtoun sermon, that ne
thi seiden eipir my3te iustly seien that Alkirtoun
repreude the clerk vntrewli, and slaundride him
wrongfully and vncharitabli, as I seide to hym in
Watlynge strete.

L 1968

Thp

Thp

Thp

Thp

for Crist seip bi Matheu/ Eugeri man that seip a
womman to couette hir: hab now do lecherie wip
hir in his herte/ and also thi broken these heestis
that han lust and likynge in such wrongful
coueting.

L 140

Thp

Thp

Thp

Thp

Daw, thou herdist me not gruchte that 3e went
two to gedir. For oher while 3e gon three, a
womman is that oon;

L 365

Thp

Thp

Thp

Thp

WOMMANNYS ....2

Furst Crist aperude to thine hoolye wymmen for
to graunten a prylyegie vnto wommannys
kynde, for hit is seyd comunly that Crist aperude
ten tymes from howr of his rysyng to his
stey3yng into heuene.

L 27

Thp

Thp

Thp

Thp

And so pei offredon Crist to God, as the lawe
axede, that euer male that oponeth wommannys
body to his issu, schal be halwyd to the Lord, and
offerud for hym a certeyn ping, as a peyre of
turturis or two briddis of dowues;

L 16

Thp

Thp

Thp

Thp

WOMMANS.......3

And so whanne Petre denyede Crist, and swore
fals for a wommans vois, he erreide in his foul
synne;

L 10

Thp

Thp

Thp

Thp

as Crist was a wommans child, sif Crist cleps
twyes his modir womman, but Crist roos neurete
hus sif Crist was neurete don in synne.

L 8

Thp

Thp

Thp

Thp

And so, al 3if seyntis in heuene ben more than
that was Baptist heere, nepeles his roos noon more
wommans child than was Baptist, sif for tyrne
that he growyde he was most growyng holy man.

L 12

Thp

Thp

Thp

Thp

WOMMANUS......1

But by the sentsence of the gospel, 3if man haue
ful sorowe for his synne, 3if he speke not aftir o
word but do wel and leewe to synne, God
for3yuep his synne, as he for3afpis wommanus
synne.

L 31

Thp

Thp

Thp

Thp

WOMMANYS.....3

Crist cleps hymselv mannyss sone’ blepliche
for his cause: fouwer maneris her ben of men that
ben brouwt into his world, þe furste man was
maad of euer be, but Eue was maad of man, þe
pridde man cam of hem two by comun gendure of
men, but Crist worschipepe wommanus kynde
and cam by myracle of Marie. And so, when þat
Crist cleps hymselv wommanus sone or his
modur womman, he specifipe his manhede.

L 10, 12

Thp

Thp

Thp

Thp

Crist knew wel his wommanus wit, and how it
cam of þes apostliss;

L 8

Thp

Thp

Thp

Thp

WOMMEN.......34

Of the greete dcpthe of euels that ben falle bi
such rouynge in eere maad to unfeithful and
unkunynge prestis bi cumbringe of symple
mennis consciencis, and nameli of wommen
brought to manie euelis herbi, is not of this tyme
or of oo deadli man to declare fulli.

L 22

Thp

Thp

Thp

Thp

Be flowynghe watir stood, þat is, þe peyne of
proud eiolnyd maliciouse damnyd men and
wommen lastip wipouten eende.

L 12

Thp

Thp

Thp

Thp

But þou3 devote soulis of holy men and
wommen worhil worshipe God, and
wondirfulli ben joyninge in Jesus, þis blessid
mayden and modir, our Lady Seynt Marye,
Wrecchid wommen of his world loven synful creaturis whom hem luste, and worschipen hem, and han vein joie in hem þat schulen passe as schadowe affer settinge of þe sunne;

And ceeris þese religieuse þus bounden to þe fend passen wickedte wommen, whos tracis þei folowen, for likenes of holy men disseyveþ myche folk.

Also, þis wedlok is nedful to save mANKynde bi generациouþ to þe day of dom, and to restore and fulfille þe noumber of angellis, damfed for pride, and þe noumber of seyntis in hevene, and to save men and wommen þro fro fornycaición. 

Trowe we, whanne Crist for3af synne Mawdeley or Baptist, or sente hem to wedlok is nedful to save mankynde bi

Also Crist, prechinge usen now? 

Trowe we, whanne Crist for3af synne

For sathanas caste to purchase worldly honour and plente of worldly goodis and welfare and ydnelnesse to 3onge prestis, and dailiaunce wip wommen and priue rownyng;

and taken pensions of lecherous men and wommen for to helpe hem to hajpe hem in here synne as swyn in þe fen.

For þei taken presthod for to lysyn escly and fare wel, and take no reward to here heciþe hoot complexon, but norisich in it in wylde of mete and drynkyng of þe beste and riche clopis and softe beddis, and trauelen not, and ben 3onge and idel and lîst chered and wordid and han dailiaunce wip nyce wommen;

and siþ seynþ poul chastised his flesch wip so gret trauoile and peyne and abstynence, and 3it vnneþis myþþe he ouercome lustis of lecherie, hou may þes 3onge foolis clene he kept fro þis synne wip þis lusty lif and idel and dailiaunce of wommen.

where þei wolen alle be wommen in ydnelnesse, and suen not ihu crist in lif and prechnynge þe gospel þat he commaundip hym self bope in þo olde lawe and newe.

whanne we seyn þi kyngdom or reume come to þe, we preien þat alle men and wommen luyng in þis world þat schullen be sauyd, and alle þat
ben departed come to þe Blisse of Heuene as
soone as god wolfe, to see þere our e blisse
dspouse ihu crist, and haue endeles ioie wip him
and his angisel and seynis. for alle angisel and
men and wommen þat schullen be sayyd ben
goddis kyngdom and holy chyrche;
<L 28, 32><T MT11><P 198>

Here men and wommen, and namely gentil
wommen, schulden lerne mekenesse, chastite,
charite, sobinsesse and schamefastenesse, to be
aschamyd of eche euyl speche, and namely of
lecherie and euyl contenance of synne and
ribaudrie and vilanye and lerne holy denocion,
and þanne þei worschipe wel ihu here gostly
spouse and seynit marie his moder;
<L 15><T MT12><P 204>

O 3e gentil wommen, þenk þou noble
wommen and clene and stedefast han be before
3ou, as our e lady seynit marie, marie
magdaleyne, susanne, katerine, margare,
annyes, cicile and many moo, and take what
goode ensaumple 3e may of here mekenesse and
holynesse;
<L 25><T MT12><P 205>
hitch þenk þes woode men and wommen on
cristis pouert and cold and pouert of his modir
and what tif he lyue in þis world in so gret
penannys and dispit and wepynge for oure
synnys and what schameful dep he suffrid at þe
laste.
<L 28><T MT12><P 206>
þe seuene and þritiþe, þat þei norischen not men
and wommen in lecherie, in wrong deisect of fals
chaffarynge and extocion doynge, lettyngye
verrey restitucion of euyl goten goodis and þe
schame of grete synneris 3if þei were schryue at
here owene curtis, for to haue part of þis
robberie, and make worldly festis and wast
houses a3ens hir pouert and profession, bi
colour of trentalis talis and longe preieris in
s3ttel of men.
<L 25><T MT14><P 224>

For, as bodili spousbrekeres, boþe men and
wommen, leuen comounli þe honest, gentil and
chaast wif or husbonde for a foul loþel hoore or
harlot, so þese goostli spousbrekeres leuen þe
honest, fair, chaast and gentil lawe of God, þe
whiche is his seed, and taken to hem Lucifers
seed specified bifoare, þe whiche is sowun among
þe peple bi suche maistir liers and sectis of his
founding and retenu.
<L 336><T OP-ES><P 15>

Thanne it is teld, what sorwe Esdras made, for
the princis and prestis and comysn token hethene
wommen to wyues a3ens the lawe;
<L 40><T Pro><P 34>

and he rebukede and curside, and beest men, and
made hem ballid, that token alien wommen to
hire wyues, as of Asotus, of Amon, and of
Moab;
<L 23><T Pro><P 35>

Þe xi conclusion is schamful for to speke, þat a
uw of contenance mad in our e chyrche of
wommen, þe qwiche ben fekil and vnderlyth in
kynde, is cause of bringging of most horrible
synne possible to mankynde.
<L 155><T SEWW03><P 28>

WOMMON......14
CAP· V· Bot as anentis fairnes of a monnis body,
hit is right yeveyn þing, if hit be wil soght, sith
fayrnnes wil fade wiþ wynde and sonne, and
nowther mon ne wommon schulde prysye hym of
his bewte, if he þenke wil how he schal be deed.
<L 3><T AO9><P 125>

Mercye faylis to men þat helpen not þis seke
wommon, ffor more charite men schulden have
to hir and to hir membres.
<L 8><T AO9><P 132>

And þus a wommon seide to Crist þat þo wombe
pat bare hym and þo teetis þat he sook schulden
be blessid of God;
<L 13><T AO9><P 144>

Ffor, as þo gospel techis, mon is here as
wommon þat pat travels of childe in anguische and
noye.
<L 28><T AO9><P 155>

And undirstonde we by mon, bothe mon and
wommon.
<L 28><T AO9><P 161>

Ffirst, when a sengle mon delis wiþ a sengle
wommon, and þis þo chapitre calles a symple
forniacioun.
<L 30><T AO9><P 161>

Ffor he þat moves hom herto, ouer mon or
wommon, is bygynner of þis synne and mony
ouer þat folowen.
<L 9><T AO9><P 162>

for as þei schulden be more hye in virtues þen
ouer men, so þei synnen most grevousely in
breking of Gods spoushed, as lecchorie of a
noune is comynly more grevous þen simple
forniacioun of anoper wommon.
<L 35><T AO9><P 162>

And sith wommon is chaumburley in hert of
mon þat lufs hir, falsehed of soche wymmen
turnes mennis hertis wiþ þo wynde.
<L 16><T AO9><P 165>
And so, if Crist bad þo wommen gif hym a drinke, neverpóles he beggid not þis drinke of þo wommen. And wolde God pat soche freris beggid no3t bot water, or elifes oper elementis, þate by kynde shulden be comyne!

And so when þis wommen by devoicioun of fethy 3af Crist hir hert, þen he dranke wip hir. Lord, wheder God begge of mon when he askes his wille, or Crist beggid of þis wommen when he mevid hir hert, and gaf hir water of liif, and filléd hir for evere!

Luc seip þat leu entred into a castel and a wommen þat hyȝte Martha tok Crist into hyre hows to fede hym and hise apostlus. <L 3><T EWS2-113><P 289>

WYMEN........6
(IN DIE PASCHIE: Euangelium: Sermo 46· Maria Magdalene· Marci ultimo) This gospel tellúp how þese holy wommen comen to bylèue þat Crist was ryson fro deu.

But monye men and wymen ben sauıde þat baron not Crist bodily; <L 12><T A25><P 414>

Wat dop a monke in cellez of wymen?
<L 28><T Ros><P 78>

þe maner of pilgermage of lewez was men to be parted fro wymen in pilgermage for chastite to be kepte, vt patet Lu: 2: de Maria et Ioseph. <L 34><T Ros><P 80>

He for badde clerksis with yn holy ordris to haue wyfis or to dwel with ony wymen, no but whom þe seyne of Nycene or oþer lawis suﬀre, and commandid þat no man schuld heer masse of a prest þat holde a strumpete. <L 337><T Tal><P 186>

For manye men and wymen þat stonden now in trúpe and ben in wi of saluacioun, if I schulde for þe leernynge and redinge of her bileue pubblischen hem and puten hem herfore vp to vnpiouste bispochis and myynstris, I knowe sumdel bi experience þat þei schulden be so troubled, and disesid wip a perseccusioun and wip opere þat manye of hem, I gesse, wolde raþer chose to fórsake þe trúpe þan to be trauailid, scorned, scalmundrid or ponschid as bispochis and her myynstris now vsen for to constreynen men and wymen to consenten to hem. <L 376><T Thp><P 35>

WYMEN........249

And if þou wolt be Cristis clene child, fle as Godis coward þe companye of wymen. <L 7><T A02><P 88>

Blessid be hou among wymen, and blessid be þe fruyt of þi wombe: þe þridde part hæþ two wordis encresid, for devoicioun. <L 13><T A05><P 111>

And oure Ladi was ful of grace as a stronge ful of water, and 3af grace plentifuli bope to opere men and wymen. <L 13><T A05><P 112>

But boþe þe aungel and Elizabet seyn þat oure Ladi is blessid amonges alle wymen þat ben, for gendrure of such a child. <L 19><T A05><P 112>

As somme men ben proude of strengh of hor body, and boþe men and wymen ben proude of hor bewte, and somme ben proude of hor grett kynn. <L 25><T A09><P 123>

And in þis pride synnen wymen in makyng of hor bosis, and generally in atyre of hor body; <L 5><T A09><P 124>

And þis synne may mony weys falle unto men, or elles to wymen, for mony kyns causes. <L 20><T A09><P 162>

Lord, sith Seynt Poule wolde neve re ete flesche before he scalmundrid his brother, hou may prestis for schame synne comynly wip wymen. 3e, þat schulden be hor childer! <L 24><T A09><P 163>

And sith wommon is chaumburleyn of hert of her, þe seyne of Goddis lawe, 3evinge entente to turnes mony kyns causes.

Pei schulden fle dalyaunce wip wymen, and dwellyng in privey placis, for hit is hard to touche þo piche and not be fouilid þerwip. <L 12><T A09><P 167>

Also þe Holy Gost warneþ Cristen men, hou in þe laste daies summe heretikis schullen deparate fro feip of Goddis lawe, 3evinge entente to spíritus of error, and to techynge of develis, spekynges lesygis in yprocrisi, forbeyngyng men and wymen to be weddid, and techynge men to abstene hem fro metis, þe which God halþ maad to be eten of trewe men, wip þanhyngis and heryng of God. <L 23><T A13><P 189>

And herefore, sip fornicaicioun is so perilous, and men and wymen ben so frele, God ordeynede prestis in þe olde lawe to have wyves,
and neve forbede it in þe newe lawe, neiþer bi Crist ne bi his apostlis, but raþere aproveed it. <L 1><T A13><P 190

And many men synne many wymmen, and letten hem fro matrimonyne, and undon hem in þis world, and sumtyne ben cause of here dampacnion; for þei ben maad comyn wymmen, whanne þei han lost her fredishipe, and kunnynghe no craft to lyve by. <L 22, 25><T A13><P 191

For þre skillis may a man knowe fleschly his riþful wif, þe firste for to geten children, to fulfille þe noumber of men and wymmen þat schullen be savyd; <L 6><T A13><P 192

þe þridde is to kepe himself fro lecherie of opere wymmen. <L 6><T A13><P 192

Frist Seynt Petir biddip þat wifis be suget to here housbondis, in so moche þat 3if ony bileve not bi word of prechynge, þat þei ben wommen, wijpute word of prechynge bi þe holy lyvynge of wymmen, whanne men biholden þe chast lyvynge of wymmen. And þes wymmen, schulden not have wijputen forþ tiffynge of her, ne garlondis of gold, ne over precious or curius clopyng, but þei schulden have a clene soule, peislebl and meke and bonere, þe which is riche in þe sîhte of God. And sumtyne holy wymmen, hopynge in God, honoureth hem in þis manere, and weren suget to here owene housboridis, as Sara, Abrahams wif, obeischid to Abraham, clepynge hym lord; and wymmen wel doynyng ben gosly dou3tris of Sarra. Also I wulle þat wymmen ben in covenable abite, wiþ schamfastnesse and sobirnesse oourynge hem or makynge fair, not in wijhen here, ne in gold, ne in margery stones, or perilis, ne in precious clopb, but þat þat bicomþ wymmen bihetyng pite, bi goode weriks. <L 6, 7, 11, 14, 18, 22><T A13><P 193

And þat olde wymmen schullen be in holy abite, not puttynghe fals cryme or synne to opere, ne sanye to moche wyn, and to be wel techynghe, so þat þe teche prudence. <L 2><T A13><P 194

þat wymmen ben underlont, or suget, to here housbondis, as to þe Lord. <L 5><T A13><P 194

But as holy Chrche is suget to Crist, so be wymmen sugetis to here housbondis in alle þingis. <L 9><T A13><P 194

Wymmen, be þe underlont to 3oure housbondis, as it bihoveþ in þe Lord. <L 33><T A13><P 194

And þis techynghe and chastisynghe schulden in fewe 3eeris make goode Cristene men and wymmen, and namely goode ensaumple of holy lif of olde men and wymmen, for þat is best techynghe to here children. <L 5, 6><T A13><P 196

But 3it þre grete defautis fallen many tymes in weddit men and wymmen. <L 37><T A13><P 198

Also goode angclis, keperis of men and wymmen, schewen to God a grevous pleynt, whanne þis holy ordre is þus broken, and Cristene soulsis, templis of þe Holy Gost, ben þus wickedly bleckid wiþ fîle þe synne, and maad liche to þe fendis of helle. And for þis skille, men and wymmen schulden be wel occupied in goode weriks, and not ydel; <L 28, 32><T A13><P 200

At þe laste men wonderen hugely whi curatis ben so chariouse to þe peple in takynge tîpes, siþhen Crist and his apostlis token no tîpes as men doun nowe, and neiþer spaken of hem, to be paied þus, neiþer in gospel ne in pistol, in þe perfet lawe of fredom and grace, but Crist lyvede on almes of Marie Maudclen and opere holy men and wymmen, as þe gospel tellip, and apostlis lyveden sumtyne bi labour of here hondis, and sumtyne taken pore lîfode and clobp, 3ovyn of fre wille and devocion of þe peple, wijputen axing or constreyynge. <L 21><T A22><P 311

For þei holde hemself men of holy Chrche and noon opere, where þe credis sej þer is on general holy Chrche of alle men and wymmen þat schullen be savyd, and of goode angels, and Jesus Crist is hed of þis holy Chrche. <L 21><T A22><P 315

and þei stelen gladlich eires, Y leece to speke of stelyng of wymmen, and þus þei maken londis bareyne for withdrawynge of werkmen, not al oonli in defeate of corne, but in beestis and ooper good. <L 22><T A23><P 348

and þus freres and religious wymmen mai soone assente to lecherie. <L 15><T A23><P 358

Bot þis general holy Chrche is þo congregacioun of Crist, þat is hed, and alle gode angels in heven, and alle men and wymmen, in erthe or in purgatorie, þat schulen be saved, and no moo. <L 16><T A24><P 395
<table>
<thead>
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<th>Line</th>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>T A25</td>
<td>CG05</td>
<td>Bot 3tte þo þeir frisers casten out oþer blynde resouns, þat Crist beggid a house, to eete inne his maunde, þor, as þo gospel seis, he had none of his owne, and so he toeke almes bothe of men and of wymmen:</td>
</tr>
<tr>
<td>22</td>
<td>T A27</td>
<td>CG10</td>
<td>Herfore schal we trowe, as holy men tawte of two thousande 3ere before þat Sathanas was bounden, þat holy Chirche is of þo þat God has ordened to dwelle wip hym in blisse, of what state so þai be, prestes or secularers, lords or comyners, ladies or pore wymmen.</td>
</tr>
<tr>
<td>219</td>
<td>T A29</td>
<td>CG11A</td>
<td>Po secunde tyme, See, 3e Cristen peple, þo willeful poverthe of Jesus Crist, how he hade nouȝt by worldly lordschipe one howse where he myȝt reste his heved, but lywed by temporale almes of Mary Mawdeleyne ande oþer holy wymmen, as þo gospel sais.</td>
</tr>
<tr>
<td>250</td>
<td>T A29</td>
<td>CG11A</td>
<td>POINT IX: Also prelatis ande freris potten to Cristen men þat þei seyn, hit ys not to gife dymes to a persone byeing in dedely synne, ne offrynys, ne devociouns of money oewn to be made in puryfyingis of wymmen, ne in halowynes, ne in synynynges of massis for dede men.</td>
</tr>
<tr>
<td>318</td>
<td>T A29</td>
<td>CG11A</td>
<td>and all gode prestis in erthe, and alle gode men and wymmen, and angelis and seintus of heven, prayen for þe evermore.</td>
</tr>
<tr>
<td>333</td>
<td>T A29</td>
<td>CG11A</td>
<td>Of þise hit ben þat persen houses/ as þe apostil seþ/ &amp; ledyn wrecched wymmen chargid al wip synnes;</td>
</tr>
<tr>
<td>505</td>
<td>T APO</td>
<td>CG09</td>
<td>as wymmen wip childe, and waxit folk, wold, and þong, seþ, and feble.</td>
</tr>
<tr>
<td>525</td>
<td>T APO</td>
<td>CG09</td>
<td>Also, here may preestis be ful sore adrad to heere þeþe meke wordes of þis hooly prophet, seþþe he (þat was halewed in his moder woombe, and also was prophete and more þan prophete, and amonge þe chyldeþer of wymmen þer toos noon more þan he, as truþe bar wynesse of hym in þe gospel) seide he was not worþi to vnlas Cristis schoo, whiche is þe lowest office þat anþe man may doo;</td>
</tr>
<tr>
<td>567</td>
<td>T CG04</td>
<td>CG05</td>
<td>And þis proue also wel þat her nedide at þat tymo no midwyues, ne non helpe to þat birþe, as opere wymmen neden.</td>
</tr>
<tr>
<td>596</td>
<td>T CG05</td>
<td>CG05</td>
<td>Where weren þoo rial ladies and worþi gentel wymmen, to be enteuntant to þis worþi emperiste, and hire hire cumpyney at þat tymo?</td>
</tr>
<tr>
<td>415</td>
<td>T CG05</td>
<td>CG05</td>
<td>or eliþ þe lecherous man comþe in cumpyne of wymmen þat beþ feire fetured nd feynþe hem feire chere, anon as þis heete of temptacion towchþip mannes soule, þe word of God driþþ vp, for it was not rooted faast for deþauȝte of moisture.</td>
</tr>
<tr>
<td>442</td>
<td>T CG05</td>
<td>CG05</td>
<td>For, as Seynt Poule (to þe Romaynes, þe I chapitre 2331) rcherþeþ, many foule synnes ben brouȝt in bi þe synne of mawmetrie, as manslaȝteþ, spousbrekynge, fornicacon, aaurice, cownteþ, deþbeþis, and stryues, and many moo synnes whiche he nemþeþ þere, and speciali þe foule and horrible synne of Sodom, of boþe men and wymmen.</td>
</tr>
<tr>
<td>468</td>
<td>T CG05</td>
<td>CG05</td>
<td>so men and wymmen þanne nameli maken gaie þe beere of hire soule (þat is, hire bodi) wip gaie garnementis, whanne þe soule wipynne is deed bi pride.</td>
</tr>
<tr>
<td>473</td>
<td>T CG05</td>
<td>CG05</td>
<td>Pat is: 'þou hast genderid togeder gold as þouȝt þou haddeþ a gold oore', and aþer: þou bousted þyne hipes to wymmen'.</td>
</tr>
<tr>
<td>497</td>
<td>T CG05</td>
<td>CG05</td>
<td>And in þis maner wise oure Lord Jesus Crist coumfortid boþe in worde and dede iij denuote wymmen, Mare and Martha, of her deed broþer Lazar, as we reden in þe gospel of (John þe xj chapituir), when þei maden to hym her compleymte þat her broþer was deed in his absence.</td>
</tr>
<tr>
<td>520</td>
<td>T CG05</td>
<td>CG05</td>
<td>And among lewes was þis religiuoun kep þat men schulde goo by hemself and wymmen by hemself, for þei kepeth hem fro lecherye in sych pilgrimage;</td>
</tr>
<tr>
<td>535</td>
<td>T CG05</td>
<td>CG05</td>
<td>And so for worshiphe of his modir and of kynde of men and wymmen, Crist wolde clepon hym mannis sone and spifihen his manhede.</td>
</tr>
<tr>
<td>591</td>
<td>T CG05</td>
<td>CG05</td>
<td>And þese fyuþe powsande of men wiþowte wymmen and children ben þe nowmibre þat schal be sauyd by his spirytual fooe, for fyuþe is a rownde nowmbr þat turnþeþ wiþowten eende into hymself;</td>
</tr>
<tr>
<td>414</td>
<td>T CG05</td>
<td>CG05</td>
<td>And þese wymmen comen into þe sepulchre of Crist, and þei sayþen an anguel of God in forme</td>
</tr>
</tbody>
</table>

2725
of a long man, syytynge on þe ri3t syde, and hulyd wip a whyt stolte.<L 16><T EWS1-46><P 429>

Furst Crist aperude to þese hoolye wymmen for to graunten a pryuellegic vnto wommannys kynde, for hit is seyd comunly þat Crist aperede ten tymes from howr of his rysyng to his stey3yng into heuene.<L 26><T EWS1-46><P 430>

þe musyng of þese wymmen as þei wenton by þe wyse bytooke bussy þo3t how men schal come to serue Crist.<L 39><T EWS1-46><P 430>

And hit is seid comunly þat, as þese hooly wymmen hadden left þer fermere synne and take þer freisch deuocion, so men schulden come to þe chircbe to take þis hooly sacrament, and þus come wip þese wymmen wip ly3t of þe sonne.<L 63, 65><T EWS1-46><P 430>

þe seuepe synne aftir þis sixepe is enemyte of contrarious partis, when o part letteþ þe lust þat is coueitid of anchir, and þus regnen enemtyees bope bitwixe men and wymmen.<L 45><T EWS1SE-44><P 661>

for of leccherie comen sryues and chydyngis in wordis, bope in men and in wymmen, aboute many manere goddis, as ben fames and oþir goddis bi whiche leccherie is nyrshid.<L 48><T EWS1SE-44><P 661>

And Poule preyiþ aftir to two persoenes, þat weren two deuo3t wymmen—þe ton was clepid Euchodia, þat was more stable in God, þe toþir was clepid Synticen, þat was more 3ong or freel, þat þei shulden saure þis same lore in þe Lordis name as Poule hap teld.<L 81><T EWS1SE-53><P 695>

Poule preyiþ hym to helpe forþ bope wymmen, and men þat haue traulid wip Poule in þe gospel of Crist, wip Clement and oþere helperis of Poule whos names ben wrytn in þe book of lyf. Poule hade helperis as men haue now, bope of men and of wymmen, in good word and good dede to helpe apostelis bope to preche, and herborne hem and washe here feet, for þer trauele was good and greet;<L 88, 91><T EWS1SE-53><P 695>

For bodyly torment ys now ful greet when o pope sendip byschopus and monye men to sle monye men, wymmen, and children;<L 102><T EWS2-71><P 91>

And þus, as Crist techuþ, men synnon in sy3t of wymmen;<L 45><T EWS2-76><P 118>

Here may we see how Crist louede comun pouerte on monye maneris, for he ches to be herborud in comun plase, wihouton pruyde, and wihoute worldly help bope of men and of wymmen.<L 64><T EWS2-90><P 208>

for lewis hadden a lawe, and we kepe 3eet somewhate þero, in purifyeng of wymmen, þat a womman aftur þat she be were was deluyerd of a knaue child, schulde in sixe wokis aftur come to þe temple, and be purifyed þere, after þat þe lawe lymyted.<L 6><T EWS2-99><P 244>

for riche folc schulden offire for purifyeng of wymmen a 3ong lomb of a 3eer, as Gods lawe tellip;<L 19><T EWS2-99><P 256>

Blessed be þou among wymmen!'<L 34><T EWS2-102><P 256>

Crist spac a mene wey3e, and tawte þe chircbe in þes wymmen, and spac in þes wordis;'<L 35><T EWS2-113><P 290>

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

For as wymmen where þei ben goode passon oþre creaturyes, so wher þei ben turnede to yuel, þei passon monye oþre feendis.<L 23><T EWS2-115><P 297>

And for wymmen ben of schort wyt, þei ben menys to suche dedis; but foly and lustus of men ben ofte more to blame þan wymmen. As, 3if wymmen knowe not Gods lawe in dowyn of prestus, and it semeþ to wymmenys wyt bope almes and mercy and þei mouen lordis herto as þes wymmen duden Eroudepis synne is in þes proctouris, but more in þes lordis;<L 56, 58, 61><T EWS2-115><P 298>

Þe seconde part is lowere þat is bytokned by wymmen;<L 504><T EWS2-3C><P 347>

But Mary was not talewis ne boostful as oþere wymmen, but grette mekely Elizabeth and abood her wordis.<L 7><T EWS3-127><P 13>

And Elizabeth was fulfild of þe Holy Gost and criede wip gret teyus, and seyde Blessid art þou among wymmen, and þe fruyt oþi woumbe is blessid!<L 19><T EWS3-127><P 13>

þis wymman wiste bi prophesie þat Mary hadde conseuyed Crist, and hou she was herfore blessid
among wyменen;
<br>
Certis, Y seye to Iou, þer ts no man more
prophet among children of wyменen þan is Ion;
<br>
And, as it was in Nowys days, so it shal be in
Cristis days: þei eeyt and drunkyn, þei
weduden wyues and wyменen weren 3ouyn to
weddings, to þat day þat Noë wente into þe
ship, and þe flood cam and loste hem alfe.
<br>
And so men seyen þat Mary dide: she keppe o
precious box to anoynte Crist whanne he was
deed, whanne oþere wyменen bou3ten hem
newe.

FERIA VJ SEPTIMANE PASCHE: Sermo 69: Exierunt mulieres: Matheu 28: This gospel
tellip hou Crist apperide eft to þes wyменen.
Matheu seip þat þes wyменen wenten out of þe
sepulcre wip drede and myche ioye.
<br>
And whanne þes wyменen wenten forþ, lo!
<br>
LuK tellip þat on Sunday nestx aftir þe sabot of
fewis, erely in þe grey day camen wyменen to þe
sepulcre, bryngynge þe oynemendis þat þey
hadden maad redy. And so þes wordis of Mark,
þat þes wyменen camen to þe sepulcre whanne
þe suune was risyn, moten be wel vandalismun.
Summe men seyen þat þey camen ofte, and ofte
wente aþen, and Mark tellip of þis comyng þat
þey cam at þe suune risyngh, but LuK tellip of þe
firste comyng þat þey camen on þis Sunday—
and þis semep more lik to soþ þanne þat þey
tariden by þe weye til þat þe suune was risen,
for loue was spore to þes wyменen to make hem
to haste faste.

FERIA V SEPTIMANE PASCHE: Sermo 65: Maria stabat: Iohannis 20: Þis gospel tellip hou
Crist apperide to Mary Maudelen, for Crist
wolde þat womman kynde hadde þis priuylegie
bifore man þat he shewide hym aftir his deþ
rædere to womman þan to man, for wyменen ben
frele as water and taken sunnere preyte of
bileue.

Many men lyuen heere in erþe þat don werkis
and good in kynde, and 3it þey failen in þes
werkis, for þey don hem in yuel maner, as many
men spoken wiþ wyменen of heuene, of uertues
and good þing, and 3it disposyng dwellip in hem
to make hem þenke amys aftir.

But Ely and Baptist weren myche like in lyuyng,
for boþe þes two lyueden in penaunse in desert,
and weren pursuyd of wickide wymmen, and of prinsis by mouyng of ihe wickid wymmen.

Also sithen it makith to se veyne s3tis of degye, aray of men and wymmen by yvyl coninuance, eyther styring othere to lecherie and of debatis, as affer most bodily myrthe comen moste debatis, as siche myrthe more undisposith a man to paciencienc and ablith to glotonye and to othere vicis, wherof it suffreith not a man to be holden enterly the 3erde of God over his heued, but makith to them ken on alle siche thinsig that Crist by the dedis of his passion bade us to for3eten.

Also, ofte sithis by siche myraclis pleyning ben men converted to gode lyvynge, as men and wymmen seyng in myraclis pleyning that the devil by ther aray, by the which thei movyd on othere to lecchery and to pride, maketh hem to bryngen hymself and meny to helle, and to han fer more yvlenye hereafter by ther proude aray heere than thei han veynese heere, and seeyng furthermore that al this wordly beynge heere is but vanite for a while, as is myraclis pleyning, wherhoure thei leeven their pride and taken to hem afterward the meke conversacioun of Crist and of his seyntis, and so myraclis pleyning turneth men to the bileve, and not prevertith. Also, ofte sithis by siche my-raclis pleyning men and wymmen, seynge the passioun of Crist and of his seyntis, ben movyd to compassion and devociun, wepynge bieter teris, thanne thei ben not scornynge of God but worschipyng.

By this we answeren to the thridde resoun, seyngye that siche myraclis pleyning 3ythe noon occassion of verrey wepynge and nedeful, but the wepynge that fallith to men and wymmen by the si3te of siche myraclis pleyning, as thei ben not principaly for theire one synnes ne of theire gode feith withinne sorye, but more of theire si3t withoute. Sory is not alowable before God, but more reprowable; for sythen Crist hymself reprouved the wymmen that wepton hymn in his passioun, myche more thei ben reprowable that wepen for the pley of Cristis passioun, leevynge to wepen for the hymn of hymself and of theire chylde, as Crist bad the wymmen that wepton on hymn.

Whi is a frere apostata pat leuep his ordre and takip þe clesis & rulis of another ordre, siþ Crist haþ made but no religious good and esie & comun for alle men & wymmen?

bope for men & for wymmen/ þat wanten wisdom of ius Crist... Lord hou manye men & wymmen.

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blissed be þou among wymmen.
< L 6><T MT12><P 204>

blissed be þou among wymmen and blissed be þe fruyt of þi wombe, as þe same gospel techip;<L 9><T MT12><P 204>

and 3if þei lyuen in pride of herte for nobeleie of blood or kyn and rentis and richessis of þe world, and han indignacion and dispit of opere pore men or wymmen;<L 23><T MT12><P 204>

and what euere nobeleie or dignyte þat þei han in þis world, be þei gentil men or wymmen, for þis cursed lif þei ben cherlis or bonde wymmen of synne, and fendis of helle, and gostly spouse brekeris or avoutreris, and lemmans of foule sathanas þat is fowlere þan ony mesy or leprous in þis world.<L 10, 11><T MT12><P 205>

for whanne wymmen ben turnyd fully to goodnesse ful hard it is þat ony man passe hem in goodnesse.<L 29><T MT12><P 205>

I gesse weI þat 3onge wymmen may summyme daunsen in mesure to haue recreacion and li3nesse, so þat þei haue þe more þou3t on mrybe in heuene and drede more and loue more god perby, and synghe honeste songis of cristi incarnation, passion, resurccion and ascencion, and of þe ioies of oure ladi, and to dispise synne and preise vertue in alle here doynge;<L 1><T MT12><P 206>

Blissed be þou among wymmen;<L 13><T MT12><P 208>
crist comaundip to 3eue drynk to þrusty men and wymmen;<L 9><T MT13><P 210>
crist comaundip to clype nakyd men and wymmen whanne þei han noþt of here owene;<L 15><T MT13><P 210>

3if ypopcrisis of feyned religion visiten not fadirles children and modirles and widewis in here tribulacion and kepe not hem self vnbleckid fro þis world, as seynt iame techip: but visete of þe rich men and wymmen, and namely rich widewis, for to gete worldly muk by false discetics and carien it home to saymes castelis and anticristis couent and sathanas children and marteris of glotonye.<L 20><T MT13><P 211>

also be stirip men to see faire wymmen, and bryngip mynde of hem and great likyne of lecherie into mennus hertis til þei consenten to synne and fulfillen it in dcede.<L 5><T MT13><P 216>

þe fend disceyueþ men and wymmen bi touchyng of membris ordeyned for genderure of mankynde, and bi kisseyng and clippyng is þe fier of lecherie kyndlid and norischid in herte til þe dede sue, and many tymes long custome in þis cursed synne. þeperfe seip þe wise man, he þat handlip pich schal be fouild herof; þat is men handlynge wymmen and kysysyne hem schullen be blickid wip lust of lecherie, oþer in herte oþer in body or ellis in bope.<L 7, 12><T MT13><P 218>

but þis weivard dailiaunc wip wymmen is so comyn þat vnnpe can ony men kepe hym cliene, or sengle or weddid or men of ordre of religion.<L 16><T MT13><P 218>

þe ei3te and þrittije, þat þei ben not in lordis courtis reuleris of here hostoldis and worldly officis, and to hurnly wip gentil wymmen bi colour of fisik, for drede of sclaundrynge and mysdoynge, siþ þei lyuen in reste and welfare of body and ben 3onge and stronge of complexion, and sathanas is redi to tempte hem.<L 33><T MT14><P 224>

Also pou3t techip þat generaly cristene men and wymmen schullen be so holy of liff, þat men out of bileue be aschamed and haue noon eyul to seie of cristene men, and chargip seuirantis to be suget, or vnderlout, to here lordis, and plesynge of billeue be aschamed and haue noon euyl to ful suffe, and many tymes long custome in samre, and bi kissyng and clippyng is þat weynne and to spoyle hem.<L 19><T MT15><P 228>

and for þe ri3ful and witti dom þat salamon diide bitvixen tweie comyn wymmen, alle þe lond of israel drede hym.<L 34><T MT15><P 231>

And 3if feries after þis feyned pouerte wandren in reumes aftir here lustis, and choised to eie wip riche men where þei may fare lustfulliche, and haue heere dailiaunce wip wymmen for here lecherose lyues;<L 2><T MT22><P 309>

and þus ornamentis þat pise feries ordis vsen ben tools to bigyle þe peple, and to feede heere bodiliche eye, and robbe þe eye of heere soule, as somme of þese newe ordis hauen costy encenceris to encense beddis of men and of wymmen and to spoyle hem.<L 11><T MT22><P 323>

and þus men seyne þat þe fend kest this for wynnyng and hi3nes of preestis: and in token of þis defaute makers of þis lawe weren so marri
pat her lawe bynde noo persone but only suche pat ben bope men and wymmen.

lord, whepir god, pat seip bi lob pat a man shuld make couenaunt wip hise wittis to penke not on a virgyne, ordeyned sicch a lawe to men, pat prestis and wymmen shulde turne her faces togider, and speke of lustful poutes and dedis, which my3t do harme to hem bope;

Thanne for Salamon 3af a wijs sentense of dom bitwixe twey comen wymmen, that passide the wit of comun men, thei dredden the king, and seyn that Goddis wisdom was in him to make dom.

After alle these thingis Salamon, whanne he was eeld, louede grety maneye hethene wymmen, and hadde a thousand wuyjes, principal and secundaries, and thanne his herte was bishrewid and peruerdt bi thow wymmen, that he suede alyen goddis, and worschipide hem.

And whanne ful strong hungre was in Samarie, that wymmen eetyn her owne children, wo wymmen axide doom of the king a3ens another wymman, that wolde not bi couenaunt bringe forth her child to be etyn, whanne thei haddcn eaten the child of the first womman.

And Elisee wepte ful sore, whanne he si3 Asael, for God schewide to him that Asael schulde be king of Sirie, and do manye yuelis to the children of Israel, brenne of her strong citces, and sle bi swerd the 3unge men of hem, and hurle doun the litel children of hem, and kerue wymmen with chijlde.

and the sones of Israel tooken of hire brithcren of Juda ij' c· thereof cristien men and wymmen, olde and 3onge, shulden studie fast in the newe testament, for it is of ful autorite, and opyn to understanding of simple men, as to the poynitis that be moost nedeful to saluacioun;

Also God comaundith his peele to eschewe weddynys of hethen men and wymmen to her children, lest they ben drawn to idolatrye, and bihettith many blessyngis to hem and miche encresyng of goodis, if thei kepen treuly hise comaundementis, and that strong veniaunce and distraung shal come on the Jewis, if thei doen ydolatrye, and ben vnobedient to God.

Moises wroot this lawe and 3af it to prestis, the sones of Leuy, and to the elere men of Israel, and had hem rede the words of this lawe before al Israel, in the heeringe of alle men and wymmen, litel children, and comelingis, eithir conueris to the faith of Jewis, that thei heere and lerne and dreede oure Lord God.
Experience for pe priue assay of syche men is, þat þei lie non wymmen;

Wherefore, ser, bi ensaumle of þe doctrine of þese men and speciali for þe goodlich and innocent werkis whiche I perseyued þanne of hem and in hem, after my kunynge and my power I haue bisieden me pan, and tanne into þis tyme to knowe in partie Goddis lawe, hauynge a willle and a desyre to lyue peraft, willnyng þat alle men and wymmen bisieden hem feipfulli heraboute.

And also, ser, I knowe wel þat manye men and wymmen schulden ben herþorù3 grethi troublid and slaundrid;

For, if aftir 3oure conseuile I left vttirli al my loore, I schulde herþorù3 first 3ecue occasiouon to many men and wymmen of ful sore hurtynge;

But wo worg fals couetise and yuel conseuile and tirauntue bi whiche þei and manye oper men and wymmen ben lad blyndelyngis into an yuel eende!

and for þi, ser, þat þis forseid lore of maistir Ioon Wiclef is 3iþ holden of ful manye men and wymmen þe moost acordinge lore to þe lyuynge and to þe techynge of Crist and his apostlis, and moost opinli schewyng and declaryng how þe chirche of Crist haþ be and 3iþ schal be rulid and gouerned. Herfore manye men and wymmen accepten þis lore and purposed þorù3 Goddis help for to conferme her lyuynge like herto to þis lore of Ioon Wiclef.

And I seide, Ser, herfor ful manye men and wymmen also wondren vpon him, and spoken him myche schame and holden him Cristis enemye';

And so it semes þat þe puple worships þe gaye peynytng of þe roten stok and nouþt þe seynit in whos name it is seeth here, for þan shulde þei raþer worship hym in a pore ymage made after þe lickenes of God as to gyfe her ofryngis to pore nedly men and wymmen bi hem, for þat were most worship to God and to alle hyse seynytis, and more help to her soulís and to pore folc bøhe.

Also, sipen it makib to se veyne siþis of degyse, aray of men and wymmen by yuil continaunce, eyber styring opere to lecherye and debatis as aftir most bodily myrþe comen moste debatis, as siche myrþe more vndisposib a man to paciencie and ablip to glotonye and to opere vics, wherfore it suffrip not a man to beholden enterly þe 3erde of God ouer his heued, but makib to þenken on alle siche þîngis þat Crist by þe dedis of his passion baddle vs to forþet.n.

Also ofte siþis by siche myryalis pleyinge men and wymmen seynge þe passioun of Crist and of hisse seynytis, ben mouyd to compassion and deuocation, wepyng þere teris, panne þei ben not scornynge of God but worshipyng.

By þis we answeren to þe priddo resoun seynge þat siche myryalis pleyinge 3yueç noon occasiouon of werrey wepyng and medcuf, but þe wepyng þat fallip to men and wymmen by þe siþe of siche myryalis pleyinge, as þei ben not principaly for þeire oune synnes, ne of þeire gode feip wîjinnenforpe, but more of þeire siþ wiþouteforþ is not alowable before God but more reprovable. For, syþen Crist hymself reprov undergo þe wymmen þat wepten vpon hym in his passion, myche more þei ben reprovable þat wepen for þe pley of Cristis passion, lecuynge to wepen for þe synnes of hemsif and of þeire hyldren, as Crist bad þe wymmen þat wepten on hym.

And þerfore beddiþ Crist to trowe to þe werkis bope of men and wymmen, whatsoeuer here toungis blaberye. Moreouer, þer ben many bope of men and wymmen þat ben open enemies to trouch and fiþers aþens þe Holy Gost, for þei slaundren þei louers of God and of þis word, seynye þat þei haue eten þelæs þat 3ueþ hem wysdom and vnderstoynge of al Goddis lawe, þis is a cursid speche and a gret blasfemye stì3yngye wp bi þe Trinite be greuously vengid, but 3if it be hastily amendid.
For, certis, he heestis of God and his lawe, whiche into pe preisynge of his mooest holy name he comaundip to be knowne and kept of alle men and wymmen. 3onge and olde, aftar pe kunnyngge and power pat he hap 3ouen to hem, prelatis of his londe and his mynistris, wiþ pe comente of prestis cheffly consentyngge to hem, enforsen hem moost bisili to wiþstoonde, settyng at nou3t pis holi ordinaunce of God.

And herfore, þat is for pitee and sorowe þat men and wymmen doon her owne weyward wille, and bisien hem not to knowne ne to don þe plesyng wille of God, men and wymmen þat loun trupe, and heeren or knowne of þis pursuyng þat now is in þe chyrche, oven hereþoruþ to be more moued in alle her wittis, to ablen hem to grace, and to setten so litil pris bi hemself þat þei wiþputen tariinge forsaken wilfulli and gladi al þe wrecchidnesse of þis liif, siþ þei weten not how soone, neiper whanne, ne where, ne how, ne bi whom God wol visite hem and assie her pacience.

þat alle þei þat wolen of good herte wiþputen feynynge oblišen hemself wilfulli and fladi aftar her kunnyng and her powere to suen Crist pacientli, trauelýng bisili, priuli and apeertli in werk and in word to wiþdrawen whom þei mowen fro vicys, plantyng in hem vertues if þei mowen, comfortyng and ferberyng alle hem þat stonden in grace, if herwiþ þei ben not enhauncid into veyn glorie þoruþ presumcioun of her wisdam neþer englaymed wiþ any worldly prosperite, but meke and pacient, purposyng to abide perceueranuþ þe wille of God, suðryng wilfulli and gladi wiþputen any grucchyngge whateuer 3erde þat þe Lord wole chastise hem wiþ, þis good Lord wole not panne faile for to countorfe, and helpe alle siche men and wymmen in every moment and at euerly poyn of ech temptacioun þat euerly enemye purposiþ aþens hem.

But, þoruþ her olde and her newe vnschamefast synnes, þese tirauntis and enemyes of trupe schullen be so blyndyd and so obstinate in yuel þat þei schullen gessen hemself to don plesyng sacrifice to þe lord God in her malicious and wrongful pursuyng and destroyng of innocent men and wymmens bodies, which men and wymmen for hei vertues liuyngge, and for her trewe knowlechyng of trupe, and for her pacient, wilfull and glad suffryngge of persecucioun for riþtwisnesse, deseruer þoruþ þe grace of God to ben eiris of þe eendles blis of heuene. And for þe freuent desir and þe gret loue þat þese men and wymmen han to stonden hemself in trupe and to witnessen it, þouþ þei ben sodenyl and vnwarned þrouþ for to ben appo3dis of aduersaries, þe Holi Goost, þat rulip hem and moueþ hem þoruþ his charite, wole in þe our of her answeringe speke in hem and schewe sich wisdam, whiche alle her enemies schulen neþer aþenscie neþer aþenstonde lawfulli.
For I gesse, sere, þat if I þus dide many men and wþmen wolden, 3he, ser, þei myȝtien iustiþ into my confusion seþen to me þat I were a traitour to God and to hem, sij, as I gesse in myn herte, manye men and wþmen tristen so myxtc to me in þis caas þat I wolde not for sauynge of my liſf do þus to hem. For if I þus schule do, ful manye men and wþmen wolden, as þei miȝtien truþ, seþen þat I hadde falsiþ and cowardli forsaken þe þruþ and sclaundrid schameulu þei word of God.

Wherefore, ser, bi ensaumple of þe doctrine of þese men and speciali for þe goodliþ and innovat wormes which I perseuyede þanne of hem and in hem, after my kunnynge and my power I haue bisied me þan and tanne into þis tyme to knowe in partie Gods lawe, hauynge a will and a desyre to lyue peraftir willynge of þe propuer power I haue bisied me þem and in þem, after my kunnynge and my wþmen and þe propuer power, bisied me þem to knowe effectucly and þeiciently.

For, if after 3oure counseile I lefte vþtrijli al my loore, I schule herþpor3 greþli troublid and sclaundrid;  

For I gesse, ser, þat þi lawe þe pe teþynge of Crist is owne 

And also, ser, I knowe wel þat manye men and wþmen schulden ben herþpor3 greþli troublid and sclaundrid;  

And where, ser, 3e seie þat I haue troublid þe comounte of Schrouesbirie, and manye oþer men and wþmen, wip my teþynge, þe disproynge if it þus be is not to bende þer truþ and wisþe men, oþer þe comountee of þe citee of Ierusalem was troublid wip þe teþynge of Cristis owne persone, þat was veri God and man and þe moost prudente prechour þat euere was or schal be.

And anderward alle vnfeipful men and wþmen, which herden þe þroþe tolde out to hem and wolden not do peraftir, also alle þei þat myȝtien haue herd þe þruþe and wolden not heren it, forþ þat þei wolden not do peraftir, alle þese schulen beren witnesse þe seþen hemsyl þat þe þroþe, which þei wolden not heeren, eþer herden and dispisened to do peraftir, þis her vnfeipfulnes is now and schal be cause of her dampcmenciou.

And to þese souereynes men and wþmen þat ben sogetis owen to obie in to maners.  

Gouerned, herfere manye men and wþmen accepten þis lore and purposen þe lays of Goddis help for to conferme her lyuynge like herto to þis lore of Ioon Wiclæf.

And I seide, Ser, herfor ful many men and wþmen also wonden upon him, and spoken him myche schame and holden him Cristis enemeþ.

And herfore suche vicious men and vniust into her owne confusion elepen hem vniust men and wþmen which, after her kunnynge and her power, bisien hem to lyue lustly after þe heestis of God.  

And anderward alle vnfeipful men and wþmen, which herden þe þroþe tolde out to hem and wolden not do peraftir, also alle þei þat myȝtien haue herd þe þruþe and wolden not heren it, forþ þat þei wolden not do peraftir, alle þese schulen beren witnesse þe seþen hemsyl þat þe þroþe, which þei wolden not heeren, eþer herden and dispisened to do peraftir, þis her vnfeipfulnes is now and schal be cause of her dampcmenciou.

And where, ser, 3e seie þat I haue troublid þe comounte of Schrouesbirie, and manye oþer men and wþmen, wip my teþynge, þe disproynge if it þus be is not to bende þer truþ and wisþe men, oþer þe comountee of þe citee of Ierusalem was troublid wip þe teþynge of Cristis owne persone, þat was veri God and man and þe moost prudente prechour þat euere was or schal be.
Forpi, serc, if men taken good hede to pe wrytynge and to pe loore of seint Austyn, and of seint Gregor, and of Ioon Crisostem, and of opere seintis and doctours, how pei spoken and writing of myracles pat schulen be done now in pe laste ende of peis world, it is to drede lest for pe vnfeipfulnesse of men and of wymmen pei feend hap power for to worche manye of pei myracles pat now be done in siche placies; for bope men and wymmen delien now more for to knowe and to here of myracles pan pei done to heere Goddis word and to knowe it effectualli.

And pei also pei word of God suffisieth to alle men and wymmen wipouten any siche ymage.

And ouer pei pis seidist here pat boi men and wymmen pat goen on pilgrimage to Cantirbirie, to Beuerleye, to Bridlyngtoun, to Walesyngam or to any suche pilgrymage ben acursid and maad foolishy spendinge her goodis in wast'.

And I seide, as her werkis schewen, pei moost part of hem, bope men and wymmen, pat gon now on pilgrimage haue not pei forseide condiciouns, neiper loun to bisien hem feipfuli to haue hem. For, as I wel knowe, sip I haue ful ofte assaied examyne whoeuer wole and can twenti of pei pilgrymes, and here schulen not ben founden ofte bope men and wymmen amon pei twenti pat knownen prifili on heest of God, neiper pei cunnyn seien pei Pater noster, neiuer pei Ave neiuer pei crede in any manere langage. And, as I have lerned and also I knowe sumdiel bi experience of pei same pilgrymes, tellinge pei cause whi pat manye men and wymmen now gon hidir and hidir on pilgrymage, it is more for pei helpe of her bodies pan for pei helpe of her souls, more for to haue richessis and prosperite of pei world pan for to be enriehid wip vertues in her souls, more for to haue here worldli or feisichli frindschip pan for to haue frindschip of God ne of hise seintis in heuene— for whateeuer peing man or womman doip, neiuer pei frindschip of God ne of any seint mai be hadde wipout3n kepynge of Goddis heestis.

Wherfor, ser, I haue prechid and tau3te opini and priyuli, and so I purpose al my lyf tyme to do wip Goddis helpe, seeinghe pat siche madde peple was ten blamfulli Goddis goodis in her veyne pilgrymageynge, spendyngy pese goodis vpon vicioi hostelers and vpon tapsters, whiche ben ofte vnelene wymmen of her bodies, and at pe laste pei goodis, of pei whiche pei shulden do werkis of mercy aftir Goddis heeste to pore nedi men and wymmen, pei pore men goodis and her lyfloede pei rennes aboute often to riche preestis whiche haue moche moore lyfloede pan pei neden.
cursyng, eieh wie flaiting or wie symonie any worldly goods, and most if a preest bisie not him cheeche in himself and sie in alle oper men and wymmen, aftr his kunynge and his power to wikestande synne".

And tristing feipfulli to pe word of Crist, I seide, Sere, I knowe wel pat many men and wymmen haue now so swerynge in custum pei pei knewen not, neiper wole knowe pei pei don yuel for to sweren as pei done.

Also, sere, manye men and wymmen now meytynen strongli pei sweren wele, pei neden not to sweren but bi him custum, whanne pei pei isooth pei pei sweren fore.

And also ful many men and wymmen seien now pei pei is wele idone to swere bi creaturis, whanne wymen now not, as pei seyne, oper wyse ben trowid. And also ful many men and wymmen now seyne pei pei is wele idone to swere bi God and bi oure Ladi and bi oper seynnis, and so for to haue hem in mynde.

For, sere, as it is ful lickli, many dyverse men and wymmen here in erpe touchiden Crist and seen him and knewen his bodili persone, which neiper touchiden, ne see3en, ne knewen goostli his godhede.

Wherefore, sib it pertyync only to God to for3eue synne, before Crist seip in Mathew pe 4 ce "Do pe penaunce for pe rewme of heuene schal ny3e", hys it suffisipip in his cas to preestis for to counseile men and wymmen for to leue here synne, confortynge hem pei bisien hem pou3 to done for to hope stidefastly in pei merci of God.

And a3enward alle pei pei wolten occupien alle her wittis to hate and to feie alle occasion of synne, dredyngue ouer alle to offende God, and louyngue forto plese hym feipfully, to pei men and wymmen pei prestis schewiden how pei lord God asoypip hem of alle her synnes.

And, sere, flu acordingly to his sentence, vpon myldenten Sundai two 3ere I gesse now ago I herde a monke of Feuersam, pat men clepiden Meredoun, proche at Caumthribirte at pei croos wiipine Cristis chirche abbeye, sey-ynge hys of confessioun: as, pei pei seietioun of pei feend wipouten counseile of any oper liif fan of himself, manye men and wymmen also cumne ymageyne and fynye meenys inowe to cume to pride, to 3efte, to lecherie and to oper dyueryse vicis, in pe contrarie wyse, pei monke seide, sip

pe lord God is more redy for3eue, synne, fan pe fende is or may be of power to moue any liif to synne, panne whouere wolten schamen and sorowen hertel for her synnes, knowlechynge hem feipfully to God, amendyngne hem aftr her kunynge and her power, wipouten counseile of any oper liif fan of God and hemself, pe grace of God suche men and wymmen mowen fynde sufficient meenes to cume to Goddis mercy, and so to ben elene assoylid of him of alle her synnes".

For, lo, herebi alle men and wymmen mowen, if pei wol, be tau3t sufficientli for to knowe and to kepe pei pei ofheuses of God, and to hate and flee alle occasiouns of synne contynualli, and to loue and seche vertues bisily, and to bileceu in God stidefastly and triste to his mercy stidefastly, and so to cume in perf3it charite and to taste perceine perseuerantly;

And I seide, Sere, owen alle cristen men and wymmen, aftr her kunynge and her power, for to conforme alle her luyynge to be luyynge and techeyne of Crist specialy, and also to be luyynge and to techein of hise apostis and of hise profetis, in alle pingeis pei ben plesyng to God and ediscascioun of his chirche?

Wherefore, as I triste stedfastly in pei goodnesse of God, pe worldly couetysse, pe lusty luyynge, and pe slydinge fro treuehe of pei renegatis schulen ben to me and to manye ope men and wymmen ensample and euydence to stonde pei more styflier bi pe treuehe of Crist. For, certis, ri3t many men and wymmen marken and hideousen pe falsnesse and pe cowardise of pei forseide vntrewe men, how pei pei ben stranglid wie benefices and wikdrawen from pe treuehe of Goddis word, forsakinge to suffire pe treuehe bodili persecuioun, For bi pe wie feipfuli doynge, and apostasie of hem specially pei ben greete letterd men and haue knowlechide opinly pei treuehe, and now, eiper for plesyng or displesinge of tiraiunits, haue take hire and temporal wagis to forsaken pe treuehe and to holde jera3ens, sclaudringle and pursyngye hem pei coueitien to suen Crist in pe wie of ri3tmesnes, manye men and wymmen herfore ben now mowed;

And, sere, flu acordingly to his sentence, vpon myldenten Sundai two 3ere I gesse now ago I herde a monke of Feuersam, pat men clepiden Meredoun, proche at Caumthribirte at pei croos wiipine Cristis chirche abbeye, sey-ynge hys of confessioun: as, pei pei seietioun of pei feend wipouten counseile of any oper liif fan of himself, manye men and wymmen also cumne ymageyne and fynye meenys inowe to cume to pride, to 3efte, to lecherie and to oper dyueryse vicis, in pe contrarie wyse, pei monke seide, sip

3our freres ben taken alle day with wymmen & wives, Bot of 3our priuey sodomye speke I not here;
noon more þan Ion Baptist' in risynge heere in erp.

< L 4 > < T EWS3-125 > < P 07 >

WYMMENS...... 2
And sip Crist doij alle his werkis suyngly one
after anoper, he telliþ in þe second myracle hou
pharsees blynden lordis, for þei can telle apis
signes and louting as it were holyynes, and wiþ
sich wymmens port bigile lordis wiþ ipocrisie.

< L 48 > < T EWS3-130 > < P 21 >

But, þoruþ her olde and her newe vnschamefast
synnes, þe sartruntis and enemies of trupe
schullen be so blyndyd and so obstinate in yuel
þat þe schullen gessen hennemþ to don plesyng
sacrifice to þe lord God in her malicious and
wrongful pursuyng and destroyeþ of innocent
wymmen, which men and wymmen for þe joinys
lyuyng, and for her trewe knowlechung of trupe, and for her pacient,
wilful and glad suiþryng for persecucion for
riþtisnesse, desueren þoruþ þe grace of God to
ben eiris of þe eendles bliss of heuene.

< L 129 > < T Thp > < P 28 >

WYMMENYS..... 3
forþe hit was ful greeet, and passyde þese
wymmenys power to remeuin hit fro þe dore by
castynge of þe pharseises, for þei seyden þat
Cristis disciples wolden comen and stelon his
body.

< L 12 > < T EWS1-46 > < P 429 >

But sche cam wiþ þes children and louþtide
Crist and amsude hym (for it is seyd comunly þat
wymmenys prayere is weþ herd) Crist amsude here
what sche wolde, and sche séyde to hym,
'Comaunde þat þes two apostlis, þat ben myne
sonys and þi cosyns, sitte next þe in þi rewme,
þe ton of þi ryþt syde, and þe toþur on þi lift
syde'.

< L 5 > < T EWS2-111 > < P 282 >

As, 3iþ wymmen knowe not Godus lawe in
dowyng of prestus, and it semþ to wymmenys
wyt boþe almes and mercy and þei mouen lordis
herto as þes wymmen duden Eroudepis synne is
in þes proctouris, but more in þes lordis;

< L 59 > < T EWS2-115 > < P 298 >

WYMNEN....... 1
But and summe wymmen of ours maden us
feerd, þe whiche before þe liþt were at þe
sepulcre, and þey founden not his body, and
camen and seyden us þat þey sayen a siþt of
aungelis þat seyen þat Crist lyueþ.

< L 35 > < T EWS3-181 > < P 191 >

writ15
WRI3T....... 1

And certeþ, þeise ruleþ expoune not holþ writ3t;
& so it semþ þat þese freses reuersen þe
comandise of God, & maken hem a newe
lawe, & putten Goddes lawe abak.

< L 449 > < T 4LD > < P 255 >

WRIT.......226
This sentence is preuid bi holþ writ;

< L 1 > < T 37C > < P 03 >

This sentence is open bi holþ writ in the j· e· of
deris, Jhesu bigan to do and to teche.

< L 9 > < T 37C > < P 04 >

Petir, and Poul, Marie Maudelyn, and othere
syneris convertyd in the gospel, weren sauid bi
this confessioun maad to God, as the processe of
the gospel sheweth, and seynt Jerom on this
salm, /Bonum est confiteri Domino/, and
Ambrose on Luk, and Crisostom on the pistil to
Ebreis, and Decrees, De pe· pe· di· prima in the
ende, witnesen opinli with gret ground of holþ
writ and opin resoun, that verri confessioun
maad to God suffisith to saluacioun.

< L 13 > < T 37C > < P 20 >

And therfor, as Crist is verri man, not feynid,
and verri God to gigide, so this sacrament is verri
breed, not feynid neithir fals, and the verri bodi
of Crist to gigide, as holþ writ aftirmy opinli.

< L 20 > < T 37C > < P 42 >

Thanne if Innocent the thridde, or othcre
ipocrisys, aftir the unbyndinge of Satanas,
affermene þat this worshipful sacrament is an
accident without suget, and not the bodi of Crist,
faithful men and symple resten mckcli in the
words of holþ writ, and in the general sentence
of the Holi Gost, that mai not erre. Forwri holþ
writ aftimmer not in ony place that his
worshipful sacrament is an accident without
suget, neithir kindeli reesoun tecchith this, neithir
experience, neithir mannis wit, neithir holþ
doctouris of the chrice bi a thousand yeer and
more taughten this, but opinli the contrarie.

< L 2, 4 > < T 37C > < P 43 >

Therefore alle cristene men, rest ye in the words
of Crist and holþ writ, and in the general
vndirstondinge of the Holi Gost, and forsakith
not that for nouelties of antecrist.

< L 23 > < T 37C > < P 43 >

othre such lawis of the pope ordeyynen opinli or
preuyl the same thing that holþ writ ordeynith,
and thanne the lawis be not nedeful.

< L 24 > < T 37C > < P 46 >

And here is armure ynowng to cristene men
agens the pope and othere prelatis makeinge newe
lawis or vnprofitable, and commaundinge othir
thing than holþ writ doth opinli.

< L 13 > < T 37C > < P 50 >

15 9 variants; 740 occurrences.
For Poul trauaillede more than alle the apostlis, as holi writ seith in the xv. pistil to Cor. the xv. c." Poul trauaillede more in prechinge and writinge the gospel, and in rennynghe aboute as thorugh al the world in werk of the gospel, and in suffringe wiulfulli mo paynis and hardere in his bodi for the truthe and freedom of the gospel, than any other apostle dide, as it is opin by processe of his pistilis and of Dedis of apostlis.

This sentence is opin bi this, that the chirche of Rome mai faile in feith and charite, and most al the cumpany of fleshli cardinalis, whos office or ordre is not founde expresli in holi writ, mai faile in feith and charite. 

For whi holi writ expressith not this in ony place, neihter kyndeli reesoun preueth this, neihter mannis wit felith this bi experience.

If worldli bisshoapis myghten stabliche seyn this poynt, that prestis shulden not preche withouten excusis, as hem likith. 

This sentence is opinli taught in holi writ bi this, that the chirche of Rome mai faile in feith and charite, and most al the cumpany of fleshli cardinalis, whos office or ordre is not founde expresli in holi writ, mai faile in feith and charite.

And Seint Austyn and Seynt Gregory techen his manie bokes, by holi writ and resoun. 

And muche more hei may and owen to wipdrave here typhis for grete synnis and opin, as for synonie, hat is heresie, as he popes lawe saih, and for covetise, hat is worshipinge of false goddis, as holi writ seif; 

And so if he kirk wil not suffur to sum, and opun to sum, pat he synne not a3en God, and abid til he be formid wip holy writ, how hem is best to do?

ION In his pat jou axist faylen me two hings, witnessed of hooly writ, felying and resoun, & perfore take pat I sei of noon autorite but lesse pane beleue, as chronicles or fabelis hat tellen a3enes al goode of kynde or vertues in freres. 

But we taken of bileue hat he secunde writ, of truthe wriiten in the book of lyf, is holly wryt, and God seip it, and his we known by bileve.

Also, 3if his be errore touching pe helpe of mannis soule, pane it is a3ens holly writ:

And muche more hei may and owen to wipdrave here typhis for grete synnis and opin, as for synonie, hat is heresie, as he popes lawe saih, and for covetise, hat is worshipinge of false goddis, as holly writ seif;

And Seint Austyn and Seynt Gregory techen his manie bokes, by holly writ and resoun. 

Feip of holly writ is sufficient to reule alle holly kirk, but men redun not pat ani of pe apostles grauntid silk indulgencis. 

Feip of holly writ is sufficient to reule alle holly kirk, but men redun not pat ani of pe apostles grauntid silk indulgencis. 

Also, 3if his be errore touching pe helpe of mannis soule, pane it is a3ens holly writ:

And so if he kirk wil not suffur his man and woman dwel to gidre, what may pey do, but eiper dwel stille bi hem silue, til pei may fynd better grace, and tak pei certayn and leue pei vncerteyn, pat pei synne not a3en God, and abid til pei be formid wip holy writ, how hem is best to do?

And pat bi sciens of canoun holly writ is blasfemid, 3he God himsilf, pat is pei lawe 3efar. 

And pat bi sciens of canoun holly writ is blasfemid, 3he God himsilf, pat is pei lawe 3efar. 

In pe Salme, his ee lydis pat sum tyme are opun, and sum tyme clos, tokenih holy writ, pat is derk to sum, and opun to sum, pat axen bo sonis men weper pey louen God. A tokyn of Goddis luf is wan ani stodiep gladly in holy writ; holy writ is
mikil dispied for þe sciens of decrees.  
<Ľ 19, 21><T APO><P 74>

þe wench of holy writ is sciens of decrees, þat hæf holy writ to despit, for þe fruit of wynning þat folowili per of; and in Goddis lawe is figerid þe supprisirig þat þe sciens of wynning dop in holy writ, be þe play in þe wilk Israel oppressid Isaac;  
<Ľ 25, 26, 28><T APO><P 74>

not only is holī writ despisid bi þat sciens, and blasfemid, but God himself þat is þe law 3euar, þat semip figerid in Goddis lawe, wer it is red, þat þe son of a woman of Israel, þat scho bar of a man of Egipt, stroue 3ip a man of Israel and blasfemid God of Israel;  
<Ľ 31><T APO><P 74>

þeis two kalfis are lawis and decrees, bi wilk clerkis are haldun doun, þat þey sacrifice not to God in þe si3t of holī writ;  
<Ľ 15><T APO><P 75>

Eft an oþer writi in þat sam law seip þus: It is to see how now lawis of þe seculer clerkis are contrari to holy writ, and to hold lawis of scyntis, and general counseils of hold holy clerkis.  
<Ľ 13><T APO><P 76>

Werfor it folowijþ, þat oþer þeis seyntis bar fals witneses, or þat swilk lawis, bi wilk þis maner of hauing is defendir, ar contrari to hem, and to holy writ;  
<Ľ 6><T APO><P 77>

werof it folowijþ þat þei lif contrari to holy writ, and to þe decrees of hold fadres;  
<Ľ 12><T APO><P 77>

It is certeyn bi witnes of holy writ, and of seyntis, and of experiens, þat we awe not to arret swilk þingis, or þingis formid of mannis craft, heyan nor euyn to man in kynd, wam God hæf maad to his ymage and similitude;  
<Ľ 18><T APO><P 85>

And many veniaunces are schorid to her worshipars, for þus is writun in holy writ. Wat profitip a grauen þing?  
<Ľ 28><T APO><P 85>

Forsþ þe deere seip wel. acording holī writ, þat cristum men sere not to hem, ne to ani creature, bi Goddis worship þat is þei how not to scrue to hem;  
<Ľ 32><T APO><P 87>

And holy writ in many places damniþ þeis þingis.  
<Ľ 5><T APO><P 96>

And syn God hæf forfendid þeis þingis, and holi doctoris boþ and þe kirk, as is oft declarid, it is veyn and supersticoun, and þe kind of idolatrie to vse such þingis aþen þus mani biddings, autoritees, witnes and counseilis, be for þat man may proue bi holy writ, and witnes of scyntis, for þis is sôp, þat is not contrari to himself, ne holy writt contrary to itsilf, ne feyful doctoris contrary he to, þat seyn to us how þeis þingis are iuel.  
<Ľ 15><T APO><P 96>

As þe deere declarip wel: And if þe sey it be semip bi holy writ þat enchantmeñtis are good, for þe Salm scip þus, Synnars are alienid fro þe wonme, þei haue errid fro þe wonme, þei spek fals þingis;  
<Ľ 5><T APO><P 97>

For in holy writ he enformip men and prestis bi similitudis, and 3et he forbcdip men to vse hem;  
<Ľ 14><T APO><P 97>

And þus þe keping of Cristis lawe is callid religiou, bi holy writ, and holy doctors.  
<Ľ 22><T APO><P 100>

Wel I wot, he seide sum tyme, þat Holy Writ was false after þe letter;  
<Ľ 253><T Buh><P 177>

Riþt so, an old rotid man in synne alwey holdeþ hym þerynne and, for no prikyng of scharpe sentencis of Hooli Writ, ne for no betyne wip þe 3erde of God þor3 tribulacion and disese, he chaungeþ neuere his olde life.  
<Ľ 194><T CG01><P 05>

for þou 3onge men ben cumbrid wip synne for frolenesse of her owne flesch, 3et if þeis be prikid wip scharpe sentencis of Holi Writ, ne bi bête wip þe 3erde of God, anon þeis leue her cursid synne, and ben sor3 þat þei haue don amys.  
<Ľ 217><T CG01><P 06>

So schulde prestis bere in her herte þe watir of doctrine of Hooli Writ, and, bi hire discrecion, whan þei see þat it is neile, preche it oute to þe peple and moiste hire erþelы hertes þoro grace of his blessid reyn, so þat þei moun springe in goode wille and bryngþ foþ forb em þe seip of edificatorie wordcs, and floures of mylde and honeste consonasaccion, and afetr frute of goode werkes.  
<Ľ 217><T CG02><P 18>

and in his manere weren Abraham and Loth callid breberen, as þe firste book of Hooly Writ makeþ menciou, (13 chapitre 8).  
<Ľ 181><T CG05><P 58>

And what tyme þis rite oþer ordynacounse first bigan, þe firste book of Hooly Writ (þe xii
And answere him bi Hooli Writ, as oure Lord Jesus dide, seynge: It is writen, thou schalt not tempte God.

And therefore alle men that wolen stodie hooli writ seynt Jerome and Crisostom seith that good leuyng is a lantern to brynge men to veri vndirstondynge of hooli wriht, and with oute good lyuyng and the drede of God no man is wise.

Therefore seynt Jerome and CRISIS TQHEE:

no wondir, thoug he brynge hem to gostli blindnesse and fals vndirstondynge of hooli wriht. These men semen grete foolis, that poisone hem self bi the mystakyng and vndirstondynge of the hoolsum mete of hooli wriht, and thei bind hem sili bi ropis of deedli sinnes, and betake hem prisoneris to the deuyl, and bryngen the chayn of deedli synne aboute here nekk: wherbi thei schollen ben hangid in helle; and therfore hooli wriht seith, Proor v' c: The wikkidesses of an yuel man takyn him, and ech is streitgli bounden with the rojhis of hise sinnes. These men ben grete foolis in alle maner, for if thei han verilli the vndirstondynge of hooli wriht, and doon wetyngli and custumabi ther-agene, their goon lyuyng downe to helle as seynt Austin seith on this word on the salm: Descendant in infernum viuentes, and if thei han not the trew vndirstonden hooli wriht and bosten that thei han it passande aile othere men, thanne be thei open foolis, fouli disseyued of the deuel the world and of there fleisch.

But of all foolis blyndid of the deuel thise ben most folly, that seyn and mayntenen opynli that holi wriht is fals.

Also in the xxxc of Prou: holi wriht seith: Every word of god is a scheld of feir that is purid in thei schollen the commordements of God, and to do the werkis of merci and gewe hooli ensample to here negebours;

And seynt Gregor seith: Hooli wriht is to us to se therymne our defaultis and amende hem, and to se goodes ensamplis of hooli fadris, and to kepe tho in oure lyuyng. Cristene men wonden moche on the weiwarnesse of diuers clerkis that bosten that thei han passynly the cunynge of hooli wriht, sithyn thei makyn hem self most vnable therto: for thei feynen to studie kunne and proche hooli wriht for pride of the word, for couetise of eortheli goods, and for wombe ioie, to leve in delices, bodeli ese and yfildenesse. Agenes hem seith God, Prou, xij: c: He that suyth ydilnesse is most folly, and the lord Jhesu seith M: xij: c: Ffadir, lord of heuen and of herthe and knouleche to the, that is I herie the, for thou hath hyst thiynge, that is preuies of hooli wriht, fro wise men and prudent of the world, and thou hast schewid tho to meke men. And

and yit these folis seyn agens hem self, whanne thei seyn that hooli wriht is fals: flor yf it is holy, it is nat fals in ony maner, and agenward if it is fals, it is not hooli. Thise heretikis mys vndirstonden hooli wriht and they clepin her owene errour hooli wriht, and thus the deuyl blyndid hem an disseywyth hem and be-ipith hem: as a drunke man demeth of a candele to be tweyne or thre, so these foolis demen that hooli wriht hath many fals vndirstondyngis where it hath oonli trew vndirstondynge aftir the entente of the Hooli Gost. Therfore seynt Jerome and
Ysdere seyn: 240 q: 3 c heresis et c quidam: Who cueere invidistondeth hooli writ otherwise than the Hooli Goost askith, of whom is wrenten, he may be clepid an heresiti; and seynt Austyn seith in his epistil to Jerom: If any part of holy writ were fals al were suspect. This heretikis wolden menyn thus, that the text of hooli writ is fals, but here fleischli vnrdirstondynge is trewe and of auctorite, and thus thei magnefien hem self and her errour more than God and hooly writ.

But leue we alle thes cursidensess biforessed, and conforte we christene peple to take truisti and deeutously the text of hooly writ and the trewe vnrdirstondynge therof. Cristene men schulden preye deoutuli to God, auctor of al wisdom and kunnyng, that he gie to hem trewe vnrdirstondynge of hooli writ.

The fourthe tyme thei schulden meke hem self to here bretheren, and enqueure mekeli of eueri lerned man and speciali of wellelled men and weel lyynghe the trewe vnrdirstondynge of hooli writ, and be thei not obstinat in ther owne wite but gyve stede and credence to wiser men that han the sperit of wisdom and of grace.

Thise enemies menyn thus: that the lettere of hooli writ is harmful to men, and fals and repreauable, sithen that it sleeth men by deeth of soule that is synne; but sekirli thei mystaken the wordis of hooli writ, and here mystakynge and weiward menynge and here wickide lyuynge bryngen in death of soule that is synne.

The seconde obiectioun is this: proude clerkis seyn that lewid men schulden not entrime of hooli writ, for in the xix' c of Exodi God comamundith vndir peyne of deeth that neithir beeste neither man, (out-takyn Moyses and Aaron), stie into the hille where God apperid, and be this hille thei vnrdirstonden hooli writ, which no man schulde touche but onli clerkis that ben vnrdirstonden by Moises and Aaron. But this lewid obieccon lethit with wel prestis as lewid men to entrime of hooli writ, which they vnrdirstonden to entr in to the hille, ffor in the same chapetre afterward God comondith that prestis schulde not stie in to the same hille; therfore thei take fleischli and weiwardli this hille to vnrdirstonde therbi hooli writ.

But skilefulli cristene men reden and stodien hooli writ to cunne it and kepe it, for Crist seith in the gospel, M xxij: I have maad redi my mete, my bolis and my volatilis ben slayn and alle thyngis ben redi: come ye to the weddyngis; <L 34><T Dea><P 454>

The thridde lewde obieccon is this: Goddis lawe tellith, ij Rég' vj' that Oza the dekene was sodeynli slayn by Goddis veniaunce, for he heeld forth his hond and touchide the arke of God whanne it was in perel to full, and by this arke wordli clerkis vnrdirstonden hooli writ, thanne sithen this dekene Oza was slayn of God for he touchide the arke whanne he hadde leyn with his howne wif in the nygt before, as diuerse doctoris seyn, moche more lewid men schulden han more veniaunce of God if thei touchyn the arke, that is hooli writ, whanne thei ben in grettere synnes thanne this dekene wasinne. <L 19, 23><T Dea><P 455>

For thei auctoriut and siche othere sum men of good wille reduin besuli the text of holi writ, for to kunne it and kepe it in here lyuynge and techte it to other men bi hooli ensempl.

The writer of this glos purpoidse to Goddis onour and helpe of cristen soulis, for to telle treuly holy writ, and schortly and pleynly the moste profitable sentence of these byforessed doctours; and hiurto, blessid be God of his grete gyfte and graciouse, this pore scribeler is not gulti in his conscience, that he eride fro thetrete of holy writ and very sentence of these doctours. If any lerned man in holy writ se this glos: dispise he not it without good examinacoun of olde origynalis of doctouris; for this scribeler hadde trauelid with fals bookis, to see many and chese the beste and clereste sentence acordynge with holy writ and resoun. If ony Lerned man in holy writ fynde ony defaute in this glos: sette he in the trewe and cler sentence of holy doctouris; <L 6, 9, 10, 14, 15><T Dea2><P 457>

and yit he touchith no but pleyn mater, whiche may lightely be prouyd by holy writ and resoun. <L 6><T Dea2><P 458>

We geuen greet credence to these olde holy doctouris, namely Austyn, Crisostom, Ierom, Gregorie, Ambrose and suche olde seynis, namely marterid for holy writ, and that for the causes. Oo cause, for her oldenesse and holyenesse. The secunde cause is, for her grete kunynge and trauel in holy writ, and so long approuynge, holy chirche approuynge of her bookis for goode and trewe. The thridde cause and moste of all is this: for thei acordiden so myche with holy writ and resoun in spekyng and lyuynge, and weren eueri meke and redy to be amendid, if any man coude fynde defaute by holy writ or resoun in her writyng; and thei chargidene neueri neither constreynede ony man to take her bookis, but comauindiunen men to byleue not her bokis, no but in as myche as
they were groundid in holy writ expressly, or in pleyn and sufficient resoun.

Or thou undirstondist not forsothe in little werkis of lattere men that ben conteynyed in bokis without noumbre, but in no maner euened to the alle holyeste excellence of canoun scripturis, or reulis of holy writ, yhe in whiche euer of hem the same trethe is foundun: netheles the autorite is fer uneuene treuly in these lattere mennes bokis; if ony thingis in hap ben gessid to discorde fro trethe, for thei ben undirstondun as ben seid: netheles the redor or herer hath there fer demyngye bi whiche ether he approure that that plesith, or reproue that that offendeth, and therefore alle siche thingis, no they be defendid or mayntened by serteyn resoun, or by the like autorite of holy writ, that it be schewid either on alle maner to be so, or that it mygte be don so: that thing that is disputid or told there, if it displesith to ony man, or he wole not bileue: he is not reproued.

and in the secunde book, xii' c'; many men han writun manye thynge in the letteris of holy chirche that is not writ not by autorite of reule, but by sum studie of helpyng or lernynge.

Y geue this onour to holy writ, that I dar not seie that ony of tho autours erride in writynge; Y rede so other writeris or expositouris, that hou gree euer holinesse or doctryn they hau, not therfore Y geese it to be sothe, for thei feeldin or undirstonden so, but for thei mygten proue to me by other autours, that is, of holy writ, either by resoun of reule ether probable that it is soth, that thei seyen. AI this seith Austyn.

Ah dere God, lord of trethe, my litle wit suffisith not for to wondre on the blyndenesse and pride of sum prestis, whiche constreynen cristen men for to byleue to her lawes, statutis and customes by peynes of dampanacioun, as they feynen, and by bodily peynes, thoro blyndenesse of cristen kyngis and lordis, whanne cristen men known not the ground of these lawis, nether in holy writ, nether in resoun;

gode spouse of cristen soulis, Jhesu Crist: whi forsakest thou so myche thy puple, that sinful mennes ordenaunce ben openly taugt and mayntened by worldly prestis and her fautours: and thyn ordenaunce, of wilful pouerte and gree mekenesse of clerkis, and continuell ocupacioun of hem in studyngye and techyng holy writ, is dispidis and holdun errore, and they holdun cursid and forerprisoned that wolden brynge agen thi beeste ordenaunce?

The maner of speche of holy writ is to vnderstonde by names of body vertues of the soule pat dwellen for a tyme in suche bodies.

Hit is syed comunly pat holy writ hap foure vnderstondyngus;

This story seip vs his secownde wit pat God 3yuep to hooly writ, pat pis lusty kynge byttoke manys wit by synne slydon fro God, pat is but a lytl kynge in regard of his makere.

and so Crist is a lyoun and a worm, and pus of manye pingus pat holy writ tellup, And hit is ynow to seye for dyversite pat God hap special sentence of one and not so of anopur.

But here answerede Crist to pe feend by auctorite of hooly writ and syde: Hit is wryten perynne pat not oonly in bred lyuep man, but in eche word pat comep of Gods nowp', pat is his vertew to speke to men in her sowle, and his pasce feely breed.

And pus, 3if Crist scornede here (pat I dar not seye), scornyng was leuful as hooly writ proue.

But here these blynde horetykes, pat ben vnable to conceyue sutilte of holy writ, schulden furst lerne her owne wordis.

And, al 3if pe Hooly Goost spekup eche word of hooly writ, nepeles Crist spac in Poule more plenteuously and sutely.

Ofte hooly writ cleup mercy pe entraylus of mercy', for, as entraylis ben wijinne, and elson mete for manys body, so pe habite of mercy schulde be stable wijinne man, and algatis clese pe goostily mete for pe body of hooly chirche.

And so men seyn comunly pat hooly writ hap foure wittis: pe furste wit is of story, or eucne as pe wordis schulden token.

But what seip hooly writ?
Frere, what charite is it to ouere charge þe puple bi begynge of so many my3ti men vndir coloure of prechynge & preiyng & massis syngeyng, siþ holi writ biddit not þis but þe contrarie?

seiyng on þis wise/ f' Heresis est dogma falsum sacre scripture contrarium pertinacular defensatum maxime causa honoris & temporalis comodi'/ Heresie is a false teching contrarie to holi writ: foolhardit defended:

þe seconde is þis: trauelte þou prest in þe lessouns of holi writ

Foure resouns of holi writ

þe lessoun of hooli writ is to be had/ þat al þat is good

wiþ flouris of holi writ/ þanne Crist wolte take his resting place

þat ben in holi writ/ bisie þee no þing ellis to knowe

to knowe holi writ/ summe haue faire eloquence?

þat studien holi writ/ til þe pe haue plente in her mynde

al holi writ beriþ witness/ For whanne þe bodi is leide in graue

to speke of holi writ #

beside Goddis wille/ þat is not proued in holy writ

is studie in hooly writ/ And to þis entent spekith þe wisman: Prou' vi' / Mandatum lucema & lex lux & via vitae & increpacio discipline vt custodiat te a muliere mala & a blandu lingua extrane/ non concipiscat pulcritudinem eius cor
First pharisées been men of syngal religions
founded of synful men, biside he ordynance of
god pat is tau3t in holi writ.

But crist louede and sauede summe gode men of
hem, as nicodame and poul, and brou3t e hem out
of her ordris to fredom of he gospel and distroyed
these ordris, as holi writ seip.

And 3if hei hadden be needful or profitable he
wolde haue maad hem by hym sylf or by his
apostolis, or teld in holi writ bi what man and
what tympe hei shulden haue come in; but nou3t
of al pis is founden in holi writ, in wich is al
needful and profitable ordynance of holi chirche;

for hei ben taken as holier men and holden hem
self more worbi for bise newe ordinances of her
owen fonnysd heuedis, pat letten hem from pe
better ocupacioun, pàn for clennesse of criris
ordre, pù3 hei seruuen neuere so perfity crist in
holy luyung and trewe techynge wihoute pis newe
profession and cermonyes, pe whiche crist and
his apóstolis diden neuere ne tau3ten in al holy
writ.

how schulde a treue man be demyd bi suspect
iuges, and siche vnkunynge and cuyly leuynge
prelatis ben most hardy to dampone treue treuthis
of holi writ and pursue trewe men to prison and
dep þat meyntenen holi writ and trewe þe a3enst
here coueitise, pride, symonye and lustis, And
newe religious assessours of þes vnkunynge
worldly prelatis ben more suspect þan ony oper;

Capitulum 3m: Also hei slaundren and defoulen
þe holy ordre of presstod bi worldly lif and
ignoraunce of holy writ;

and muche more bysie 3if hei mi3ten, for hey
ben more holden for to lyue wel and 3eue
ensauemple of holi lif to þe puple and trewe
techinge of holi writ þanne þe people is holden
to 3yue hem dyymes or offrings or ony bodily
almes; and perfere prestris shulde not leue
ensauemple of good lif and studeynge of holi writ
and trewe techinge perof for no bodily almes, ne
for worldly goddis, ne for sauyenge of here bodily
lif.

and blame men þat vse þis word, but freris ben
oblishid of god and bi here rewelle to seye þis
word, and as þei seyen freris were þenne and
longe bifore, and somme false, what shulde lette
þe holi goost to speke of fals freris bi poul.

But hope freris and oper prestis louen crisst on
many maneres, and þus men hauen of holy writ
þe names þat þei putten oon freris.

And þus goddis wit is hooly writ, þat may on no
maner be fals.

þe eyþe maner of creaturis ben comyn þingis
þat god hæp maad, and hooly writ spekiþ of hem
in many bokis of goddis lawe.

þus bileue of hooly writ passip alþe þes clepid
myracles.

PROLOGUE: Here bygynneth a prolog for alle
the bokis of the Bible of the oolde testament-
CAP: I Fryue and twenty books of the olde
testament ben bookis of feith, and fulli books of
holy writ;

and the booksis of the olde testament, that ben not
anentis Ebrieis, and ben not of the noumbre of
holy writ, owen to be cast fer awey;

and the same sentence is in the derkiste placis of
holy writ, whiche sentence is in the opyn placis;
and ech place of holy writ, bothe opyn and derk,
techith mekenes and charite; and therfore he that
kepith mekenes and charite hath the trewe
vndirstondyng and perfectioun of al holi writ,
Asystyn preuith in his sermoun of the preysing of
charite. Therfore no simple man of wit be aferd
vmsuraltb to studye in the test of holly writ, for
whi tho ben wordis of euerlastyng lif, as Petir
seide to Cris in the ij capitre of Jon; and the
Holy Gost stirede hooly men to speke and write
the wordsis of hooly writ for the coumfort and
saluaicioun of meke cristen men, as Petir in the ij'
Pistle in the ende, and Poul in xv capitre to
Romayns witnessen. And no clerk be proude of
the verrey vndirstondyng of holly writ, for whi
verrey vndirstondyng of hooly writ with outen
charite, that kepith Goddis heestis, makith a man
deeper damned, as James and Jhesu Crist
witnessen;

and pride and covetise of clerkis is cause of her blindenes and eresie, and priueth hem fro verrey understondyng of holy writ, and maken hem go quyk in to helle, as Austyn seith on the Sauter on that word, Descendant in infernum viventes.

But 3it cristen lordis that han the swerd, and ben Goddis vikers, in xiij' to Romayns, moun punishe men, that trespassen openly, in catel and bodily prisoun, and sumtyme bi bodily deth, whanne the synne may not ellis be distried, neither the comynte may ellis be stablishid in pees, as the foure doctours and other latter preuen opynly by holy writ and resoun;

and synful mennis tradiciouns, either statutis, and letten greetly the gospel to he prechid, and holy writ to be knowen and kept.

Thou3 this doc tour of the popis lawe be pleyn and scharp, he seith treuthe sesonable, for the chirche now acordith with hooly writ, and resoun, and comun doctouris of holy scripture;

Also thei that haue Iykinge for to studie in holy writ, schulen be chargid, that thei kunne the kyndis and maners of spekingis in holy scriptures;

for whi what euer thing a man lernith withouten holy writ, if the thing lerned is veyn, it is dampped in holy writ, if it is prophitable, it is foundid there.

Bi these reulis of Austin and bi iiiij' vnindirstondings of holy scripture, and bi wijs knowing of figuratijf spechis, with good lyuynge and meeknesse, and stodyinge of the bible, symple men moun sumdel vnindirstonde the text of holy writ, and edefie myche hemself and other men;

and if eny man in ethre, either aungel of heuene, techith 3ou the contrarie of holy writ, either eny thing a3ens resoun and charite, fle fro him in that, as fro the foul deuel, the treuthe and freedom of the holy gospel of Jhesu Crist, and take 3e mekely mennis seings and lawis, onely in as myche as thei acorden with holy writ and good conscience, and noo fether, for lijf neither for deth.

and in this degre, wherinne a man di3ith to the world, he neither preferrith, neither makith euene himself, neither his nei3ebore, with the treuthe of hooly writ;

and thanne 3e schulen profite in stodie of hooly writ.

This orrible and deuelis cursednesse is purposid of Cristis enemies and traytours of alle cristen puple, that no man schal lerne dyuynite, neither hooly writ, no but he that hath doon his fourme in art, that is, that hath comensid in art, and hath ben regent twyne 3eer aftir; this wolde be ix' 3eer either ten before that he lerne hooly writ, aftir that he can comunely wel his gramer, thou3 he haue a good witt, and trauelie ful soore, and haue good fynding ix' either x' 3eer aftir his gramer.

But wite 3e, worldly clerkis and feyned religyouse, that God bothe can and may, if it lykith hym, speede symple men out of the vniuersitee, as myche to kunne hooly writ, as maistris in the vniuersite; and therfore no gret charge, thou3 neuer man of good wille be poi send with hethen mennis errouris ix' either ten, but euere lyue weI and stodie hooly writ, bi elde doctouris and newe, and preche treuly and freely a3ens opin synnes, to his deth.

and in the j. prologe he declarith iiij' vnindirstondings of hooly writ in this manere, "Holy writ hath this specialte, that vnindirstondings, for the principal autour of hooly writ is God himself, in whos power it is, not oonly to vse word is to singnifie a thing as men don, but also he vsith thingis singnifie bi wordis to singnifie other things;"
And we Engische men ben comen of hethe men, therfore we ben vntrustunden bi thes stonis, that schulden crie hooly writy, and as Jewis, interpretid knowlechinge, singnefien cleris, that schulden knouleche to God, bi repentancye of synne, and bi vois of Goddis heriyng, so oure lewede men, suynge the corner ston Crist, moven be singnefied bi stonis, that ben harde and abydinge in the foundeunc; for thou3 couetouse cleris ben woode by simonie, eresie, and manie othe synnes, and dispisen and stoppen holi writy, as myche as thei moun, 3it the lewid puple crieth aftir holi writy, to kunne it, and kepe it, with greet cost and peril of here lif.

And I preie, for charite and for comoun proffyt of cristene soulis, that if ony wiys man fynde any defaute of the truthe of transliacioun, let him sette in the trewe sentence and opin of holi writy, but loke that he examyne truli his Latyn bible, for no doute he shall fynde ful manye bibliis in Latyn ful false; if he leke manie, nameli newe;

And wher I haue do thus, or nay, ne doute, thei that kunne wel the sentence of holi writy and English togider, and wolten trauaile, with Goddis grace, theraboute, moun make the bible as trewe and as opin, 3ea, and opinliere in English than it is in Latyn.

Myche more late the chirche of Engelond appreue the trewe and hool transliacioun of symple men, that wolten for no good in erthe, bi here witing and power, putte awei the leste truthe, 3ea, the leste lettre, either title, of holi writy, that berith substaunce, either charge.

for these greete docturis weren noon English men, neither thei were conuersaunt among English men, neither in caas thei kouden the langage of English, but thei cessidn neuere til thei hadden holi writy in here modir tunge, of here owne puple.

God for his merci amende these euele causis, and make oure puple to haue, and kunne, and kepe trulji holi writy, to lijf and deth!

Bi this maner, with good luyung and greet trauel, men moun come to trewe and cleer translating, and trewe vudurstonding of holi writy, seme it neuere so hard at the biggyngyn. God graunte to us alle grace to kunne wel, and kepe wel holi writy, and suffire ioiefulli sum payne for it at the laste! Amen!

And we English men ben comen of he[en] men, perfore we ben vntrustunden bi thes stonis, that shulden crie holi writy.

For, 3hou3 couetouse cleris ben wode bi simonie, eresie and manie opere synnes, and dispisen and stoppen holi writy as myche as thei moun, 3it the lewid puple crieth aftir holi writy to kunne it and kepe it wiþ greet cost and peril of here lif.

And wher I haue do pus or nay, no doute thei, 3at kunne wel the sentence of holi writy and English togider and wolten trauaile wiþ Goddis grace, 3era, moun make the Bible as trewe and as opin, 3ea and opinliere, in English þan it is in Latyn.

Myche more late þe churche of Engelond appreue þe trewe and hool transliacioun of symple men þat wolten for no good in erþe, bi here witing and power, putte awei þe leste truþe, 3ea þe leste lettre, eþer title, of holi writy þat berþ substaunce eþer charge.

But þe ceessiden neuere til þei hadden holi in here modir tunge of here owne puple.

God for his merci amende þese euele causis, and make oure puple to haue and kunne and kepe trulji holi writy to lijf and deth!

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and trewe vnderstonding of holi writ, seine it
nuere so hard at pe bigynnynge. God graunte to
us alle to kunne wel and kepe wel holi writ, and
suffre ioiceli pe sum peyne for it at pe laste!
<L 196, 197><T SEW14><P 72>

And clerkis, þat shulden be most meke, most
wilful pore, and most bysy in studying and
techyngholy writ, ben mayntenyd wyþ pe
ofrynge of þes veyn pilgrimmes in pride and
couetyse, in idlnesse and fleyschely lustis,
leedyng hem to helle.
<L 210><T SEW16><P 88>

BIBLICAL TRANSLATION hit trettys þat
folwþ proweþ þat eche nacioun may lefully
haue holi writ in here moder tunge.
<L 2><T SEW20><P 107>

Whi may we not þanne writ in Englishe þat
gospel and al holy scripture to edificacioun of
cristen soulis, as þe prechour schewþ it truly to
þe pepel?
<L 9><T SEW20><P 107>

And here is a rule to cristyne folke of what
langage so eueri þei be: it is an hiee sacriflce to
God to knowe holi writ and to do þerafter, wher
it be tauþ or wtiten to hem in Latyn or in
Englisch, in Fresche or in Duche, or in ony
oper langage after þe pepel hab vnderstondyngynge.
<L 40><T SEW20><P 108>

Redars in Cristis chirche reeden hooli lessounys
and tenten to her reding wþ myndeful
deuocioun, as Ierom seith, ‘So reede þou hooli
writ þat euere þou haue mynde þat þou wordis
þat þou redist ben Goddis bised lawe, þat
comaundid not oonli to be radde but also þat
þe reedars schulde kepe it in her werks. 
What profit is it to rede pingis to be don and not
fulfill hen in dede? As a clene miror of liþ þe
lesson of hooli writ is to be had, þat þal þat
is good may be mad betir, and þat þat is yeuel may be
amendid’.
<L 115, 119><T SEW22><P 118>

But I say þat no preste mai haue no maner
worldi power bot all spirituelle powere, as I haue
openli schewid tofore bi mani diuers places in
holi writ and in þe popes lawe.
<L 60><T SEW26><P 131>

But, sire, I fynde nou3 where in holí writ þat þis
office þat þe wolden enfeffl enn me now herewip
cordyp to ony preest of Cristis sect, neþir to
ony oper cristen man;
<L 385><T Thp><P 35>

And þe Arcehiepiscop seide to þe þre clerkis þat
stoden before him, Lo, seres, þis is þe binesses
and þe maner of þis losel and siche oper: to pike
out scharpe sentencis of holi writ and of
doctours for to maynteine her sect and her loore
aþensa þe ordenyng of holi chirche.
<L 889><T Thp><P 51>

WRITE.......54
This sentence is opin bi the seiyng of Decrecs
put on Austyn, De þe: di· vj· c*: {Qui vult}.
where it is write thus; “
<L 12><T 37C><P 21>

And first in xviii: c of Exodi, where it is write
thus, Purueie thou of al þe puple myghti men
and dresdinge God, in whiche is true, and haten
aurice;
<L 2><T 37C><P 108>

Therfore {De eleccionibus}, c*: {Cum in
cunctis}, it is write thus, “Sithen ripenesse of age
and sadness of vertuis, and kunnyng of letteris
owth to be sought in alle holi ordis and servis
of holi chirche, mche stronglere it behowth
that these thinges be sought in a bishop which
is set to the cure of othere men, and owth to
shewe in hismif hou it behoveth othere men to
lyve in the hous of God”.
<L 10><T 37C><P 133>

Therfore {De eleccionibus}, c*: Nichil, it is write
thus, “No thing anoith more the chirche of God
than that unworthi prelatis ben taken to the
govermaile of souls”.
<L 5><T 37C><P 139>

For bi the worthi clerk Grosted, bishop of
Lincoln, in his sermoun, {Dominus noster
Jhesus Christus}, and in othere placis, it is write
thus, “He that bitakith cure of souls to a man
unmyghti, unkunnynge othir not willi to fille
the office dul, is gili of the souls, though tho be
sauid bi Goddis grace;
<L 18><T 37C><P 139>

Also Gregori in his registre and in the j' cause, ij'
q', c*: {Sicut}, it is write thus, “As he that is
preled forsakith, is sought, and fleeth awei, shal
be mouid or drawen to holi auteris, so he that
preied forsakith, is sought, and fleeth awei, shal
also be departid bi echo
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sauid bi Goddis grace;
<L 18><T 37C><P 139>
And for I wold þat þis lawe were more in mynde of Cristen men, I haue made to write it in þe oolde lawe & in þe newe. &

But þis is þe blyleftest cause þat euer man founde, for name of cardenales is founden out of hooly write, & Crist 3aft hem neuere power þus to lede his chirche.

And þo holy Trinite, autorisynge Seint Poule to write Cristen mennys blyfeve, clepis þo sacrament þo same word, brede.

if it is leueful to preche þe naked text to þe papil, it is also lefful to write it to hem & consequentliche, be proces of tyme, so al þe Bibil.

Y haue made this couenaunt pitouse and sikere byfore youre lord God, with alte hem that reden tho thingis that y write, and in alle my wrytynge, and moste in these in whiche the unyte of trynete is sought.

And he bad hym taken hise lettres, bywiche he was bownden, and write fowre skore.

Men þat han loue of Crist and so heete of somertyme wyton wel þat Petre hadde power and wyt for to write byleue;

Of his dede of Crist men taken þat it is leueful for to write and aftarward to rede a sermon, for þus dide Crist, oure ahere maistir.

But þe bischopis of lewis seyden to Pilat Nyle þou write "Kyng of lewis", but þat he seyde "Y am Kyng of lewis".

Mi litil sones þise pissing I write vnto 3ou þat 3e synne not in þe synne of dispirei; but if it be so

to write her names in þe erhe/ þei maken a feyned schrife to a prest & taken part of sacraments/ þei bilden chirches wip oper ourmntenis

in þe bowels of hem/ & I schal write my lawe:

And after þat þe lord hadde 3ouen to me of freris no man schewid to me what I schulde do, but he þat is hi3est schewid to me þat I schulde lyeue after þe forme of þe gospel: and I in fewe wordis and symplike maade to write it, and þe lord pope confermyd it to me.

And I comaunde bi obedience to alle my breþeren, bope cleriks and lewids, þat þei putte not glosis vnto þe reule, ne scynge wip þes wordis: so þei wilen be vndirstonden, "but as þe lord 3afto me symplike and pureliche to seie and to write þe reule; To write her names in þe erhe/ þei maken a feyned schrife to a prest & taken part of sacraments/ þei bilden chirches wip oper ourmntenis

Lord, siþ þe holy gost is autour and welle of witt and treuepe, wheper he tau3tte not goddis prophete and cristis apostlis to write and spcke treuepe;

Capitulum 15m: ant heere þe freris wip þer fautors seyn þat it is heresye to write þus goddis lawe in english, and make it knowun to lewid men.

And for þat þat I seide and wrot in þat sermon, I write þe lasse of þise two poynsis last rehersid, in þe wiche poynsis þis ofte rehersid antecrist opinli contrarisch Crist.

Napeles it semeþ bi seint Austen þat in his tyme was no scripture canoun saue onli Goddis lawe, contentyd expresse in þe bible, as he wriþ pleinneli in /De civitate Dei li: 18 ca: 38 and li: 19 ca: 17/, as, if God wol, I schal write hereafter.

And certis hou3 unmesurable þis renegat and wickid seruant is nou3 in nurnbe, and in spoiling and wasting of pore mennes goode, in wordelie pompe and pride, in want and proude meyne, in superiluite of hors and of wordi arayment, as cloþing, beddung, ymagis of gold and siluur and vessellis also, and in festing of grete men þat neden not seche costis—I suppose þat oo mannys liif wold not suffice to write, in
special alle þat þei wasten in vanyte of þe flesche and of þe word! But for as meche as alle seche maner of drunkeschip and vmmesurablenes is open at i3e to every man þat wol take hede þerto, it is þe lesse nede to write of þis maner of drunkeskip.

we most suppose þat Crist and his modur, þat enformed speciali Luke to write his gospel, wþ þe apostlis and matrius and feipful peple in þe begynnynge chyrche, made an ende of his liif in þis beleue, þe wiche þis renegat sitting in þe chyrche wþ al his newe sectis dampeþ for heresie.

And hou3 seint Denysse wríteþ of þis sacrament aftur þe logie of Gods law I told in partie before, but for I haue not nou3 þe copie of his boke, I write not his wordis here.

And, certis, I haue no tyme ne wheron to write boke, I write not his wordis here. And hou seint Denysi wriþte of þis sacrament as I tolde in partie before, but for I haue not nou3 þe copie of his boke, I write not her wordis here.
And the apostle commandeth that each man lay accident be subject to his powers, that is secular lords, for he hath assigned his power to the end of grace and to have and use virtues, prudence, to make himself to do so perfectly, that the sentence is answer, for he make known God's counsel, and to submit to his gifts, and to be patient, purposes to abide persecution, and to give will of God, suffering willing and gladly without any grudging whatsoever.  

And if it befall that a man is examined before the bishop, he is to answer and declare his virtues and to plant in men virtues, neither to offend God nor to pene himself, as her works show.  

Naples because that am a little letter and understand some holy writ, I declare that I must tryst to myself to my own will in his matters, and so offend and girt to God.  

And whereas, being well war, that thou speakest no more as judges holy church, for in God's faith it is never meri, and that a borel clerk that had learned a little to understand the sentence of him of holy writ and of decrees and decretable and his popes lawful and his power.  

If resoun prove, or holy writ, that any siche ping is sope, assente perto for loue of trupe and ellis dwelle benepe beleue.  

LUCIFER thou spekist a3eym be court of Rome, and so a3eys Crist and his lawe, for if men schuld not trowe but that he is seide in holy writ, men schuld not trowe that he pope scip in hise bulls, no me letris of true men.  

That is, thou resingest holy writ in thy knowynge of his apostiles schalt reise it in alle her meke folowers to worche perceafter, pat lay slepinge while men undirstoden it not, for he oole lawe was mysty til it was wikenyd puru he Spirit of Crist, and so thou schalt fulfille he oopis that thou madist to be kynredis of Israelc.

THE TESTIMONY OF WILLIAM THORPE A Prolog The lord God that knoweth all things woot I that am ri3t sorful for to write or to make knowe his sentence binche for, for he that of myn euencristen sett in this state and in dignite so greete blinnesse and malice may be known pat he, that presumen of hesmsi for to distroien vicis and to plant in men vertues, neipir drenen to offende God ne louen to plesen hym, as her wraks scheven.  

Napeles because that am a litil lettre & understonde somdele holi writt, I drede me that I mia3t trist to mich to myne own witt in his matere, & so offend & girt to God.  

And perfor Ser, be wele war that thou speke no more as a3aines holie chirch, for in God's faith it ne was neuer meri sijen that a borell clerk that had lerned a littel to understand the sentence of holie writ & of his decrees & decretable & his popes lawe & his power.  

And 3itt that fend ha3t tau3t hise children to alge here for hem hooly wrritt, saying pat Goddis lawe bidde not oonly to obies to good men but also vnto tirauntis.  

If resoun prove, or hooly wrritt, that any siche ping is sope, asente perto for loue of trupe & ellis dwelle benepe beleue.  

LUCIFER thou spekist a3eym be court of Rome, and so a3eys Crist & his lawe, for if men schuld not trowe but that he is seide in hooly writ, men schuld not trowe that he pope scip in hise bulls, ne many lettris of true men.  

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And 3it þe first book of holy writ, þat men clepen Genesis, seip þat bope fischis and foulis comen of substance of þe watir.

Of þe secunde matrimoyne, þat is bodily, spekiþ God in þe firste bok of holy writ, whanne he maade matrimoyne bitwene Adam and Eve in Paradis in staat of innocence, bifoire þat þei symneden.

For þei neden to habe bokis of holy writ, as þe bible and exponitouris on þe gospellis and pistelis, more þan Graelis and opere bokis of song; and ben more bounden to lerne holy writ, and preche þe gospel, and Goddis hestis, and werks of mercye, þan to seie matynes and masse and evensong bi Salisbury uss.

And loke þat þes maistris cherische and meyntenene here prelest in goode lif and trewe techynge and lernynge of holy writ, a3enst Anticristis clerkis and here cruel censuris.

And þus þe peþe and costly lecherie of Sodom don curatis and prestis, whanne þei techen not trewely bi word and goode ensaumple holy writ, as þe wise clerk Grosted shewip.

And þis newe preiynge occupiþ men so moche þat þei han no space to studie holy writ and teche it.

HERE BIGYNNEþ PE GRETE SENTENCE OF CURS EXPOUNED· F FIRST, ale heretikis a3enst þe feip of holy writ ben cursed solemnely foure tymes in þe 3er, and also meyntenenouris and consentoris to heresie or heretikis in here errour. Sib þen heresie is errour meyntenen a3enst holy writ, as Seynt Austyn and opere clerkis seyn, who evere meyntenep ony errour a3enst Goddis lawe is an heretik, be þe prest, be he lord, be he pore, be he riche, or of what evere degre. Panne 3if oure clerkis þat luyen worldly, in pride, pompe and covelise, and ydelnesse fro gostly traveile, understonden þat þis is Goddis wille and his lawe, þei ben in open errour a3enst holy writ: For pride makip men forsake God, kyng of mekenesse, and take Lucifer to here fals kyng, as God seip in Holy Writt;

And þus þe peþe and costly lecherie of Sodom don curatis and prestis, whanne þei techen not trewely bi word and goode ensaumple holy writ, as þe wise clerk Grosted shewip.

And þis newe preiynge occupiþ men so moche þat þei han no space to studie holy writ and teche it.

Also, who evere understondip holy writ oþer wise þan þe Holy Gost axip is an heretik, as Seynt Jerom and opere seyntis witenes. But oure worldly prelatis understonden wrongfully holy writ in mater of prechynge of Cristis gospel;

For þe Holy Gost understondip not þus þis part of holy writ as þes worldly prelatis don, but evene þe contrarie.

Also, oure worldly clerkis luyen not only a3enst holy writ in word and dede, but also meyntenen þer worldly lif bi yрошcrisie, bi fals excusacions and false expounyng of holy writ, and hard persecution of pore prestis þat prechen Cristis mekenesse, his wilful povert, and gostly bysynesse, and witnyssen þat prelatis schulden sue Crist in þes þre specialty.

And of þe discrivyng of heresie may men se, how ech e man þat meyntenþ Goddis comanemetis is a cursed heretyk, for in þat he
And where Crist maad his spouse, and namely of clergie, fair bi bryht clopes of wilful povert, schynynge to God betre than dop any gold to men, þæs worldly clerks han alle tobleckid Cristis spouse wip drit of erþely goodis, coveiteis and pride and worldly bysynesse, and robbed here pore of here clopis and goldying of wilful povert, mekenesse and gostilly bysynesse of studynyng and techying of holy writ, and preienege, and other werkis of peneance.

And þes þre menes of symonye ben wel grundid in holy writ and resoun, and Seynt Gregory and Seynt Bede declaren hem wel, wip þe comyn lawe of þe Chirche.

Before Seynt Gregory and Seynt Austyn fledden at al here power to be bishopis, but sou3tten to lyve in devotion and studie of holy writ and in lowe degre, and coveiteid not þe heyenesse of þe statis, but wip sorowe and grete drede of God, and for grete mede of Cristene soulis, token þis staat, not of honour, but of travaiile and bysynesse, as Austyn and Jerom witnessen.

Also worldly proude clerks, ful of coveiteis and ypocorie, sclaunder pore prestis as heretikis, for þei techen holy writ, and namely þe gospel and þe pore lif of Crist and his apostlis, a3enis here worldly lif, to distroie synne and norische holy lyvyng in prestis lordis and comyneris; and seyn and meyntenep faste, in word and dede, þat heresie is ful feþi of þe gospel, and saad treûhe of holy writ is heresie, for it is a3enst here proude worldly lif.

First, alle worldly clerks þat wolen not holde hem payed wip holy writ and þe ordynance of Crist, to lyve in mekenesse, wilful povert, and besy travaiile in gostilly werkes, as Crist and his postlis diden, disturben verrey pees of holy Chirche and Cristendom. Lord! how grete hyndryng of Cristen feip is it, þat so many clerkis leven holy writ, and namely Cristis gospel, and studyne hevene, mennys lawis and worldly covetouse prestis tradicions, maad of here owene willardis dom for here pride and coveiteis, and charge hem more þan Goddis hescis!

And seke wisely in alle here dedis, and þou shalt fynde þat þei seken worldly heynesse, and prosperite of worldly muk, and ese of body, and wombe joie, and norischyng of synne for annuel rente, and piling of here sugetis bope lerid and lewud, and casten to distroie holy writ, and myrour of Cristis lif and his postlis, and alle men þat techen it.

And certis 3if men taken regard to þe ground of holy writ, bope þe Olde Testament and Newe, and to lyvyng of Crist and his postlis, and to þe lif and governance of oure worldly clerks, þei may openly se þat oure worldly blynde clerks ben most trait ours of Crist and his lawe, and most traitours to þe kyng and his rewme, and moste distroien pees of holy Chirche and Cristene londis.

Seynt Poul was so pore of worldly goodis þat he traveiled eþe his hondis for his liflude and his felowis, and suffride moche persecucion, and wakynge of gret pou3t for alle chirches in Cristendom, as he hymself witnessip in many placis of holy writ.

Moche more þei ben cursed þat falsen þe chartre of alle kyngis, þat is, holy writ, in whiche God chargip alle his prestis to lyve in honest povert, and forsake seculer lordischip, and biste hem in spiritual office, as Crist and his apostlis diden.

And 3it whanne þei geten leve to amortise twenti markis worb Lond bi a writ, ad quod damnum, þei amortisen moche more þan þe kyng grauntid hem leve perto.

And of þis falsyng is noon ende in mannis witt, for it encresç eþe more, in newe fyndyngys of blasphemye, and robbyege of Cristendum bope of gostily goodis and worldly, and namely whanne þei bryngen þe sel or baner of Crist on þe croos, þat is tokene of pine, mercy, and charite, for to slee alle Cristene men for love of twee false prestis þat ben opyn Anticristis, for to
meyntene here worldly staat, to oppresse
Cristendom worse pan Jewis weren, a3enst holy
writt and lif of Crist and his postlis.
<L 2><T A22><P 309>

and 3if ony pore men telle þe treufe of holy
writt a3enst þe tirauntie of Anticrist and his
officeris, nouþt ells but curse hem, prisone,
brenne, and slege, wipouten answere.
<L 5><T A22><P 309>

And þou3 clerkis my3ten lawefully have secculer
lordischipis, 3it þei han justly forfetid hem alle,
síþen bi comyn assent þei han conspíred þus
a3enst Goddis mageste, ye kyngis regalie, wel
groundid in holy writt, and a3enst here owene
solempne œ. But þes blynde moldewerpis, evere
wrotynge in þe erpe aboute erþely muk, schwullen
wite bi þe holy writt and Cristene bilee, þat þou3
þe kyng, Goddis viker, take temperal goodis fro
worldly cursed prestis and Anticristis religious,
ful of pride covèteis symonye heresie and
blasphemye, and meentenyng of opere mennu
synyns, 3it þe kyng takip not þes goodis evyle
from holy Chirche, but justly takip þes goodis of
holy Chirche, evyl occupied bi Sathanas, and restorep
hym to holy Chirche.
<L 2, 4><T A22><P 315>

Whanne þei crien þat alle men leiynge honad on a
clerk bi violence bé cursed, whi ben not alle our
worldly prelatis hugely cursed, þat violently and
wipouten answere prisonen prestis, redy to be
justified bi þe holy writt and reson, and to lyve after
Cristis lif and his postlis, and help þe opere prestis
peru.
<L 27><T A22><P 321>

þanne þei kyng schulde fynde how worldly
clerkis, þat lyven in pride, glotonye, and
lecherie, and don not here offiice, 3eyngye
enchaunple of holy lif and trewe prechynge of
holy writt, ben comen in bi symonye, ben cursed
heretikis, and be schulde prisone hem faste, but
3if þei wolde amende her defaultis bi þe lawe of
God.
<L 4><T A22><P 325>

And 3if men seyn, þat studie aboute þe
emperours lawe wijdrawip men from studie and
knowynge of holy writt, and for to encresse more
þe studie of holy writt þe pope wolde þat prestis
here not ne studie lawe cyvel, certis þis is ful
soþ, and þe popis entent is good in þis.
<L 34, 35><T A22><P 326>

But þis lettyng of studie and knowynge of holy
writt is more don bi þe popis lawe þan bi þe
emperours, for it is lengere, and more stondip in
singulette wille of þe pope and his cardynalis þan
in reson, oberwise þan doþ þe emperours lawe.
And mo clerkis drawen to þe popis lawe, and
þerby leven holy writt, for wynynge of worldly
muk and veyn worship of þis world;
<L 1, 5><T A22><P 327>

so þes twye lawis drawen men fro studie and
knowynge of holy writt, and dewe worshipinge
of God. For evere as a man owip to worschip
God before alle pingis, so owip eche man, and
namely a prest, to studie and knowe holy writt
before alle opere lawis.
<L 12, 15><T A22><P 327>

First, bi his worldly lif he drawip þe comynye of
clerkis from holy writt, and so distroiche moche
þe feip of holy writt;
<L 7, 8><T A22><P 331>

for þei suffren wicked tyrantis oppresse pore
men bi extorsions and opere wrongis, whanne
þei may li3tly amendite it, and ben so sore chargid
of God to helpe pore men, and be to hem as
good fadir and modir, and eie to blynde men,
and on hand and foot to þe crokid, as Job was, as
holy writt telliþ.
<L 16><T A22><P 332>

and þei schwullen not preche wipouten leve of þe
bishopis, and þei wolde not sufre hem to
preche fully þe treufe of holy writt, and warne
þe peple of Anticristis tirauntie, and of his
clerkis yppocrisie, as God bidip hem do.
<L 2><T A22><P 333>

þan siþ Crist himself haþ axid solempnely, bi hie
redynge of his gospel and opere placis of holy
writt, generally in churchis, ri3t feip and good
lyvyng and due reverence to him, þei þat
wipholden þes goodis ben justly acursed of God
himself, þat may not erre.
<L 26><T A22><P 334>

but aþir bileve of hooli writt, þat telliþ of Petre
and oþir apostlis þat þei ben now blessid in
hevene, for noon feip but Scarioth, taken we
biseide bileve of many oþir, þat þei ben seintis, as
of Clement and Laurence and oþir þat þe
Legende spekip of.
<L 2><T A23><P 344>

For in þo fyweþ boke of holy writt, God seis to
his puple, Algis a nedy mon and begger schal
not be amonge 3owe.
<L 34><T A24><P 370>

þen siþ þe open beggyng þis þus scarlyp
dampned in holy writt, hit is a foule erroure to
mayntene hit;
<L 2><T A24><P 372>

and þus þei ben blasphemis, takyng upon hom
ful counseil in doutouse placis, þat ben not
expressely comaundid ne forbiden in holy writt,
sith siche counseil is appropird to þo Holy Gost.
<L 31><T A24><P 373>
And when holy writt seys openly þat þis sacrament is bresh þat we breken, and Gods body, þei seyn þat hit is noother bred ne Gods body, but accident wipouten sugett, and noght. And þus þei leeven holy writt, and taken new heresie on Crist and his apostils, and on Austyn, Jerom, Ambrose, Ysider, and oþer seyntis;

L 32, 36</T A24><P 378>

O Lord! what hardy devel durste teche þe þese freris to denye þus openly holy writt, and alle þese seymtis, and þo Court of Rome, and alle trew Cristen men, and to fynde þis heresie, þat þis sacrif oost is accident wipouten sugett, or noght? sith þis is not tau3te opunity in holy writt, and resoun and witte is ageyns þis.

L 14, 17</T A24><P 384>

And þus lawelesse freris, by hor fals reulyng, maken our lond laweles, ffor þei techen and mayntenen our lond lawelesse freris, by hor fals reulynge, and comyns to knowe al þo pei pat þei proferen freris ordir; and ifprestis may preyen freris for luf, and maken hom to pursue trew men to seyn, as holy writt dos, schal regne wip hym in blis, þen no mon þat schal be damned is part of Cristis gostly body, and so part of membre of holy Chirche.

L 24</T A24><P 395>

But trewe men seyn, þat þei knownen not in þis lif wip revelation whiche is venyal and whiche is dedly, and þes termes, venyal and dedly, ben founden up of newe men, wipouten auctorite of holy writt, and þeþo be þen suspect.

L 28</T A28><P 452>

CAP’ XXVIII: Also freris techen and mayntenen þat holy writt is fals, and so þei putten falsenes upon oure Lord Jesus Crist, and on þo Holy Gost, and on al þo blessid Trinyte.

L 15</T A24><P 388>

Bot why seyn þei þat holy writt is fals?

L 4</T A24><P 389>

Also holy writt damnep hor foule ypocrisie, beggynge, covetise, and oþer synnes;

L 8</T A24><P 389>

Also holy writt preysis myche Cristis religioun, and tellis how newe sectis, ful of ypocrisie and covetise, schulden cum and disseyeve Cristen men, and biddes hom knowe hom by hor covetise and ypocrisie. And herfore þei seyn, as Sathanas clerkes, þat holy writt is fals.

L 10, 14</T A24><P 399>

And þus þei dennep holy writt, and þo kyngis regalrie. Ffor sith pore prestis have tau3te, bothe in Englishe and in Latyn, hou mony open lawes, bothe in þo Olde Testament and in þo Newe, forfenden alle prestis and dekenes to have secular lordschip, and þes lawes ben confermed by Cristis lif and his apostils, and þeris seyn þat þis is heresie, þei dennep openly holy writt.

L 8, 14</T A24><P 391>

And þei proferen freris þis condicioun, if þei wil teche by holy writt or resoun, þat þeris ordir and lyvynge is beste for prestis, þei wil gladly be professid to þo freris ordir; and if prestis may teche, bothe by holy writt and resoun, þat hor ordir is better þen freris, sith Crist hymself made hor ordir, and not freris, þei preyen freris for luf of God to take þat ordir, and to leeve hor singular ordir, in als myche as hit drawes hom fro þo frecombe of þo gospel.

L 15, 18</T A24><P 393>

And sith iche part of Cristis gostly body, of whiche Austyn spakes as holy writt dos, schal regne wip hym in blis, þen no mon þat schal be damned is part of Cristis gostly body, and so part of membre of holy Chirche.

L 24</T A24><P 395>

But it cordip most to holy writt resoun and propretce of word, þat þis synne is dedly for whiche a man schal be damned in helie, and alle oþere ben venyal;

L 35</T A28><P 452>

In þo fihte boke of holy writt God seis þus;

L 33</T A29><P 474>

sifen we be so feble of witte, febul of bodily my3te, and of ful short tyme, ande holy writt so harde, and plentynouse of swete scntcnces of dyverse uses al day, þat we never mowe do bope togedur?

L 33</T A29><P 481>

And he displesis God ful muehe and deceyvus þo pepul of gostly helpe and tcris God to vengeance þen to mercy, as holy writt, Seint Gregore, and oþer doctouris tellen.

L 30</T A29><P 485>

þe false feip tau3te of Anticrist and of his false cursede disciplis is þis, þat þe sacrament þat men seen wip bodely ei3te bitwene þe prestis hondis is neþer bred þe Cristis body, but accidentis wipouten sugett, and is neþer groundid in holy writt ne reson ne wit, ne tau3te bi þe mosie wiseste olde seyntis, but only by newe ypocrisit and cursed heretikis, þat magnaifyen here Owen fantasies and dremes, and feyned power and myraclis, more þan Cristis techyng and his apostils, and Seyn Austyn and Seyn Jerom and Seyn Ambrose, and many moo, wip þe determinacion of þe trewe court of Rome, þat is set in þe beste part of þe popis lawe.

L 23</T A33><P 520>
And his feip is grounded in Cristis own word, in 
pe gospel of Seynt Mattheu, Mark, Luk, and bi 
Seynt Poul, and pleynly in holy writ, and bi 
Austyn, Jerom, Ambrose, and most holy seyntis, 
and most kunnynge in holy writt. 
<L 1,2><T A33><P 521>

And certis he undristondiþ þat it is so, aþer þe 
speche of holi writt. 
<L 12><T A33><P 521>

Panne siþ þes auctorites of Crist and his apostlis 
ben alegatis sohe, and also auctorites of þes 
seyntis and clerkis, siþ þei accorden wiþ holy 
writt and reson, seie we þat þis sacrament is 
verrey bred, and also verrey Cristis body, and 
tech þe þis true bileeve to Cristen men oþmpliþ; 
and late lordis meynnten þis treube, as þei arm 
bounden up payne of damnaþion, siþ it is 
oplyn þ-y-tauþ3t in holy writt and bi reson and 
writt; 
<L 28><T A33><P 522><L 2><T A33><P 523>

For þis is not tauþ3t in holy writt, but is fully 
aþenst Seynt Austyn, and holy seyntis, and reson 
and witt. 
<L 6><T A33><P 523>

þis sentence is clere of manifold witnes of þe 
feipful openning of holi writt, and publischiþ 
expressly and ympliþeply, and of þe sawis of 
feipful doctors, witnessing and expounding; 
<L 23><T APO><P 17>

It is semyng be þis wan it is noþer foundid in 
holi writt, ne in þe lif of Crist, ne of his Apostlis. 
<L 28><T APO><P 23>

And we schuld luf him þe bettar and desire þus 
to be cursid wiþ þim, as Poule dede, and 
Moyyes, and odtr, as Holli Writt seip of hem; 
<L 1><T APO><P 27>

perfor seip Isidor, kunne þer prestis Holli Writt, 
and þe canouns, and þat al þer warke be in 
preching, and in doctrin, and edify þei alle men, 
as wel of sciens of þe feip as in disciplyn of 
dedis, perfor þe prestis, but þei make open al 
trowþ in þe peple, þei schal 3eue resoun at þe 
day of dom; 
<L 26><T APO><P 32>

but in þe quek gostly kirk, þat is þe 
congregacoun of cristun men, auþe honestly 
to be honorid, first in vertuis, and vertuis dedis, 
good maneris, and riteful warks, clensið of alle 
crimis and dedis forbeden hem in holî writt, and 
feipful doctors, and ordinaunce of þe kirk; 
<L 26><T APO><P 50>

Sum men seyn þus, þat symonie is a studiouse 
wille to by or selle, or on an i maner to haue 
goostly power, or þe office þer of, for temporal 
price, in entent of chaunging to gidre þe toon for 
þe toþer, as it semip bi holi writt, and bi þe 
lawe, for Symon Magus seyng þe apostil 3euing 
þe Holy Goost bi leyng upon his handis, ofríd 
him money to bye þe gostly power, þat þei 
schuld tak þe Holy Goost þat he schuld putt 
hands to; 
<L 2><T APO><P 53>

And syn God hab forfendid þe þingis, and holi 
doctors boþ and þe kirk, as is ofte declarid, it is 
veyn and superbisticaun, and þe kind of idolatrie 
to vse such þingis aþen þus mani biddings, 
autoritees, witnes and counseilis, be for þat man 
may proue bi holi writt, and witnes of seyntis, 
for þis is sop, þat is not contrari to himselfiþ, ne 
holy writt contrari to itsilf, ne feipful doctors 
contrary her to, þat seyn to us how þe þingis 
are iuel. 
<L 16><T APO><P 96>

but can sey þat words of holy writt, and þat are 
canoniþed of al holi kirk, soundun not wel, 
and wel lode vs bi a kirk þat þey seym errreþ oft, 
and disseyuþ and is deseuþiþ, begiþþ and is bigilid. 
<L 1><T APO><P 98>

If þei sei we can not, or we undristond amis, 
pray we hem, for Ihu sak, to enform us, bi þe 
trowþ of holi writt, and trowþ brouþ out bi 
resoun, þat may not fayle, and bi sensible trowþ, 
and be we euer more redy to be mendid bi þe 
trowþ of Crist, for we are not so sikir þat we be 
wþ out faut, error, and vnkunning. 
<L 10><T APO><P 100>

Perfor iuge reliouge men in þer consciens, if 
þei ground hem þus in her vowsis, and ilk feipful 
man lokynge in holy writt, and þe lif of Crist 
and his apostlis, and her dedis, after þingis þat 
are seid semyn to be contrary. 
<L 29><T APO><P 101>

And bi þeþe mouþ be vnderstonde þe þriulde 
degree of þe chichre, which be þe: 
prelates and prestes, to wham it longeþ, if any wantunnesse 
or wildenesse of synne þat growþ of mennes 
herte spredre to fer into dede which leteþ 
rÃŒwise to beare his frute, in himselfe or ellis 
in his brethren bi euele ensample 3euen, wiþ 
scharpe bitynge sentencis of Holli Writt or, if 
nde axip, wiþ censures of holi chichre (þat is: 
wiþ scharpe punischyngis), to kutte hem alic, 
and seþe after to ledo hem forþ þe vine of 
rÃŒwis werkes in hire sugetis bi ensaumple of 
hemselhe, and seþe þynde hem togedere to hope 
of blisse wiþ þe bond of pees in charitce. 
<L 277><T CG08><P 88>

mai bymene þat whanne suche a bylynde man in 
synne, as I seide bifore, hcrch hou Daud, 
(spousebreker and mansleer), Magdelyn
(defulid in alle þe deled synnes), Mathew (þat gat his liþflode bi an vnleeful craft), Petre (þat denyede and forsoke his Maister, for fere of a womman), þe þeelf þat hyngye besides Crist in þe oure of his deþ, Poule (þat ful cruelli pursuede Cristis peple), þat alle þese been passid to heuene and þe þe ful gloriuous seyntis, þenne if suchon axide hou þiþ may be þat þus synful peple as þese weren ben passid þus to heuene, Hooli Writt and treue precoursors answere to þis question þat bi þe ðe graceuos mercy of oure Lord Jesus Crist, þat seip himself bi þe prophete Ezechiel: (Nolo mortem peccatoris, sed magis vt conuertatur et vivam).

And errour in witt of hooli witt hab brou3t in þis hereseye: þei seyen þat holi witt is fals, and 3euen it witt afetr hemsilf; and þus þis witnesse moeueþ hem not þat Crist seip þus in hooli witt.

þus men shulden studie þe witt þat God spekiþ in hooli witt;

And it semyþ bi hooli witt þat leremye and oþer prophete hadden þer witt of Iesu Crist, for elis þer speche were to nakid.

And Ion hadde power to here hem, for he was an holy prophete and a bishopis sane, and, as holy witt spekiþ, he was a prest maad of God.

He þat trowiþ in me, as þe witt seip "Flodis of quyce watir shulen renne of his wombe".

Seip not holy witt þat of Daubyþus seed, a nd of þe castel of Bedleem where Daubyþ dwelte, comip Crist?

Panne he openyde hem witt þat þe shulden vndirstonde holy witt, and he seyde to hem For it is witten þus, and þus muste Crist nedis suffere, and rise fro deþ on þe þride day, and be prechid in his name penaunce and for3yuyng of synnes amon al maner of folc'.
3if þei ordeynen ydiotis to ben lymytours þat best kunyn begge, and holde goode men and kunyng in holy writ fro preychynge, and discyuen men bi þeyn pleies and coriousees, and excusen hem herbi þeyn preyngych and rysynge at mydynþ, þei ben ypoctoris; and worschipen false maummetis.

< L 33<T MT01><P 05>

3if þei trauicen faste in aristole and newe sophyemes to ben clepyd maistres, and þan trauicen not in holy writ but veyn pleies and coriousees, and excusen hem herbi þeyn preyngych and rysynge at mydynþ, þei ben ypoctoris; and worschipen false maummetis.

< L 25<T MT01><P 09>

3if þei haten and sclaundren with false lesynges trewe men to techen trely holy writ and reprenuen synne, and namely ypocriese, and falsly pursuen hem to þe dep, þei alen hem, and ioon þe euangeilist seip as to here dampeanec. But vpon þe text of þis gospel bi ordre of seynt mathee lon with þe gilden mouþ seip þat a prest is in dette to teche openly and trely þe treue of goddis lawe, and ellis he is traitour to þe treue of holy writ. So a lewyd man is boundyn to mayntene þe treue of holy writ, and ellis he is traitour to god and to his lawe and his peple.

< L 3, 4<T MT01><P 26>

3if þei seyn and meyntenen in scole and opere placis þat þe wordis of holy writ ben false and manere of spekyng of newe idiotis is trewe, þei don gostly auoutrie and putten falsynes and 3if þei pursuen pore prestis to prison and bodily dep, as hangynge, drawynge or brennynge, for þei techen trewely and frely þe gospel of ihu crist and techen men wiche ben false prophethis and ypoctoris, sib holy writ spekip of siche and bidulþ cristen men knowe hem bi here opyn werkis and flee fro hem; but þei lyen falsly and openly to eche trewe man, for sib synne is cause of perturbacion, and þes prestis vpon here kunynge þat god 3eueþ hem of holy writ and perwip bisien hem ny3t and day to distroye synne, þei ben aboute to make pes betwixe god and man.

< L 14<T MT01><P 27>

þei don a3enst þe charite for lone of here owne worschiphe or wynynge and blasphemynen a3enst god, makynge hem self as writ þat þe holy gost, sib it is reserued only to þe holy gost to 3eueþ ful conseil of þingis þat ben not expressly comaundyd ne defendid in holy writ, and þei taken þis pinghe vpon hem whanne þei ensuren to men þat it is boat for hem to be men of priuat religion.

< L 10<T MT01><P 17>

sib holy writ seip þat it is breede and cristis precious body, þei ben cursyd heretikis.

< L 16<T MT01><P 19>

here crist clepyþ hym self mannus sone, for he is þe sone of þe vergyne marie, and so a persone of mankynde, þat is clepyd a man bi speche of holy writ.

< L 31<T MT01><P 21>

how schulde a trewe man be demyd bi suspect iuges, and siche vnkunynge and euyl leuynge prelatis ben most hardy to daimpe trewe treuthis of holi writ and pursue trewe men to prison and dep þat meyntenen holy writ and treweþ a3enst here coueteis, pride, synomone and lustis, And newe religious assessours of þes vnkunynge worldely prelatis ben more suspect þan any other; for þei grunden hem in þis, þat holy writ is fals but here owen doctours and gloses ben trewe.

< L 21, 24<T MT02><P 33>
and þei haten more cristis seruauntis þat stonden for þe trewe of holy writt and ihu cristis leuyne and reprouen yhere ypersicie and schewen here falsnesse to þe peple;
<L 31><T MT02><P 33>

But lete prelatis studie bisili and treuly holy writt and lysen opyn wel pereaffir, and distroie opyn synne of opere men be here witt and my3t, and pore prestis and cristene men wihbouny ony somonynge wolen wip gret trauie and cost and wille, 3ee bi londe and bi water, mekely come to hem and don hem obedience and reuerence, as þei wolden to peir and poul and cristis apostlis.
<L 9><T MT02><P 34>

and ræbere to suffre sclaundryng and bachityng and prisonyng and exilid, hangyng, drawyng, quarterynyng and brennyng wip helpe and grace of god þan to forsake þe treue of holy writt and lif of crist, for ellis þei weren not in charite ne in weie of saluacion.
<L 30><T MT02><P 34>

3ee þou3 a treue of holy writt and reson se 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;
<L 11><T MT02><P 35>

cristen men known wel of feip þat neijer petir ne poul ne ony creature may do ou3t lawefully a3enst þe trewe of holi writt ne a3enst þe edificacion of holi chirche, þat is good techynge and gouernynge and amenyngge of cristene souls.
<L 18><T MT02><P 37>

þat is to seie þat no man adde false sentence ne false glose to holy writt, for þan, as ierom seip, he is an heretik;
<L 25><T MT02><P 37>

certis þe chargen men ouer my3t and maken hem bwsy to kunne wrongful tradiciouns of synful folis makynge and to leue holy writt vnstudied, vnknoud and vnkeپ;
<L 13><T MT02><P 38>

and 3it seyntis in þe popis lawe reprouen euyle lawis vngroindid in holy writt and reson, and hem þat maken hem also, and seyn þat we Owen to take hede what crist seip, and to no man ellis but in alse myche as he acordip wip crist, and he his false þat seip or techeþ ony ping þat is not euydently groundid in goddis lawe, and perfore seynt petyr comaundip 3if ony speke, loke he speke as goddis wordis, þus þes worldly prelatis drawn cristen men fro holy writt þat is þe beste lawe and constreyne men to here owne lawis ful of errorr, maad to coloure here cursed pride and coueitise;
<L 20, 26><T MT02><P 38>

but sathanas in his owne persone durste neuere do so myche dispit to crist and his gospel, for he aleid holy writt to crist and wolde haue proued his entente perbi.
<L 29><T MT04><P 70>

For holy writt seip þat his preynge is abhomynable þat turnep awey and heriþ nou3t þe lawe;
<L 26><T MT04><P 76>

for whanne presthod stod in holy prestis of lif and studiouse and kunynge, þanne was holy writt ynow3 to hem and studied and kept in dede wip gret reuerence;
<L 2><T MT04><P 78>

but þis dremyng nys not groundid in ony place of holy writt, for god seip generally þat þis preeire is abhomynable þat turnep awey and heriþ not goddis lawe;
<L 14><T MT04><P 78>

and þus is oure peple disceuved bi veyn preiris of synful ypocrisit, and holy writt not knowen ne kept, but vanyte, pride and opere synnes ben meytentened, and holi lif of prestis and opere men is dispisid.
<L 31><T MT04><P 78>

and þan antircristis power schulde soone be brou3t doun and holy writt knowen and kept and meytentened;
<L 6><T MT04><P 80>

gret falsnesse is þis to magnyfie þe popis power so mychil in purgatorie þat no man here can teche bi holy writt ne reson, siþ we seen in þis world þat a liet harlot dispiseþ þe pope and stroipe his lordeishipe, and 3it he dop al his my3t, alle his witt, and alle his wille, to be vengid vpon siche a pore harlot.
<L 4><T MT04><P 83>

and siþ þe gospel and holy writt is occupacion ynow3 for men in þis lif, þe more þat men be occupied abouten manmys lawis þat expounen not þe gospel, þe more þei ben drawen fro þe gospel and þe lesse known þat and þe worse kepen it.
<L 33><T MT04><P 83>

but oure prelatis wolen not þat we deme here seyjyne, þou3 it be contrarie to goddis lawe opynly, and certis þis is þe deuyl cast of helle to distroie þe treue of holy writt and þe lif of ihu crist and his apostlis, and to coloure pride and coueitise and symonye and extorsions as moche as euere þei wolen, for bi here cost men schullen not repproue hom þerof, what synne euere þei don.
<L 31><T MT04><P 84>
and notwithstanding his god's law and ensample of Christ's pure life dampen secular lordschip in clerks and courtise and worldly life, 3it he graunted pardon without mesure and 3ouen grete benefices and huge tressour of gold and worldly favour and sathanas blissynge to lordis, clerks and cominteris, for to myntene anticristis worldly clerks in his synnes a3enst god and his halwen, and for to pursue and sculander and emprisone and slee and brene pore prestis pat techen holy writt and cristis gospel of pouert and mekenesse a3enst here worldly lif.

<1L 27><T MT04><P 88>

but faste he techen he nede and he auauntage and trewe of here owen lawis, and seyn pat holy writt is hard, not so nedful as here owen lawes, but it is false to be lettere, and men wityb neuere what it menel.  <L 9><T MT04><P 89>

and perfore he ben cursed of god and irregular, and whanne he preien to god and holden vp here hondis ful of cristene blood, god seib bi he prophete ysaie pat he wole not here hem ne rescuyue here sacrificis, and bi he prophete malachie god curse him to hero blissyngis, and in many places of holy writt.  

<1L 27><T MT04><P 91>

Carпитulum 26m: Also prelatis seyn pat holy writt is not sufficient to reule holy chirche, and techeris þerof ben not profitable to þe peple, but here owen statuis maade of synulf fools ben most nedful and techeris þerof, A nd meynntenors of chydnyge and strif ben most nedful and profitable to þe peple. for 3if holy writt were ynow for gouernyng of þe chirche, it were veyn and vresonable to occupie men wip moo lawis, slip men ben now of feblere complexion and lasse wytty and of shortere lif þan men weren in olde tym.  

<1L 9, 13><T MT04><P 93>

And here owen lawes and techeris þerof meynnten and procure þis coueitise and lustis, and holy writt and trewe prehours þerof dampnen al þis, and techen wilful pouert and mekenesse and grete trauete and penance of clerks;  

<1L 25><T MT04><P 93>

coueitise and pride, and bi mansas and drede of prisoneyng and brennyngne, and suffen not men to resten in holy writt and in pingis þat þe man understande, but constreyne hem to assent to newelries of newe doctours, þat leuen holy writt and reason and feynen dremes and myracleis to please coueitous clerks and to greet veyn glorie for here witt, and þus þe beilen blyndly in many poyntis a3enst goddis doom. And 3it þes prelatis desceyuen lordis and maken hem pursue and prisone trewe men þat wolen not assente to erroirs over holy writt and reson. And þus þes prelatis ben anticristis turmentours of sathanas for to pursue and st trewe prestis in goddis lawe, and maken lordis turmentours of þe fend to ponsych cristene men, for þe holden þe bounds of holy writt and meynnten þe trewe of cristis lif a3enst worldly prelatis ful of coueitise and heresie.  

<1L 6, 8, 13, 17><T MT04><P 94>

for þe stoppen and letten men fro kunnyng and kepyngne and techynge of holy writt, þat is entre and ri3t weie to þe blisse of heuene, and neden men to bisien hem aboute studeynge and kepyngne and techynge of synulf mennys tradicions ful of errour, þat ben maad for pride and coueitise, and also to lerne pride and coueitise and worldly lif and to haunte and meynnten suche wrecchid worldly lif of clerksys, and þis is þe brode weie to helle.  

<1L 23><T MT04><P 94>

Sumtyme men hadden trauchihe and werke at þe ful to studie and kepe and tech neidis lawe bifle þat þe newe lawys of worldly clerks weren brou3t vp, and newe men ben occupied aboute lernynge and techynge of hem in alle here lif, þat vnepe þei loke and sauoure holy writt in here laste dayes; and þe þat can not þes worldly statitis maad for singuler wille and coueitise is hoolden but a fool and vnable to teche and reule cristene peple, þou3 æ he kunne and kepe and teche neURED so wel cristis gospel and goddis comauudements, and to þis ende þes worldly moldwerpis taken keyes of hel in stede of keyes of þe kyngdom of heunens, for þei taken yprocrisie and worldly tirauntrie and bostful worldly lif, and meynntenynge of synne bi fals pardoon and fals absolucion and cursed preierys, and leuen kunnyngne and techynge of holy writt and edefyynge of cristene soules to heuene by good ensample of here holy lif.  

<1L 2, 11><T MT04><P 95>

for þe maken lordis to enprison men whanne þe dwellen fourti daies in sentence of curs, and hero owene lawe techib opynly þat men schullen dwelle in curs bi al here lif vp peyne of dampnacion, has whanne a man hæ weddi a womman sibbe to him in degree of consanguinete or kyn wiche degree is forbadyn in holy writt, and hæ not witnesse ynowe to prove þis in mannus dom, þou3 he knowe it neure so certeinyly, he schall be cured in consorie and may not ryse out of þis curs, for panne he schulde do wyttyngly a3enst goddis hestis and his conscientie, and þus þis man schal euere in þis lif be cured for he will not wyttyngly do a3enst goddis comauudements and his ri3t conscientie.  

<1L 21><T MT04><P 95>
lord, what charite is it to prisone sich a man, and 
3it þis anticristis clerkis cursen men a day for 
money for techynge of goddis lawe and for 
werkis of mercy and ri3tswinesse, and for þat þei 
wolen not assente to errouris a3enst holy writt 
expressly and a3enst reson. 
<L 31><T MT04><P 97>
but þei loken litel þat mannes eleccion makip 
hem not in sich staat, but chesynge of god and 
konynge of holy writ, and souereyn trauelie 
and holy lif, and techynge and meyntenyenge of 
þe gospel, and brenynge charite to döpe for 
goddis loue, and saungynge of cristene souls; 
<L 3><T MT04><P 97>
and 3if it be good to hauie holy writt and 
prehod and kny3thod and laboreris to servue 
god and reule þe peple; 
<L 13><T MT04><P 97>
and þei þat schulden most lede þe peple to 
heuene, bi trewe techynge of holy writt and 
ensaumple of wilful pouert and mekenesse 
and bisy trauelle in praiers and deuociouns and 
pennaunce, leden þe peple to helle bi here worldly 
lawis, coueitise, pride and queyntise of þe world, 
and ydnesse and glotonye and fleschly lustis; 
<L 2><T MT04><P 98>
þei maken men wene þat here worldly lif and 
cursed ys þe holy lif of cristiis apostlis, and þus 
brynge in errour and heresie in þe peple, and 
ben sathanas transfigurid into an angel of l13t, 
and verreifen þis word of holy writt, þat þei ben 
made a spectacle to angelis and men, but on euyl 
manere, where þei schulden ben a spectacle of 
angelis and men to loken onne with ioie for here 
stronge f3lthyngye a3enst enemies of soule bi 
mekenesse, wilful pouert, and grete trauelie in 
technyng of þe gospel, and suffryngye of peynes 
and dep. 
<L 5><T MT04><P 99>
and forsaken as venym matrimonye, þat is leffel 
bi holy writt, til newe vovis of contynens of 
worldli clerkis weren brou3t in bi disceit of þe fend. 
<L 18><T MT04><P 100>
and 3it þei owen to be most meke of alle òhere, 
and most bisi in studiynge and techynge of holy 
writt and ensaumple of alle goode manere of lif, 
bope to cristiene men and to hehene; 
<L 22><T MT04><P 103>
and þus þei sullen crist and bitraien hym for 
money whanne þei forsaken þe treube of holy 
writt and holy lif for worldly honour and 
coueitise, and ambrose and bede witnesen þis 
poynt. 
<L 11><T MT04><P 105>
For bi þis sotil ypocrisie anticrist wolde quench 
and owtlaue holy writt and make alle men 
dampnyd; 
<L 21><T MT05><P 109>
Perfore prestis schulden studie holy writt and 
kepe it in here owen lif, and teche it òhere men 
trevely and frely, and þat is best and most 
charite. 
<L 7><T MT05><P 113>
also þei þak þe ordre of pressthod to scie massis 
for money, and whanne þei schulden be gostly 
l3t of þe world bi opyn ensaumple of holy lif 
and trewe prechynge of holy writt, as crist 
comaundid to alle his apostlis and disciplis, þei 
hiden hem self in gay cloisiris and lyuen in lustis 
of flech and glotonye, drounkenesse and 
ydnelnesse and sleepe. 
<L 29><T MT06><P 116>
and þat þat is holy chirche, þat ben trewe 
techeris of cristiis mekenesse, wilful pouert 
and gostly trauelie and meyntenours of cristis 
ordynaunce, þei elepen heretikis and pursuen 
hem to þe döp worse þan don hehene men, for no 
man schulde be hardi to teche and meyntene 
holy writt a3enst here cursed lif. 
<L 25><T MT06><P 119>
and þei taken bisynesse of þe world and leuen 
studiynge and techynge of holy writt and 
deuocioun in priere and pinkynge of heucncly 
sweetenesse; 
<L 1><T MT06><P 122>
and þis is for drede leeste cristiis pure lif and 
meke and trauclious and payneful be known, 
and hou clerkis and namely religious ben 
bounden to holde sich pore lif and meke and 
payneful in reasongable abstynence, and trauelie 
in studiynge and prechynge of holy writt, and ellis 
as crist seip þei schulde be put out and dispised 
of men; 
<L 29><T MT06><P 124>
and here is foule ypocrisie and cursed blaspheme 
and forsakynge of god as seynt poul witnesseþ 
plenerly in holy writt. 
<L 17><T MT06><P 126>
for þei bynden hem self to be dede to þe world 
and forsaken it and byssynesse, and on þe toper 
side þei bynden hem to obedience for to tak 
worldli bisynesse aiair biddynge of a worldly 
and synful and coueitous and vnkunnynge abbot 
or priour, and þis þei moten do bi vertue of þis 
obedience. þou3 god stire hem to be betre 
occupied aboute studiynge and techynge of holy 
writt, and þus manns comandement is 
performyd bi blyndnesse and ypocrisie and 
goddis comandement and more profit of
cristene soules is putte babytes.
<L 25><T MT06><P 126>

Capitulum 18m· 3yt þese possessioners ben þeues and so striers of cleryge and of good lif in the people, for þei han manie bokes, and namely of holy writ, Summe by hugging and some by 3ife and testamentis and some bi opere discetics and suiteles, and hyden hem from seculer clerksis and suffren þes noble bokes we re roten in here libraries, and neipher wolten sullen hem ne lenen hem to opere clerksis þat wolten profiten bi studiynge in hem and techen cristene pepe þe weire to heuene.
<L 18><T MT06><P 128>

Capitulum 22m· Also þese possessioners, wib helpe of false freiris, soli yprocritis, and cursed heretikis, dampen ho lyly writ, þe kyngis regale and wise men of oure loue, for to meytente here false geten possessions and worldly lit;
<L 18><T MT06><P 130>

Capitulum 23m· Possessioners also constreyken prestis to leue studiynge of holy writ and deuociion and preychynge, and neden hem bi vertue of obedieunce and peyne of prisonynge and dampnacis as þei feynen, to bisen hem nedles ny3t and day wip worldly occupacion, a3enst cristis runes and here owene profession, for ellis þei seyn here couent schul de perische and here religion goo doun.
<L 2><T MT06><P 131>

and þus þei faren wib cristene men and holy writ as diden scribis and pharisisis wib crist and his apostlis and his gospel, and whanne þes pharisises, scribis and hi3e prestis were ful of heresie and blasphemye þei putten alle þes synnes on crist and his apostlis to bl淫de þe comune pepe, and so þes possessioners don now of more yprocrisie and more sotilte and more cruelte.
<L 6><T MT06><P 138>

bet þat curtþat 3eueþ him to studie holy writ and teche his paryschenys to saue here soulis, and lyueþ in menekenese, penance and bis Þei traueile a bouté gostly hisgis, and reckþip not of worldly worschips and richesse, is holdeþ a fool and distroiere of holy chirche, and is dispised and pursed of hi3e prestis and prelatis and here offices, and hatid of opere curatis in contre;
<L 10><T MT07><P 143>

For siþ prestis ben clepid angelis in holy writ, and þes curatis bryngen not message of god but of þe fend, as here wickid lif scewþ, þei ben not anguluis of god but anguluis of þe fend;
<L 6><T MT07><P 145>

for þei shitten holy writ, as þe gospel and commenumenentis and condiconioues of charite þat ben clepid þe kyngdom of heuene, bi here false newe lawis and euyl glosynge and euyl techynge; for neipher þei wolten lerne hem self ne techen holy writ, ne suffrre opere men to don it lest i leuere owene synne and yppocrissie be knowen and here lustful lif wijdrawn, and þus þei closen cristis lif and his apostlis fro þe comune pepe bi keies of anticristis iuridiccion and censures, and maken hem not so hardy to seye a treuepe of holı writ atop 3enst here cursed lif, for þat schal be helden detraccion and enuye and atop 3enst charite;
<L 6, 10, 14><T MT07><P 148>

and herby he þat can cracke a liitil latyn in constories of hepene mennus lawe and worldly prestis lawe and can helpe to anoie a pore man bi knackis or chapitris, is holden a noble clerk and rey and wys, þou3 þe keune ne nede wel a vers in his sauter ne vnderstorpen a comune auctorite of holy writ; and siiche knackeris ben as proude of here veyn kunnynge as lucifer, and setten not bi pore mennus kunnynge in goddis lawe, but disipen hem and goddis lawe as þou3 it were no lawe, and comenden here owene lawe and hem self more þan ho lyly writ and ihu crist and his apostlis þat so blessidly hyueden;
<L 25, 29><T MT07><P 156>

for þes worldly clerksis þat lyuen in glotonye and studien to drynke hei3e wynes and base fisik wib strumpetis presumen bi here pride to be domes men of soli and hei3e mysterijs and priue artielis of holy writ, and blyndly dampen treuþes ef cristis gospel, for þei ben atop 3enst here worldly lif and fleschly lustis; and þes blynde bosardis wolten dampen trewe men þat techen treweþy and frely ho lyly writ atop 3enst bore synnes to be heretikis, For no man schulde here goddis lawe taw3t bi suche trewe men, and þei hem self wolte preche here owene tradicions and not þe gospel; and so ho lyly writ schal be owltlawd or oppressid bi wronge statutis of synful mennys makynge;
<L 7, 10, 13><T MT07><P 157>

But on this blasphemye heresie schullen alle cristene men crien out and take fully þe gospel to here reule and helpe, and not sette bi þes newe lawis maad of synful wrecchis but in also moche as þei ben groundid in holy writ expressly or good reson and trove conscience and charite;
<L 9><T MT07><P 158>

þei ben anticristis lettynge cristene men to kunne here blyue and speken of ho lyly writ;
<L 2><T MT07><P 159>

lord, hou cursed anticristis ben þes worldly prelatis and curatis þat cursen trewe men for prechoynge and herynge of ho lyly writ;
<L 32><T MT07><P 160>
Capitulum 5m. Also prestis occupien hem ouer moche in worldly occupations and seculer offices a3enst holy writt for plesynge of lordis and hope of benefices;  

$L 15$<T MT08><P 168>

and as austyn and gregory techen wel, preiere is bi etre herd of god bi compuncion and wepyng and stille devocion, as moyses and ihu crist diden, pan bi gret criyng and holy chauntynge pat sturep men and wommen to daunsynge and lettiþ men fro þe sentence of holy writt, as Magnyficat, sanctus and agnus dei, þat is so broken bi newe knackynge.  
$L 24$<T MT08><P 169>

and þat semþ wel bi here lif, studye and spekyng, for it is aboute worldly goods and net aboute studio and techynge of holy writt;  
$L 6$<T MT08><P 172>

and 3it þei stiren hem to fynde summe prestis to lawe, þat maken false dyuorsis and holden false causes and dispisen opere sympile prestis þat lyuen in mekenesse and deuocion and medlen not of syche pedyngye, but þei stiren not riche men to fynde a good deouout prest able of witt and wille to lerne holy writt and preche it freely to þe peple to seue here souls; and þis makiþ moche þat holy writt is not known ne kept, ne tauþt trewe and frely as it schulde be.  
$L 26, 28$<T MT08><P 176>

for whanne þes riche marchauntis and tirauntis dien and mowen no lengere meyntene synne in þis world bi here oeu persone, þan þei fynden many worldly and synful prestis, bi goodis falsly geten þat schulden be restorid to pore men, not to lerne and teche holy writt as cristi commaundib but dwelle at o place and crie on hey wip newe song þat lettiþ deuocion and þe sentence to be vnderstonden;  
$L 6$<T MT08><P 177>

and herefore þei reulyn clerkis bi þes worldly wronge lawis, and maken oure clerkis worldly and to forsake holy writt, for it dampneþ pride and coueitise clerkis and techþ mekenesse and to flee coueitise and opere synnes.  
$L 8$<T MT09><P 183>

and þus þes courtis ben courtis of wrong and falsnesse and not cristiis but þe fendis, to exile treue þe charité and holy writt and to meyntene falsnesse and synne and magnifiþ synful mennis lawis more þan þe gospel.  
$L 26$<T MT09><P 185>

but ech þe prest is a prophete bi his ordre, as gregory seyb ypon þe gospelis, þanne it is þe office of ech þe prest to preche and telle þe synnyss of þe peple, and in þis manere schal ech þe prest be an aungel of god as holy writt seip.  
$L 17$<T MT10><P 188>

and síþ men ben holden heretikis þat done a3enst þe popis lawe, and þe beste part of þe popis lawe seip pleymly þat ech þe comþ to presthod takip þe office of a bedele or criere to goo before domesday to crie to þe þe peple here synnes and venganece of god, whi ben not þo prestis heretikis þat leuen to preche cristiis gospel, and compelle opere treue men to leue prechynge of þe gospel, síþ þis lawe is seynþ gregories lawe, groundid opynly in goddis lawe and reson and charité, and opere lawes of þe þe peple ben contrarie to holy writt and reson and charité, for to meyntene pride and coueitise of anticristis worldly clerks.  
$L 18$<T MT10><P 189>

and principally þes ypocritis þan han rentes and worldly lordisichipes and parische churhis approprid to hem, a3enst holy writt boþe old and newe by symonye and lesyngis on crist and his apostelis for stynkyngye gronyngys and abite of holynesse and for distroiynge of goddis oryndaunc and for singular profession maide to fools and in cas to fendis of helle, þes foolis schullen lerne what is actif lif and contemplatif bi goddis lawe, and þanne þei my3tten wite þat þe han neiber þe ton ne þe toijer, síþ þei chargen more veyn statutis of synful men, and in cas of deuelys, þan þei chargen þe heste of god and werkis of mercy and poynlis of charité.  
$L 24$<T MT10><P 190>

for þis stiriþ men to pride and iolilc and lecherie and opere synnyss, and so vnablþ hem many gatis to vnderstone and kepe holy writt þat teche mekenesse, mornyngye for oure synnyss and opere mennus, and stable lif and charité.  
$L 9$<T MT10><P 191>

god brynge þes prestis to þe freedom to study holy writt, and lyue þerafter, and teche it opere men frely, and to preie as long and as moche as god mucep hem perto, and ellis turne to opere medeful werkis, as cristi and his apostelis diden;  
$L 21$<T MT10><P 194>

seynþ steerve was ful of grace, as holy writt seip, but lasso þan oure lady, and oure sweete lord ihu was ful of grace aboue steerve and oure ladi
and havenke it is reserved to he holy gosly to 5eue
vtherly conseil in special poynsis pat ben not
expressly commaundid ne forboden in holy writt,
worldly clerkis ful of pride, symonye, coueitise
and opere synnys 5euen fulbut conseil an3en he
holy gosly and a3enste he helpe of he soule for
here owene pride and coueitise;
"L 16"<T MT13><P 220>

\(16\)

\(\text{For } \tilde{\rho} \text{ spekib holy } \text{writt in } \tilde{\rho} \text{ fiefe bok of goddis lawe; }
\)
"L 20"<T MT15><P 230>

\(20\)

\(\text{and whanne } \tilde{\rho} \text{ sitten as kyngis and compaynes
stoneden aboute } \tilde{\rho} \text{ schulden be confortours of
mornyngene men and men ful of myscheyf, and
delynere pore men cryynge, and faultris children
and moderles } \tilde{\rho} \text{ han noon helpe, and so haue
blyssyne of him } \tilde{\rho} \text{ pat was in poynt to perisiche,
and conforte } \tilde{\rho} \text{ widis herte, } \tilde{\rho} \text{ goodnessis
and many moo vscd } \tilde{\rho} \text{ holy kyng iob, and ben
in holy } \text{writt for ensaunple of kyngis and lوردs.}
"L 18"<T MT15><P 231>

\(18\)

\(\text{and perfore seib holy } \text{writt pat mercy and trewe
kept of kyngis, and his trone is maade strong bi
mekenesse and mercy, and } \tilde{\rho} \text{ kyng pat sittib in
sete of dom distoich alle euyli in his lokynge, and
so it plesib more to god to do mercy and don
} \tilde{\rho} \text{ to do sacrifises; }
"L 26"<T MT15><P 231>

\(26\)

\(\text{and clerkis striuen for holy } \text{writt and seyn } \tilde{\rho} \text{ pat it
is most trewe and best to reule cristene mennus
soulis bi, but yycopris seyn } \tilde{\rho} \text{ holy } \text{writt is fals,
and newe lawis maad of worldly clerkis ben
betre for cristene men } \tilde{\rho} \text{ holy } \text{writt, and perfore
} \tilde{\rho} \text{ studien manns lawis and techen hem to
coloure bi here pride and coueitise; }
"L 6, 8, 9"<T MT15><P 235

\(6, 8, 9\)

\(\text{and whanne trewe clerkis meyntenen here trewe
part bi holy } \text{writt and reson and ensaunple of
cristis lif and his apostlis, and newe yycopris
eeyntenen here fals pat bi ground of synful
men and bi yycoprisie and worldly power and
3iftis of money and censures, as susp pendynge,
cursynge and prisounynge, and } \tilde{\rho} \text{ne is deabat and
strif reised at } \tilde{\rho} \text{ fulle. }
"L 27"<T MT15><P 236

\(27\)

\(\text{and perfore pore clerkis ben sclaundrid for
heretikis, for } \tilde{\rho} \text{ seyn } \tilde{\rho} \text{ treue of holy } \text{writt,
and hurlid and cursid and prisound and lettid to
preche } \tilde{\rho} \text{ gospelse, for drede last } \tilde{\rho} \text{ warne } \tilde{\rho}
peple after cristis techynge of } \tilde{\rho} \text{ false discetis
of antierist and his worldly and proude and
coueitouse clerkis. }
"L 4"<T MT15><P 237

\(4\)

\(\text{for } \tilde{\rho} \text{fif lordis wolden dispise } \tilde{\rho} \text{ pride of
coueitouse clerkis and not conforme hem ne
meyntenene here worldly lordischiphe and
symonye, } \tilde{\rho} \text{ pat is opynly dammpyd bi holy } \text{writt
and crisist lyyynge, } \tilde{\rho} \text{ proude worldly clerkis
ful of coueitise and lecherie and opere synnes
schulden sone ben abatid, and holy } \text{lyf and trewe
techynge schulde be brou3t a3en. }
"L 28"<T MT15><P 240

\(28\)
but 3if þer be a costly curat or prest þat lyueþ a
good lif in mekenesse and doynghe almes to pore
men, and not wastyngh pore menne almes in
eyn este or suche gettieris, but holde hym in his
preieris deouutyly and in techynge of goddis lawe
trewely and in his trewe stondynge of holy writt,
he schal be holde a nyggard, an hound, or an
hoog, an ypocrite and an herettick.
<L 4><T MT15><P 243>

for lordis schulden trauële als faste to kunne
holy writt, and do treuþe and equyte, and
meyntene ri3t of pore men and reste and pees vp
here kunnyng and power, as pore men ben bisi
to labore for here owene liffoole and to paye here
rentis to lordis;
<L 25><T MT15><P 243>

þou3 he be vnable of kunnynghe of holy writt, not
in wille to teche and preche his sugetis, but of
cursed lif and wickid ensaumiple of pride, of
coueitise, glotonye and ydelnesse, as haukynge and
huntynge, and pleyntyng at þe chees and tablis, and
riot and daunynge, and festis makyng, dorkenesse and
locherie, to perceyue þe treuþe of holy writt and he3e
preuytees of god.
<L 4, 8><T MT16><P 259>

Also þan schulde prestis studie holy writt and he
dcouet he hero preieris, and not he taried wip
newe offices, as newe songis and moo
sacramentis þan crist vsede and his apostillis, þat
tau3ten vs alle treuþe and spedly sauynge of
cristene peple.
<L 4><T MT16><P 253>

HOW ANTICRIST AND HIS CLERKS
TRAVAIL TO DESTROY HOLY WRITT: Hou
anticrist and his clerkis trauëlen to distroie holy
writt and to make cristen men vnstable in þe feip
and to sette here ground in deuelis of heilis-
Capitulum primum: As howre lord ihu crist
ordeynede to make his gospel sadly knownen and
meyntened æ3enst heretikis and men out of
bileue bi writtynghe of his foure euangelistis, so
þe deuell sathanas castih bi anticrist and his
worldly false clerkis to distroie holy writt and
cristene mennus bileue bi foure cursed weies or
fails resons.
<L 1, 5><T MT17><P 255>

and þes newe religious and principaly freis
prechen þes euydences and sowen hem among
lewid men in contres to stoppe pore prestis and
lewid men, þat þei ben not hardy to spoke of þe
gospel and holy writt and goddis
comaundermentis and ioyes of heuen and of
synnes and penyes of purgatorye and of helle,
lest þei stiren men to rise out of synnys for drede
of penyes, and to lyfe in vertuous lif for to haue
þe blisse of heuene.
<L 22><T MT17><P 255>

and þis discet in bileue is maad and conicted of
þes cursed pharisseeis for to magnyfie here newe
feyned ordes, founden of synful men, not only
wip cristis clene religion but more þan it or ony
part of holy writt;
<L 1><T MT17><P 256>

Panne 3if þe multitude of anticristis clerkis
approvene not þe gospel ne treuþe of holy writt,
no man schulde holde þe gospel ne ony
comaunderment of god, ne meyntene ony treuþe
æ3enst anticrist and his worldly prelatis.
<L 16><T MT17><P 258>

þerfore cristen men schulden stonde to þe deþ
for meytenynge of cristis gospel, and trewe
vnderstondyngye þerof geten bi holy lif and greet
studie, and not sete here feip ne triste in synful
prelatis and here cursed clerkis, ne in here
vnderstondyngye of holy writt, for þei ben vnable
wip þis worldly lif ful of pride, coueitise,
glotonye and ydelnesse, as hauckynge and
huntynge, and pleyntyng at þe chees and tablis, and
riot and daunynge, and festis makyng, dorkenesse and
locherie, to perceyue þe treuþe of holy writt and he3e
preuytees of god.
<L 4, 8><T MT16><P 259>

þerfore it is luciferis pride, and passche it, to
constreyne men to take vnderstondyngye of holy
writt after þe writt and dom of siche worldly
clerkis, þat ben enemys of crist and his lawe and
his seruauntis, for þei ben blynde in goddis lawe
and good lif, and leden blynde men to helle, as
crist seip in þe gospel; for in steed of keies of
heuene, þat ben kunnynghe of holy writt and
trewe kyngdom heuene, þat ben vnable
kunnynghe of holy writt, and porow power to
distroie synee and saue cristene soulis
bi trewe techeynge and good ensaumple, þei han
ignoraunce of goddis lawe, and no wil to studie
and lyue þerafter, but kunnynghe and practisynge
in here owene wicked lawis for pride and
coueitise, and feynen hem power of tirauntrie to
stoppe treue men fro prechynge of þe gospel,
and 3if þei prechen æ3enst here wille to curse
hem and prisone hem and brenne hem;
<L 16, 20><T MT17><P 259>

and so þei wolden distroie holy writt and
cristene feip, and meytenen þat whateuer þei
don were no synee.
<L 30><T MT17><P 260>

and 3if anticrist seie here þat eche man may
feyne þat he hah ri3t feip and goodde
vnderstondyngye of holy writt, þowyn of god
whanne he is in errour, lute a man seke in alle
þingis trewely be honour of god and lyue justly
to god and man, and hanne god wole not faile to
him in ony þing þat is nedful to hym, neibyr in
feip ne vnderstondyngye ne in answere æ3enst his
enemies.
<L 14><T MT17><P 261>

þe first is þat holy writt is fals;
<L 7><T MT18><P 264>
for 3if holy writt be fals men may haue noon autorite berbi to reproce synne and preise vertues and vertuous lif and 3if it be lefclif and meritorie to leie, þan no man had ground to stire men fro synne bi grete peynes bifi3te bi crisits word, ne stire men to vertues bi grete ioyes of heuene.  

< L 16 > < T MT18 > < P 264 >

but what heresies my3tte more blaspheme god, more distroie holy writt and vertuous lif, and more norische synne and cursed men in here lustis?  

< L 2 > < T MT18 > < P 265 >

hou meyntenen lordis þe treuje of þe gospel and holy writt, sip þei meyntenen siche blaspheme heretikis to be dowid in seculer lordischipe a3enst goddi comauandement and ensample of crisits lif and his apostlis?  

< L 14 > < T MT18 > < P 265 >

and holy writt old and newe and crisits lif and his apostlis dampen his pride and wrecchednesse in clerkis.  

< L 29 > < T MT18 > < P 265 >

and many men aleggen faste holy writt a3enst þe worldly lif of clerkis; þefore þei seyn þat holy writt is fals, for trewe men schulden haue noon auctorite a3enst here cursede lif. þe secunde tyme þei fynden vp a newe manere of speche or logik, þat is contrarie to þe speche of holy writt; and for þei wolen meyntenen here owen fyndynge as good and trewe, þerfore þei seyn þat þe speche of holy writt is fals þat reuersip hero owene fonnydnesse.  

< L 1, 2, 5, 7 > < T MT18 > < P 266 >

þe þridde tyme þei coueten name of wisdom and worschipe of his world and here owene excellence more panne goddis honour, and þerfore þei disdeynen to sone mekely þe speche of goddis lawe and þe lif of crist and his apostlis, but maken newe lawis and logik þat maken holy writt derk and fals to þe comyn vnderstandyng of hem and here folwers. and 3it þei schame sumdel to seie to cristene lordis þat holy writt is fals, but þei don worse bi sote ypcocrisie þat holy writt is fals to þe worlds but þe vnderstandyng þerof is trewe; and þis vnderstandyng hangip in determination of worldly prelatis, þat kunnen not holy writt and ben not able to have inspiracion of þe holy gost bi here holy lif, for þei ben comynly ful of symonye, pride, coueitise, glotonye, lecherie, manquerrynge and opere synnyes, and open heretikis and enemies of crist and his lawe and his trewe seruannts.  

< L 15, 17, 18, 21 > < T MT18 > < P 266 >

for þei seyn þat here sentence and dom is vnderstandyng of holy writt;  

< L 2 > < T MT18 > < P 267 >

first 3if holy writt be fals, certis god autor þerof is fals, and sip þei graunten þe friste errore, þei moten graunten al þat suþþ þerof. also þei feynten þat a fool & a cursed deyul is wisere & trewere þan þe speche of god in holy writt, and þis resoun is pleyn. þasure þat þis clerk wrytyng or techynge contrarie speche to holy writt schal be damnyd, for þan he is a deyul as crist seip of indas, and as þei feynten his wrytyng and techynge is wittiere and trewere þan techynge and wrytyng of god almy3tty þan it suf opynly þat a fool and a cursed deyul is wittiere and trewere þan ihu crist, kyng of wisdom and treuje.  

< L 7, 12, 13 > < T MT18 > < P 267 >

and whanne al þe ground is sou3t of þis heresie it stondip in þis poynyt, þat holy writt, goddis owene word, is fals for þis cursed heretik, mysvnderstandip it, or for it displewþ þis heretik and reproewe þis synne.  

< L 26 > < T MT18 > < P 267 >

but it farip bi holy writt and cursed clerkis and foolis as it farip bi dronken men and þe mone And candcl;  

< L 31 > < T MT18 > < P 267 >

and as ion þe euaungelist seip, þei schulden wilfully putte hem to deþ for to distroie lesyngis, sip lesyngis stondip more in fals dedis þan in words, as holy writt, ambrose and ðe scyntis witnesseen pleylnly.  

< L 7 > < T MT18 > < P 269 >

for men vnderstonden þat fewe men of discrecion comen to þes noucleries but siche 3onge bi stelynge or disceyuynge, or ellis bi coueitise of worldly honour and sikemesse of wombe ioie, and herefore þes veyn religious presen lesyngis, damnyd bi holy writt old and newe, for crisits treuje. and þe deuel is lesyngis fadir and disceyned mankynde bi lesynge and coueitise of worldly honour and sikemesse of younge, þis dyscretion comen to þer.  

< L 1, 2, 5, 7 > < T MT18 > < P 266 >

þe þridde tyme þei coueten name of wisdom and worschipe of his world and here owene excellence more panne goddis honour, and þerfore þei disdeynen to sone mekely þe speche of goddis lawe and þe lif of crist and his apostlis, but maken newe lawis and logik þat maken holy writt derk and fals to þe comyn vnderstandyng of hem and here folwers. and 3it þei schame sumdel to seie to cristene lordis þat holy writt is fals, but þei don worse bi sote ypcocrisie þat holy writt is fals to þe worlds but þe vnderstandyng þerof is trewe; and þis vnderstandyng hangip in determination of worldly prelatis, þat kunnen not holy writt and ben not able to have inspiracion of þe holy gost bi here holy lif, for þei ben comynly ful of symonye, pride, coueitise, glotonye, lecherie, manquerrynge and opere synnyes, and open heretikis and enemies of crist and his lawe and his trewe seruannts.  

< L 15, 17, 18, 21 > < T MT18 > < P 266 >

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< L 1, 2, 5, 7 > < T MT18 > < P 266 >
newe statutis, customs and serymonyes maad of synful men.

and non pope conforme holie writt, sib it is first confirmed of god.

Here men seyne after austyn, hat no witt of holie writt, but if it be literal witt, prouepe ou3t by autorite of it:

and to his entente crist had pe mesels go and shewe hem to prestis and pseud freris my3ten telle pe puple hat holie writt hap mystily his witt what ouer pei wolen seye;

and so pei glosen pe wordis of holie writt uuen to pe contrarie, and pei leuen pe wordis of holi writt, and chesen hem newe founden terms of hemsillf, and seien hat pei ben sop, but pe wordis of holit writt ben false and ful of eresie;

And ouur pis, sib a man mai not, as olde scinttis seien and supposen, be conuict of heresie bi lasse auctorite pe holie writt, pis apostata, conuicting men of heresie bi his tradicions, seip in pe same dcede hat his owne wille and determynacioun is as meche of auctorite or more han Goddis lawe;

For, alhau3 pei se wel, or mai if pei be not dampnable recheles, pei his lordship in the clerge is openli dampped in holie writt, boh in pe olde lawe and in pe newe, as euer was mansceleynge, auou3trie, tresoun or peft, and notwipstoning pat pe clerge in immesurable nubre is purueied of hiisflode and heling in ful grete habundunce bi tipis, offringgis and opur deucions of pe peple, and notwipstoning into mentenance of her owne astate pei ben nedid to pele and spoile pei pore commyns bi dyuerse meny, 3it pei astate of pe secler lordis, from the king vnto pe lowist squyar, as for pe more partie is so bedotid upon his strong ludi pat pei ben redi to swere to menteyne hir

And so', after be writih, pus l schal rede holie writt, isset in pe souereyn and houeni helpe of auctorite, certein and seker of pe truthe peorof'.

Furpurmore seint Austen {De Trinitale li: 15 ca.27}, blamyng bo hat besiected hem to come to pe knownyng of pe Trenite bi reson rahur pei bi feip of scripture, writih bus. Whi is it hat his peple biliuep not of pe souereyn Trenite, pat is God, pat ping pat is founde in holie writt, rahur pei pei aske a clere reson to be 3cue to hem, pat is not itake or conceiued of mannes mynd sclow and fable?

Off his processe hanne pou maist se here hou hat Crist and hise apostils in lyuyng and in teching, pe which teching is hooli writt, tau3ten pat prestis shulden leue and vtturi forgeke his temporal sword wip hise purtynauncis, and remite his temporal sword to lay partie, as pei dien wi alle hise purtynauncis, as secular lordship, office and iugement.

Ilp secunde maner of vnndirstonding is of hooli writt, pat pei entren not to vnndirstonding herof, ne pei suffren opir men to vnndirstonde it wel. Summe prechen fablis and summe vyney stories; summe docken hooli writt and summe fynen lesyngis;

Such wittnesse of hooli writt is notchargid of pes freris, but wittnesse of her owne felowis pat pei holden more han Crist.

O Lord, sithen God dispisy pe blessyngis and pe preyeris of siche ipocrisis and heretykis, as God wittnes in many placis of holit writt, what helpis here long cursid preyeris and grete
crackkyng of curious song in menes eeries?
<L 124><T SEWW16><P 86>

And þerfore it is þat seynytis myche noten: þat of Cristis lawyng we reden neuer in holy writ, but of his myche penausne, teris and schedyng of blod, doying vs to witen þerby þat alle oure doyng heere shulde ben in penausne, in disciplynyng of oure fleyssh and in penausne of aduersite.
<L 52><T SEWW16><P 98>

and, as Cristes manhed sufffrid peyne and depe and 3it þe godhed my3t suffre no peyne, so, þou3 þis sacrament be corrupted, neuerbeles þe body of Crist may suffre no corruptioun, for seynt Poul þat was raushed into þe þridde heuen bi autorite of God wriþ þus in hooly wriþ, and þe tymes he calleþ þe sacrament bred aþur þe fournere of consacracion.
<L 21><T SEWW12A><P 110>

but þis is nou3t tau3t expressly in wordes in eny party of hooly wriþ ne be resoun ne bodily witt.
<L 67><T SEWW12A><P 111>

wherþer men shul forsake Cristis owne wordis and take strauing wordis vknoun in hooly wriþ and a3ens resoun of þo meost witt, and þe best seynyt, for, as men seyne, many ypropicites han hyred by many hundred poundes bishops vknunynge in hooly wriþ for to dampe cristne mennes bileeue and Cristis owne wordis, for enemyte to oon singuler persone þat tau3t þe gospel of Crist and his pouer, and damanged couetise and worldly pride of cleris.
<L 90, 93><T SEWW12A><P 112>

and so Crist is a lioun and a worme, and þus of many þings þat hooli wriþ telliþ.
<L 80><T SEWW12B><P 115>

said þe Kni3t, it es litel wonder þof 3e ouerlede þe comone lewde pepil wip sich fals exposiciones of holi writþ Parde, þou worst wele þat when þat Crist schuld be take, Peter drowe his swerde for to f3t, & smote of Malkus here.
<L 487><T 4LD-1><P 196>

þus þei gile þe chirche of brede of þe aueter & aleggen grette dotturis & þer strauange speche, and leuen holy writþ þat God himself 3afte.
<L 993><T 4LD-4><P 280>

And þus byleve of holy writþ schulde teche men of hor state, hou þei schulden serve hor God, lest þei synned in ydclnesse;
<L 22><T A09><P 143>

þei seide as byleve þat þis es an heresye to scy, þat men of þo Chirche have temporal possessiouions is agenys holy writþ, whosoever affermes hit.
<L 1><T A20><P 234>

Þo first boke of holy writþ spekes even þus: God seide to Aaron and presetes of his sorte, In þo londe þat 3e dwelle inne schal 3e nou3t have, ne 3e schal have no part of hor heritage, for God
is part and heritage of all his prelates.

And þus þei ben traytoure to God, and his riche puple, whom þei disseyen in hor almes, and monquelleres of pore men, whose lyvolede þei awey taken fro hom by fals leesinges, and herfore þei ben irregular before God, and despisen hym, and harmen þo puple when þei seyn masse or matelyne in þis cursid lif, as holy writte technis, and Austyn and Gregor declare fully.

Bot of þo pardoun þat men usen to day fro þo Court of Rome, þei have no sikermesse by holy writte ne resoun, ne ensample of Crist or his apostils.

Ffor sith God Almyghty tau3te, confermes, and maytenes holy writte, if pis wryting be fals þen God is fals, and maytenour of error and falsenesse;

And herfore was Icnger tau3t, wrytes holy writte and seyntus of Crist thowsandis.

We have offt tyrnes saide verrey Goddis body and verrey breede, for so himself saies.

Bot 3itte þo blasphemes blaburen ageyne þis sentense, pat bothe resoun and holy writte acorden togeder, þat whoso edifyes þo puple shal lif þo puple;

Ffor þis were a3eynes holy writte, as Crist hymself sais.

We have offt tymes saide þat þis sacrif ooste is verrey Goddis body and verrey breede, for so sais holy writte, and seyntus of Crist thousandis.

To þese poynetes pore men onsweren by autorite of holy writte and of seyntus, and by open dedis of men þat may not be denied;

Here Cristen men seyne, þat no pope may make lawfully ony lawe contrary to þo gospel, ne superfle, ne by his lawes withdrawe men fro studying ne kepyngg holy writte, ne sette more bisynes ne prys by suche newe lawis þen by þo gospel of Jesu Criste.

And sijen mennes wittis bene febler þen elder seintis wittis, and oure lyve myche schorter, and holy writte so depe of understondyng, and ever nedeful and profitable, whi þen schul Cristen men be chargid wip so mony statutis of worldly prestis, þat þai may nout knowe holy writte for studying of hem?

Ande þis poynct comys ofte by þer newe decretal, a3eune þo olde decre made of Scint Austenn, and grounde of holy writte and resoun. Certis, as holy prestis of lyvyng, and cunnyng of holy writte, han keyes of heven, and bene vicars of Jesus Crist, so viçious prestis, unkonnyng of holy writte, ful of pride and covetise, han keyes of hell and bene vicaris of Sathanas, deceife mannes soules by feyned jurisdiccione of Anticrist.

And as þo nobul kyng Ezechye destroyed þo neddur of bras when þo peple did ydalatrie; noutwistondynge þat þat same serpent was made by Moyses aL Gods biddyng, myche more þese false ymagis made of symnelfull men, sijen nouper God, ne Crist by his munhede, gafe never commaundement to make þese ne counseile, ne his apostils in al holy writte.

sijen God commaundus þis upon peyne of damnpacione, and of þat oher offfryng he never bad ne counseyllid in holy writte.

Ande if a symonycnt bischop 3cyve hym not lettre of newe licence, for þo autorite of God ande charge taken of hym, by his grace dispendyng in charite, his cunnyng is ynogh3e for to do his office, ande charge taken of hyrn, by his grace and of his apostilis in al holy writte.

and sijen popis and prclatis, as þer dedis openly schewen, ben unconnyng in holy writte and holy lyfe, proudcly lyvyng, fulle of flesechy affeccions and covetise, by fals witnesiss þai moone sone be decyved in canonyngse of sum riche man.

berfore Cristen men wilen blyve to Criste ande to his lawe and holde hem seintis þat ben expressid in holy writte, ande alle oher suppose bynethe blyve, as þai han evyidence.

When prestis ande clerks were bisy in studyinge of holy writte, and forsoken worldly pompe and vanite, and lyveden in mckenes,

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Here Cristen men sayne pleynly, hat Criste and his apostilis prayden devoutly wipouten siche songe, and þai never tau3ten in worde ne dede, ne openly counselled in holy writte to þis Songe, ande myche more þai never chargid man herwilp in al holy writte. Perfore prestis schulden bisye hen to cunne ande teche holy writte in worde and dede, and be in devoute prayere in spirit and treuth, as Crist and his apostilis diden, and not fullfille þo eeris of hem and of þo pepul wip cryynge of þinge þat nouher þai ne þo pepul understoden, as 3yf jayes and pyes chatiriden;

whetheþ þis songe dispose men for to understonde þe sentence of holy writte, and for to mourne for þer synnus, or ellis to pride, vanite, daunsyng and lecchery, wip vayne spendynge of tyme.

hen þo same state and peyne schuld be in oþer chirchis as þere, sifhen þis statute has grounde in holy writte and resoun;

On þis maner þo Holy Goste askis for us, as holy writte techis, þat is, as Seint Austyne and oþer seintus declaren, þo Holy Goste makis us to pray wip suche mournyng, ande þo prayer þat he makis in us ys arctid to hym, sifhen he is princepale doar þeroff, and we dulle instrumentis of hym.

Ande sifhen synne is so playne, and more encresid herby, and we bounden upon payne of damnacions for to preche ande croye holy writte æthene þo fensid ooche, when a drunken prest, in hustle ande welthe of þis lyife, has syngulure affeccion to a man or a cause for temporale dritte, all prestis in þat diocese schul be gnarid wip a newe 3ock or ceremony ever more;

3it, how Salisbury use may sumtyme occupie wele summe slowe wreckis, hit is no reson to bynde alle prestis þerto, or to suche another, when God sturis hym to studye and teche holy writte, þat is muche better, or for to mourne for þer synne, ande hertly occupie hem wip þo Pater Noster.

Here Cristen men sayne pleynly, þat Criste and his apostilis prayden devoutly wipouten siche

sympulnes, charite, and gostily travaile aftar Cristus techynge, hit was grete euydence þat God schewid to hem who was saved.

andel þo grete wriðte witenessis þat Anticrist schal deceife by false myraclis hem þat hadde no charite ande trewthe.

For if þai be open lechouris, þo lawe forbedis hem to say a masse, and þo pepul is forbidden in þo same lawe þat þai here not þer masse, ande þat suche prestis take no part of þo chyrche godis, as þer owne lawe witenessis, wip gode resoun and grounde of holy writte.

þo grete clerk Grosthede proves by holy writte and grete resone, in a sermente þat he prechid in Rome, and gafe hit written to þo pope and mony cardynalis, and in mony moo sermounes, þat þo pope wip his courte was cause ande grounde of alle yvelis in þo Chyrche, not onely for he destroyed nout open errouris, when he is maste bounden þerto, and best may but also for he makis unable curatis, þat bene lesars of þo worlde.

and al þo popis court couth not say nay by holy writte and resoun;

POINTE XIV: Also byschopis and freris beren symple men on hande þat þai sayne, þat hit is aþenes holy writte þat clerkis have temporale possessiones. Here Cristen men tellen only holy writte, and autorites of grete seintus, wip sum maner of resoun. In þo iiij boke of holy writte God seis þus to Aaron and oþer prestis;

þipen þer wittes ben þinne, þer strynthe littel, þer tymne shorch, to study ande teche holy writte, to lyve in prayer and devocione, and visite seke resew.

3it, sifhen Cristis apostilis, freschly fulfilið wip wisedame, strength, and charite of þo Holy Gost, wolden nout be occupide aboute money redy at þer fete, for to dele hit to pore men þere redy, but 3ave hem to prechynge of Gods worde and prayere, as holy writte witenessis, what blyndenes of covetisef stiris bese ydiots, unmy3tty and fer lowere in charite, to marre hem wip so myche drit, more þen alle Cristis apostilis dursten.

Here Cristen men sayne pleynly, þat Criste and his apostilis prayden devoutly wipouten siche

and þai never tau3ten in worde ne dede, ne openly counselled in holy writte to þis Songe, ande myche more þai never chargid man herwilp in al holy writte. Perfore prestis schulden bisye hen to cunne ande teche holy writte in worde and dede, and be in devoute prayere in spirit and treuth, as Crist and his apostilis diden, and not fullfille þo eeris of hem and of þo pepul wip cryynge of þinge þat nouher þai ne þo pepul understoden, as 3yf jayes and pyes chatiriden;

whetheþ þis songe dispose men for to understonde þe sentence of holy writte, and for to mourne for þer synnus, or ellis to pride, vanite, daunsyng and lecchery, wip vayne spendynge of tyme.

hen þo same state and peyne schuld be in oþer chyrchis as þere, sifhen þis statute has grounde in holy writte and resoun;

On þis maner þo Holy Goste askis for us, as holy writte techis, þat is, as Seint Austyne and oþer seintus declaren, þo Holy Goste makis us to pray wip suche mournyng, ande þo prayer þat he makis in us ys arctid to hym, sifhen he is princepale doar þeroff, and we dulle instrumentis of hym.

Ande sifhen synne is so playne, and more encresid herby, and we bounden upon payne of damnacions for to preche ande croye holy writte æthene þo fensid ooche, when a drunken prest, in hustle ande welthe of þis lyife, has syngulure affeccion to a man or a cause for temporale dritte, all prestis in þat diocese schul be gnarid wip a newe 3ock or ceremony ever more;

3it, how Salisbury use may sumtyme occupie wele summe slowe wreckis, hit is no reson to bynde alle prestis þerto, or to suche another, when God sturis hym to studye and teche holy writte, þat is muche better, or for to mourne for þer synne, ande hertly occupie hem wip þo Pater Noster.

Here Cristen men sayne pleynly, þat Criste and his apostilis prayden devoutly wipouten siche
But here Cristen men sayne, pat hit is not leefly
to swere by creaturis, ne by Goddus bonsys,
sydus, naylus, ne arnus, or by ony membre of
Cristis body, as þo moste dele of men usen, ffor
þis is a3eynus holy write, holy doctouris, and
comy lawe, and grete peyne sette þerupon.

But Cristen men seyne pleynly, as Crist techis,
Seint Poule, Seint Austyne, Seint Jerom, and alle
Cristen pepul bileven, þat þo sacrament of þo
au ter is verrey Cristis body in forme of brede,
ande þai wolde no ferþer þen holy write ande
olde scintis techere, for no newe knackynge of
so tile cavelaciones, or multitude of synneful
wrecchis.

Ande Seynte Poule seis in holy write, þat þis
sacrament is bred þat we breken, ande efte,
Prove a man hymselfe ande so ete he of þat
brede. Þouo tymes Seint Poule clepis hit brede in
holy write:

Ande sihen holy write spekis not of accident
wipouten sogette, ne resonne schewis, ne
philosophurs telleth hit, ne reveleacion of God
proves hit, ne olde seynys þat beste couthen holy
write ande were saddest in feythe affermed hit
not, but fully þo contrarly; ande sihen Seint
Austyne, namely wysest of alle doctouris holiden
sihen þo apostulis weren, þat seis in mony bokis
þat none accident may be wipouten sogett,
weber schullen men be constrayned by
Anticristis powere to forsake holy write and
resone and beste seynys, for an unknowne þinge
þat plesus to a multitude of worldly
moldywparsis, ful of pride, covetise, synomyne,
heresie, and blaspheme?

maytenenyge hit, þat Cristen men may frely telle
holy write, and comyne lawe and bileve of
Cristen peple;

If þo prest unworthy sey masse, and receyve
þo sacrament unworthily, he receyvus
damnacion to hym, and is giltty of þo body and
þo blode of þo Lorde, as holy write sais;

And þo erthe was cursid in Adams werke, as
God seis in þo furste boke of holy write:

Ffor of Seint Steven men bene certeyne by holy
write þat he is a glorious martire, ande trewly
prechid, bope of þo Olde Testament ande þo
Newe, when he was onely deken, which men
sayne nowe is a3eyne þo lawe and dewe

obedience, and in þis þai distroyen his
martirdame, or ellys þai sayne nowe open
falshede, þat dekenys owe not to preche.

þerfore hit is none heresie, þow þis ymage be
lefte, sijen God expressly commaundis in holy
write, þou schalt nout make to þe a graven
ymage, þat is of þo gothede, ne echic lickenes
in heven aboven and þat is in erthe bynethe, ne of
þoo þingis þat bene in watur under erthe, ne þou
schalt worship hem in erthe.

Here is þo sothe sparid, for sopely a prest may
lawefully hire his wrtyng, his travaile, of
techyng, byndyng of bokis, and mony oþer
honeste travelys, as Seint Poule, worbi many
pousandus prestis, gat his lyvelode wip a ful
symple crafe, as holy write witteness.

Here Cristen men sayne, when þo curatis bene
not excusad by sekenys, but lyven in jolite of þo
wolde, ande nouþer prechen þo gospel, ne
devoutely prayen wip clere conscience, ne
bisyen hem not to lerne þo gospel to lif þeraflur,
worldy occupacione schalt not excusad hem fro
thefe ande ravenye ande slyngye of mennys
souls before Crist, juste domes man, if þai
amendem hem not by tyme, sihen holy write
seys þat he þat travailys not schal nout ete.

Ande powe suche unabel curatis, contynyuynge in
þer defautis openly, were pute oute, and holy
prestis ordeyne in þer stede, 3yvynge
ensample of holy lyfe, trewly prechynge þo
gospel, and mekely visityng þo pore
paryschens, and helpyng þam at þer myȝt, hit
were no grete heresie a3eyne holy write;

Ande if one trewe byshoce or moo, if God
wole, write þen open heresies, of symonye, of
hyndryng of þo kyngus regal ande seculcre
lordschip, ande all grete synys by whiche þai
blynidden þo pepul, as holy write dos of erour
of Seint Petur and of al þo apostyls, and of þo
open heresie of Seint Poule, wiþ David,
Maudeleyne, and mony moo, hit were no grete
heresie, for to brenne pore prestis þerfore.
If pore men erriden in ony of þes sentences, or ony
oþer, þai wolde ful lawyng be amendid of trew
erles, wete lyving and wele lynynge in holy
write.

þerfore Cristen men willen knowlache holy
write and þo lyvynge of Criste þer rewe,
and wolen do after ony man in als myche as þai
knowen sickerly þat he acordus þerwithe, and no
ferþer, for lyfe ne deethe, wiþ grace and helpe of
bo holy Trinite.
<1L 34><T A29><P 495>

as a3en ward a heretik is he þat synniþ to þe deþ, for ilk swilk pertinatly contrarily techiþ to holi write.
<1L 13><T APO><P 19>

And I deme not but þat ilk curse is to be deede, for þat he is cursid vnusuþly, howþþ to examin him diligently after holi write, þat he be not gilty in any thing.
<1L 12><T APO><P 22>

and neuerþeleþ to trewe vnderstandinge me þinkþ it mai be seid to þat schal vnderstond bi Holi Write, and bi teching of seynts and bi resoun, and bi comyn experiens, þat in þre maners is a man seid cursid.
<1L 20><T APO><P 25>

And if it be axid weper ilk prest hab as mykil power as þe pope, as a nenist God, it semþ to me þat is foly to a ferme in case oþer 3ie or nay, be for þat it mai be schewid out of Holi Write.
<1L 9><T APO><P 29>

þe sentence is open by þis þat þe chirche of Rome may faile in feþ and charite and most al þe companie of fleisly cardynals, whois office eþer ordre is not founden expresly in holy writte, and charite and most al Holy Goost vndurstonde hem, þou3 oure bodily witt or naked reson may not comprehende hit.
<1L 73><T SEWW21A><P 112>

þis sentence is open by þis þat þe chirche of Rome may faile in feþ and charite and most al þe companie of fleisly cardynals, whois office eþer ordre is not founden expresly in holy writte, and charite.
<1L 129><T SEWW24><P 125>

Also in þe 3er of grace syng, scint Robert Grothedre, bischope of lincoln, died, excellently lerned in alle liberal artis, in logik, moral philosophi, Astronomye, and holy write.
<1L 507><T Tal><P 191>

þis was a freþ prechour of holy write.
<1L 522><T Tal><P 192>

WRITTES......4 þe senden to catch treue men wiþ writtes & commyssions/ as þe were kynges hemsïl/ & senden here disciples in pharisees cloþinge.
<1L 6><T AM><P 131>

And in þis cas ben all wiþches and telisteris, and alle þat bileueþ in charmes and writtes maad wiþ words vngrundid in Scripture. And þou3 it be wiþ words grundid in Scripture,
Churche. dome, ry3twyslyche may be c1eped holy wrtyt as holy wrtyt aile undcrstonde Cristen mennes soules, undcrstonde As to hevenys, understondyng. ytolde to him or wryten in Latyn, or in soules, and Englyssche, or in Frensche, or in Duchyssche, to God to kunne Pater Noster, And here is a reule to Cristen men, of what power in hevene and in IS pe
WRYT ~e
pefadir; a~
And dyfferrence bytwixe pat "I God ben understonen in hestis igroundid, we seyen where in onyarticle of erfore WRYT souleD word, on ydolatreris' sortilogeris' enchauntours' arioleris' charm ours' & rerars of In his chirche ben mawmetrers' heretikis' ~at
pe
and certis pis holy doctour koude more of holy wrtyt hanne alle pis popis, or freris, or ony Antecristis clerkis. And pe messingeris understoonden pat he' was Helye in persone pat was translatyed in a firi chare as Hooly Wryt telleh. And pe kyngdom of God in holy wrtyt is understonde on dyvers maners; <L 29><T A04><P 103>
For 3if pou spekist of the Bible, hanne seyen Antecristis clerkis, how provest pou pat it is holy wrtyt more thanne another writen book? <L 4><T A12><P 186>
And 3if thei seyen that he dide, axe hem whiche ben pes gospels, and hem we clepyn holy wrtyt. And pue we axen of ojh partis pat trewe men clepyn hooly wrtyt. But, for Cristen men schulde speke pleyntly to Antecrist, we seyen that hooly wrtyt is taken on pree maneres comynly. On the firste manere Crist him silf is clepid in the gospel holy wrtyt, whanne he seij pat pe wrtyngye may no3t be fordon pat pe Fadir pe halwid and sent into the world. On the secounde manere holy wrtyt is clepid truipis pat ben conteyne and signyfied bi comyn biblis, and pes truipis may no3t faile. On pe pridle maner holy wrtyt is clepid bookis pat ben writen and maad of enk and parchemyn. <L 10, 11, 12, 14, 16, 18><T A12><P 186>
But we taken of bileue pat pe secunde writ, of truipis writen in the book of lyf, is holy wrtyt, and God seijt it, and pis we knownen by bileue. And as oure si3t makep us certyn of pat pinge pat we seen, so oure bileue maki$p us certyn pat pes trewhis ben holy wrtyt. <L 4, 6, 7><T A12><P 187>
And herfore, si$p he knowi$p bi wordis of holy wrtyt pat pe day of doom is nere pis tyme, al 3if he know no3t eveny how longe ha[p God ordeynede before pis day schal come, herfore more bislylyche he tempit$h Cristis Chirche. <L 2><T A21><P 245>
and lok wel in holy wrtyt wheiper it scie no3t so. <L 15><T A21><P 249>
And so sum men henkip, pat al his sacrament is no3t fully groundid in al holy wrtyt but in general wordis, and special bep unknowne; <L 4><T A21><P 255>
and certis pis holy doctour koude more of holy wrtyt hanne alle pes popis, or freris, or ony Antecristis clerkis. <L 27><T A21><P 260>
A LOLLARD TRACT A3ens hem pat seyn pat Hooli Wryt schulde not or may not be drawen into Engliche, we maken pes resouns. <L 1><T Buh><P 170>
And ye secunde poynit, why we seye pat art in hevenys, raper fan in hevene, we schulle understonde pat hevenes in pis place bep understonde Cristen mennes soules, pe whiche, as holy wrtyt seyp, bep pe seeles of God, And so alle pyleke pat schullep be in blysse after pe dome, ry3twyslyche may be cleped holy Churche. <L 37><T A04><P 101>
As to pe secunde poynit, why we seye pat art in hevenys, raper fan in hevene, we schulle understonde pat hevenes in pis place bep understonde Cristen mennes soules, pe whiche, as holy wrtyt seyp, bep pe seeles of God, And so alle pyleke pat schullep be in blysse after pe dome, ry3twyslyche may be cleped holy Churche. <L 55><T CG04><P 46>
Afyr þis mete weren gedride twelue cophynes, for hooly doctoures afyr þese materis wheren moore sutyl in wytt of hooly wryt, þan afyrward been doctoures in wytt of Godis lawe.

And so þese twelue cophynes ben alle þe moo sentences þat furst weren gedryde of wytt of hooly wryt:

And here men passen folly of þe feend, for he wolde alleghen hooly wryt in temptacion of Crist to preuen hym þat hit wer syker;

But Crist ans werlyde by hooly wryt, as þe feend alegghede hit to hym, and seyde to þe feend þat hit was wryton þat noon schulde tempete þe Lord his God but hit were al oon to lepe down þus and to tempte God.

And þus in þre temptaciones owre lord lesu ouercam þe trewpe; and þus seip Poul to þe Romaynys alle þingus þat ben wrytone', and algaris in Godus lawe, þei ben writone tooure lore', and specially for þes two endis: þat we kepe pacience and be in confort of hooly wryt.

A3enus þis spekú lambys heere wip ðe þe austores of hooly wryt.

And þe elder men ben þo þat holden wisly Godus lawe, for, ri3t as foure tyme sixe makon þis noumbru, so foure wittis of hooly wryt þat is part3t maken þes elder men.

And þus spekú hooly wryt and no man can disproue it;

for comunly in hooly wryt is swerd clepud 'word';

And þus 3if men wolden wel examyne deedus vngronwilde in hooly wryt, þei schulden schame of þese dedis, how þei ben a3enus God.

for neþur God ne man may noye, and myche more alle þe feendus of helle, but 3if þe lawe of hooly wryt accuse men a3enus God.

It is speche of hooly wryt, þat name þat man hap in þis ly3f to þe iugement of God, is smellyng of þat man.

Þis feeld is vnдуматьnden þe seip of hooly wryt, and Godus word is hyd euverywhere in þis feeld; for euery part of hooly wryt tellú Godus word, þe olde lawe in fygure, and þe gospel expressly.

He huydup þis tresor fowndon in þis feeld þat kepú hooly wryt in forme of here wordus, and kepú þe wyt of it in his soule; for no man schulde presume to amende hooly wryt, but kepe it in þe forme þat God hymself hap 3ouen it.

He sullú þat þe he þat renounsuþ alle hyse erly goodus, and 3yúch hym to þo3t and studye of hooly wryt:

And ðøre worldly profi3tes ben nouw to þis profi3t, and þus schilden byschopus and prelatus chaffare and studye in hooly wryt, and luce worldly richessus, and þanne þei my3te be doctourus and Cristus disciplus.

Somme souls ben in heuene by wynnesse of hooly wryt, and þis wynnesse is more wórþ þan a housyde courtus;

And soo he taw3te apostlus to fede his schep in pasturis of hooly wryt, and not in roitone pasturis, as ben fablis and lesynysg and lawis of men. Þe pasturis euermore grene wip trewbis þat neuere more faylon, is þe lawe of holy wryt, þat lastúþ in þe topur world.
Of his gospel may we take hou3 it is grete synne to mystrowe to hooly wryte, sips God punyschede Zacharye for he trowyde not to his aungele, and more ben wordis of God pan wordis of his aungele.

And al 3if we han not his hridde gendrure in hooly wryt. 3et we trowon þat it is sop by auctorite of Matheu, as we trowon þe furste genduris bope by auctorite of Genesis.

And so þese þat leeuen vndrawen wanton þe ende þat þei schulden haue, and so þei ben clepude nou3t ofþetyymes in hooly wryt.

Crist seip of hise apostlus, whanne he dwelte wip hem, he kepte hem in his Fadur name, and þe child of lesynge (þat moste nedis be lost, for he was a qwic feend) to fullfelle hooly wryt.

And þus seip Robard Grosted, þat þese bullis ben heresyes, for þei ben false lores, contrarie to hooly wryt, and stefly defendud, for þei ben cursude þat letton hem.

For 3if þis were nedful to Cristus ordre, þer schulde not þus be monye ordrus, sipe alle þe freris, monkis and chanonys haue 6grownd in hooly wryt.

Þe secownde maner of vndrawstondynig is of hooly wryt, þat þei entren not to vndrawstondynig þerof, ne þei suffren oþre men to vndrawstonen hit wel. Somme prechen fables and somme veyne storie, somme dockon hooly wryt and somme feynon lesyngeus;

Sich wytnesse of hooly wryt is not charged of þese frerus, but wytnesse of þer owne felowes þat þei holden more þan Crist.

WRYTE........6

And syþhe it is þe gospel of Crist, and Crist bad it be preched to þe peple, for þe peple scholde lerne and kunne it and worche þerafter, why may we nou3t wryte in Englissche þe gospel, and ðeþe þynges declaryng þe gospel, to edificacion of Cristen mennus soules, as þe pecheour telleþ it trewelyche an Englissche to þe peple?

For by þe same resoun þat it scholde nou3t be wryte, it scholde nou3t be preched.

Matheu was taw3t of God to wryte þus þis book and in þre fourtencys to ende þus þis gendrure.

The hyer that a man amerced be, The gladlyer they woll it wryte.

As goddes goodnes no mak tell might, Wryte ne speke, ne think in thought, So, hir falshed and hir unright May no man tell, that ever god wrought.”

and, þeras þei wold haue lyved poore and aftur holy wryte, yee cowncell þem to be lordis and increase in wordly wyrscip.

Writing16

WRITYNG......14

Cristen men seyne þat þese indulgencis, by maner as þai bene tied in wryting, done mykel harme to Cristen soulis and sownen errore ageynes þo gospel.

And þus þis wrytyng in lcttris was foul to wryting in mennus soulis.

Whiche sentence is told to us by figurus and by mannys wryting.

Pilate answere þat Y haue writen Y haue writun’, as who seip þis wryting shal stonde, for it is not a3en þe emperour.

þe which bastard braunchis shal be blowun up, roote and al, bi ful moche strong blowing of þe foure wyndis, þe which mai bitokene þe foure gospels, or þe oild lawe, þe gospels, þe wryting of þe apostlis and þe apocalips.

þese diuere maneris of þe wryting ben to be considirad in his concordance. flor per chaunse, aftir my maner of wryting, sum word stondip in sum place, which same word, aftir þi maner of wryting, shulde stonde in another place. If it plese to ony man to write his concordance, & him þenkip þat summe wordis ben not set in ordre aftir his conseit & his manere of wryting, it is not hard, if he take keep wip good avisement in

16 2 variants; 20 occurrences.
his owne writyng, to sette suche wordis in such an ordre as his owne conseit acordip wel to.

Off wicked lawez speketh scripture, Ysa' 10', "Wo to þam þat makeþ wicked lawez, and writyng vni3twisnez wrote þat þai schulde oppresse pore men in dome & schuld do strongth or force to þe cause of meke men of my puple, þat wydowez schulde be þe praie of þam, and schulde reue faderlez childere etc".

And þus sumdel þi writyng mai be perseuyed þon3 Goddis grace how þat enemies of true perseuerýnge boidli in her malice, enforsen hem for to wipstonde þe fredom of Cristis gospel, for which fredom Crist bicam man and schedde oute his hert blood.

3ee Dawe, 3e selle derrere lesynges & poysen, þan euer did Poule all his holy writyng.

Why lykkenest þou writyng of names, whiche þou dost for money. To þe holi scripture þat is our bileue, For God ne any godeman appreued neuer þis symonye?

WRYTING......6 For sith God Almyghty tau3ate, confermes, and mayntenes holy write, if þis writyng be fals þen God is fals, and mayntenour of error and falsenesse;

The Pellican then axed right, "For my writyng if I have blame, Who woll for me fight of flight?"

Therfore I praye every man, Of my writyng have me excused.

This writyng wryteth the Pellican, That thus these people hath dispysed;

And for my writyng me alowe He that is almighty, for his grace.

was hungry, and thou gaueste me to eate, that it foloweth, that ye haue done to the lest of my bretherne ye haue done to me &e; & euer we shulde consider that trew sentence that a good work maketh not a good man, but a good man maketh a good worke, for fayth maketh the man booth good and ryghtwyse for a ryghtwyse man lyueth by fayth: Rom3: & what soeuer spryngeth no out of fayth, is synne Romaynes 'xiii': And all

my temporal goodes that I haue not geuynge, or delyuered, or not gyuen by writyng of myne owne hande berynge the date of thys present writyng I do leaue and gyue to margarete my wyfe, and to rycharde my sonne which I make myne executours, wytnes this myne owne hande, the 'x': daye of October, in the 'xxii: yere of the regyne of king Henry the 'viii' Tyndall: Now let us examyne the partes of this Testament sentence by sentence.
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