

THE UNIVERSITY OF HULL

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

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tale¹

TALE.....20

Sir Clerk', said þe kni3t þan, me wondreþ
gretelich þat þou mi3t for scheme alege for þe
pope þat his lordschip schuld come of þe
emperoure, for all þe lordschip he schuld haue
schuld come of God, be þin awen tale.
<L 147><T 4LD-1><P 182>

And wane men aske hem wat is þat þat
hemself sacreþ þat was before þe sacring
ouþer bred or wyne, or ellis in þeise þing þat
þei before offered, þei leuen al þis questioun
& tellen a strange tale, or ellis þat it is an
accident or ellis noþing. RICHERD It semeþ
be þis tale þat no man schulde be wedded wiþ
noon vse of þis chirche but lyue as we wolde.
<L 996, 998><T 4LD-4><P 280>

And so þese freris knytten hor tale wiþ an
opun falsehed, þat suche worldly glory may
do no harme in prestes.
<L 21><T A20><P 239>

But whanne dremes come aftir, þei maken a
fals feyned tale.
<L 21><T A23><P 343>

We schul suppose of þis myracle þat hit is
dyuerse fro þe toþur, for ellis Mark wolde not
hafe teeld þese myracles so dyuersely and in
dyuerse places, for þe ton hadde þanne be
false and hit hadde ben superflu to þus haue
teeld þis tale.
<L 27><T EWS1-25><P 323>

for 3if a man haue no desyr ne no lust reynyng
in hym, þat ne he telluþ þe same tale how he
loueþ moste his God, alle hise enemyes ben
discoun fytude by þe furste þowsynde of his
host.
<L 123><T EWS2-62><P 41>

Frere, take hede to my tale & to myn entent
also, for charite chasip me þerto to chalenge
3oure defaultis, þat 3e moun amende to God &
to man þis mys or 3e die, bi open know
lechyng of 3oure gilt, & go þerfro bityme.
<L 401><T JU><P 71>

And leieth 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 trechurly they
libbeth For ichon of hem hath tolde me, a tale
of that other, Of her wikked liif, in werid that
he libbeth.
<L 1><T PPC><P 17>

Swich a gome godes wordes, grysliche gloseth
I trowe he toucheth nought the text, but taketh
it for a tale.

<L 15><T PPC><P 20>

and if the pepel of Israel and her children
kepen not Goddis heestis, but worschipen
alyen goddis, he schal do away Israel fro the
face of lond which he 3af to hem, and God
schal caste away 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 ensauple.
<L 35><T Pro><P 12>

I pray you that no man me reproche Why! 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 52><T PT><P 148>

with money filleth many a male, And chaffren
churches when they fall, And telleth the
people a lewed tale;
<L 147><T PT><P 151>

Here endeth the first part of this tale, and
herafter foloweth the seconde part: PART II:
To accorde with this worde "fal" No more
English can I find;
<L 476><T PT><P 162>

Thus endeth the seconde part of this tale, and
herafter foloweth the thirde: PART III:
Moyses lawe forbood it tho, That preestes
shuld no lordshippes welde, Christes gospel
biddeth also That they shuld no lordship
helde;
<L 700><T PT><P 169>

This is my reson, this is my tale.
<L 1199><T PT><P 185>

FABULACION Fabulacion or tale tellyng is
to be exschewed, werfor seiþ þe apostile,
1·Thim· 4; "Vncouenable forsop & olde wifcz
talez eschew kou".
<L 5><T Ros><P 73>

And if þese men and wymmen ben a moneþe
oute in her pilgrymage, manye of hem an half
3eere aftir schulen be greete iangelers, tale
tellers and lyeris'.
<L 1331><T Thp><P 64>

TALES.....11

For if men aske hor groundyng, þei stonde
stille as foles, or tellen straunge tales no3t to
þo purpose;
<L 31><T A25><P 422>

¹ 3 variants; 54 occurrences.

habitum & suffragia vendentes· item non
sacerdotes diuina cele brantes & tales in
ecclesia dei multiplicantur?
<L 3><T LL><P 92>

Lorde / Ezechell the prophet sayth / that whan
he spke to the people thy wordes / they turned
thy wordes in to songes & in to tales.
<L 25><T PCPM><P 27>

He appreueth hem/ & maketh hem masters to
many/ that techen thy peple her owne
techynge/ & leuen thy techynge that is
medefull/ & hyden it by quaynte gloses from
thy lewde people/ & feden thy peo ple with
sweuenesse that they meten/ & tales that doth
lytel profyte but moch harme to the people.
<L 9><T PCPM><P 57>

But they shullen gader to he pe maisters with
hutchynge eares/ and from truth they shullen
turnen awaye her herynge/ and tournen hem to
tales that maysters haue ymaked to shewen her
maystrye and her wysdome.
<L 21><T PCPM><P 58>

But they feden hem in a sory sowre le sewe/
of lesynges & of tales.
<L 13><T PCPM><P 70>

Thei lyuen more in lecherie, and lyeth in her
tales, Than suen any good liif, but lurken in
her selles, But wynnyn werdliche good, and
wasten it in synne.
<L 32><T PPC><P 03>

But now the glose is so greet in gladdying tales
That turneth vp twofold vnteyned vpon
treuthe.
<L 8><T PPC><P 18>

How mot a frere studyen, and stumlen in tales
And leuen his matynes, and no masse synge
And loken hem lesynges, that liketh the puple
To purchasen hym his pursful, to paye for the
drynke.
<L 20><T PPC><P 20>

To Christes tales litell tend;
<L 506><T PT><P 163>

So with the tales that thou doest tell Thou
woldest other people distry, With your glose;
<L 1142><T PT><P 183>

TALIS.....23

Men heren many seche tales, & men þat wolen
may trowe hem but it is a grete foly to trowe
hem to ly3tly, for truþe of man is litle inou3 to
be prented wip Goddis lawe.
<L 364><T 4LD-2><P 214>

{Quails pater, tales filius, tales spiritus
sanctus;} Whiche is þe fadir, sich is þe sone,
and rich is þe holy goost.

<L 25><T A01><P 74>

{Quails pater, tales filius, tales spiritus
sanctus;} Whiche is þe fadir, sich is þe sone,
and rich is þe holy goost.

<L 25><T A01><P 74>

and þat in silk tyme men tent not to idil tales,
foul spechis, harlotries, bakbityngis, or
conuenticlis, purposing iuel, as þeft, or
manslawt, or swilk oþer;
<L 19><T APO><P 50>

For þe deuel þorow synne haþe so stoppid her
goostly eeris þat þei han leuer here romaunsis,
gestis, or ydel tales, and lengur þei wole
susteyne wipoute mete or drinke to here suche
vaniteis þen for to here þe blessid worde of
God.

<L 254><T CG13><P 171>

And if þei lyuen in sloupe, in longe lying in
bedde, and aftir momole her matyns and her
mynde þeron ful litel, and aftir occupie þe day
in ydel tales telling, or of tretis of þe rewme, or
tyngis of be3onde, or talinge of her
temporalities, or tifeling wip ladies, and
touche litel of Goddis lawe for þei mowne not
tent þerto;
<L 588><T CGDM><P 223>

þe fourþe tyme þes ordris blyndon men wip
tales bysyde holy writ, þat so monye myraclis
han þei doon, and so manye seyntis of hem
ben canonysude.
<L 81><T EWS1SE-28><P 596>

Recke we not who þis man was, ne trowe we
not to mennys tales þat þis was Marcial, or
Iohn, or anopur apostle.
<L 17><T EWS2-120><P 310>

And mo feynode wondris of dremys and of
false tales herde neuere man sown þan freris
tellen here.
<L 329><T EWS2-MC><P 340>

And þerfore Petre hadde moost nede to be
counfortid by tales of Crist.
<L 71><T EWS3-181><P 192>

Also in vnhonest wordis, as worldly songis
and tales of iapis.
<L 34><T EWS3-237><P 313>

þe Mayster of Scholys rehersiþ/ þe þridde
book of Kyngis/ þe v· c· / aftir þe tales of
iewis of Salamon/ þere was a stork hadde a
berd/ & his berd was sperid vndir a vessel of
glas/ and whanne þis stork sau his brid/ & þat
he my3te no3t come to hym/ he brou3t a litil

reed worme out of wildirnesse/ & wiþ his
blood he anyntide þe glas.
<L 1><T LAC><P 35>

wiþ poyses & dremyngis/ & manye opir
helples talis;
<L 27><T LL><P 54>

3oure heeþen talis/ wiþ alle opir manglid
lawis;
<L 23><T LL><P 96>

þat þei heere not þe talis of leccherie/
wiþholde al þi bodi/ holde þi si3dis/ holde
hi3e/ holde lowe/ what can lust do?
<L 18><T LL><P 103>

3if þei drawen þe peple in þe holiday by
coryouste of gaye wyndownes and colours and
peyntyngis and babwynrie fro conpuncion of
here synnes and fro mynde of heuenely
þinges, and fede riche men wiþ pore mennus
goodis, wiþ costly metis and wynes and wast
spicerie to glotonye, dronkenesse, lecherie,
and weiard talis, and suffren pore men
hungry and þristi and in gret mischef;
<L 33><T MT01><P 08>

And þit þei tellen not schortly ne plenerly þe
gospel, and vices and vertues, and peynes and
ioie, but maken longe talis of fablis, or
cronyclis, or comenden here owen nouelries.
<L 33><T MT03><P 50>

but bi talis byneþe bilecue, and bi bull of þe
pope þei prouen hey3nesse of heere patroun
and holynesse of here ordre.
<L 18><T MT22><P 310>

Truli, seint Poule, I wote wel þat þis prophecie
is fulfild nou3, for neiþer þe peple, neiþer he
þat haþ þe see in þe chirche, as I spak of
aforehand, haþ reward to Crist or his wordis,
neiþer to þi wordis, Poule, but to her owne
talis, and nameli in þe feiþ of þe sacrid oost.
<L 747><T OBL><P 176>

And þo þat setten so litil bi þe auctorite of
Goddis lawe ben many antecristis þat maken
oo grete antecrist, of whom þe prophete
pleineþ and seiþ þat Wickid men han tolde to
me fablis or talis, but not as þi lawe'.
<L 3236><T OBL><P 239>

For, ri3t as a womman þat doiþ 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,
wherof she bryngip forþ bastardis vnlawful
and mysborun children, so þese maistir liers
and her newe sectis leuen þe seed of þe spouse
of þe chirche lesu Crist, þe which seed is his
word as he seiþ, bi þe which þei shulden grete

in Cristis chirche lawful goostli children,
gotun of þis seed to heuenward, and taken
alien seed as triflis, flateriþ and vngroundid
talis and lesyngis, wherwiþ þei bryngen forþ
manye children of þe fadir of lesyngis.
<L 332><T OP-ES><P 15>

And in al þeire iourney to and fro in þe
worschip of God ny helpe of here sowlis wil
þei onys heere a messe, ny see Cristis body in
þe sacrament, ny gife a ferþing to þe lest pore
Goddis man þei seen in þer traueþyng, but wiþ
talis and opere voide trifelis make þes
pilgrimagis.
<L 166><T SEWW16><P 87>

And þei prechen cronyclis wiþ poyses and
dremyngis and manye opir helples talis þat
ri3t nou3t auailen.
<L 107><T SEWW22><P 118>

tateren²

TATEREN.....1

For þei docken Goddis word, and tateren it bi
þer rimes, þat þe fowrme þat Crist 3af it is
hidde by ypocrisie.
<L 11><T A10><P 180>

TATERUDE.....1

And siþ byleue techen us þat holy chirche is a
body, and þis noble body is ordeyned of Crist
by euery part and iuncture þerof, it semeþ to
monye men þat alle þese newe ordris ben
rotone postims and taterude cloutis.
<L 42><T EWS2-120><P 311>

TATRID.....1

þat þei wasten pore mennus goode in ryche
pellure and costly cloþis and worldly aray, as
festis of ryche men and glotonye and
drunkenesse and lecherie sumtymes, for þei
passen grete men in here gaye pellure and
precious cloþis and wast festis and tatrid
squeyeres and opere meyne, þat semen rapere
turmentours þan cristene men;
<L 25><T MT07><P 148>

techen³

TA3T.....2

In gode faip', said þe kni3t, 'I am wele paied,
for I hope to be wele ta3t bi þe of þat matere
þat we haue spoken of.
<L 35><T 4LD-1><P 178>

And þus was Nychodeme ta3t þe feiþ of þe
Trinnyte, and in þis feiþ monye opere 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 þe peple out of þe bot.
<L 5><T EWS1-05><P 240>

{IN OCTAUA EPIPHANIE·Euangelium·
Sermo 31· Venit Iesus a Galilea· Mathei
tercio·} This gospel telluþ how Crist ta3te
Baptist, boþe by word and miracle, how he
schulde be meke.
<L 1><T EWS1-31><P 350>

And more mede my3te no mon haue þan 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 by anticrist to
cheson hise herdys and not Cristis.
<L 44><T EWS1-48><P 440>

But here we axen þe feendis clerk, siþ Crist
dwellud al ny3t in his preyer, and in day ta3te
þe puple, and dyde hise werkys pryuely for to
flee ypocrisie, wy schulde not preestis now do
þus?
<L 112><T EWS2-68><P 75>

TAGHT.....8
So þat in þat maner þai schuld torne agayne to
þe first state of pouerte & meke liuynge þat
Crist taght his discipills to liue.
<L 235><T 4LD-1><P 186>

Ne he schamed not of povert of his kyn, bot
taght us more to be glad of kynraden in
virtues;
<L 2><T A09><P 126>

And herfore Jesus Crist, duke of oure batel,
taght us lawe of paciense, and not to feght
bodily. If God rowne in þin eere, and bid þe
feght in his cause, as God taght by prophetis
in þe Olde Testa ment, feght fast in Gods
cause, as he hymself biddes þe, and elles
holde þi pees, as Crist did wiþ his clerkes.
<L 6, 8><T A09><P 137>

bot Crist taght us by paciense to vencusche
oure enmyes, and wyne þo blisse of heven,
bot not wiþ oper stryvyng.
<L 11><T A09><P 147>

Þus schulde þo folk be taght to kepe hom fro
synne, and to use hom 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
maystrye of men þen Crist and his lawe, for
þat is thynne sowen.
<L 21><T A09><P 148>

And herfore Cristis apostils were taght of hor
mayster to shake þo powder of hor feet to men

þat denyed hym.
<L 30><T A09><P 149>

TAU3EN.....0

TAU3T.....226
þe bridde lawe is tau3t of God bi his prophete
Ezechiel: "To prestis schal be non eritage, for
I am eritage of hem.
<L 115><T 4LD-2><P 203>

And 3itt þe fend haþ tau3t hise children to
alege here for hem hooly writt, saying þat
Goddis lawe biddiþ not oonly to obeies to
good men but also vnto tirauntis.
<L 138><T 4LD-2><P 204>

Siþ þer be þre witnessis of Cristis word aftur
his lijf þat he had tau3t, men may witt of þe
newe lawe þat Goddis wille was þat hise
prestis schulden kepe his lawe as he himsilf
did.
<L 219><T 4LD-2><P 207>

But þe gospel telliþ pleylnly hou Crist fro his
begynnyng to his deþ was þe porest man of
alle & tau3t his pouert on many maneres.
<L 264><T 4LD-2><P 209>

What spirit schuld make þise foolis so hardy
to coueit more þenne þise bishops þat weren
filled of þe hooly goost & ledde & tau3t bi his
help?
<L 282><T 4LD-2><P 210>

And if þu seie þat þe secunde obedience is
quoynte, siþ no man seiþ þat he obeyscheþ þat
a3enstandiþ, soþeli þis obedience to
a3enstande is to lital tau3t & vsed þis daie. But
þis tau3t Grosteed & seide to þe pope þat
obedientli he a3enstode' þings þat þe pope
bade, for euery man & iche þing seiþ Goddes
welle and biddiþ kyndeli for to do it.
<L 1018><T 4LD-4><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 tau3t.
<L 1029><T 4LD-4><P 281>

He ledde him aboute fro yuele mennys liif, þe
nexte wey to hevene, and he tau3t him in what
degre or staat þat he ordeynede hym þanne,
how he schulde love him, kepinge him in alle
anoies, as tendirly as a man in derke wody
placis kepith hise i3en fro hirtyng, for of þat
þing ben men moost tendir.
<L 5><T A01><P 35>

And ry3t as we beþ tau3t in þe fyrst axynge, to
destroie pryde by verraye mekenesse, whanne
we seyeh, 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 wiþ parfite charite,
whanne we seyeb, Come to þe þy kyngdom.
<L 4><T A04><P 104>

One is defaute of prechyng in whoche þei
schulden be tau3t more to telle by charite þen
any worldly gode.
<L 34><T A09><P 132>

For at þe bigynnyng a childe may esily be
tau3t, and goode þewis and maneris,
accordynge wiþ Goddis lawe, esily be prentid
in his herte;
<L 14><T A13><P 195>

And herfore Seynt blameþ men þat leven þis
PaterNoster, tau3t and comaunded of God,
and chesen sin guler preieris maade of synful
men.
<L 13><T A18><P 221>

þo apostlis þat weren tau3t by Crist, seide hit
was not gode to leve hor prechyng and hor
first lyve, for servise to lordes;
<L 8><T A20><P 239>

Here Cristene men, tau3t inn Goddis lawe,
clepen holy Chirche þe congregacion of juste
men for whom Jesus Crist schedde his blood,
not for stones and tymber and erpely muk, þat
Anticristis clerkis magnyfien more þan Goddis
ri3t wisnesse and Cristen soulis.
<L 12><T A22><P 273>

and in þe lawe of grace alle men schulden
scharply blame here synne, and but 3if þei
wolde leve it, holde hem as puppicanis or
heþen men, and not comune wiþ hem, as Crist
tau3t and his postlis.
<L 14><T A22><P 325>

3if ony man be tau3t of God þat he shal be
saved in hevene, noon or fewe men ben siche;
<L 4><T A23><P 340>

It is licli to many men þat Petir lovede Crist
more in a maner þan ony of þes opir apostlis,
but he was tau3t to strive not herfore;
<L 30><T A23><P 343>

And siþ Poul techiþ in bileve, þat þei schulden
not be chargious to þe Chirche, and þat þei
have no power but to profite, not to harme, it
semeþ bi good resoun þat þis stiward passiþ
his power, and failiþ in governaunce of þe
Chirche, a3en þe reule þat Crist haþ tau3t;
<L 15><T A23><P 346>

And siþ o frere contrarieþ anoper in þis mater,
and nou3t is proved, men schulden avoide þis

frere til he hadde here tau3t þe treupe.
<L 19><T A23><P 353>

How shulde men fi3te for a persone, þat þei
witen not where he be a fend, or tau3t of God
to do þus?
<L 12><T A23><P 363>

And þus þis new professioun is harmful for
mony skilles, for hit is not ensaumplid of
Crist, ne any of his apostlis, and he tau3t us al
þat was nedeful and profitable.
<L 15><T A24><P 369>

And herfore Seynt Jerome, þat couthe more of
holy writte þen alle þo men now on lyve, for
he was lenger tau3t, wrytes þus.
<L 34><T A25><P 403>

ffor gostily eetyng of Cristis owne body was
not tau3t by schewyng of bred, bot by brekyng
of bred, as Seynt Poule seis.
<L 9><T A25><P 410>

Herfore schal we trowe, as holy men tau3t of
two thowsande 3ere byfore þat Sathanas was
bounde, þat holy Chirche is of þoo þat God
has ordeyned to dwelle wiþ hym in blisse, of
what state so þai be, prestes or seculeres,
lordis or comyners, ladies or pore wymmen.
<L 18><T A27><P 442>

And so private almes done syngulerlyche, þat
Crist hymself tau3t not, dos littel 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
prayng 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 oper manere founde of synneful men
for syngulere affeccioun.
<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· No· II·
JOHANNES WYCLIFF· I BILEVE, as Crist
and his apostels have tau3t us þat þo
sacrament of þo auter, whyte and rounde, and
like to oper bred, or oost sacred, is verrey
Gods body in fourme of bred;
<L 1><T A31><P 502>

For þus did Crist, and tau3t þus his disciplis,
til þo fende had blyndid þis world.
<L 22><T A32><P 505>

Bot God has nedid me to þo contrarye, and
tau3t me more obeche to God þen to mon.
<L 2><T A32><P 506>

þe fourþe article is þis, þat Cristis techinge
and bileve of þe sacrament of his owne body,
þat is pleyntly tau3t by Crist and his apostelis
in gossellis and pistillis, may be tau3t opinly
in chirchis to Cristen puple, and þe contrarie
teching and fals bileve, brou3t up by cursed
ypocritis and heretikus and worldly prestis,
unkunynge in Goddis lawe, distried.
<L 14, 15><T A33><P 520>

In þes gossellis is þe forme tau3t of Crist, þat
oure Lord Jesus Crist at þe soper take bred in
his hondis, and blissid it, and brak it, and 3af it
to his disciplis, and seide, Ete 3e alle of þis;
<L 4><T A33><P 521>

For þis is not tau3t in holy writt, but is fully
a3enst Seynt Austyn, and holy seyntis, and
reson and witt.
<L 6><T A33><P 523>

Crist tau3t þe gospel freely/ & also his
disciples;
<L 7><T AM><P 133>

Crist tau3t obe diens to his fader;
<L 2><T AM><P 139>

Crist tau3t hou men shulden blame her
breþern þries whenne þei haden trespassed/ &
after hou þei shulden here hem;
<L 11><T AM><P 140>

Crist tau3t for what cause a man my3t leue his
wif;
<L 9><T AM><P 144>

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 Austeyn seiþ
þus, fewe are þe prestus þat prechun iustli þe
Word of God, but many are stille dampnably,
sum of vnkunning, þat refuse to be tau3t, oiper
of neligens, þat despice Goddis Word, but
noiper þei nor þei mai be excusid of þe syn of
þer stilnes;
<L 16><T APO><P 32>

And þus he tau3t his disciplis, to flee synful
pouert, and to folow him in medful pouert;
<L 20><T APO><P 42>

And upon seiþ Ambrose þus, It is a gostly
medicyn, and memory of raansom, bi wilk we
deserue greiter þingis, to wilk we are tau3t to
ni3t;
<L 32><T APO><P 46>

þerfor as God 3euiþ knowing, and techiþ al
profitable þingis, and enformiþ alle and lediþ
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 techars, and ouer þe hold, as þe Salm seiþ,
and now God 3euiþ his lawe in þe hertis of
men, and writiþ it in þer bowelis, and not wiþ
enk, ne parchemyn, but wiþ þe Spirit of God,
and kenniþ hem in al ingis, os þe prophet seiþ,
and Jon in his epistil, nor for3etiþ hem not in
tyme, nor confoundiþ hem, so schuld he þe
<L 4><T APO><P 64>

ffirst seiþ Bois, in his boke de disciplina
scolarium, þat children schulde be tau3t in þe
bokis of Senek; and Bede expowneþ þis,
seying: children schulden be tau3t in vertues
ffor þe bokis of Senek ben morals, and for þei
ben not tau3t þus in her 3ougþe, þei
conseyuen yuel maners & ben vnabel to
conseyue þe sotil sciense of trewþe;
<L 5, 7, 8><T Buh><P 170>

In þis gospel, by þe ensauple of a deuoute
and stedfast womman þat cried bisile for þe
helþe of hir dou3ter and cesid not til she had
geten graunte of hir wille, we ben tau3t, when
we preyen for ony þing to God, to contynu in
oure preyer wiþ stedfast bileue fourmed wiþ
charite, and we shullen not feile to haue þat
we asken or oþer þing þat God seiþe is more
necessarie and profitable to vs.
<L 5><T CG12><P 149>

In þis dede, we ben tau3t 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
wole multiplie it in oure hondis so þat we
shullen haue sufficiently of lijflode and not
feile to oure lyues eend.
<L 7><T CG14><P 176>

and vertuouly tau3t her children vp fro her
3ouþe.
<L 553><T CGDM><P 222>

And herfore Ion lete Crist to be baptisud of
hym, for Iohn was tau3t in his sowle þat hit
was Godes wille.
<L 44><T EWS1-31><P 352>

And, siþ alle vertuwes ben hise, alle vertuwes
may heere be tau3t;
<L 133><T EWS1SE-01><P 479>

{DOMINICA IJ QUADRAGESIME· Epistola·
Sermo 17· Rogamus uos et obsecramus· Prima
ad Tesselonicenses 4· Poul techuþ in þis
epistle how cristone men schulden lyue
togydere, and holde hem euene in Cristus lawe

þat is tau3t by his apostlis.
<L 2><T EWS1SE-17><P 549>

and þe feend hæp tau3t hem for to þenke þat
þes ben betere þan lif aftir Cristis lawe.
<L 11><T EWS1SE-32><P 614>

/DOMINICA IX POST TRINITATEM·
Epistola· Sermo 39· Non simus concupiscentes
malorum· Prima Corintheos 10· Poule tellip
in þis epistele hou men shulden flee fyue
synnes, as it was tau3t in þe oolde lawe bi
fyue figuris þat God made.
<L 2><T EWS1SE-39><P 639>

And herfore printe we mekenesse in stede of
þis couetyse, and þanne we wadren sureli bi
þe weye þat Crist hæp tau3t.
<L 15><T EWS1SE-45><P 665>

And, 3if þei seyen to plesse þe puple þat þis ost
is Cristis body, þei seien preuyli þe contrarie,
and sclaudren þe pope and his court þat, al
3if he seide sum tyme þat þis oste was Cristis
body, now þei haue tau3t hym betere and seyn
þat it is werse þan ou3t.
<L 89><T EWS1SE-47><P 675>

And þus men moten nedelyngis putte her
peyneful lyf to þis tyme, for bi his peyne and
loue drede, and wiþ wysdom þat Crist hæp
tau3t, may men go sikir fro enemyes, and ellis
þei ben cau3t bi þe weye.
<L 26><T EWS1SE-50><P 682>

And þanne þei may come to heuene, to kepe
þe pap þat Crist hæp tau3t, so þat eche day of
cristen man be dispendid in peyne and sorewe,
and hope of oure maystir Crist, þat helpip his
children fro þes enemyes.
<L 33><T EWS1SE-50><P 682>

But, for þis lust mot nedeli haue habundaunce
of worldli goodis to mayntene it among þe
puple, þe feend hæp tau3t a newe raueyne,
more þan it was in Poulis tyme, for sensuris to
spuyle þe puple.
<L 45><T EWS1SE-53><P 693>

/DOMINICA XXIIII POST TRINITATEM·
Epistola· Sermo 54· Non cessamus pro vobis
orantes· Colocenses primo· In þis epistele
tellip Poul boþe his wille and his werk to
profite to Cristis chirche, þat it be þus tau3t bi
hym.
<L 2><T EWS1SE-54><P 696>

But 3et men dowton comunly how Crist ches
here þes þre apostlus, and tok hem not anoon
wiþ hym, but leet hem wende into þe world
and lyue comun ly3f as labriecus, as it was
tau3t in Petre and oþre.
<L 159><T EWS2-86><P 184>

but he schulde lyue as Crist hæp tau3t, and not
þus blyndly lede þe chyrche.
<L 157><T EWS2-87><P 192>

For þe fend þat is kyng aboue alle children of
pruyde, hæp tau3t his viker by a prowð
noubre to bygyle men lyuyng here;
<L 873><T EWS2-MC><P 360>

And heere ben we tau3t wel to preyse men but
in mesure, and passe not þe boundis of soþe
for fagyng of men þat we speken of, as men
seyen þat freris don in her preching of dede
men.
<L 17><T EWS3-125><P 07>

Baptist seyde not þes wordis for he hadde
drede in þis bileue, but for he wolde þat his
disciplis and oþere men weren tau3t of Crist,
and so he coueytide Cristis wurchip and
ordeyned þerfore 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 mysilf, but as þe Fadir tau3t
me, þes pingis Y speke.
<L 23><T EWS3-153><P 87>

But þis womman of Samarye seyde to Crist, as
she were tau3t of heretikis, Hou þou, siþ þou
art a Iew, axist to drynke of me þat am a
womman of Samarye?',
<L 16><T EWS3-163><P 121>

SABATO IIJ SEPTIMANE
QUADRAGESIME Sermo 43· Perrexit Iesus·
Iohannis 8· This gospel tellip hou þat Crist
sauyd a womman, and tau3t his chirche.
<L 1><T EWS3-164><P 125>

And here we ben tau3t to preye and þenke on
God bifore we prechen. And al þe puple cam
to Crist, and he sitt yng tau3t hem.
<L 3, 5><T EWS3-164><P 125>

And heere Crist shewide his regalye, and tau3t
hou lordis shulden chastise symonye and oþer
synnes þat ben usid in þe chirche.
<L 6><T EWS3-165><P 128>

And heere men seen þe fendis cautil þat he
hæp tau3t many men.
<L 9><T EWS3-170><P 145>

And þes kny3tis token þis money, and diden
as þey weren tau3t.
<L 17><T EWS3-188><P 207>

It is writun in prophetis þat alle þes shulen be
Goddis scoleres', for sicke ben able to be tau3t
of hym, and so to be drawun of hym to
heueue.

<L 15><T EWS3-202><P 239>

FERIA V PENTECOSTEN· Sermo 84·
Conuocatis Iesus duodecim apostolis· Luce 9·
This gospel tellip 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 blynde
men.

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

And þus hæþ Crist tau3t boþe bi dede and bi
word, as holi writ berip witnes in many placis,
and þus was Cristis chirche gouerned a
þousand 3eer and more.

<L 18><T JU><P 54>

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

But God tau3t more pleyntli þis loore to Ioob:
<L 5><T LL><P 16>

makeþ knowen þis tyme as Iosophus tellip·
Daniel tau3t þis noumbre also:
<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 foure we ben tau3t in stori·
what is don in alle gori:
<L 23><T LL><P 23>

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>

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

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

þei schal not speke troupe/ forsoþe þei han
tau3t her tung·
<L 23><T LL><P 70>

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

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

vpon þis schynful dai/ to peyne men for
keping of Goddis comaundement/ for seynt
Austin seiþ vpon þe gospel· {Christus quod
perfectus est docuit· quod infirmitatis est
indulsit/ quod supersticiosum est resecauit·
perfeccionis est non iurare omnino/
infirmitatis iurare conplusi sed supersticionis
iurare inaniter'} Hec Augustinus om· 6/ þat is
to seie· Crist hæþ tau3t þat þing:
<L 10><T LL><P 87>

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

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

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

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

it wexip þe dullidar/ whanne it is tau3t·
<L 9><T LL><P 132>

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

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

3if þei drawen pore husbondemen to dom for
þe bihe3ten þem 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 þat þei ben
inne, hou don þei þe werkis of mercy?
<L 16><T MT01><P 16>

As anemtis traueile of freris it is knowen hou
þei gon ydel fro contre to contre, and fro toun
to toun, and fro hous to hous, beggyng neles
of pore men, techyng opere to ben idel, and
stelen mennus children to þis ydelnesse, where
þei ben tau3t to lyue in swet of here body bi
comaundement of god and bi here owen reule
and by ensauple of petir and poule;
<L 4><T MT03><P 51>

For 3if a man be cursed of prelati3, 3e
wrongly, anoon alle man ben tau3t bi hem to

flee him as a iew 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 siþ þe lif of prelatis is book and in ensaumple to opere sugetis, as lyncolne seiþ, þes prelates ben heretikes and maistris of heresie, þat þei techen to þe comunes bi here owen wickid lif þat is a bok to here sugetis, and þus for cristis pore lif and meke and traueilous is tau3t a lordly lif, proud and veyn occupacion of worldlynnesse and vanyte of þis world.

<L 16><T MT04><P 92>

And 3if þei witten þat cristis lyf and trewe lif of clerkis ensaumplid þeraftir 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 ordeyned of synful foolis and coueitouse of worldly pride and name and auer;

<L 5><T MT06><P 119>

for þe coueitouse man schal not be fulfillid wiþ money, as god seiþ, and so þei breken þe reule of crist tau3t and comaundid bi seint poule to alle prestis: we hawynge liflode and couerynge be we apeied w iþ þes þinges and þus is ieromyes prophecie fulfillid þat fro þe leste to þe moste þei studien to coueitise.

<L 19><T MT06><P 131>

for þei wolen not traueilen faste in here gostly office after crist and his apostlis, þat ful bisili haþ tau3t hem;

<L 5><T MT07><P 152>

for now heþene mennus lawis and worldly clerkis statutis ben red in vnyuersitees, and curatis lernen hem faste wiþ grete desir, studie and cost, but þe lawe of god is litel studied, litel costid þer aboute, and lesse kept and tau3t;

<L 25><T MT07><P 157>

and þe gospel þat techeth cristis mekenesse and wilful pouert and bisi traueile3 in prechyng to saue cristene soulis, for it constreyneth prestis to þis holy lif, is litel loued and studied and tau3t but rapere dispised and hyndrid and maade fals bi speche of anticristis clerkis.

<L 29><T MT07><P 157>

and þis maketh moche þat holy writt is not knowen ne kept, ne tau3t trewely and frely as it schulde be.

<L 28><T MT08><P 176>

and alle þis is to lette goddis word þat it be not knowen and kept and opynly tau3t.

<L 27><T MT08><P 177>

crist tau3t and dide þe beste lif for prestis, as oure feiþ techeth, siþ he was god and my3te not erre;

<L 7><T MT10><P 188>

seie þat crist, þat best kepte þe olde lawe as it schulde be aftirward, tau3t not ne chargid vs wiþ sich bodely song ne ony of his apostlis, but wiþ deuocion in herte and holy lif and trewe prechyng, and þat is ynowþ3 and þe beste.

<L 35><T MT10><P 191>

Whanne we seyn, oure fadir þat art in heuenes, we ben tau3t to loue eche opere as breþren of o fadir and o modir bodily, and moche more, siþ god is oure fadir þat at made vs of nou3t; and we ben tau3t to lyuen in mekenesse eche to oper, and to desire heuenly þingis, as vertues and holy lif, and don alle oure dedis preuily and apert for þe honour of god and þe blisse of heuene;

<L 8, 10><T MT11><P 198>

þe sixe and twentiþe, þat þei pursuen not crist in his membris for trewe prechyng of holy writt and trewe schewyng of synne to þe peple, and of anticrist and his clerkis, bi prophecie of ihu crist and his apostlis, pleylnly tau3t and comanundid of god to be tau3t trewely and opynly to his peple.

<L 34><T MT14><P 222><L 1><T MT14><P 223>

for comynly þei taken the friste fruytis or opere pensions, or holden curatis in office in here courtis or chapelis or opere veyn offices, fer fro prestis lif tau3t and ensaumplid of crist and his apostlis;

<L 9><T MT16><P 245>

for cristene men ben certeyn of bileue, bi gracious 3ifte of ihu crist, þat þis treuþe tau3t bi crist and his apostlis is þe gospel, þou3 alle anticristis clerkis crie neuere so faste þe contrarie vp peyne of curs and prisonyng and brennyng.

<L 2><T MT17><P 260>

þat þe lawe of god be wel knowen, tau3t, meyntened, magnyfied.

<L 2><T MT19><P 276>

and þus we wolen not be euene wiþ crist, but trow þat we ben hise synneful seruautis, and in vertu and worschip of hym we seyen þe treuþe þat he haþ tau3t;

<L 23><T MT22><P 312>

Othere we moten forsake crist, or telle here sharpliche as he haþ tau3t and þus we reden þat crist aftir þat he was risen fro deed

reprouede sharpliche hise disciplis for here
defaute in bileue: "O foolis, and slow to
trowe in þingis þat prophetis han seyde ofte".
<L 25><T MT22><P 313>

and siþ þe contrarie is soþ to whiche þise
ordris ben streytliche sworn, it semeþ þat þe
fend shapiþ a disport to hise clerkis to serue
hym inne, and so 3if men chargen mesure,
þise placis and bildyng of hem passen mesure
þat god haþ 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 ordinaunce of crist, and we trauelen to
destrye hem, for certis 3if we erreden here in
wit or wille bi fals lore, we wolden mekeliche
anoon turne to treuþe 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 togidre in þis
confessioun þat her maister haþ 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 nedip to he
shriuen at prestis, and to þis crist gaue prestis
power, but wherto but to assoyle?
<L 32><T MT23><P 342>

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

þus men vnderstonden not þe gospelle of ihesu
crist but þei taken þe lettir þeroff, and aftur
vndurstonden it vp þe grammer, and seyntes
han tau3t þat þat furst witt is þe gospel.
<L 20><T MT23><P 343>

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

siþen crist haþ tau3t cristenmen hou þey
shulden wiseIy do þer almes;
<L 9><T MT27><P 418>

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

Heere men seyn bi goddis lore þat ech man þat
haþ dis crecioun shulde be tau3t wiþynne bi

god of grete articlis of bileue;
<L 23><T MT27><P 422>

and þus mannus lawe tau3t in scolis lettip
goddis lawe to growe, and no drede god is þat
maistre þat wole teche nou as redily as he
wolde bifore þis tyme, 3if prestis lif be shapun
þerto.
<L 22><T MT27><P 428>

it semyþ 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 semyþ þat þe kyng of pride haþ tau3t
þis bi his firste synne, for many curatis han
delit to haue riche men of þer kyn and þat þer
eldris weren noble men, as 3if þer kynrede
were noble;
<L 13><T MT27><P 439>

y rede not of cristis apostlis þat þey kepten 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 reuerse goddis ordenaunse heere
but 3if he renne in his offense, and þus lordis
synnen heere boþe a3enus 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
oper þe puple þat shulde be tau3t or prestis bi
þer oune wille shulden chese þis seruys of
prestis;
<L 21><T MT27><P 450>

and siþen þei han many skiles þat prestis
shulden not be þus dowid, boþe bi þe olde
lawe and þe newe, and bi þe lif þat crist ledde,
þey shulden be heere hardy in bileue and lette
þis dowing of anticrist, and neþer obesche to
pope ne bischop but 3if þey tau3ten þat þey
sueden crist in þis and seyntis þat þey kunnen
aleege shulden neþer be heere suyd ne trowid,
but 3if it be tau3t 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 þerof.
<L 5><T MT28><P 465>

and þes reumes shulden take no man to þer pope bifore þat tyme þat he hadde tau3t hem wel heere by good ground of goddis lawe.
<L 18><T MT28><P 465>

and trewe men shulden knowe heere þat þis poynt is not so hye þat ne þey may wite þe soþe, and knowe it betere þan opere poyntis þat crist haþ tau3t in oure bileue.
<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 opinli impugneþ þe trewe beleue tau3t of Iesu Crist, God and man, þat mi3t not erre ne be fauti in superfluite and wanting in sufficiens of his lawe, it nedep þat feiþful men arme hemself in mekenes and paciens to suffre deep in mentenance of þe feiþ of Iesu Crist, if he he calde of God to so grete grace. And alþou3 it so be þat þe prophetis and Crist and his apostlis speken ri3t derkis of antecrist, 3it þe open malice schewid in stopping and peruerting and contra riousing of Cristis lawe, þe weche he tau3t in word and dede, 3eueþ euydens inow to feiþful men þat studien and musen to knowe antecrist, what he schuld be.
<L 2, 9><T OBL><P 157>

But furþermore here, fort to declare þe more opinli þe contra riouste bitwene þis antecrist and Iesu Crist and his enhaunsing aboue God, I schal put two or þre ensamplis hou3 þis antecrist, 3e, into killing of cristen men, opinli defendep and techip þe contrarite of þat þat Crist in word and dede tau3t as beleue to alle þe world, and haþ left iwrete into perpetual mynde to his chosyn.
<L 188><T OBL><P 161>

And as literalli as Crist tau3t in his conclusion, so litteralli he and his disciplis, and perfi3t prestis long after and opur perfi3t peple also kept þis conclusioun, wiþout any glosing or opur vndurstonding þan Crist tau3t hem in worde and in dede.
<L 194, 197><T OBL><P 162>

þe brid poynt of beleue in wiche þis man of synne, ful of þe fende and sone of perdition contrarieþ Crist, is in þe beleue of þe sacrament of þe auter, þe wiche sacrament feiþful men most nedes beleue to be Cristis bodi and brede, as it is pleyntli tau3t in þe gospel of God, as I schal wiþ Goddis help schewe hereafter, bi writing of olde seinttis and confermyng of þe gospel, þe wiche auctorizip alle opur trew writing and sei3ing of clerkis.
<L 228><T OBL><P 162>

For whateuer Crist and his apostlis and alle þe chirche þat is callid cristen han tau3t, beleuyd or determenyd, 3e schal take noon hede þerto, but to my wise and holi determinacioun'.
<L 246><T OBL><P 163>

For, þou3 a feiþful man knoweleche alle þat euer Crist and his apostlis tau3t, and left as beleue wrete into perpetual mynde of his chirche, and ouer þis alpou3 a man knowleche and beleue alle þat euer olde or newe feiþful men han tau3t and wreten a acordingli to Iesu Crist and his apostlis, 3it þis antecrist haþ no reward hereto, ne holdeþ hym not apaide, but if he go from þes wordis and from þe beleue of alle þes and graunt his drasti determinacioun, 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 wrete, and nameli in þis poynt of beleue tou3ching þe sacrid oste, he schal be deuyded from Crist as fer as þis antecristis power mai til to bi censunis and dampnacioun in eresi3e.
<L 259><T OBL><P 163>

Loo þan, hou3 seint Poule demeþ hem worþi euerlasting dampnacioun, þat techen þe peple ouer þat þing þat he haþ tau3t hem, þat is to seie þing þat is not contained in þe beleue þat he tau3t. And if seche on is worþi dampnacioun þat prechip our þat þe apostle tau3t, what is he worþi þat techip euyn þe contrarie of þe beleue of Crist and of his apostlis þat þei han betake to þe peple? And we mai marke here acordingli to seint Poule þat fonnyd Eue, teching or supposing ouer þe beleue whan sche added þis worde Anauntir we die' to þe open and playn beleue, þe wiche almy3ti God haþ tau3t, sche was made anathena, þat is to mene diuided from God, wiþ alle hir issue into þe tyme þat our blessid Iesu had made aseep for her misbeleue apon þe cros.
<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 disceyued Eue haþ transfigurid hymself into an angel of li3t, inhabiting specialli þis renegat antecrist, and haþ disceyued þo þat schuld be Cristis chirche, and put it fro þe simple, pure, clene and clere beleue þat our blessid Iesu tau3t.
<L 738><T OBL><P 176>

As anempst God and uertuous maner tau3t in Goddes lawe, þis wickid seruant is drunken and out of mesure of Goddis lawe in þis poynt

specialli and openli: þat he, a3enst Cristis ensample and teching and a3enst his open forbeding, occupieþ wordli lordschippis and possessions on wordli wise.
<L 1203><T OBL><P 187>

And þis renegat wiþ his special lemys, þat, as I suppose, ben oure phariseis and scribis, besien hem bi many menys to stablisch þis heresie as for tru3e beleue among cristen peple, and to oppresse and to dampne þe beleue þat Crist and hys apostlis wiþ olde seinttis han tau3t in þis article.
<L 1389><T OBL><P 192>

And herfor bi þe vse of cristendom tau3t bi Crist and his apostlis, whan any man or woman wol become a lyme of þis bodi, first bi himself or mene persone he knowlechþ his synnys wiþ 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 comaundementis, þe wiche is þe hote and þe charitable loue of his God and his nei3bore.
<L 1501><T OBL><P 195>

For hou3 mai he profite to himself or to þe peple þat beleueþ not as Crist haþ tau3t?
<L 1624><T OBL><P 198>

Napeles, as þe gospel seiþ, whan Crist tau3t þe beleue of þe sacred oste many of his disciplis 3eden aweie and walkid no more wiþ 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 tau3t.
<L 2274><T OBL><P 215>

For we mote suppose here as feiþ þat Crist, not onli in his last soper, but also before, as I seid bi auctorite of saint Austen, tau3t 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, alþou3 þis beleue were dede in Cristis disciplis as for þe time of her maistris deep and sumwhat aftur, 3it it was aloue in þe blessid uirgyne Marie, þat neuer fautid in feiþ but euer kept it sadli in hert and, as men supposid, enformed opur vnstable disciplis in þe same, aftur þat þei had fled boþe from Crist and fro þe beleue þat he had tau3t; and so among opur poynttis sche kept in hert þe beleue of þe sacrid oost aftur þe logic and beleue tau3t of hir blessid Sone, to whos wordis sche supposid al men to owe obedience, as sche meued in hir owne wordis

whan he made water wyne.
<L 2469, 2471><T OBL><P 220>

Þis dede Poule, not to lerne ou3t of þe apostlis, for þe same Iesu þat tau3t Iames, Petur and Ion and her felowis tau3t saint Poule þe same gospel in heuen wiþout any opur mene.
<L 2545><T OBL><P 222>

And siþ saint Poule had before þat seen ful oft times tau3t and prechid of þe beleue of þe sacrid oost þat was ryue among þe peple, and also wrete of þe same article, we mote suppose þat al þe apostlis wiþ Barnabe and Tite and opur feiþful peple acorden wiþ Poule in þat article, bob in logic and beleue. And siþ saint Poule tau3t and wrote al oon, for þer was not in him 3e' and nai' and so doublenesse, as he seiþ himself, we mai vnderstond bi Poulus writing (Cor. 10 et 11) þat þe beleue of al þe apostlis, and of alle þe feiþful peple and wel enformed at þat time, was þat þe sacrid oost is brede and Cristis bodi, and wyne and Cristis blode, as Crist tau3t his apostlis in his last soper.
<L 2557, 2561, 2566><T OBL><P 222>

and siþ is beleue, tau3t aftur þe forme of þis logic, was neuer reuokid ne chaungid in þe time of þe apostlis.
<L 2569><T OBL><P 222>

Alþou3 he encrese dai bi dai in nombre and malice, and alþou3 it be no nede or lital to alegge doctour sentencis to conuicte þe heresie of antecrist in þis mater, þe wiche is so plainli declared bi holi scripture, 3it I mynge old sentencis of seinttis wiþ holi scripture, þat þe vile presumpcioun of þis antecrist be þe more open in þis mater, and þat men mai se hou3 olde seinttis conformed hem to þe logic of scripture, and to schew þat þe conclusion þat I hold in þis point is no new doctrine but þe first and so þe eldest þat euer was tau3t of þis sacrament, and 3it icontinued in Cristis chirche, alþou3 antecrist and his disciplis calle þis a new feiþ and a new doctrine.
<L 2589><T OBL><P 223>

þan of þis processe and opur wreten ny3e þe begynnyng, þou maist se þat þe prophecie of Daniel rehersed before, whan Daniel seide þat Strengþe haþe be 3eue to antecrist a3enst þe besie sacrefice', is uerrefiid of þis renegat, þat besieþ himself for to distroie þe beleue of þe sacrid oost tau3t bi Iesu Crist and his lawe.
<L 2825><T OBL><P 229>

But, for as meche as þis mater of idolatrie nedip a special labour and a leiser þat lackip me now, I leue of þis now, conseiling al feiþful peple þat þei trete þe blessid sacrament

of þe au3ter wiþ reuerens and solennite, and nameli wiþ clene liuing and tru3e beleue tau3t expreseli bi Goddis lawe þat onli mai quiete mannys soule, and þat þei rest her deuocion and her wirschip in Iesu Crist, uerri God and man whom þei sen in þe sacrid oost wiþ þe i3e of þe soule and tru3e beleue.
<L 2922><T OBL><P 231>

For, as seint Austen seiþ, 3if he þat aperid had be uerri 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.
<L 2959><T OBL><P 232>

And siþ it is þus, what oþur þing ben men preching wiþ meche uertu iseie to be tau3t, saue þat þan þe Lord schal 3eue to hem þe word þat þei mow speke or preche, if þei “scelepe amyddis þe clergies”?
<L 3139><T OBL><P 237>

þou schuldest prinscepalli also haue spared þe feiþ tau3t bi Iesu Crist, and ipreisid bop bi þe voice and þe writing of þe apostle.
<L 3616><T OBL><P 249>

And þus a man mai openli se þat þe feiþ of þe sacred oost, as Crist and his apostlis and oolde seinttis han wreten and tau3t, and haþ he continued among feiþful men into þis dai, is ri3t a sure weie wiþout any perplexite or doute. Seint Austen, rehersing Ciprian þe marter, writiþ þus {li: 4 De doctrina christiana}: “Know þou vs to be tau3t þat þe Lordis tradicioun he kept in offring of þe chalis, þat noon oþur þing be don of us saue þat þat þe Lord rapur dede for us: þat þe chalis þat is offrid in mynde of hym be offrid medlid wiþ wyne.
<L 3634><T OBL><P 250>

But þis vnsaueri and newe presumpcioun is euyñ a3enst seint Ieromes witt and consail {Epistola 54 ad Lucinum} þat, irequired to seiþ his feling of certeyn custummes of þe chirche, answerþ þus: I suppose schortli þis þing to be tau3t and amonestid: þat þe tradicions of þe chirche, nameli þo þat greuen not þe feiþ or worche not þera3enst, ben to be kept like as þei ben take of þe gretter men, and not þe custome of sum men to be ouerturned bi oþur mennes custome or maner’.
<L 3690><T OBL><P 251>

And hou3 þis sacrament schal be vndurstonde, and what it is, is tau3t before bi wittnesse of þe same seint.
<L 3722><T OBL><P 252>

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 consecracioun.
<L 3746><T OBL><P 252>

In wittnesse wherof seynt Poul, þat was þe grettest doctour and hiest lerned saue Crist, spekinge of þis bileue durste not adde, wiþdrawe or chaunge ony word of þe bileue þat Crist hadde tau3t him in heuene.
<L 270><T OP-ES><P 13>

For siþ God goiþ 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 it plesip to God now in tyme of þe newe lawe þat hise clerkis be worldli riche wiþ 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 raper þanne shulden men suppose þat such worldli lordlynesse of þe clergie hogeli offendip God, siþ he haþ so opunli, in word and in ensauple, tau3t hem and comaundid þat þei shulde not be lordis so?
<L 865, 868><T OP-ES><P 34>

And þese lawis, 3ouun of God bi Moyses, þe prophetis tau3ten, as among oþir we mai rede (Ezechiel 44) where, aftir þe prophete haþ tau3t hou þe prestis and þe dekenes shulde haue hemsilf to Godward in lyuyng and sacrifice doying, seiþ þus: {Non erit autem eis hereditas, ego autem hereditas eorum et possessionem non eis dabit in Israel, ego enim possessio eorum}, Forsope, þer shal be noon eritage to hem;
<L 927><T OP-ES><P 38>

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 lyuyng and þe teching of Iesu Crist as it is opunli tau3t bifore.
<L 1790><T OP-ES><P 84>

For, and Petir hadde do and tau3t as þese anticristis meyne and retenu meuen in word and dede, seynt Petir hadde he fals and contrarious to his maistir Iesu.
<L 1910><T OP-ES><P 92>

And in þe tyme of þe newe lawe Crist assignede þe temperaltees or seculer lordships to temperal lordis, as it is tau3t bifore, and alowide þe comounte her liiflood gotun bi trewe marchaundise and husbondrie, for he was partener þerof.
<L 2109><T OP-ES><P 102>

And herfore seiþ God to suche ypocritis (Isaie I) þat her solempnytees or halidaies, wiþ her offryngis, sacrificis and priais weren hatouse

and abhominacioun to him, as it is tau3t þere bi long processe.

<L 2301><T OP-ES><P 112>

For þus Lucifer robbide Adam of goodis of fortune, of kynde and of grace (as it is writun Gen· 3), as þe clergie robbiþ now þe chirche of þese þre manere of good as it Is tau3t bifore.

<L 2431><T OP-ES><P 118>

And if an abbot or his couent mai not 3yue or aliene any of her possessiouns, haue þei neuere so grete superfluite, to her pore briþeren þat cleymen to be oon in þe perfeccioun of þe gospel wiþ hem, and þat for þe lawes and ordynauncis þat þei hemsilf han maad, hou moche more shulde not a secular lord 3yue awei fro þat astaat worldli lordships a3ens þe lawis and ordynauncis þat God haþ maad aboute suche possessiouns, as it is tau3t bifore?

<L 2456><T OP-ES><P 120>

And þus it stood of þe mounkis þat seynt Denys spekiþ of, þe whiche hadde wilfulli left alle worldli possessiouns, lordship and riches, and maad hemsilf pore, not oonli in wordis or signes, as oure doen now, but in effect, as Crist and hise apostlis hadden tau3t hem;

<L 2594><T OP-ES><P 127>

And in þe storie of Helye and þe widue, þat I reherside ri3t now, þei maken a lesyng upon his godhed, menyng in her wordis þat God shulde haue tau3t Helye to do synne in breking of his lawe, comaunding expresli þat þer shulde on no wise be a nedi and a begger among þe peple.

<L 2716><T OP-ES><P 130>

But þese shamles lyers shulde vndirstonde here þat þe peple þat seynt Poul ordeynede fore was bcome pore for Crist, and, for as moche as þei weren þere among her enmyes, and hadden no leiser to gete hem liiflood wiþ her bodili labour, and many of þis peple as it is ful licli weren pore feble, lame and blynde, for þe whiche prestis ben in dett bi her office for to procure hem good, as it is tau3t bifore.

<L 2756><T OP-ES><P 132>

For what bi amortising of lordships and apropiaciouns of chirkis, what bi dyuerse maner of begging, þei desiren to haue al þe fatt of þe erþe into her hondis, as it is tau3t bifore, and shewid in partie what menes þei maken to þis conclusioun.

<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}, "Þer bene few prestez þat ri3twisly pre cheþ þe worde of God, bot þer bene many þat dampnably bene stille, som of ignorance þat forsakeþ or refuseþ for to be tau3t, som of negligence þat despiseþ þe worde of God, bot nouþer þai no þise may be excused of þe blame or synne of stillenez, siþen nouþer þai þat kan no3t prech owe to be tofore or be prelatez, ne þise owe to be stille wiche kanne preche þof al þai be no3t afore or prelatez".

<L 28><T Ros><P 88>

Vnde Augustinus, De Vera Religione}, "Criste," he seiþ, "des pised all þe godes of þe worlde wiche he tau3t to be despised, and he suffered al yuell wiche he comanded in sufferyng".

<L 20><T Ros><P 94>

{Secunda confessio Wyclyf} We beleue, as Crist and his apostolus han tau3t vs, þat þe sacrament of þe 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 þanne I wente to þo preestis whom I herde to ben losid or named of moost holi lyuyng, and best tau3t and moost wyse of heuenly wysdom.

<L 24><T SEWW04><P 30>

And more mede my3te no man haue þan to helpe þis sory widewe, for princis of prestis and pharisees þat calliden Crist a gilour han crochid to hem þe chesyng of manye heerdis in þe chirche, and þei ben tau3t bi antecrist to chese hise heerdis and not Cristis.

<L 39><T SEWW13><P 65>

And þus, siþ God made al þing in mesure, we schulden holde vs in hise boundis and trowe truþis þat he haþ ordeyned, and tau3t cristen men to trowe, and putte vs not in straunge perils þat we han no nede to trete.

<L 317><T SEWW15><P 83>

And in þe storie of Helye and þe widue, þat I reherside ri3t now, þei maken a lesyng upon his godhed, menyng in her wordis þat God shulde haue tau3t Helye to do synne in breking of his lawe, comaunding expresli þat þer shulde on no wise be a nedi and a begger among þe peple.

<L 59><T SEWW18><P 95>

But þese shamles lyers shulde vndirstonde here þat þe peple þat seynt Poul ordeynede fore was bcome pore for Crist, and, for as moche as þei weren þere among her enmyes, and hadden no leiser to gete hem lijflood wiþ

her bodili labour, and many of þis peple as it is ful licli weren pore, feble, lame and blynde, for þe whiche prestis ben indett bi her office for to procure hem good, as it is tau3t bifore.
<L 76><T SEWW18><P 95>

Sipen þat þe troupe of God stondiþ not in oo langage more þan in anoþer, but who so lyueþ best and techiþ best plesip moost God, of what langage þat euere it be, þerfore þe lawe of God writen and tau3t in Englisch may edifie þe comen pepel, as it doiþ clerkis in Latyn, sipen it is þe sustynance to soulis þat schulden be saued.

<L 5><T SEWW20><P 107>

And herfore Crist in þe houre of his assencioun comaundid to hise diciplis to preche it to alle pepelis— but, we be siker, neiþer only in Frensch ne in Latyn, but in þat langage þat þe pepel vsed to speke, for þus he tau3t hymself. And here is a rule to cristyne folke of what langage so euere þei be: it is an hi3e sacrificce to God to knowe holy writ and to do þerafter, wher it be tau3t or writen to hem in Latyn or in Englisch, in Frensche or in Duche, or in ony oþer langage after þe pepel haþ vnderstondynge.

<L 38, 41><T SEWW20><P 108>

And þus 3if, þorou3 negligence of oure bischopis and pre latis and oþer fals techerrs þat ben in þe chirch, þe trupe of Goddis word be not sownen to þe pepel, praie we Iesu Crist bischop of oure soules þat he ordeyne prechouris to warne us to leue oure synnes bi prechyng of his lawe, and þat, as he enspired þe prophites wiþ wysdom and kunnyng and tau3t þe apostlis þe weie of al trupe, so ly3tne he oure hertis wiþ vnderstondynge of his lore and graunte vs gras to lyue þerafter boþe in word and werk.

<L 63><T SEWW20><P 108>

THE EUCHARIST I Cristen mennes bileeue tau3t of Iesu Crist, God and man, and hise apostles and seynt Austyn, seynt Ierome and seynt Ambrose, and of þe court of Rome and alle treue men is þis: þat þe sacrament of þe auter, þe which men seen betwene þe prestis handis, is verre Cristis body and his blode, þe whiche Crist tok of þe virgyn Mary, and þe which body di3ed vpon þe crosse and laye in þe sepulcre, and steie into heuen and shal come at þe daye of dome for to deme alle men aftur her werkis.

<L 1><T SEWW21A><P 110>

Also seynt Austyn in þe popis lawe seiþ þus, þat þing þat is seene is brede, and þe chalis or þe copp þat þei shewen, but vnto þat þe feiþ askiþ to be tau3t þe bred is Cristis body and þe chalis, þat is þe wyne in þe chalis, is Cristis

blood', And þe oold prest seynt Ierom seiþ in a pistle þat he made vnto a womman Elbediam, Here we þat þe brede þat Crist brake and gauē it hise disciples to ete is þe body of our Lord sauour, for as he seiþ, "Þis is my body".

<L 25><T SEWW21A><P 110>

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

<L 66><T SEWW21A><P 111>

For in al þis tyme Crist tau3t neuer þat þe sacrament of þe auter was an accident wiþoute subiecte and in no maner Cristis body, as þis newe ypocrites seyne.

<L 85><T SEWW21A><P 112>

Lord! wheþer men shul forsake Cristis owne wordis and take straunge wordis vnknownen in hooly writt and a3ens resoun of þe moost witti and þe best seyntis, for, as men seyne, many ypocritis han hyred by many hundred poundes bishops vnkun nynge in hooli writt for to dampne cristen mennes bileeue and Cristis owne wordis, for enemyte to oon singuler persone þat tau3t þe gospel of Crist and his pouert, and dampned couetise and worldly pride of clerkis.

<L 94><T SEWW21A><P 112>

And herfore tellus þo gospel, þat ny3t þat Crist was taken, þo byschop askid Crist of his diciplis and his lore, ande Criste onswerid scharply to hym on þis manere: I tau3t openly to þo worlde and no þinge in hid place, for I tau3t in temple and in synagog to wheche þo Iewes coomen comynly;

<L 9, 10><T SEWW25><P 127>

Crist tau3t to pay to þo emperoure þat was his;
<L 43><T SEWW25><P 128>

And Petir, wiþoute meene tau3t of Crist, seiþ þus þer shulde be no lordis in þe clergie, but þat þei shulden be maad ensauple of þe flok of wille,' þat is to seiē of meekenes and of forsaking of þe world.

<L 121><T SWT><P 06>

Sum men also, tau3t in mennys lawis, recken not how ofte þei seruen þe duel, 3he, and bicomē his soudeouris a3ens God and receyuen wagis witingly for to oppresse trupe;
<L 412><T SWT><P 14>

þou3 he were fulle holy he hadde enemyes and bakbiters which ordeyned to brenne his bokis aftir his deþe, No butte petir his deken hadde affer myd be holy þingis touchid and wetnessing of his own deþe, þat his bokis hadde be ditide or tau3t bi stering of þe holi

gost.
<L 89><T Tal><P 178>

This king alrede, 3euer of almesse, heerer of masse, seker of vnknow sciences, clepide to him seint Grumbold, monk, wyse in lettrure, and John, þe monk fro þe vtirmost coostis of Walis, fro seint Daud, þat hewer tau3t lettrur and here sonnes and seruantis.
<L 147><T Tal><P 180>

And ouer þis I wole þat þou preche no more, to þe tyme þat I knowe bi good witenesse and trewe þat þi conuersacioun be suche þat þin herte and þi mouk acorden trewli in oon, contrariing alle þe lore þat þou hast tau3t herbifore'.
<L 363><T Thp><P 35>

And so þanne I wente to þo preestis whom I herde to ben losid or named of moost holi lyuynge, and best tau3t and moost wyse of heuenly wysdom.
<L 461><T Thp><P 37>

For, lo, herebi alle men and wymmen mowen, if þei wol, be tau3t sufficientli for to knowe and to kepe þe hestes of God, and to hate and flee alle occasiouns of synne contynualli, and to loue and seche vertues bisily, and to bileeue into God stidefastly and triste to his mercy stidefastly, and so to cume into perfi3t charite and to laste þereinne perseuerauntly;
<L 1945><T Thp><P 84>

In þis ffirst heeste it is tau3t þat þou shalt haue noon opir God: but þe Lord God of Heuene and him þou shalt loue of al þin herte: of al þi soule and of al þi mynde.
<L 25><T TK10C><P 372>

Bot wel I wot þi baffyng, lye þou neuer so lowde, May not menuse þis seint, þat lyued & tau3t so truly.
<L 91><T UR><P 104>

TAU3TE.....205
For our crede schulde be medelid wiþ love and bileeue, so þat bileeue tau3te oure witt how good þat oure God is, and siþ þe Holy Goost tau3te how we schulden love oure God.
<L 9, 10><T A01><P 72>

THE PATER NOSTER· WE schal bileve þat þis Pater Noster, þat Crist himsilf tau3te to alle Cristene men, passiþ opere prayers in þese þre þingis;
<L 1><T A03><P 93>

In auc-torite it passeþ, for Crist, boþe God and man, made it, and tau3te it his disciples;
<L 3><T A04><P 100>

And so he tau3te hem oute þis prayer;
<L 20><T A04><P 100>

As to þe firste, we schulle ywyte þat Crist, whanne he tau3te ous to seye oure Fader, he betoke ous mekenesse, and bad ous fle pryde, and þat we, so lowe and so synful wrecches, whanne we hadde mynde of heynesse and þe power of oure God, and perto of grete grace of þis ryche Lord, we scholde love him þe more, and myldelyche aske of him, as þe childe of þe fader, þyng þat ous nedep.
<L 10><T A04><P 101>

And he þat enspiryde þe prophetes wiþ kunnyng and wysdome, and tau3te þe apostles þe weye of al trupe, ly3te oure hertes wiþ under stondyng of his lore, and graunte ous grace to worche þerafter.
<L 11><T A04><P 106>

Perfore Crist tau3te and comaundid us to preie þe Pater Noster, þat is best and li3ttest and most siker preiere of alle.
<L 6><T A18><P 221>

and he is Goddis traitour and heretik til he amende þis entente, and do wel þis gostly office, as Crist tau3te.
<L 35><T A18><P 226>

Where þis newe song schal excuse us fro lernynge and prechyng of þe gospel þat Crist tau3te and bad?
<L 3><T A18><P 229>

And ofte he tau3te his clerkis to feynen hem a power þat þei may assoylle men, howeuer þei haue synned, and 3eue hem heuenly 3iftis, howeuer God ordeyneþ of hem.
<L 25><T A21><P 244>

7Leve, wer he no3t traytour to God and to man, þat in absense of God reversid his ordynaunce, þat God him silf haþ maad for savyng and tenþernesse, ffor love of his spouse, and gabbed her on God, þat God haþ 3eue him leve to graunte her in erþe boþ pardoun and blysse to breke Goddis firste ordynaunce, and conferme þe ordynaunce þat þe fend tau3te þe emperrou?
<L 20><T A21><P 246>

and þis accordiþ wiþ Cristis dedis, and lore þat he tau3te bifore.
<L 14><T A21><P 259>

but ri3t as prestis of þe oolde lawe hadde power and kunnyng to telle ho wer leprous and ho were clene of lepre, bi sygnes þat God tau3te hem, so in þe newe lawe haþ God tau3te his prestis by what spiritual sygnes þei schulde knowe goostly lepre, and bi what

sygne þei schulde seie þis lepre is for3eve, 3if
þe man confessid to prestis seie soþ of himsilf.
<L 22><T A21><P 260>

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

But siþe Crist my3te no3t fi3te wiþ swerd of
yren, and he tau3te no3t lore to his apostlis þat
he tau3te no3t do in dede, siþ he bigan to do
and teche, it is open þat he baad no3t bie
sward of yren for to fi3te, ne to booste here
enemes, boþe for þe tyme was derk, and
Crist lyvede no3t by biggyng þat my3t be
cause of fi3tyng to make pees amonge men,
but mekenes and paciencie was mene to Crist
to make pees.
<L 26, 27><T A21><P 265>

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

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

And siþ Crist in þe gospel grauntip a
hundridfold and ever lastyng lif in hevene to
eche man þat forsakip for his love hous or
lond, or ony worldly honour, whi wole not þes
prechours preche opynly þis gospel, þat men
my3tten leve werris and suffre 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 oneliche þinges þat ben nedeful for my
lyvelode in avauntre, lest I, fulfild, be drawen
to renaye, and sey, Who is Lord?
<L 2><T A24><P 371>

Also Seynt Poule laborid or travelid wiþ his
hondis, for hym and for men þat weren wiþ
hym, and coveytid nouþer golde ne silver ne
clothes of men þat he tau3te, to gif oper
teechers ensauple to do þo same in tyme of

nede.
<L 18><T A24><P 371>

For if men speken of Fraunceys, he usid and
tau3te myche mekenesse, povert, and
penaunce, and Menoures now usen þo
contrarei.
<L 10><T A24><P 375>

Bot as to faith fully tau3te þo bred is Cristis
body, Ambrose seis þat þing þat is bred schal
be Cristis body.
<L 6><T A24><P 379>

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

Ffor Crist tau3te men to preye in spirit and
treuthe, þat is, in gode wille and devo cioun
and holy lyvyng.
<L 26><T A24><P 380>

And þus þei leeven obedience þat Crist tau3te
and ensauplid, as unperfite and not
sufficient, and prysen more feyned obedience
to synful foolis, þat þei taken of hor owne
presumpcioun, as if soche foolis hade founden
perfiter obedience þen evere did Crist, God
and mon.
<L 21><T A24><P 381>

Ffor sith God Almyghty tau3te, confermes,
and mayntenes holy writte, if þis wryting be
fals þen God is fals, and mayntenour of error
and falsenesse;
<L 18><T A24><P 388>

For þei seyn þat a prest þat has bounden
hymself to errors of synful men by new
proffessioun, may not go to þo fredome of þo
gospel, and lif þerafter as Crist tau3te prestis,
bot if þei have dispensacioun of þo pope.
<L 9><T A24><P 390>

Ffor sith pore prestis have tau3te, bothe in
Englische and in Latyn, hou mony open lawes,
bothe in þo Olde Testament and in þo Newe,
forfenden alle prestis and dekenes to have
seculer lordschip, and þes lawes ben
confermed by Cristis lif and his apostils, and
freris seyn þat þis is heresie, þei dampnen
openly holy writt.
<L 9><T A24><P 391>

And it semep þat 3if Crist com in his owne
persone, and tau3te and comaundede þis stat
to be holden, he schulde be holden a fool and
fals heretik;
<L 12><T A26><P 435>

Wheþer Crist bi a þou sand 3er and more
tau3te nevere to his apostils and opere prestis

þe beste religion, to serve him inne and to plesse him, but to kepe þis till now, wiþinne þese two hundrid 3ere, whanne Sathanas was unbounden, as Seynt Jon seiþ in þe Apocalips, and 3it telde nevere in þe law of grace who schulde bigynne þes newe perfit religion, ne whanne it schulde come.

<L 8><T A28><P 449>

And no doute Cristen men my3tten be saved by þat feith þat Criste tau3te in keypyng of his hestis, þof þai be not chargid iche 3ere wiþ newe articlis of bileve and newe servyce, for þo olde þat God ordeyned is ynogh3e.

<L 6><T A29><P 467>

What have alle þo apostilis of Criste agiltid in þo sy3te of symonyen clerkis, þat one symple seint, þat longe lyved in luste of þe worlde, littul or nou3t tau3te and wrote to edificacioun of Cristen soulis, has more worschipe and solempnite þen alle Cristis apostilis and disciplis?

<L 11><T A29><P 490>

Þe false feiþ tau3te of Anticrist and of his false cursede dis ciplis is þis, þat þe sacrament þat men seen wiþ bodely ei3e bitwene þe prestis hondis is neþer bred ne Cristis body, but accidentis wiþoute suget, and is neiþer groundid in holy writt ne reson ne wit, ne tau3te bi þe moste wiseste olde seyntis, but only by newe ypocritis and cursed heretikis, þat magnifyen here owen fantasies and dremes, and feyned power and myra clis, more þan Cristis techynge and his apostlis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, wiþ þe determinacion of þe trewe court of Rome, þat is sett in þe beste part of þe popis lawe.

<L 19, 23><T A33><P 520>

hise disciples seyen þat he is God in erþe/ & we ben tau3te in Cristis lawe to haue but oo God.

<L 1><T AM><P 144>

Þat is: Fewe þer ben prestis þat iustli prechen þe word of God, but manye þer ben þat dampnabli holden hire pees: summe of vnkunnyng, þat re fusen to be tau3te, and oper of negligence, þat dispisen þe word of God.

<L 306><T CG02><P 20>

But in þis doinge he tau3te men þat schulden come aftur, and specialli prestis, to flee pompe and boste of hire gode dedis, and specialli of her gostli werkes, but stonde euere in drede and arette hem al to God.

<L 104><T CG03><P 33>

Where men weren doynge penaunce, as þe place axeþ, and as Baptist dide and prechede, and Crist tau3te þe same, and in scharpe werynge of cloþus, and semple mete and drynke?

<L 464><T CG03><P 42>

Þat is: A gret, forsoþe, and a special techynge is by þe whyche cristen men ben tau3te to be suget to hiere poweres, þat no man schulde suppose þe ordinaunce of an erþely kyng to be vnbounden or broken.

<L 116><T CG05><P 57>

But ri3t as encence put on dede colis li3þ ful hool and stondeþ in no stide ne is no3t plesante to God, and þerefore oure blesside 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 seiþ for3eue vs, as we for3euen to opere'.

<L 166><T CG07><P 78>

Þerfore oure Maistur, Jesus Crist, as þe principal sowere, tau3te vs þat beþ his seruauntis and schulde sowe þis seed þat we haue a good y3e þat no þorne vp arise;

<L 283><T CG09><P 101>

What þis dunge is is tau3te in þe gospel sermoun of þe nexte Sundai bifore.

<L 288><T CG09><P 101>

Þerfore Crist, þis principal sowere whiche knowiþ al maner hosbandrie poynt deuys, tofore þat he seew þis seed he tau3te þat mennys hertis musten be þus araied, bi þese wordis þat suen: {Penitentiam agite, et cetera}.

<L 367><T CG09><P 103>

And, in token herof, hooli fadris in þe bigynnyng of þe cherche, tau3te bi þe Hooli Goost, solden erþeli possessiouns and rewen þe price to þe apostles feet.

<L 473><T CG11A><P 144>

Poul clepiþ God of pacience, and of solace þat comeþ aftur, for Crist tau3te men to suffre boþe in word and in dede, and putte hem in hope þerfore to be solasud of God;

<L 33><T EWS1SE-02><P 482>

Þe furste hed of þis secte is þe pope wiþ hise clerkis, and þer maner of lordly lif a3enys þe lore þat Crist tau3te Petre.

<L 67><T EWS1SE-11><P 523>

Crist purchasude not to hys apostlis rentis, ne howsis, ne worldly goodis, but tau3te hem boþe in comune and pryue to flee such hauyngis of þe world.

<L 43><T EWS1SE-23><P 574>

Ioon tau3te neuere þis charite, ne eny opir bi
Goddis lawe, siþ God, þat reuersiþ not
hymself, biddiþ þat men shulde loue þer
enemies.

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

{DOMINICA VI POST TRINITATEM·
Epistola· Sermo 36· Quicumque baptizati
sumus· Romanos 6}· Poule telliþ in þis
epistele how we shulden lyue bi loore of Crist,
for Crist tau3te til his deef hou men shulden
holde his ordre;

<L 2><T EWS1SE-36><P 630>

For he puttiþ to Iesu Crist boþe cursyng and
dissey3t, whan he seiþ bi his dede þat Crist
hidde þe betere weye, and tau3te þe
vnparfitere weye, 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 uertuis, þe secounde part tau3te
iugementis, and þe þridde part tau3te figuris.

<L 41, 42><T EWS1SE-43><P 657>

and þus Crist tau3te þe olde lawe as lord þerof
ouer pharisees.

<L 57><T EWS1SE-43><P 658>

Alle þese þingus vndurstoden Cristus
discipulus, 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
penaunce contrarye to Adamys lore, and
Baptist þat was Cristus spouse taw3te byfore
þe same lessoun.

<L 15><T EWS2-88><P 193>

And herfore þes 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 Iesus· Mathei 2· This gospel telluþ how
þre kyngus camen afer ou3t of þe eest to do
worchiþe to Iesu Crist, as þei weron tau3te by
Godus lawe.

<L 2><T EWS2-97><P 236>

And þes þre kyngus weron wyse men, and
lyuedon in worschiþe aftur þer stat, and tau3te
þer puple Godis lawe and resoun, as þei
hadden be þre men of heuene.

<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 seiþ here þat þis prince schal be cast
owt by hym, for Crist ouercam þis feend, and
tau3te anoþur 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 answee in dede, for it is
profi3table to men, siþ whomeuere Crist iugeþ
more is more algatis, siþ 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 nouelryes þat be not
growndude in Cristus lawe men supposon as
heresydes, til þat þei ben tau3te þe contrarye;

<L 55><T EWS2-120><P 312>

And he oponyde his mouþ and tau3te hem and
seyde; ‘

<L 4><T EWS2-122><P 320>

For 3if þei woldon lyuon in vertuwis, as Crist
lyuode, and tau3te to lyuon, þei schuldon haue
pees 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 EWS3-134><P 30>

But bi þes werkis þat Crist dide was mannus
soule heelid, not onely for Crist by his godhed
heelide men, ne onely for Criste tau3te hem þe
bileue, but for þei sawen Goddis power
wurche in Crist, and knewen bi hym many
treupis of bileue þat þei knewen not bifore.

<L 17><T EWS3-135><P 32>

FERIA VI SEPTIMANE IIJ POST DOMINE
NE IN IRA· Sermo 14· Circuibat Iesus·
Mathei 4· This gospel telliþ of Ihesues
preching, hou bisily he tau3te his chirche.

<L 1><T EWS3-136><P 34>

And so Crist tau3te þe olde lawe, and fillide it
wiþ þe newe lawe. And þus tau3te Crist oure
prelatis not to be ydel in þer hooldis, ne spule
money of þer sugetis whanneuere þei
visitiden hem but to preche þe gospel of God
and moue men to good lif and blis.

<L 4, 5><T EWS3-136><P 34>

For Ion Baptist cam to 3ou in þe weye of
ri3twesnesse, and 3ee trowiden not to hym

and diden not as he tau3te 3ou.
<L 12><T EWS3-139><P 41>

FERIA IIIJ IN SEPTUAGESIMA· Sermo 18·
Egressus Iesus ibat· Marci 9· This gospel tellip
hou Crist tau3te þe chirche to fle pride, and
algatis prestis for pride is more perelous in
hem as it was in angelis.
<L 1><T EWS3-140><P 44>

But Crist tau3te his disciplis, and seyde to
hem þat mannus sone shal be trayed into
mennus hondis, and þei shal sle hym, and fro
þat he be slayn he shal rise on þe þridde day.
<L 6><T EWS3-140><P 44>

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

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

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

And so Crist tau3te in his word hou þe fende
was comen a3en to þis kynrede, wurst of alle,
as it is teld in anoþer stide.
<L 58><T EWS3-149><P 76>

Þis he tau3te priuely for men þat wolen neere
sue Crist moten lerne þis lore in dede, and not
alle men taken þis lore.
<L 4><T EWS3-155><P 92>

FERIA V IJ SEPTIMANE
QUADRAGESIME· Seremo 35· Non possum
ego· Iohannis 5· This gospel tellip wordis bi
which Crist confermed his lore, and tau3te
men to be meke and to knowe þer oune
freelte.
<L 2><T EWS3-156><P 94>

And þer was maad a greet sound whanne þe
Holy Goost tau3te hem.
<L 135><T EWS3-158><P 106>

FERIA V IJ SEPTIMANE
QUADRAGESIME· Sermo 41· Operamini
non cibum· Iohannis 6· This gospel tellip of
Crist, hou he tau3te þe soule fode.
<L 1><T EWS3-162><P 117>

And Crist tau3te hem þe ordre of uertues, hou
þei shulden bygynne to wrche.
<L 22><T EWS3-162><P 118>

Ion seiþ þat Iesu wente into þe temple aftir þe
feeste, and tau3te what men shulden do and
what þing men shulden fle.
<L 3><T EWS3-166><P 131>

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

And so eche man þat yuel dispendit Goddis
good is a þef And Iudas was smyten wiþ
coueytise, siþen he hadde no nede by his
maystir, for Crist fond hym euere ynow and
tau3te hym to forsake þe world;
<L 13><T EWS3-177><P 164>

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

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

IN DIE CENE· Sermo 59· Ante diem festum·
Iohannis 13· This gospel tellip hou Crist tau3te
his disciplis to be meke, and hou þe more of
hem shulde serue his briþeren, siþ Crist dide
þus, oure alþere maystir.
<L 1><T EWS3-178><P 170>

Y tau3te euere in þe synagoge and temple,
whidir alle Iewis camen togidere, and in hid Y
spac nou3t.
<L 76><T EWS3-179><P 175>

And þus Crist tau3te þis bischop by
sharpnesse of Cristis swerd þat he shulde not
axe vncouenably questiouns oute of tyme.
<L 86><T EWS3-179><P 175>

And Crist, by chaumberyng of þes wordis,
tau3te men to fle 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>

But, as Austyn notip heere, þis maystir made
his cros a chayer, and tau3te hangynge on þe
cros, for he hatip ydelnesse.
<L 295><T EWS3-179><P 183>

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

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

And herfore Crist wiþ his apostelis tau3te to suffere payne for treuþe, and for profit of Cristis chirche, as Poule telliþ in his bok.
<L 328><T EWS3-179><P 184>

FERIA SEXTA IIJ SEPTIMANE POST PASCHA· Sermo 71· Accesserunt ad Iesum· Mathei 9· This gospel telliþ hou Crist tau3te Ionus disciplis bifore Cristis dep.
<L 1><T EWS3-190><P 211>

Luk telliþ þat it fel on o day, and Iesu saat and tau3te.
<L 3><T EWS3-204><P 243>

And þis foorme is charite þat was eueremore in þe chirche, but it tok parfit degre by charite þat Crist tau3te.
<L 37><T EWS3-207><P 250>

Whanne Iesu was comyn into þe temple, þer camen to hym as he tau3te prinsis of prestis and elders men, and axiden þis questioun of hym Telle us in what power þou doist þes?
<L 3><T EWS3-208><P 251>

And heere Crist tau3te to fle fagyng, and tau3te an article of bileue.
<L 6><T EWS3-212><P 259>

Suppose we þat þis is heresie þat Crist tau3te his apostelis to fi3te þus wiþ yren swerdis, but wiþ swerd of Goddis word þat stondis in mekenesse of herte and prudense of mannus tunge.
<L 17><T EWS3-220><P 274>

Luk telliþ þat it fel þat Iesu wente into þe synagoge, and tau3te bereynne.
<L 4><T EWS3-226><P 287>

But 3it Crist tau3te Petre to take þe stater of þe water;
<L 29><T EWS3-228><P 292>

And þus Crist tau3te þat God wolde þat he obeschide þus to þis kyng, for ellis hadde Crist synned heere in doying þat he schulde not do, or þat God wolde not þat he dide.
<L 31><T EWS3-228><P 292>

And if this wil not suffise thee, albeit that it schulde suffisen to eche Cristen man, that nothing schulde done oute of the techynge that Crist tau3te, tachide to the dedis that God hath done, of whiche we reden that at the biddying of God, for Ismael pleyde with his brother Isaac, bothe Ismael and his modir weren throwen 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 begilid Isaac of his heretage, that was the

sone of the fre wif of Abraham.
<L 44><T Hal><P 51>

It is a fendis pride a synful creature to putte defaultte in þe ordynaunce of crist, seiynge in word or dede þat crist tau3te not his disciplis and his prestes þe beste ordre and religioun, but lefte þe beste ordre bihynde a þousand 3eer and more til sathanas was vn bounden to desceyue men bi lesyngis and ypocrisie, and siþen crist made and tau3te þe beste religioun, it is a stynkyng pride of luciferis children to leue þe betre, and constreyne men to leue þe betere, and take and nede men to holde forþe þe worse.
<L 16, 20><T MT01><P 03>

and wheþer crist pried most in þe ny3t in hillis, as þe gospel seiþ, and tau3te mychel þe peple in desert and in þe wilde felde, and seide þat þe hei3e temple schulde be distroied for þe synne of prestis þat weren þerinne.
<L 1><T MT01><P 15>

and we rede not in þe lawe of grace þat crist apperid comunly bifore þe hei3e prestis and pharisees fore here symonyng ne his apostelis after sendynge of þe holy goste, But 3if þei weren constreyned bi violence or ellis þif þei weren in place where crite tau3te in þe temple.
<L 1><T MT02><P 31>

and to þis entente siþ poul in his pistel þat 3if ony man, 3ee apostil or angel of heuene, preche oþer þing þan is tau3te of crist and his apostelis he is cursid.
<L 30><T MT02><P 37>

and þus þe he3e prestis ely was dede for he tau3te not his children goddis lawe and reproued not at þe fulle here synnes, and þe arke or couere of god was conquerid into enemyes hondis, and goddis peple ouercomen, and many þousandis slayn in bataile as þe first bok of kyngis telliþ.
<L 29><T MT04><P 55>

but þis crist tau3te neuere in al þe gospel and neuere vsed it, neiþer petir ne poul or ony oþer apostle of crist;
<L 1><T MT04><P 81>

and siþ crist fond and tau3te al þat is nedful and profitable and he tau3te not þis pardon, þann þis pardon nys neiþer nedful ne profitable.
<L 7><T MT04><P 81>

For ihu crist comaundid and tau3te opynly þat men schulden not 3eue credence to hym but 3if he dede þe werkis of þe fadir of heuene.
<L 17><T MT04><P 84>

for comunly þei kunnen not preche þe gospel,
and þei wolen lerne bisily mennus tradicions
for worldly wynnynge, but not þe gospel þat
crist god and man tau3te and comaundid
curatis to techen þat to lif and deþ;
<L 20><T MT07><P 150>

for þei schulden teche hem here grete synnes
and peynes for hem, and but 3if men wolden
leue here synnes and taken goddis word in
reuerence, þei schulden leue here companye,
and go to opere to whom þei my3ten profite
more, as crist tau3te his apostlis.
<L 9><T MT09><P 181>

for siþ he tau3te not þe beste lawe for to reule
cristene mennys soulis bi, as þei seyn, he was
out of charite;
<L 31><T MT09><P 184>

for þe archangel raphael tau3te tobie þat þe
deuyl haþ power ouer siche men þat þns
defoulen þe ordre of matrimonye and don al
for here lustis and for3eten god and his drede
and don as bestis wiþoute discrecion.
<L 19><T MT11><P 201>

blissed be 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 seiþ þat he wolde not
bileue 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 schulden not
bilde hem castels and liue oon pore men bi
beggerye.
<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 liuede and tau3te oper.
<L 6><T MT22><P 301>

for ech persoun shulde bi charite sue crist as
lichy as he my3te, but crist lyuede of almes of
þe puple þat he tau3te;
<L 7><T MT27><P 414>

but crist answeride to þes apostlis and tau3te
þat he wolde not curse þus: “3ee witen not,”
seiþ crist, “whoos spiritis 3ee ben, and hou y
loue mekenesse and paciense;
<L 23><T MT27><P 415>

and siþen crist tau3te in þis dede not to plete
for his dette, why schulden not prestis sue crist

heere, siþen cristis dedis ben myroure 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
schulden not be weddid wiþ mannus 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 crist þer maystir tau3te bifore.
<L 25><T MT27><P 448>

and þus shul den kyngis axe þe pope hou he
groundiþ þis dowing on crist, and to robbe þus
reumes, and to make hym prelatis at his wille,
siþ crist tau3te his apostlis to chese mathy bi
lot.
<L 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 mekely fro plase 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 trowe to his werkis;
<L 2, 3><T MT28><P 463>

and þus what þe pope bade do, but 3if he
tau3te þat crist bade it, men schulden 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 cristendom.
<L 25><T MT28><P 463>

for men schulden holde þer olde bileue but 3if
þe contrarye were wel tau3te.
<L 7><T MT28><P 466>

and so þey moten be trewe men and algatis
mayntene it forþ, for 3if men loken hou it cam

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

for crist tau3te þat hoolynesse shulde be hid in
mennus hertis and not shewid to þe puple in
sensible signes wiþoute fruyt;
<L 18><T MT28><P 470>

and þis he tau3te in dede and word for loue
þat he hadde to his prestis.
<L 12><T MT28><P 473>

And, in ful euydence and opun tokenyng þat
God takip þis ordynaunce in his chirche as ful,
sufficient and in no wise fauti in scarste or
excesse þerof, Crist þe wisdom of þe Trinite,
bi þe which wisdom þis chirche is þus
ordeyned and foundid upon þese þre statis
wiþout mo, tau3te þe newe statis and sectis of
þe oold lawe, þe whiche weren not expresli
groundid in þe lawe of God, to be drawun out
of þe chirche bi þe roote.
<L 53><T OP-ES><P 04>

And for couetise þei tau3te þe peple to breke
þe maundement þat God hadde 3oue of
worshiping of fadir and of modir; for þei
tau3te men to avowe and to offre her good is
to þe temple, þat it my3te turne to her vss, and
bade hem þat þei shulde enfourme her fadir
and modir þat it was so more profitable þan
þou3 it hadde be spendid in her vss of nede.
<L 108, 109><T OP-ES><P 07>

For, if Crist tau3te fulli þe rule of perfeccioun
and lyuede þeraftir, it hadde be ynow for a
man þat wolde haue be perfit, as þis maistir
was, for to haue sued his rule and his lyuyng.
<L 403><T OP-ES><P 17>

And Poul, seyng þis errour among þe peple,
knowinge þat a litil errour in þe bigynnyng if
it be suffrid is cause of þe grettest in processe
of tyme, as þe Philosofre seiþ, wiisli wiþstood
þis foly and redresside hem a3en to Crist, and
tau3te hem to be oonli of Cristis sect and to
cleyme hem noon oþir patroun of her
perfeccioun.
<L 591><T OP-ES><P 24>

þese errours þei defendide and tau3te and
many oþer, as Crist rehersip (Mt· 23) bi long
processe;
<L 665><T OP-ES><P 26>

And þerfore Crist, innocent man, chees þis
lyuyng and tau3te þis mene bi word and bi
ensaumple, and chargide hise disciplis and
also oþir þat wolden be perfit wiþ þis maner of
lyuyng, so þat þei, holdinge hem apaied wiþ
þis mene, drawe hem to innocent lyuyng, as

moche as freelte of mankynde corrupt bi
synne wole suffre.
<L 793><T OP-ES><P 30>

For firste in Cristis tyme and þe apostlis, and
in tyme of oþir perfit peple þat suede her
papis, þe cristen peple was gouerned aftir þe
pure lawe of þe gospel and bi þo þat 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 persooone, and he
apperide here bodili, and lyuede and tau3te as
he dide 3he, alþou3 he tau3te but þis oo word
þe kyngis of þe heþen han lordship upon hem,
but 3e not so'.
<L 1137><T OP-ES><P 48>

And in ful witnesse þat þis is ful dampnable in
þe staat of presthod, Crist, in whom is ful
ensaumple and loore of perfeccioun of
presthod, fledde alle þese þingis and tau3te
hise apostlis and alle prestis to do þe same.
Hou he fledde þe vss of þis swerd and tau3te
hise apostlis to do so I tolde ri3t 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 peple þat wolde haue sett him in þe
office of a kyng.
<L 1363><T OP-ES><P 58>

And þis same lessoun tau3te hise apostlis, for
seynt Poul asigneþ þis swerd to þe seculer
lordis, as it is ofte seid bifore (ad Ro· 13), and
techip men to preie first for suche men, þat þe
peple mai lede a pesible liif vndir hem, and
techip cristen men to obeie to hem, wheþer þei
ben cristen or heþen, 3he alþou3 þei ben
triuauantis.
<L 1371><T OP-ES><P 58>

For siþ þe prestis of þe oold lawe kepten hem
fro þis lordship, as her lawe tau3te hem, and
also þe iugis dide þe same, hou moche raper
schulde oure prestis do so, þat ben boundun to
þat perfeccioun bi þe same lawe, and also bi
expresse doctryn of Crist in word and dede as
it is shewid bifore?
<L 1415><T OP-ES><P 62>

and herfore he callip alle men to sue him, and
alle men to lerne of him, and euery man and
nameli prest is to techen þat þat he tau3te, and
þanne we mai not erre. And herfore seynt Poul
tau3te þat þe cristen peple shulde cleyme hem
no priuat patroun, as Petir, Poul or Apollo, as
it is seid bifore, and techip þat þe peple shulde
sue him but no ferþer þan he sueþ Iesu Crist.
<L 1841, 1842><T OP-ES><P 86>

Forsope he tau3te þe peple to be suget to kyngis and duykis, and tau3te also þat þer shulde be no lord in þe clergie.
<L 1909><T OP-ES><P 92>

And in word and in ensauple he tau3te hise prestis to be procuratours for nedi peple and pore at þe riche men, and specifiede þese pore, and tau3te hou þat þei þat were my3ti shulde make a puruyaunce for such pore folk, þat þei were not constreined bi nede for to begge, as grete clerkis marken upon þis word of þe gospel (Luc: 14), where Crist seiþ þus: Whanne þou makist þi feeste, þat is to seie of almesse, calle pore feble, lame and blynde'.
<L 2111, 2113><T OP-ES><P 102>

And þat lessoun tau3te Crist to þis scribe in þese blessid wordis, and so moste oure drasti sectis do, er þei atteyne to þe perfeccioun þat þei so falsli boosten of.
<L 2536><T OP-ES><P 125>

as for þese euydencis þat þee semeþ goen a3en me, þou shalt vndirstonde here þat þese mounkis of þe oold lawe, of þe which seynt Ierom spekþ, hadden neþer founder ne rule saue ounli God and his rule, and among oþer þingis of perfeccioun þei hadden vtirli forsake worldli lordship, And in tokenyng þat seynt Iohun Baptist wolde not brynge yn a sect of religioun foundid upon him and his rule, he quencheide þe hi3 opynyoun þat hise disciplis hadden in him, and tau3te hem to bicomme ounli Cristis disciplis;
<L 2588><T OP-ES><P 126>

And þis was a þing þat alle þe apostlis chargide moche, as þei schewide in þat þat þei chargide herwiþ Poul and Barnabas whanne þei 3iden from hem, as it is writun (ad Galathas 2): For, siþ seynt Poul in his greet nede, notwiþstondinge þat he was a prest and apostle, wrou3te and gate liiflood for himsilf and oþir wiþ hise owne hondis, and tau3te þat he þat trauelide not shulde not ete, and blamede þo þat hadde leiser to trauele and wolde not, it is no doute he wolde not haue maad such quilagis for þe peple in Ierusalem if þei hadde had leiser to gete hemsilf liiflood wiþ her owne hondis.
<L 2766><T OP-ES><P 132>

And if þou loue þese sectis, or þe persoones þat ben of þese sectis, as þou pretendist, þou shalt 3yue hem ful sad and bisy counsel, 3he, and helpe in dede what þou maist, þat þei leue þis vicious extremyte, and turne a3en to þe vertuous mene þat Crist tau3te, and so bitake hemsilf to þe pure religioun of Iesu Crist foundid on þe best wise.
<L 2880><T OP-ES><P 136>

And in full witnes þat þis lordeschip is dampnable in þe state of presthode, Crist, in whom is full ensauple and lore of perfeccyon of presthode, fled all þes þingis, for he auoidid þis swerde in seculer office, and tau3te his apostles, and in hem alle oþer prestis, to do þe same whan he fled fro þe peple þat wolde han sett hym in þe office of a kynge.
<L 275><T OP-LT><P 59>

And so he auoidid þis swerde, and left it to þe temperal party of his chirche wiþ all þe purtenances And þis same lesson tau3te þe apostle, for saynt Poule assigneþ þis swerde to þe seculer lordis, as it is saide bifore, and techiþ men to pray firste for suche men þat þe peple mai lede a pesable liife vndir hem.
<L 283><T OP-LT><P 59>

And herfore saynt Poule tau3te cristen peple to sue hym, but no ferrer þan he sueþ Ihesu Criste.
<L 596><T OP-LT><P 87>

And in þe tyme of þe new lawe Criste assignyd þe seculer lordeschipis to temperall lordes, as it is tau3te byfore, and alowid þe comonte her liflode goten bi true merchandise and hosbondrie and oþer craftis. And in worde and ensauple he tau3te his prestis to be procuratouris for nedy peple and pore at þe ryche men, and specified þes pore, and tau3te how þai þat wer my3ty schuld make a purviance for syche pore folke, þat þai wer not constrenyd by nede for to begge, as grete clerkis merken vpon þis worde of þe gospell where Criste seiþ þus: Whan þu makist þine feeste, þat is of almes, call pore feble, lame and blynde'.
<L 781, 783, 785><T OP-LT><P 103>

Afir this God tau3te hem wyis gouernayle, and bitook to hem the ten comaundementis and other iudicials, to punishe gretly opyn grete synnes.
<L 9><T Pro><P 4>

Moises bi Goddis comaundement wroot a greet song, and tau3te it the children of Israel, that it schulde be into witnessing a3ens hem;
<L 5><T Pro><P 8>

Also Salamon tau3te hire alle thingis that sche hadde in hire herte, and sche blessid God and Salamon and his seruauntis, and 3ede into hire lond.
<L 38><T Pro><P 12>

This Joas bigan to regne whanne he was vij· 3eer eld, and regnede xl· 3eer in Ierusalem, and dide ri3tfulnesse bifore God in alle the

daies in whiche Joiada the prest tau3te him.
<L 26><T Pro><P 17>

and sche tau3te hem hou thei schulden do
penaunce for this trespas, and coumforte the
puple to triste in God, and abyde his mercy
and help, at his owne wille.
<L 6><T Pro><P 36>

Also the trewe Mardoche, the fadir in lawe of
adopcioun of this womman Ester, tau3te hire
to loue God, and kepe his lawe, and sche was
full meke and obedient to Mar dochee, 3he,
whanne sche was qwene, as to hire fadir in
lawe.

<L 24><T Pro><P 36>

And I seide to þe Archebischop, 'Ser, Purueye
is neybir wiþ 3ou now here for þe benefice þat
3e 3af to him, neipir he holdiþ feiþ fulli wiþ
þe lore þat he tau3te and wroot biforehonde,
and þus he schewiþ now himsilf to be neipir
hoot ne coold.

<L 107><T SEWW04><P 32>

Maistir Ion Aston tau3te, and wroot acordingli
and ful bisili, where and whanne and to whom
he my3te, and he vsid it himsilf, I gesse, ri3t
perfy3tli vnto his lyues ende.

<L 130><T SEWW04><P 32>

And herfore of Wicleef speciali and of þese
men I toke þe lore whiche I haue tau3te and
purpose to lyue aftir, if God wole, to my lyues
ende.

<L 141><T SEWW04><P 33>

But, as touchinge Filip of Repintoun, þat was
first chanoun and aftirwarde abbot of
Leycetere, whiche is now bischop of Lyncolne,
I telle to þee þat þe dai is comen for þe which
he fastide þe euen, for he neipir holdiþ now,
neipir wole holde, þe loore, þat he tau3te
whanne he was no but chanoun of Leycetere,
for noo bischop of þis londe pursueþ now
scharplier hem þat holden þat wei þan he
doiþ'.

<L 165><T SEWW04><P 33>

And symfonye and croud weren herd whanne
apostlis knewen alle wittis, and þer was maad
a greet sound whanne þe Hooly Goost tau3te
hem.

<L 126><T SEWW10><P 55>

For, siþ seynt Poul in his greet nede,
notwiþstondinge þat he was a prest and
apostle, wrou3te and gate lijflood for himsilf
and opir wiþ hise owne hondis, and tau3te þat
he þat traueleide not shulde not ete, and
blamede þo þat hadde leiser to trauele and
wolde not, it is no doute he wolde not haue
maad such quilagis for þe peple in Ierusalem

if þei hadde had leiser to gete hemsilf lijflood
wiþ her owne hondis.

<L 85><T SEWW18><P 95>

But God þat sente me to waische in watir, he
tau3te me and seide þus, "On whom þou seest
þe spirit come down and dwellynge vpon him,
þat is he þat baptisiþ men in þe Hooli Goost".
<L 30><T SEWW21B><P 113>

And I bileue þat Crist in al his tyme here
lyuede moost holili, and tau3te þe wille of his
Fadir most truli.

<L 232><T Thp><P 31>

And I seide to þe Archebischop, Ser, Purueye
is neybir wiþ 3ou now here for þe benefice þat
þe 3af to him, neipir he holdiþ feiþfulli wiþ þe
lore þat he tau3te and wroot biforehonde, and
þus he schewiþ now himsilf to be neipir hoot
ne coold, And herfore he and hise felowis
mowen sore drede but if þei turnen hastili into
þe weie þat þei haue forsaken, last þei ben
sodeynli vomed out of þe noumbre of Goddis
chosen peple'.

<L 547><T Thp><P 40>

Maistir Ion Aston tau3te and wroot acordingli
and ful bisili, where and whanne and to whom
he my3te, and he vsid it himsilf, I gesse, ri3t
perfy3tli vnto his lyues ende.

<L 570><T Thp><P 41>

And herfore of Wicleef speciali and of þese
men I toke þe lore whiche I haue tau3te and
purpose to lyue aftir, if God wole, to my lyues
ende.

<L 582><T Thp><P 41>

But, as touchinge Filip of Repintoun, þat was
first chanoun and aftirwarde abbot of
Leycetere, whiche is now bischop of Lyncolne,
I telle to þee þat þe dai is comen for þe which
he fastide þe euen, for he neipir holdiþ now,
neipir wole holde, þe loore þat he tau3te
whanne he was no but chanoun of Leycetere,
for noo bischop of þis londe pursueþ now
scharplier hem þat holden þat wei þan he
doiþ'.

<L 605><T Thp><P 42>

And I seide to him, Ser, I am bope aschamed
on her bihalue and ri3t sorouful for hem þat
haue certified to 3ou þese þingis þus vntruli,
for I prechide neuer neipir tau3te þus priuyli
ne apeertly'.

<L 638><T Thp><P 43>

Wherfor, ser, I haue prechid and tau3te opinli
and priuyli, and so I purpose al my lyf tyme to
do wiþ Goddis helpe, seiinge þat siche madde
peple wasten blamfulli Goddis goodis in her
veyne pilgrym ageyng, spendyng þese goodis

vpon vicious hosteleris and vpon tapsters,
 whiche ben ofte vnclene wymmen of her
 bodies, and at þe laste þo goodis, of þe whiche
 þei shulden do werkis of mercy aftir Goddis
 heeste to pore nedi men and wymmen, þese
 pore men goodis and her lyfode þese renners
 aboute offren to riche preestis whiche haue
 moche moore lyfelode þan þei neden.
 <L 1304><T Thp><P 64>

But Crist tau3te þe peple to do almes, þat is
 werkis of mercy, to pore nedi men of þe
 surpluys of her temperal goodis, whiche þei
 weldiden more þan þei nediden resonabli to
 her necessarie lyuelode".
 <L 1426><T Thp><P 67>

For þer bi ensauple of himsilf seint Poul
tau3te alle þe preestis of Crist for to traueile
 wiþ her hondis, whan for bisie techinge of þe
 peple þei my3ten þus done.
 <L 1436><T Thp><P 68>

But seint Poul in his tyme, whos traas or
 ensauple alle þe prestis of God enforsiden
 hem bisili to suen, seeynge þe auerice þat was
 among þe peple, desyrynge to distroie þis foul
 synne þoru3 þe grace of God and bi vertuous
 ensauple of himsilf, Poul wroot and tau3te
 alle preestis for to suen him as he sude Crist
 pacientli, wilfulli and gladli in hi3e pouerte.
 <L 1447><T Thp><P 68>

But forþi þat manye preestis contrarien now
 Poul in þis forseid lore, Poul biddiþ take heede
 to þo prestis þat suen him as he haþ 3ouun to
 hem ensauple, as if Poule wolde seie þus to
 þe peple "Accepte 3e noon oþer prestis þat
 hem þat lyuen aftir þe fourme þat I haue
tau3te 3ou;
 <L 1463><T Thp><P 69>

5 question And I seide, Sere, I prechide neuer
 so opinli, neuer I haue tau3te in þis wyse
 priuili in ony place.
 <L 1633><T Thp><P 74>

But, ser, as I prechid in Schrouesbirie, wiþ my
 protestacioun I seie to 3ou now here pat, bi
 autorite of þe gospel and of seint Iame, and bi
 witnesse of dyuerse seyntis and doc tours, I
 haue prechid opinli and tau3te in oo place and
 in oþir þat it is not leeful in ony caas for to
 swere bi ony creature.
 <L 1637><T Thp><P 74>

TAU3TEN.....47

And 3it Crist and his postlis weren most
 obediaunt 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 oþere men.
 <L 6><T A22><P 297>

Perfore it were more profit boþe to body and
 soule þat oure curatis lerneden and tau3ten
 many of þe kyngis statutis, þan lawe of þe
 emperour.
 <L 22><T A22><P 326>

Bot þis is not þo meke suyng of Jesus Crist,
 for he and his apostils prisoneden not synful
 men in þis lif, bot scharply reprovod hor
 synne, and at þo laste, when þei wolden not
 amende hom, tau3ten gode men to comyne not
 wiþ hom.
 <L 24><T A24><P 383>

Ffor Crist ne his apostlis never usid suche,
 ande 3it þai tau3ten al þat was nedeful for
 salvacioun of mennes soulis.
 <L 19><T A29><P 459>

Ande sithen God is moste my3tty for to helpe
 us, moste witty in knowyng what is spedeful
 to us, and lovyng for to 3yve us þat us moste
 nedis and helpis, and no seint may do ony
 þinge wiþouten his leewe, and he a þousande
 folde more redy to here and helpe þen ony
 creature, hit were no grete perile if we directen
 oure prayers to God onely, as Crist and his
 modur diden, and his apostilis, and tau3ten us
 to do so;
 <L 2><T A29><P 467>

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;
 <L 51><T EWS1-06><P 246>

And þus þe comun vndyrstondyng schulden
 we algatis holde, but 3if Godes wordis tau3ten
 vs his propre sence.
 <L 92><T EWS1-30><P 348>

For, whan a spyri3t cometh to helle þat synned
 by errour þat þei tau3ten, who dredith not þat
 ne þei haue peyne bi newe comyng of siche
 felowes?
 <L 45><T EWS1SE-32><P 615>

And þerfore Ion tok þis word to make redye
 þis weye to men, for many men felden down
 for slidirnesse of þis weye, and þerfore muste
 it haue sum grauele, as Crist and Ion tau3ten
 in þis teeme.
 <L 7><T EWS3-124><P 05>

Doyng of penaunse was nedeful to þe puple
 þat þes men tau3ten, for þer weye was ful
 slidir for to go to heuene ynne, siþ flehsly
 synnes weren in hem, and þei letten men to go
 to heuene and it profitiþ myche to men to go

in good felochip.

<L 26><T EWS3-131><P 24>

for þei ben taken as holier men and holden hem self more worþi for þise newe ordinaunces of her owen fonnyd heuedis, þat letten hem from þe better ocupacioun, þan for clenness of cristis ordre, þou3 þei seruen neuere so perfytly crist in holy lyuyng and trewe techyng wiþoute þis newe pro fessioun and cermony, þe whiche crist and his apostlis diden neuere ne tau3ten in al holy writ.

<L 14><T MT01><P 03>

3if þei techen opynly and meyntene þat þe bileue þat crist and his apostelis tau3ten is not þe best and ynow3 to brynge men to heuene, but lawis maade of worldly prestis ben nedful and betere to reule holy chirche bi;

<L 10><T MT01><P 19>

Siþ crist and his apostlis curseden neuere ne tau3ten to curse for tipes, but þo contrarie, as þe gospel techep;

<L 20><T MT06><P 132>

certis it semep þat þei ben out of cristene mennys for þei maken hem not redy to come þedir and answere wel hou þei camen into here benefices and hou þei lyueden and tau3ten and spendiden pore mennus goodis;

<L 23><T MT07><P 143>

But wolde god þat euery parische chirche in þis load hadde a good bible and good expositouris on þe gossellis, and þat þe prestis studiende hem wel and tau3ten trewely þe gospel and goddis hestis to þe peple;

<L 27><T MT07><P 145>

but þei taken non hede of þe mesure ne hou falsly þei lyuen a3enst goddis lawe, and hou crist and his seyntis tau3ten and vseden abstyue and penaunce, and hou cristene men schulden conquere heuene bi brekyng of fleschly lustis, as crist techiþ in þe gospel, and hou crist and poul and petir comaunden vs þat we schullen not fille þe desiris of oure flesch, but as gestis or comelyngis and pilgrimes absteynen hem fro fleschly desires þat fi3tten a3enst þe soule.

<L 25><T MT13><P 217>

Also bi þis manere my3tte and schulde þe peple 3eue frely here almes to trewe prestis þat trewely kepten here ordre and frely and opynly tau3ten þe gospel, and wiþdrawen it fro wicked prestis, and not be constreyned to paie here tipes and offringis to open curseden men and meyntene hem in here opyn cursednesse;

<L 19><T MT16><P 252>

Also þan schulde prestis studie holy writt and he deuout he hero preieris, and not he taried wiþ newe offices, as newe songis and moo sacramentis þan crist vsede and his apostlis, þat tau3ten vs alle treupe and spedly sauynge of cristene peple.

<L 6><T MT16><P 253>

and herebi and bi many moo disceitis schulden cristene men knowe how þes newe religious ben false prophetis and curseden sectis, of whiche crist and his apostlis prophecieden bifore, and tau3ten men to knowe hem bi here werkis, þat ben ypocrisie, coueitise and meyn tenyng of synne bi fals prechyng, flatteryng, fals conseilyng and sclaunderyng of trewe men, and makynge men siker of gostly helpe bi fals letteris of fraternyte and many oþere nouel ries brou3t vp bi ypocrisie and coueitise, and as ion þe euaungelist comaundiþ, cristene men schulden not resceyue hem into here houses ne seie to hem, heil.

<L 31><T MT17><P 261>

þat þe obedience of children to fader and to modir and of seruauntis and tenauntis to here lordis and maistris, þe whiche obedience crist vsed and tau3tte and comaundid it be magnyfied and prechid more þan ony newe feyned obedience founden of synful men, þe whiche obedience neiþer crist ne his apostlis deden ne tau3ten ne comaunden ne conseileden opynly þerto.

<L 4><T MT19><P 280>

þe apostlis weren so trefable, þat 3if men tau3ten hem a betere ordre or þat ou3t of here bileue were fals, þei wolden sone assente to treupe;

<L 17><T MT22><P 305>

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

<L 26><T MT22><P 314>

and þus crist and his apostlis tau3ten þe puple in þat tunge þat was moost knowun to þe puple;

<L 18><T MT27><P 429>

studie þey cristis paciense and make þei þer chayer in cristis eros, and loke þey wheþer crist or his apostlis tau3ten þus to plete for worldly þingis.

<L 20><T MT27><P 437>

and siþen þei han many skiles þat prestis schulden not be þus dowid, boþe bi þe olde lawe and þe newe, and bi þe lif þat crist ledde, þey schulden be heere hardy in bilcue and lette

his dowing of anticrist, and neþer obesche to pope ne bischop but 3if þey tau3ten þat þey sieden crist in þis and seyntis þat þey kunnen aleege shulden neþer be heere suyd ne trowid, but 3if it be tau3t þat þei sieden crist in þat þat þey helden wiþ þis dowing.
<L 28, 29><T MT27><P 451>

and þus it were a blessid dede þat lordis wolden not 3yue þer almes neþer to o prest ne oper, bifore þey tau3ten bi good wnesse what þing were þis sacrid oost, boþe in his kynde and in figure, by maner þat þe gospel spekþ.
<L 9><T MT28><P 466>

But þei were gilty of many oþir, as þe pharisees helden þis heresie, maintaineden and tau3ten þat it was beter to þe children and to her eldris boþe to avowe and offre her good to þe temple, where þe þing offrid turnede to her profit, þan to releue þerwiþ her fadir and her modir in her greet nede.
<L 658><T OP-ES><P 26>

And þese lawis, 3ouun of God bi Moyses, þe prophetis tau3ten, as among oþir we mai rede (Ezechiel 44) where, aftir þe prophete haþ tau3t hou þe prestis and þe dekenes shulde haue hemsilf to Godward in lyuyng and sacrifice doying, seiþ þus: ¶Non erit autem eis hereditas, ego autem hereditas eorum et possessionem non eis dabit in Israel, ego enim possessio eorum/, Forsoþe, þer shal be noon eritage to hem;
<L 926, 927><T OP-ES><P 38>

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 þat prestis shulden leue and vtirli forsake þis temperal swerd wiþ hise purtynauncis, and remitte þis temperal swerd to lay partie, as þei diden wiþ alle hise purtynauncis, as seculer lordship, office and iugement.
<L 1411><T OP-ES><P 60>

And herfore seiþ seynt Iohun acordinge herto þat, whosoeuer come to þe cristen peple and brynge not þe doctrine of þe gospel, þe which he and hise felowis tau3ten, þei shulde not seiþe hayl' to him;
<L 2793><T OP-ES><P 133>

Also þes lawis, 3ouen of God by Moyses, þe holy prophetis tau3ten, as amonge oper we may rede of Ezechiel, þat tau3te how þe prestis and deeknys schuld haue hemsilf to Godwarde in lyuyng and sacrifice doynge;
<L 166><T OP-LT><P 39>

and he sente ix· deknys with hem, and ij· prestis with hem, and thei hadden the book of

Goddis lawe, and tau3ten the peple in Juda; and thei cumpassiden alle the citees of Juda, and tau3ten al the peple.
<L 3, 4><T Pro><P 23>

aungels in meeknesse, clennesse, souereyn 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 oper whiche weren holden ri3twise men and prudent, tau3ten and wroten bisili þis forseide lore of Wiclef, and conformeden hem perto.
<L 135><T SEWW04><P 32>

For now þou3 summe of þese men ben contrarie to þe loore þat þei tau3ten biforehonde, I wot wel 3it her loore was trewe whiche þei tau3ten and þerfore wiþ þe help of God I purpose for to holde and vse þe loore whiche I herde of hem whilis þat þei saten in Moysees chaire and speciali whilis þei saten on þe chaire of Crist. But aftir her werkis þat þei now schewen I wol not do wiþ Goddis help, for þei feynen, hidden and contrarien þe truþe which biforehonde þei tau3ten out pleyntli and trewli. For as I knowe wel, whanne summe of þese men haue ben vndirnommyn for her sclauun drouus doynge, þei knowelich not þat þei tau3ten errour biforehonde, but þat þei weren constreyned bi payne for to 3eue to telle out þe truþe;
<L 143, 144, 149, 151><T SEWW04><P 33>

þei ben worþi to be brent or exilid, as bokis shulden be 3if þei maden mencion and tau3ten þat Crist was naylid on þe crosse wiþ þus myche gold and siluer and precious cloþis, as a breeche of gold endetid wiþ perry, and schoon of siluer and a croune frettid ful of precious ieweis;
<L 25><T SEWW16><P 84>

And þus þe comoun vndirstonding schulde we al gates 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 oper whiche weren holden ri3twise men and prudent, tau3ten and wroten bisili þis forseide lore of Wiclef, and conformeden hem perto.
<L 575><T Thp><P 41>

For now þou3 summe of þese men ben contrarie to þe loore þat þei tau3ten biforehonde, I wot wel 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 Moysees chaire and speciali whilis þei saten on þe chaire of Crist. But aftir her werkis þat þei now schewen I wol not do wip Goddis help, for þei feynen, hiden and contrarien þe truþe which biforehonde þei tau3ten out pleynli and trewli. For as I knowe wel, whanne summe of þese men haue ben vndirnomyn for her slaundrouus doynge, þei knowelich not þat þei tau3ten errour biforehonde, but þat þei weren 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 noumbre, and lyueden vertuously and tau3ten bisili and trewli þe word of God bi ensauple of Crist and of hise apostlis, wipouten tipis and offryngis and oþer dewetees þat preestis now calengen and taken, þe peple wolde freli 3eue hem sufficient lyfode'.
 <L 1478><T Thp><P 69>

TAU3TON.....1

as somme men seyn heere þat þei woldon fayn trowe þis 3if þei wiston þat it 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 seruautis and tenauntis to here lordis and maistris, þe whiche obedience crist vsed and tau3tte and comaundid it be magnyfyed and prechid more þan ony newe feyned obedience founden of synful men, þe whiche obedience neiþer crist ne his apostlis deden ne tau3ten ne comaunden ne conseileden opynly þerto.
 <L 2><T MT19><P 280>

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

TAU3TTEN.....1

Here Cristen men sayne pleynly, þat Criste and his apostlis prayden devoutly wipouten siche songe, and pai never tau3tten in worde ne dede, ne openly counseiled in holy writte to þis Songe, ande myche more pai 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 lxxxviij.

<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 lordes be lordes in quyete, and þo puple taught clene Gods lawe, and not be þus taxed for defaute of godes, þat are now occupied by þese newe ordires.

<L 5><T A20><P 241>

þen schulden Caymes castels of þo newe ordires be voydid fro fendes, 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 tendernesse of 3outhede, kynde hafs taught þo first beste to norische his owne issue.

<L 13><T A25><P 411>

Lord, wheþer þis be by leve, þat þis pope dos go amange alle þo articles of þo trowthe þat euer Crist taught?

<L 31><T A25><P 424>

And herfore Crist taught us moste generally to praye.

<L 32><T A25><P 425>

Ffor 3if þes newe reules weren alle on wip Cristis reule 3oven to apostilis, he shulde have taught hem boþe and ensaumped, boþe in his lif and spekinge and writing, wip sermons and ritis and customes þerof;

<L 27><T A33><P 512>

bicause of þin infirmite/ as seint Austin hap taught:

<L 6><T LL><P 88>

to the reder: Grace be with the and peace be multiplied in the knowlege of god the fader / and of our lorde Jesus Christ: Amen, CHrist our sauyoure and his apostels 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 euery place desyringe the au dyence to serche the olde

scriptures & proue whether they testified
with him or no.

<L 2, 3><T PCPM><P 01>

what they camen into her coun trey / & in ther
wey thyder ward / 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 ordered how they shulden be
punysshed. Also he taught hem what maner
sacrifyces they shulden do to him and he
chees him a people to ben his pre stes / that
was Aaron & his children to don sacrifyces in
the tabernacle / & after warde in the temple
also.

<L 12, 16><T PCPM><P 10>

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.

<L 18><T PCPM><P 13>

Blessed mote our lorde ben / for now he hath
y taught vs 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.

<L 17><T PCPM><P 16>

And if they hadden 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 well that it
was none of thy commaundementes / ne
nedefull to hele of mannes soule.

<L 27><T PCPM><P 19>

But lorde/ he taught vs to blessen hem that
cursen vs/ and suffren and nat sauten.

<L 24><T PCPM><P 49>

For somewhat thou shewest vs now of our
myscheues that we ben fal len in through the
wisdom of maisters that haue by sleyghthes
ylad vs away from the & thy techinge/ that
thou that were maister of heuen taught vs for
lo ue/ whan thou were here some tyme to hele
of our soules withouten erreure or heresye.

<L 25><T PCPM><P 59>

And he set on me his hond, and asoiled me
clene, And there I parted hun fro, wythouten
any payne, In couenaunt that I come agayne,

Christ he me be taught.

<L 14><T PPC><P 06>

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

<L 1114><T PT><P 182>

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

<L 1253><T PT><P 187>

For where fynde ye that euer Christ or any of
hys disciples or a postels taught any man to
worshype it.

<L 5><T WW><P 07>

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 vnblested ra-ther
coniured by the vertue of your craft, and yet
ye saye vnder the hooste of breade is the full
manhode of Christe, then by your owne con-
fession muste it nedes be that we worshyppen
a false god in the chalyce whych is vnconiured
when we worshyppe the breade, and worshype
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.

<L 14><T WW><P 14>

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

<L 6><T WW><P 17>

TAUGHTEN.....3

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

<L 9><T 37C><P 43>

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

<L 21><T 37C><P 78>

Paule prunus herenute, put vs hym selue A
wey into wilderness, the world to despisen

And there we lengeden ful long, and leueden
ful harde For to alle this freren folke, weren
founen in tounes, And taughten vntrewely,
and that we wel aspiede.
<L 29><T PPC><P 11>

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 bodeli
circumsisioun takyn baptym taugt and
comaundid of Crist, and in stede of sacrifices
of bestis in the elde lawe takyn now Crist and
his passioun and hopyn to be sawid therbi
with his mercy and here owene good lyuyng.
<L 43><T Dea><P 452>

and of ech symple man the hooli prophete
Dauid seith thus: Blessid is the man whom,
lord, thou hast taugt, and hast enformyd hym
of thi law, that is charite;
<L 28><T Dea><P 453>

gode spouse of cristen soulis, Jhesu Crist: whi
forsakest thou so myche thi puple, that sinful
mennes ordenaunce ben openly taugt and
maytened by worldly prestis and her fau tours:
and thyn ordenaunce, of wilful pouerte and
greet mekenesse of clerkis, and continuel
ocupacioun of hem in studyng and techyng
holy writ, is dispisid and holdun errour, and
they holdun cursid and foreprisoned that
wolden bryng agen thi beeste ordenaunce?
<L 36><T Dea2><P 460>

TAUGTEN.....1

ffor goode wordis mygte not teche hem, the
which here yuele werkis taugten, that is
blyndid in errour, Ffor whi;
<L 16><T Dea><P 450>

TAUHT.....1

And cerimonyes of þe olde lawe, betere þan
þes ben tauht to be left bi lore of Poul.
<L 31><T A26><P 431>

TAUT.....5

for þus seiþ Crist, and rehersiþ þe prophet, þat
alle men able are taut of God.
<L 20><T APO><P 81>

In þe þrid maner are þeis his disciplis þat
folowen his lore þat he taut in þe gospel;
<L 3><T APO><P 82>

and sum in oþer degre þat are ordeynid to be
taut.
<L 6><T APO><P 82>

þat þis Bethphage was sette at þe Mount of
Oliuete bitokeneþ þat deuoute and effectual
preier muste be knitted to mercy, whiche is

bitokened bi þe Mount of Oliuete, as Crist hap
taut vs in oure Pater Noster, seyinge: {Dimitte
nobis, et cetera}.
<L 115><T CG01><P 04>

Nou God for his endeles mercy, þat diede on a
cros for al mankynde, 3eue vs grace, þat been
bounden as assis wiþ longe liynge in oure
synnes, to be loosid þoru þe word of God and
true confession of oure mouþ, and faire
sadelid wiþ hooli vertues trueli taut of oure
prelatis, so þat oure soulis moun be likyng
hors þe Kyng of heuen to ride onne toward þis
gostli Jerusalem þat is, þe glorious blisse of
heue in whiche is þe si3t of pees þat euere
schal laste wiþouten end, and þat it mai be
seid þanne to vs: Blessid is he þat comeþ in þe
name of þe Lord'.
<L 452><T CG01><P 12>

TAUTE.....1

crist was so pacient and so myche sufferide
his oune wrong, þat he preyede for his
enemies and taute his postlis to take no
veniaunse;
<L 35><T MT28><P 462>

TAUTEN.....2

þis word of Crist schuld stir Cristen men to
holde þis lawe as Crist did, bop bi lyif & bi
word, as oþur apostles tauten aftur.
<L 231><T 4LD-2><P 208>

and 3it crist and his apostlis tauten neuere ne
vseden siche profession.
<L 21><T MT15><P 235>

TAUW3T.....1

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 11><T MT07><P 157>

TAW3T.....20

þe greetnesse of Cristus suffryng is taw3t by
Petre on þis maner: Crist, he seiþ, dude no
synne, ne gyle was fowndon in his mouþ.
<L 34><T EWS1SE-24><P 578>

But in þis loue man schal haue ordre, as kynde
hap taw3t hym for to loue furst hymself, and
opre in kynde aftur þat þei ben ner to hym;
<L 118><T EWS2-77><P 127>

þis flesch seruþ to þe sowle, suffryng as it
schulde suffre, and doyng as it schulde doo,
whanne it is taw3t wel of þe sowle.
<L 11><T EWS2-82><P 154>

And þus seiþ Crist of suche goode prelatys þat herfore eche wry3tere, taw3t þus of God, is ly3k to an hosbonde man þat ordeyneþ for his hows;
<L 131><T EWS2-84><P 171>

And so frerus in þer statis wanton ri3t deuocion, for þei take not þer degrees, neþur in scolus ne in offys, for ri3t deuocion to renne þe wey3e þat Crist haþ taw3t;
<L 60><T EWS2-85><P 175>

For siþ sche trowode þat hire sone schulde rise fro deþ to lyue, and how and whanne he schulde rise, as God hymself hadde taw3t hyre, how my3te þis lady myshope þat ne sche schulde come to heuene.
<L 39><T EWS2-99><P 245>

And only in swetnesse of God þei bussyon hem, and take þe toþur in meke nesse and in pouerte, as Crist haþ taw3t in word and dede.
<L 51><T EWS2-113><P 291>

Matheu was taw3t of God to wryte þus þis book and in þre fouretenys to ende þus þis gendrure.
<L 3><T EWS2-116><P 299>

And al 3if þei wyton wel þat þis text is of byleue, nerþeles þe expounyng is supposud byneþe byleue, and þei ben redy to take mekely betur wyt 3if it be taw3t hem, and to forsake her owne wyt 3if any teche þat it is fals.
<L 8><T EWS2-MC><P 328>

As anemptis þis dowyng, men trowon þat it is venymous, for pouert and wantyng of suche goodis was taw3t of Crist and not þis dowyng.
<L 632><T EWS2-MC><P 351>

And þus, siþ God made alle þinge in mesure, wee schuldon holden vs in hise bowndis and trowe trewþus þat he haþ ordeynot, and taw3t cristene men to trowe, and put vs not in straunge perelus þat we han no nede to treete.
<L 356><T EWS2-VO><P 378>

Capitulum vi. And so whoso lokip wel þe dede of Siluestir, it was expresly a3ens þe lyuyng and þe techyng of Ihesu Criste, as it is openli taw3t bifore.
<L 542><T OP-LT><P 85>

So he taw3t þem to lyue in mekenes and pouerte, and preastis and clarkis that wold be his successouris and his disciples euermore aftur he taw3t þem to kepe þat rule, as himself berith witness in his gospels. And Petur and Poule taw3t euery man to lyue aftur Crist, as it is open in þer epistles.
<L 15, 17, 18><T SEWW17><P 89>

and he taw3t them clerly alle þe beleve, and made þem so bold þat thei were afrayd of no man but went abowt to all cowntres and preachyd openly and boldly, so þat whils he lyvyd hymself he wiþ drew many folk from our lordschipe, but aftur his dethe, when we supposyd to haue bene most sure, than had we more harme by preachyng of his disciples þan euer we had before, so ferfurth that þe way of our lord schipe of hell (þat was, before he became man, greatly vsyd by great concowurse and comyng of men to us of yche degre) was waxen all to-growun,
<L 35><T SEWW17><P 90>

Therfore seing þat all our myschef came by in cause of poore, mek and lowly lyvynge, þat was in preastis aftur Crist and his disciples, we taw3t þat our remedy and welfare must come by in riches, by pride and hyer beryng of þemself, wiche was contrary to Crist and his lyvynge.
<L 56><T SEWW17><P 90>

Now, to bryng þis abowt in such sotyll maner, we taw3t þem many craftis, as to be confessors of lordis and ladys, and to steale mens chyldern or þei be of age, and to preache for mony, to pretend and fayn mervelus holynes in owtward abit in so moche as, whosoeuer schuld dye in yt, he schuld haue þe iijde part of his synys forgyven, to fayn longe praers, and contynually day and ny3t to wache by þis owtward ypocrisie.
<L 115><T SEWW17><P 92>

Thei taw3t also þat lettur to all þer brithern so forfurth þat now thorow our teachyng all þe iij orders be treu seruantis to us for þei þat be now haue well lernyd our lesson and sutyly, moche bettur teachyng it þan we coud teache yow, wherfor to yow þat now be of þe iij orders we be more holdyn than we were to your brethern befor yow.
<L 125><T SEWW17><P 92>

For yow gyve your entent to seke our welth, and more sutyly wiþ your great wittis þan euer we taw3t yow, so þat by your helpe and your good seruys we be moche increasyd in our court of sorow.
<L 132><T SEWW17><P 92>

TAW3TE.....20
And so Crist taw3te by þis dede þat assoylyng of men is nowat but 3if God assoyle byfore, as God by hymself assoyled þese leprowe.
<L 33><T EWS1-14><P 276>

And by þis taw3te Crist how he lyuede poore lyf and nedy for þe loue of man, siþ he

dwellyde in syche þropis;
<L 25><T EWS1-26><P 327>

And here be we taw3te to boste not of þis þat
we ben membris of holy chyrche, and so
sullen owre suffragies, for hit is hyd from vs
wheþur we schulle be sauýd;
<L 17><T EWS1-29><P 341>

And so tawte Crist hise euerelastyng good
wille, and taw3te vs to parforme þe good wille
þat we han.
<L 22><T EWS1-34><P 365>

for þus dude Crist Godis word and taw3te hise
children to do þus.
<L 79><T EWS1SE-10><P 520>

For, 3if þei suwon a new fadyr, and leuen þe
maner þat Crist taw3te, þei leeuon Crist and
suwon anticrist, as false men doon þat schulen
be feendis.
<L 65><T EWS1SE-23><P 575>

and soo he taw3te apostlus to feede his schep
in pasturis of holy wryt, and not in rotone
pasturis, as ben fablis and lesyngus and lawis
of men.
<L 31><T EWS2-106><P 268>

{EUANGELIUM VNIUS MARTIRIS· Sermo
7· Qui uos audit me audit· Luce 10· This
gospel telluþ a lore of Crist, how he taw3te
hise disciples, to holden hem in mekenesse,
and to flee veynglorye, þat is a fendys synne.
<L 1><T EWS2-61><P 30>

And furst, Iesu dude in dede þe lore þat he
taw3te.
<L 4><T EWS2-64><P 48>

Crist taw3te oponly his lawe to þe puple, and
þe hy3e preestis of þe temple, wiþ scribis and
pharisees, þowton þat þis was a3enus hem;
<L 4><T EWS2-67><P 65>

Loke we þat þis be not knodon wiþ us, but
holde we us in þe whete flowr, þat taw3te us
fully Godis lawe, and þe weye to come to
heuene.
<L 40><T EWS2-70><P 83>

and cause of þis rebel lyoun was þe lore of
Cristus lawe, for he taw3te pouert and meke
nesse, and lore to brynge men to heuene;
<L 41><T EWS2-78><P 130>

And to þis entent dide Crist, and taw3te hise
apostles to do.
<L 25><T EWS2-83><P 162>

And herfore Crist, oure furste fadur in
spirytual gendrure, tau3te us for to do

penaunce contrarye to Adamys lore, and
Baptist þat was Cristus spouse taw3te byfore
þe same lessoun.
<L 16><T EWS2-88><P 193>

For þis lore þat Crist taw3te is now for þis
lif;
<L 126><T EWS2-88><P 197>

And siþen Crist was so acordynge wiþ
lordschipe of þe empyre þat he chargede hyt
not in beggyng, ne almys takyng but taw3te
how it schulde stonde boþe in word and dede,
how is he Cristus vyker þat reuersuþ Crist þus,
for by cautel of þe feend he haþ geton hym
half þe empyre and alle þe rewmys in
Cristondom felon his pryue spulyng.
<L 67><T EWS2-MC><P 330>

and herfore he mai pursewe men but 3if þey
graunten þis excellence, but noon man schulde
trowe þis but if God taw3te it as bileuee.
<L 28><T MT22><P 320>

so full of vertuous and kyngly condycions þat
he is sett in scripture as a patrone and
ensaumple of alle goode kyngis, how dar oure
kyngis, þat han not þes 3iftis of God, so
expresly a3ens Goddis lawe, þe olde and þe
newe, presume to ouerturne all þe gloriouse
ordinance of God abowte siche temperaltes
and make þe state of presthode lordis, a3ens
þe lyfe and þe lore of Criste and his apostles,
and a3ens þe proces of þe olde lawe in þis
poynte confermyd bi þe newe, in whiche he
haþ so openly in worde, dede and in
ensaumple taw3te and commaundit hem þat
þai schuld not be lordis so?
<L 124><T OP-LT><P 35>

Also þes lawis, 3ouen of God by Moyses, þe
holy prophetis tau3ten, as amonge oþer we
may rede of E3echiel, þat taw3te how þe
prestis and deeknys schuld haue hemsilfe to
Godwarde in lyuyng and sacrifice doynge;
<L 167><T OP-LT><P 39>

and herfore he calliþ alle men to sue hym, and
to lerne of hym, and namely prestis to teche
þat þat he taw3te, and þan we may not erre.
<L 595><T OP-LT><P 87>

TAWT.....20

þus he tawt hem to do, and fle prid, and oþer
synnes, þat maken man pore synfully;
<L 30><T APO><P 42>

and þus law of þe gospel is callid multitud of
trewþis þat Crist haþ tawt, namli, to rewle his
peple;
<L 21><T APO><P 73>

þe secounde maundement þat is seuene
byddip þe loue þin nei3ebore as þow louest
þiself, and þat artow tawt by kynde.
<L 49><T EWS1-18><P 293>

And suche ben þe feendus seruauntis and
dispensours of his tresor, þat is feyned
falshede, as þe kyng of pruyde hap tawt hem.
<L 29><T EWS1SE-03><P 487>

Or ellis it my3te haue be þus þat dyuerse
kyngus dwelton at home, and maden þer
offryngis to þis child, and þei my3ton haue be
tawt þere þat he was boþe God and man.
<L 93><T EWS1SE-07><P 507>

And loue 3e breþerhede by þe forme þat Crist
hap tawt.
<L 59><T EWS1SE-25><P 583>

þe apostlis weron tawt of þe Holy Goost for to
wandre in þe world, and teche men boþe 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 85><T EWS1SE-27><P 591>

And wolde God þe pope wolde ceese of syche
grauntis, til þat tyme þat he hadde tawt
sufficiently þat God grauntup þis þat he
grauntip.
<L 32><T EWS1SE-28><P 594>

for Crist cowde ha tawt þis preyere, 3if it
hadde more plesud hym, as he cowde haue
tawt to preye, and left to preche his gospel to
men.
<L 126, 127><T EWS2-68><P 75>

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

Here men seyn þat popus and byschopis and
opre men may make lawys, so þat þei acorden
wiþ Godis 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>

and God byddeþ þat his lawe schilde be tawt
byfore þese.
<L 62><T EWS2-72><P 96>

or to slee such a man þat meueþ þus 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 dowyng of þe
chyrche is not tawt of Crist, but euene þe

contrarye of it;
<L 127><T EWS2-80><P 146>

But þe feend marrup monye wiþ newe statis
þat he bro3te in, and he meueþ hem to speke
a3enus þe lore þat Crist hap tawt.
<L 115><T EWS2-81><P 153>

But here þe puple schulde be tawt how þei
schuldon frely 3yue þingus þat be nedful to
preestus, for tyme þat þei schuldon seruon
hem;
<L 127><T EWS2-83><P 165>

And Crist seyde to hem, 'Perfore eche tawt
wrytere in þe reume of heuene is lych to an
hosbondeman þat bryngup forþ of his tresor:
boþe newe þingus and oolde'.
<L 87><T EWS2-84><P 170>

And þes prelatys be not wryterus þat ben tawt
of God, for neiþur þei ben wrytone in þe booc
of li3f, neyþur þei can wryten vertewes in
mannys soule;
<L 136><T EWS2-84><P 172>

And þis lore is tawt by freerus by myche
mery3t feyned þerto.
<L 55><T EWS2-88><P 195>

TAWTE.....35
And so by þis 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 þus enemyes to Cristys religioun
chalanghen to ben of his ordre, al 3if þei doon
euene þe reuerse to name þat þei beren, as þe
pope schulde be moste meke man, moste
seruisable and moste poore, as we ben tawte in
seyn Petre þat was pope next aftyr Crist.
<L 69><T EWS1-16><P 286>

and by þis word he tawte hem þat he was God,
for only God may þis wyse wyte what a man
þenkuþ wiþynne.
<L 10><T EWS1-19><P 296>

And þerwiþ Crist tawte his sowle boþe of his
manhede and godhede, and ellys hadde not þis
kyng trowyd;
<L 18><T EWS1-21><P 306>

But God þat sente me to waschen in watyr, he
tawte me and seyde þus, "On whom þow seest
þe Spiryte come down and dwellyng vpon hym,
þat is he þat baptiseþ men in þe Holy Gost".
<L 33><T EWS1-30><P 346>

For Crist was suget to his lesse and seruede
hem ful mekely, for Goddis lawe tawte hym
þat þei weren enspiryd more þan Crist was

bodily.

<L 49><T EWS1-32><P 357>

For Crist tawte parfi3tly a ful rewle for alle cristene men;

<L 51><T EWS1-32><P 357>

And so tawte Crist hise euerelastyng good wille, and taw3te vs to parfome þe good wille þat we han.

<L 21><T EWS1-34><P 365>

And in þis ben we tawte to suffre meekely owre owne wrong, but a3en wrong of God we schulden ben woode to venghen hit, for þus dyden Crist and Moyses and oþre men þat suweden hem.

<L 113><T EWS1-40><P 399>

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

<L 82, 83><T EWS1-44><P 421>

Here we schal wyte þat Crist blew not by chyldhede vpon hise apostles but by greet wyt, for herby Crist tawte þat þe Hooly Gost comeþ boþe of þe Fadur and þe Sone, as wynd of erþe and watur.

<L 35><T EWS1-47><P 434>

and no dreede þei ben contrarie to Cristus weye þat he tawte, for he þat is not wiþ Crist mot nedis ben a3enys hym.

<L 56><T EWS1SE-22><P 570>

Þis swetnesse schulde be growndut in vertuws lif þat Crist tawte;

<L 99><T EWS1SE-22><P 571>

But God prentyde figuris in Iohn, and tawte hem eft by aungelis lore;

<L 28><T EWS1SE-30><P 603>

Þis gospel of Iohn telluþ a parable of Crist by whyche he tawte hise disciples for to dwellon in hym, and for to loue hym;

<L 7><T EWS2-55><P 01>

and on þis wyse þe apostles weron seruauntis of Iesu Crist, as þei graunten comunly in bygynnyng of here epistolis, but on þe former maner weron not apostles now seruauntis, for Crist tawte hem his pryuete, and lymy tede hem to worpi werkys.

<L 67><T EWS2-56><P 08>

for, as Austyn seiþ, no man in þis world may synne but leuyng þat Crist tawte, or grucchyng a3en þing þat he suffrede.

<L 37><T EWS2-57><P 12>

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

<L 69><T EWS2-57><P 14>

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

<L 93><T EWS2-61><P 33>

for boþe þese tawte Crist.

<L 42><T EWS2-66><P 61>

for men þat 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 3if þei seen þe dede acorde wiþ þe speche may telle more of Cristus wordis heere.

<L 134><T EWS2-71><P 93>

VNIUS CONFESSORIS ET PONTIFICIS·

Sermo 23· Homo quidam peregre proficiscens·

Mathei 25· This gospel telluþ a parable þat Crist tawte hise disciplus, and, in hem, alle Cristene men, how þei schuldon chaffare here.

<L 1><T EWS2-77><P 123>

for þus dude Crist wiþ his disciplus, and tawte us to suwe hym þus;

<L 128><T EWS2-77><P 128>

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

<L 22><T EWS2-83><P 162>

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

<L 176><T EWS2-86><P 185>

And þus a perele in þe chyrche, þat Poule tawte for to come, is þat Anticrist hy3e hym aboue Crist, boþe God and man.

<L 74><T EWS2-87><P 189>

but warly, as þe aungel tawte hym.

<L 28><T EWS2-96><P 234>

and þei felden down byfore þe child, and lowtedon hym deuou3tly, and þei oponedon þer tresores, and offredon to hym þre 3iftus, gold, and myrre, and encense, as þei weron tawte to trowen of Crist þat he was boþe kyng and preest, and schulde dye for mankynde.

<L 55><T EWS2-97><P 238>

Crist tawte not to his herde to reyse vp a croyserye and kylle his schep wiþ his lambren,

and spuyle hem of þer goodis;
<L 38><T EWS2-106><P 268>

IN ASSUMPCIONE BEATE MARIE· Sermo
59· Intrauit Iesus in quoddam castellum· Luce
10· This gospel telluþ 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 chirche
in þes wymmen, and spac in þes wordis; '
<L 34><T EWS2-113><P 290>

and, by oure 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 gabbuþ 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 dowyng 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 aftur þat Crist
tawte hem and I am certeyn þat Crist wole
3eet, 3if men seruon hym as þei schulden.
<L 942><T EWS2-MC><P 362>

YTAU3T.....1
and late lordis meyntenen þis treupe, as þei
arn bounden up peyne of dampnacion, siþ it is
opynly ytawt in holy writt and bi reson and
witt;
<L 2><T A33><P 523>

techere⁴
TEACHE.....8
These felowes teache newe lernyng.
<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 selfe & for
other men that don hem good / both quycke
and deed / and some of hem gone about to
teache thy people whan they haue leysure.
<L 3><T PCPM><P 26>

Thei taw3t also þat lettur to all þer brithern so
forfurth þat now thorow our teachyng all þe
iiij orders be treu seruantis to us for þei þat be
now haue well lernyd our lesson and sutyly,
moche bettur teachyng it þan we coud teache
yow, wherfor to yow þat now be of þe iiij
orders we be more holdyn than we were to
your brethern befor yow.
<L 129><T SEWW17><P 92>

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 lyue þeraftur hymself, ye entyse
byschopys and prelattis to dystroy all 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
sanctuarye, and he shall take awaye the
continuall sacrifice, and he shall gyve
abhominatyon into desloatyon and wycked
men shall fynde a testamente gyl fullye, but ye
that knowe your god shall hol de and doo, and
vntaughte men, in the people shall teache fulle
manye men, and they shall fall on the swearde
and in flame, and into Cap-tyutye manye
dayes.
<L 33><T WW><P 03>

For onley by brede ly uth man, but in euery
worde that cometh oute of the mouthe of god,
and euery worde of God is the lyfe of the
soule of man, as sayth Saynte John, that thou
haue an oyntyng of the holy gooste, and thou
haue no nede of anye man but teache thou in
all thynges whych hys 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 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 pestilence sleth the
bodye, as David hereth wytnes where he
speaketh of the Cheyre of pestilence, and
moste of al they make hys belue a false law
that they haue made upon the secret hooste,
for the most falsest belef is taughte in it.
<L 27><T WW><P 06>

and yet Chryste sayed that he was more than a
pro-phete Esay sayeth the·vi· chapter,
Mathewe xi· howe maye ye saye ye be worthy
to make his body and yet your workes bereth
wytnes and ye be no lesse the prophetes, for yf
ye dyd ye shulde not teache the people to
worshyp the sacramen-tes or myndes of
Chryste to Chryste hem self whiche sacrament
or fygures ben lefull that god taught them and
lefte them vnto vs, as that sacryfices other
myndes of the olde lawe was full good as it is
wrytten.
<L 3><T WW><P 19>

TECH.....8
And þerfore I prairie þe at our beginnyng, kepe
wele paciens in oure forþgoynge, for þan

⁴ 25 variants; 1526 occurrences;

schalltow þe better tech & I be better lerne'.
<L 46><T 4LD-1><P 179>

And 3if þow sey3e þat special patronnys
oblischen men to suche þingus tech were þei
hadden wyt or power to oblische men on þis
maner.
<L 954><T EWS2-MC><P 363>

and crist that is the wysdom of the father of
heuen / & welle of this wysdome that come
from heuen to erth / to tech man this wysdome
thorow the which man shuld ouercome the
sleyghtes of the deuyll / that is prin cypall
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 thyrs of her soules.
<L 7><T PCPM><P 16>

But thou bed hem go & fullen all the folke in
the name of the father & the sonne & the
holyghost in foryeuenesse of her synnes / and
tech ye hem to kepe those thinges that ych ha-
ue commaunded you. And lorde / thyne
discyple ne ordeyned nat prestes princy-
pallych to make thy body in sacrament but for
to tech the people.
<L 6, 11><T PCPM><P 31>

for yef a lewde man wolde tech thy people
truth of thy wordes/ as he is yholde by thy
commaundement of charyte/ he shalbe
forboden & yput in prison/ yef he do it.
<L 2><T PCPM><P 39>

to tech men to ben pore & loue porenens.
<L 23><T PCPM><P 61>

Who giveth you levē for to preche, Or speke
agaynēs goddes lawe, And the people thus
falsly tech?
<L 1239><T PT><P 186>

TECHARS.....1
þerfor as God 3euiþ knowing, and techiþ al
profitable þingis, and enformiþ alle and lediþ
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 techars, and ouer þe hold, as þe Salm seip,
and now God 3euiþ his lawe in þe hertis of
men, and writiþ it in þer bowelis, and not wiþ
enk, ne parchemyn, but wiþ þe Spirit of God,
and kenniþ hem in al ingis, os þe prophet seip,
and Jon in his epistil, nor for3etiþ hem not in
tyme, nor confoundiþ hem, so schuld he þe
jugis, if þei bowid not from him, nor he schuld
not fail to hem now ne more þan he dede to
Salo mon, nd oþer iugis, But now for men

lefun, and don domis, and
<L 6><T APO><P 64>

TECHE.....500
This sentence is open bi holi writ in the j^r c^o
of Dedis, Jhesu bigan to do and to teche.
<L 11><T 37C><P 04>

And so it is wors to teche errour in dede
opinli, than to teche errour bi nakid word of
mouth.
<L 11, 12><T 37C><P 05>

2^o Corollary^o Cristene kingis and temporal
lordis shulden teche here meyne and sugetis
the comaunde mentis of God in constreynynge
hem to kepe Goddis heestis and to be not hardi
to breke tho in the presance of hem.
<L 14><T 37C><P 31>

And eft, He sette Dauith his seruauant to fede
his flok, that is, to teche his puple;
<L 4><T 37C><P 32>

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^r pistil to Cor, the xj^r
c^o, and in the ij^r pistil to Tymothe, the ij^r c^o.
Sith such fonnid difference implieth that Crist
prechide not in desertis, feeldis, and hills;
<L 10><T 37C><P 33>

And holi scripture chargith not that difference
of word, but takith it al oon to teche opinli and
to preche.
<L 20><T 37C><P 33>

Teche thou and moneste these thingis.
<L 4><T 37C><P 106>

and I ordeinide hem princis, and tribunis, and
centuriens, and quinquagenaries, and deenis,
that shulden teche you alle thingis.
<L 2><T 37C><P 109>

Therfore pre latis and curatis shulden do ful
greet businessse 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, bacbiteris and othere
synful men, sig nified by houndis and swyn.
<L 3><T 37C><P 119>

And þerfor Sir, I prai þe, tell me what degre of
scole þou has, þat I mow knowe wheþer þou
be abil of connyng to teche me in þis matere
þat I am in dout'.
<L 29><T 4LD-1><P 178>

Napeles tell me & teche me als wele als þou canst, for I mene to mayntene þe kinge & his powere in als miche as I can bi resone & none oþerwise.

<L 39><T 4LD-1><P 178>

I haue ordayned & made þe abouen kingdomes & aboue þe folk to destroy & betene doune & to make edificacione & sett plantes", so þat þou mi3t wele se, Sir Kni3t, þat þis grete powers were 3euen to no kinges, ne to none emperoure bot to þe pope, þat he schuld be souerayne & teche forþe & comaund his lawe to be kept in all þe world.

<L 64><T 4LD-1><P 179>

And as it semeþ and soþe it es, þat it ne streccheþ no3t bot all oneli to spiritualte & to no maner lordschip o þe world, bot all to Goddes seruand, to dele þe sacramentes of holi chirche & techen & prechen to þe pupil, 3euyng & delinge seuē dedes of merci to Goddes pupil to help & help or mannes soule, as it es openlich schewid in þat þat he said to Moyses, when he bitoke him þe ten commaundmentes & bad him teche hem & tell hem forþe to Goddes pepil.

<L 106><T 4LD-1><P 181>

& ri3t so it es of all bihsschopes & oþer clerkes of þis land þat bene his legemen þat so lettij þe kinge, & namelich freres þat bene confessoures & prechoures, þat schuld in schrift tell & teche þe kinge what his powere es & his charge to Godward, & in predicacions preche & teche þe kinge & þe lordes to kepe & to do wele her office.

<L 255, 256><T 4LD-1><P 187>

For þerwip ne haue 3e no3t to done, and þerfor 3e ne schuld no3t mell 3ow of men of holichirch, bot liuen & kepe 3oure degre and done als men of holichirch teche 3ow, for þai be ordained of God to teche & preche þe pupel as Goddes lawe bereþ wittnes & als þu hast said þiself þat it schuld be so'.

<L 342, 343><T 4LD-1><P 190>

þat es to saie, to minister þe sacramentes, to schriue & assoile þe pepil, to prech & teche þe pepil & 3euen hem ensaumpil of godeli.

<L 470><T 4LD-1><P 196>

For oft tymes whenne I began to teche my fadur lawe to þe peple, men cleped me home to her housis, 3yuyng me bodily sustynance. For alþou3 I were my3ty bi my Godhed to 3yue ensauple vnto preestis to fle3e richesse in þis lijf, true preestis þat prechen þo gospel, if þei ben beden of þe peple, may leuefully for her traueil for þe tyme þei teche þe puple, take of þem her sustynance.

<L 20, 25><T 4LD-2><P 199>

& if a preest of lytle letturer had wille to teche Goddis lawe truly, & nedid for wantyng of scharpnese of witt to bisi him euerich werkday aboute þe telling of Goddis lawe of þe gospel on þe haliday, for siche goostly traueil þat sounþ to þe comoun profit, sich a prest my3t leuefully of sich a man þat my3t bere it take his sustynance in mesure.

<L 30><T 4LD-2><P 199>

But I wil þat charite knytt þise þre parties togidre, but yn mercy clerkis schulun be li3t to þise oþur, & teche freely þe lawe of God boþe in dede & werde, & meue hem þus to heuenward.

<L 39><T 4LD-2><P 200>

to whom I forbed worldly wurschip, for þei schulen lyue in pouert as I did here & teche þe peple to leue worldynesse boþe bi lijf & bi word.

<L 50><T 4LD-2><P 200>

And þenke hou God is vnchaungeable & his law is sufficient, & þenne beleue schal teche þee þat his ordynance not nedis stonde, for he is now þat same God þat was & is & aye schal be.

<L 129><T 4LD-2><P 204>

þis lawe of Crist schuld prestis teche þat is better þenne alle þise popis.

<L 258, 259><T 4LD-2><P 209>

Man may haue opynyoun more or lesse bi opyn euydensis, but be he war þat þis turne not into beleue but if Goddis lawe teche it.

<L 370><T 4LD-2><P 214>

He comeþ ou3t of his cloister þat he clepiþ his sepulcre, for he is buried from þe worlde wiþinne fowre wallis, & only heuene & heuenly þings ben opyn to his wittis, & grene gresse of vertues and fowles of heuene teche hym to clymbe euene to heuenewarde.

<L 29><T 4LD-4><P 236>

And so þei trespassen as traytourres a3ens God and mans for God biddiþ his prechours to teche his lawe and telle his pupel scharpily her synnes, and þan schuld þei plese God & dispisen þe world.

<L 501><T 4LD><P 257>

For þane is þe stok cursed & þe fru3te boþe, siþen order of charite schulde teche men to loue more sowles þan al þis 'worldes good.

<L 512><T 4LD><P 258>

Crist preied al þe ni3t & in þe dai boþe, to teche vs þat tyme helpiþ litel preieres. He preied out of houes to teche vs preie so, & he

is more þan Daud or any oþer man.
<L 820, 821><T 4LD><P 272>

If þei cowde schewe were Crist bad hem lyue
þus or teche be his wordis þat þis were leful,
þane þei grunded þer order more þane þei can.
<L 941><T 4LD-4><P 277>

þus schulde freres teche þese seculer lordes &
not counfort hem to fiȝt & bere hem
companye.
<L 1058><T 4LD-4><P 283>

Teche seculer lordes to aske of þes freres
where Crist begged so & grounde hem on þe
gospel, & witnesse be þe comoun seel 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
anyþing þat before was brede, & wat ben þe
ostis sacred þat be kept in þe chirche, for if þei
ben wers in kynde þan any eryllye webbe, it
were no religion to worschipe hem þus.
<L 1086, 1088><T 4LD-4><P 284>

Aske of þi prelat or of þi prest, for þei ben
bounde to teche þee;
<L 4><T A01><P 34>

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
worschip.
<L 31><T A01><P 69>

Among alle folk þat serven God as doon þe
children of Israel, preestis schulden moost
serve him, and teche opere men to serve him.
<L 10><T A01><P 70>

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;
<L 1><T A01><P 71>

þis Salme telliþ myche of þe Trynyte, and it is
no nede ech man here to know it, siþ a man
may be saved if þat he bileeve in God, and
hope þat God wole teche him aftirward þat is
needful.
<L 3><T A01><P 72>

And al if þis crede accorde unto prestis,
napelees þe hiȝer prelatis, as popes cardinalis
and bishopis, schulden moore specialy kunne
þis crede, and teche it to men undir hem.
<L 36><T A01><P 81>

For yf þer be any sotilte lyȝtere þan oþer, for
to kunne a crafte þat is nedeful, he þat can þis
sotilte and wol nouȝt teche þe lerner able
þerto, he is cause of his unkunnyng.
<L 8><T A04><P 99>

First men seien, Heil, Marie, þat Gabriel lefte
in his gretynge, to teche us þat he was homli
and knowen wiþ þis ladi, and þerfore wolde he
not nemne þis name of Marie.
<L 17><T A05><P 111>

and þis word lefte þe gospeler, to teche þat
Marie hadde but a childe, and þis child was
Jesus, þat is Savyour of mankynde;
<L 2><T A05><P 112>

þe firste word, þat is Aye, re versip þe name
of Eva, to teche us þat oure Ladi contrariede
Eve in lyvyng.
<L 5><T A05><P 112>

ffor oure beleve techis us þat God ordeynyd
hyt al, and bad þat men schuld cun hyt, and
teche yt to oþer.
<L 10><T A06><P 114>

Ffor no mon scholde take vengeance bot if
God move hym, and teche hym as his
instrument how God wil have vengeance.
<L 4><T A09><P 136>

And certis an erthely prince is comynly
proude, and wantis witte to teche when men
schulden feht;
<L 9><T A09><P 136>

and þat God telle hom, and bidde hom feht
þus and þen schulde God mesure men, and
teche hom to feht.
<L 26><T A09><P 136>

bot many oþer ensaunples of pacience of
bestis schulden teche us to suffre, for myche
more gode.
<L 12><T A09><P 138>

Bot byleve schulde teche us to be meke as
Crist was, and þen schulden we fare þo better,
bothe to body and soule.
<L 2><T A09><P 142>

And þus byleve of holy writte schulde teche
men of hor state, hou þei schulden serve hor
God, lest þei synned in ydelnesse;
<L 22><T A09><P 143>

And for þei schulden passe comynes in
knowyng of Gods lawe, þei schulden teche
comynes to holde rightwisenes.
<L 7><T A09><P 146>

þis lawe schulden men teche þo folk, and
putte on bak þo fendes lawe;
<L 17><T A09><P 147>

And herfore erthe is defouled under feet of
men, to teche þat mennis affeccoun schulde

be litel to þo erthe.
<L 29><T A09><P 149>

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

Hou schulde God teche þese foolis to holde
his lawe and luf hit, sith soche foolis ben
wode and unable to holde Gods lore?
<L 6><T A09><P 165>

þat ben better þan þes first, and ben clepid
comunly by þes seven wordes, Teche,
Counsel, Chastise, Cownfort, Fforgif, Suffer,
and Pray.
<L 15><T A10><P 177>

sipen Seynt Petur techus, þat if a man speke
ou3t he schulde schape him for to speke as he
spake Goddis wordis, how miche more
schulde þeise prechours hold þis rewle, and
put away japes and lesynges in þer
prechynges, and speke wordes of Goddis
lawe, (for þei ben of vertu to teche men þe ri3t
weye, hou þei schulde come to heven), and
leve all oþer wordes but if þei helpe þe
prechoure to declare þe word of God, as
releffe fedus men.
<L 22><T A10><P 180>

But, for iche Cristen man schulde hy dowse
þeses wordes, beleve we þat ordenaunce of
Jesus Crist is best, bi þe whiche he ordeyned
hiis prestes to despise þis worlde, and teche
hiis puple þe ri3t weye þat ledis hem to heven,
boþe in maner of lif and worde of þer
prechyng. And so prestis schulde teche, be
trewe lawe of God, how men schulde come by
þe stryng to þe blisse of heven, and not go
downward to helle, ne tarie be croked weies.
<L 4, 6><T A10><P 181>

For beleve schulde teche us þat no man were
cursud but if God cursid him for faylyng in
hiis lawe, ne no man is assoyled but if Crist
assoyle him for mayntenynge of hiis lawe, hou
ever þe world blaber.
<L 31><T A10><P 181>

But Poul seiþ, I suffre not a womman to teche,
þat is, openly in chirche, as Poul seiþ, in a
pistel to Corynthis, and I suffre not a wom
man to have lordschipe in here housbonde,
but to be in silence or stillnesse.
<L 24><T A13><P 193>

And þat olde wymmen schullen be in holy
abite, not puttyng fals cryme or synne to

oþere, ne suyng to moche wyn, and to be wel
techyng, so þat þei teche prudence.
<L 4><T A13><P 194>

CAP· IV· Of þis may weddid men and wifis
knownen, hou þei owen lyve togedir, and teche
here childre Goddis lawe.
<L 13><T A13><P 195>

And moche more ben fadir and moder holden
to teche here children þe bileve of þe Trinite,
and of Jesus Crist, howe he is verray God
wijpouten bigynnyng, and was maad man
þorouþ moste brennyng charite, to save
mankynde bi stronge penaunce, hard torment,
and bittir deþ. And so alle comen in poyntis of
Cristene bileve, but þei ben most holden to
teche hem Goddis hestis, and þe werkis of
mercy, and poyntis of charite, and to governe
wel here fyve wittis, and to drede God bifore
alle oþere þingis, and to love him most of alle
þingis, for his endeles my3t, endeles wisdom,
endelesse goodnesse mercy and charite.
<L 23, 28><T A13><P 195>

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

and seyn, 3if here child drawe hym to
mekenesse and povert, and flee coveitise and
pride, for drede of synne and for to plesse God,
þat he schal nevere be man, and nevere coste
hem peny, and cursen hem, 3if he lyve wel
and teche oþer men Goddis lawe, to save
mennis soulis, For bi þis doynge þe child getiþ
many enemyes to his eldris, and þei seyn þat
he sclaudriþ alle here noble kyn, þat evere
weren helde trewe men and worschipful. Þe
secunde defaute is, þat wifis 3even here
husbondis goodis to stronge beggeris and
riche, and oþere curleris, to geten hem swete
morselis, and sum tyme spende here
husbondis goodis aboute holouris and
lecherous, þe while here husbandis traveilen
fare in ferre contreies or grevous traveiles,
And to holden holy and excuse þis
wickidnesse, wifis many tymes don a litil
almes opynly, and fynden ypocritis to seyn
massis, and maken þe sely husbandis to
meyntene siche ypocritis in here falsnesse, to
robbe þe pore peple, and to lette trewe men to
teche Goddis lawe, and to favoure false
sclaunderis of here breþren.
<L 11, 23><T A13><P 199>

And þenk myche of þe dredful dome and
peynes of helle, to kepe þe ou3t of synne, and
on þe endles gret joies of hevene, to kepe þe in
vertuous lif and þou up bi kunnyng teche oþer
þe same doynge.
<L 23><T A15><P 205>

And þerfor þank hym wiþ 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 doying.
<L 31><T A15><P 205>

And þis newe preiynge occupieþ 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 dampne as heretiks men for
Gods lawe.
<L 23><T A20><P 235>

Bot teche men þat þese seyntis in þis sued not
Crist, bot rather didnen ageyns Crist, and
synned greuously;
<L 23><T A20><P 238>

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

But bileve teche us, þat what þing 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
heedis; and 3if þei teche þis wel, þei schulde
no3t stryve for dygnitees, ne telle so mychel
by hem as bi werkis of þe gospel;
<L 33><T A21><P 251>

CAP. V. Here grucchip Antecrist, and seiþ þat
by þis skyle þe pope hadde no power to
certifie men confessid of him, þat þei beþ
assoylled of Crist, for he kan nou3t 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 affye in þis
and no3t in mennes power.
<L 10><T A21><P 254>

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

But siþe Crist my3te no3t fi3te wiþ swerd of
yren, and he tau3te no3t lore to his apostlis þat
he tau3te no3t to 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
enemyes, boþe for þe tyme was derk, and
Crist lyvede no3t by biggyng þat my3t be

cause of fi3tyng to make pees amonge men,
but mekenes and pacience was mene to Crist
to make pees. And two swerdis beþ inowe, to
fi3te herwiþ fendis children, one to teche hem
scharplyche and boldlyche þe word of God,
annopir to telle hem mekelyche þe mede þat
sueþ of Goddis lawe.
<L 28, 33><T A21><P 265>

And God axiþ trewe lif aftir his lawe, and
trewe prechyng of þe gospel, wiþ clene
entent, not for worldly name, ne coveitise of
worldly muk, ne bachytyng of pore prestis
and hyndryng of Cristis ordynaunce, and
meyntenynge of worldly lif of clerkis, as false
prophetis prechen now, but trewly to dis pise
synne and teche vertues, for honour of God
and helpynge of Cristene soulis to
heveneward.
<L 21><T A22><P 272>

Þe secunde tyme þei ben more greuously
acursed, whanne þei letten and forbarren opere
prestis to teche trewely and frely Cristis
gospel, whanne þei hemself kunnen 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 offryngis to
teche hem Goddis lawe, and purge hem of
synnes þoru3 preier and prechyng and good
ensaumple, last þe devel þat evere ensegi3
mannus soule cumbre hem in synne and
bringe hem to helle.
<L 7><T A22><P 274>

As kny3t, chargid of þe kyng to kepe his
castel and his men, and hereto hadde wagis
ynowe, and wolde not do þis office, but lette
opere þat wolden save þes men for pite, but
over þis he nedide hym to be governed bi here
enemys, and þei schulden have here goodis for
to slee þes men in þe castel, in þis poynt were
most opyn traitour to his kyng, so it falliþ bi
oure weiward prelatis, þat prechen not Cristis
gospel, but letten opere pore prestis to teche
trewely and frely Goddis word, and senden
freris þat colouren here open synne, and
prechen fablis and lesyngis, and robben þe
pore peple bi stronge beggyng and nedles.
<L 29><T A22><P 274>

For where þei my3tten ly3tly fynde many,
able boþe of kunnyng and good lyvyng to
teche Cristene men Goddis lawe, þei presenten
and maken, for love of here kyn or servece or
worldly love, and sumtyme bi money takynge
prively, many unable curatis, þat kunnen not
þe ten comaunde mentis, ne rede her sauter.
<L 15><T A22><P 277>

As, 3if a pore man have longe founden moche wex, brennyng bi fore a rotyn stok, 3if a trewe man teche þis pore man to paie his dettis, fynde his wif and childern breed and clop, and 3if he may strecche ferbere, to do his almes to pore bedrede men, old and feble, crokid and blynd, as God biddiþ, þei boþe ben holden cursed and enemyes of holy Chirche, for as moche as þei don Cristis biddyn, 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 þis world, as weren Crist and his apostlis, and teche opere men boþe in word and dede to be myrrour of alle men, to 3if þis mekenesse and obedience to þe kyng and his ri3tful lawis.
<L 7><T A22><P 298>

But worldly clerkis breken foule þis worþi testament of Crist, for þei seken pees and prosperite of þis world, and pees wiþ þe fend and here flesch, and wolen suffre no traveile for kepyng and techyng of Goddis law, but rapere pursuen pore men þat wolden teche it, and so maken werre a3enst Crist and his peple for havyn of worldly muk, þat Crist forbediþ to alle his clerkis.
<L 14><T A22><P 304>

Wolde God þat alle wise men and trewe men wolden enquire where it were bette 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 tiþes to o worldly prest negligent and unkunnyng, as men ben now constreyned bi censures and bullis and newe ordynance of prestis.
<L 21><T A22><P 312>

It semet þat curatis schulden rapere lerne and teche þe kyngis statutis, and namely þe Grete Chartre, þan þe emperours lawe or myche part of þe popis.
<L 22><T A22><P 327>

Perfore an holsum counseil is þis, þat prelatis and curatis leve þes poyntes of sentence, for many of hem be as false as Sathanas, and teche Goddis hestis and Goddis curs, and peynes of helle dewe to men but 3if þei amende hem in þis lif, and what blisse men schullen have for kepyng of hem; and þat þei teche trewely Cristis gospel in word and ensauple of holy lif;
<L 8, 11><T A22><P 337>

for Scarioth made opir apostlis to erre in companye of Crist, and it were to fals a

feynyng, to seie þat holi Chirche hangiþ on þes for þis feyner can not teche þat ony of þes is of þe Chirche.
<L 18><T A23><P 345>

and siþ freris crafte stondiþ in þis, to teche þe puple þer bileve, and þe puple trowiþ comunli þat þis oost is Goddis bodi, here freris shulden bigynne, and telle men where þis be soiþ.
<L 22><T A23><P 352>

And so þis pope shulde teche men þat he bindiþ þus above erþe, and neiþer in þe erþe, ne undir þe erþe, but evene after þe keies above; but þis wole he nevere teche bifore þat Gabriel blowe his horn. And 3if he teche þat þe Chirche above byndiþ þus, or assoiliþ, at þe instaunce of hym, 3it he proveþ not his grete power.
<L 21, 24><T A23><P 355>

For lawe of charite wolde teche, þat 3if he hadde siche power, he shulde assoile alle hise sugetis fro peyne and fro trespas;
<L 34><T A23><P 355>

but þe pope, as he blasfemeth, and seiþ þis downyng is þe patrymonie of Crist, so he feyneþ newe lawes to teche to parte þes benefices.
<L 7><T A23><P 357>

and he ordeynede a lawe to men, and confermede it wiþ his lyf, for to reule holi Chirche, and teche how þat men shulde lyve;
<L 4><T A23><P 359>

Bot þis heresie seis þat Crist lacked witte my3t or charite, to teche apostlis and his disciplis þo beste religion.
<L 8><T A24><P 367>

For þei lacken þo fredome and mesure of Cristis religioun, and ben bounden to errours of synful men, and þerby ben letted to pro fite to Cristen mennis soulis, and not suffred to teche frely Gods lawe, ne kepe hit in homself.
<L 2><T A24><P 368>

For charite nedid Crist and Baptist to cum oute of desert to teche þo gospel to þo puple, til þei were deed;
<L 31><T A24><P 368>

And to þis same ende Crist ordeyned alle his apostils and disciplis to lyve an open gode lif in mekenesse and willeful povert and discrete penaunce, to teche bisily his gospel to þo puple, and not be closid in grete cloystres and coystily, as Caymes Castels.
<L 5><T A24><P 369>

O Lord! what hardy devel durste teche þese freris to denye þus openly holy writt, and alle þese seyntis, and þo Court of Rome, and alle trew Cristen men, and to fynde þis heresie, þat þis sacrid oost is accident wipouten sugett, or noght?

<L 13><T A24><P 379>

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

<L 22><T A24><P 379>

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

<L 23><T A24><P 379>

And þei proferen freris þis condicioun, if þei wil teche by holy writt or resoun, þat freris 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 singuler ordir, in als myche as hit drawes hom fro þo fredome of þo gospel.

<L 15, 18><T A24><P 393>

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

<L 4><T A24><P 396>

CAP· XLII· Also freris falsely enhansen homself abofe Crist and his apostils, for þei wil not be payed wip Cristis reule in þo gospel, to teche trewly þo gospel, and have mete and drinke frely of a gode mon and devout to God, ne be apayed wip fode and hyllynge, as Crist and his apostils weren.

<L 30><T A24><P 396>

and þei comenden more a frere þat con sotely and thicke gete þis worldly dritt, þen anoþer þat con do and teche myche virtuous lif.

<L 8><T A24><P 399>

Wil I wot þat we may amonge Sara3ens trowe and teche þis gospel wip outen any

punyschyng;

<L 1><T A25><P 405>

as þis were erreure in gramer to teche, for, þis bred is nedeful to mon, þat þing is nedeful to mon.

<L 7><T A25><P 406>

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

<L 2><T A25><P 413>

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

<L 4><T A25><P 427>

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

<L 18><T A25><P 429>

{DE DOTACIONE ECCLESIE}· CAP· II· As to þe possessiouns and dowyng of clerkis, bilceve schulde teche us þat it doip hem harm to kepe Cristis religioun, and harm to lewid men;

<L 8><T A26><P 433>

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 perfitere weie to hevene þan evere Crist dide himself. 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 prestis, siþ in hem hangip moche þe good lif and techynge of þe peple?

<L 3, 6><T A28><P 449>

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

<L 20><T A29><P 462>

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

<L 22><T A29><P 463>

Seynt Jerome sais on þo Sauter, þat every preste verrey owes to have schewing of Gods

worde, þat he teche alle men.
<L 9><T A29><P 465>

But prestis moten lyf in symplenes, anci
forsake þo worlde, and trewly teche Cristes
gospel, ande knowleche hem servauntis of alle
men, and lyve in grete travaile, penaunce, and
holy devocione, and do satis faccione for þer
owne synnes and þo peple boþe, if þai schal
come to heven.
<L 21><T A29><P 472>

sipen þer wittes ben þinne, þer strynthe littel,
þer tyme schort, to study ande teche holy
writte, to lyve in prayer and devocione, and
visite seke men in soule.
<L 11><T A29><P 478>

þerfore prestis schulden bisye hem to cunne
ande teche holy writte in worde and dede, and
be in devoute prayere in spirit and treuthe, as
Crist and his apostilis diden, and not fulfille
þo eeris of hem and of þo pepul wip cryng
of þinge þat nouþer þai ne þo pepul
understoden, as 3yf jayes and pyes chatiriden;
<L 32><T A29><P 479>

3it, þow Salisburie use may sumtyme occupie
wele summe slowe wrecchis, hit is no reson to
bynde alle prestis þerto, or to suche anoþer,
when God sturis hym to studye and teche holy
writte, þat is muche better, or for to mourne
for þer synne, ande hertly occupie hem wip þo
Pater Noster. For God seis not þat he is blessid
þat syngus or knackus swete notis, ne þat
kepis þo ordynale of þis cerymonye or þis, but
he is blessid þat ny3t and day pinkis in þo
lawe of God, þat is, for to understonde hit and
lif þeraftur, and teche hit trewly, and
willefully suffer tribulacione for þo gospel in
savyng of mennus soulis, as Criste and his
apostilis diden.
<L 13, 19><T A29><P 482>

But Cristen men seyne pleyndly, as Crist techis,
Seint Poule, Seint Austyne, Seint Jerom, and
alle Cristen pepul bileven, þat þo sacrament of
þo auter is verrey Cristis body in forme of
brede, ande þai wole no ferþer þen holy writte
ande olde seintus teche, for no newe
knackyng of sotide cavellaciones, or
multitude of synneful wrecchis.
<L 10><T A29><P 484>

Panne sip þes auctorites of Crist and his
apostlis ben algatis soþe, and also auctorites of
þes seyntis and clerkis, sip þei accorden wip
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;
<L 29><T A33><P 522>

Crist 3ed on þise feet & hise disciples wip
him/ to teche & turne þe peple in colde & in
hete/ & in weete/ & in dri3e;
<L 11><T AM><P 126>

Crist sende þe hooly Goost in lowness to teche
his puple;
<L 3><T AM><P 145>

If Cristis lawe teche not me/ it is false mannes
fyndynges/ summe bi þe purs/ al if þei
trespasse not.
<L 17><T AM><P 149>

þat is, he may astreyn himsilf a 3er to dwel
wip a man to serue him, as writ, or teche
children;
<L 13><T APO><P 52>

Also þe profete seiþ: how many þings he haþ
seid vnto oure faderis, þei schul make hem
knownen vnto her sones & þe sones þat scholen
be borne of hem, schulen rise and schullen
teche þes þings to her sonnes.
<L 41><T Buh><P 171>

Here also moun þei be sorre aschamed þat han
peple vndur here gouernaunce, but moost
prestis, of whom mony men schulde axe þe
lawe of God, þat oþur þei haue no kunnyng
to teche here peple, or ellis þou3 þei haue
kunnyng beþ necligent þerof. And 3if þei gon
to oþur men, þat ben more kunnyng, or ellis
wollen gladly teche þat kunnyng þat God haþ
sente hem, þei wollen be wroþ, and blame
hem, and pvnysche hem þerfore.
<L 40, 42><T CG03><P 32>

and Crist in hire absence preisede Johun to þe
peple, and not in here presence, to teche vs for
to encheue flateryng tofore mennus face, or
elles tofore hir maynie, or hem þat þei suppose
wolen telle hem þat þei preisen.
<L 336><T CG03><P 39>

But for as myche as blyndenesse in soule
letteþ man ofte þat he mai not knowe þe weie,
ne see to goo þerynne to heuenli Jerusalem,
þerfore as þe gospel telleþ suyngli oure Lord
Jesus helide a man of his bodili blyndenesse
þat criede bisili after his si3t, and made him
for to see, to teche vs to desire fulli in herte,
and to crie bisili to God wip mouþe after
goostli si3t, whiche is þe grettist helpe þat mai
beo to knowe þis weie and redili wipoute
erryng to goo þerynne.
<L 204><T CG10><P 111>

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 ri3twis ne resonable for to
despise þe creatour for þe creature, but þe

creature for þe creatour;
<L 256><T CG11><P 128>

Ri3t so, þou3 men wisten in many a case what were for to do, 3it it were good for to comoun þerof lowly wiþ her breþeren, to asay wheþer þei hadden verrey knowleching of þe truþe and, if þei hadden not, þen do as Crist did here: teche hem þe truþe, boþe in worde and in dede.
<L 126><T CG14><P 179>

Anoþer cause wes to teche vs by his dede for to fle þe malice of oure wrongful pursuers and also of malicious and wickid wordis when we kunnen se no goostly profete comyng of oure abiding.
<L 425><T CG16><P 205>

Ffor thise auctorites 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.
<L 29><T Dea1><P 446>

ffor goode wordis mygte not teche hem, the which here yuele werkis taugten, that is blyndid in errour, Ffor whi;
<L 15><T Dea><P 450>

Ffor Crist seith in the gospel to hise disciplis: The Hooli Goost schal teche you al treuthe that is necessarie to helthe of soulis;
<L 7><T Dea><P 452>

I shall send hungyr on the herthe: not hungir of breed neithir thourst of watir, but to heer the word of God: as it were a gret cruelte to withholde bodeli mete and drynk fro hungri men and thoursti, and tho withholderis schulde ben gelti of bodeli deeth of the same men, so it is a moche grettere cruelte to with holde goostli mete, that is Goddis word, fro cristene men that hungryn and thoursten thereafter, that is, desiren it gretli to kunne and to kepe it to teche it othere men for the staat that thei stonde inne;
<L 30><T Dea><P 454>

{DOMINICA QUINTA POST FESTUM TRINITATIS· Euangelium Sermo 5· Cum turbe irruerent ad Iesum· Luce 5}· The story of þis gospel telliþ good lore how prelatys schulden teche folk vndur hem.
<L 2><T EWS1-05><P 240>

Þe net ys brood in þe bygynnyng and aftur streyt in þe ende to teche þat men, whan þei ben turnyd furst, lyuen a brod worldly lif but afturward, whan þei ben depyd in Godis lawe, þei kepen hem streitlier fro synnes.
<L 55><T EWS1-05><P 242>

And þus he qwykede Lazarus and made his apostles efte to lause hym, to teche þat he for3yueþ þe synne, and hise vikerus schewen hit to þe peple.
<L 45><T EWS1-07><P 250>

And Crist putte hise fyngres in eerys of þis doumpe man whanne he aplied his vertew, sotelly worchyng for to teche man how he wente fro God.
<L 49><T EWS1-12><P 270>

{DOMINICA XIII POST FESTUM TRINITATIS· Euangelium· Sermo 14· Dum iret Iesus in Ierusalem· Luce 17}· Crist wole teche by miracle in þis parable þat ri3t byleue is grownd of mennys saluacioun.
<L 1><T EWS1-14><P 275>

And he passede by Samarie and Galilee or he wente, to teche þat he wolde saue boþe heþene men and Iewys.
<L 18><T EWS1-14><P 275>

but speche wiþ hem is nedful in þat þat þei teche men þis trewþe, and mennys ordenaunce may not reurse þis sentence.
<L 52><T EWS1-14><P 277>

or ellis remission incomplete þat men schulden haue generally, for ellys Crist wolde not teche men to preye on þis maner for3yue vs, Lord, owre dettis of synne, as we for3yuen owre dettours'.
<L 75><T EWS1-19><P 299>

Þis story telluþ how Iesu cam to his passioun vnto Ierusalem, to teche þat he ordeyned hymself for to suffre;
<L 4><T EWS1-26><P 326>

And so was hit syttyng Crist to teche þis mekenesse.
<L 13><T EWS1-31><P 350>

and werkis of þe Trinnyte ben vndepartede wiþowtforþ And wiþ þis cam Crist to be baptised in watyr of Iohn as he schulde for manye enchesounes, first to teche þis moste degre of mekenesse, siþ for to halwe þe watyr of baptem, for vertew of touchyng of Crist strechchede ful fer;
<L 40><T EWS1-31><P 352>

We schulde by tymes reste and prey3e to God in sylence, and here of hym heelful lore þat we schulden aftir teche þe puple.
<L 21><T EWS1-35><P 369>

Þei ben dongude wiþ fyue wordis þat seynte Powle wolde teche þe peple, þe whiche somme men vndirstonden heuene and helle and wey3es to hem, but þe furste word and þe

fipe is þe hooly Trinnyte.
<L 56><T EWS1-37><P 380>

And herfore hit is perilows to dwelle þus
bysyde þe wey3e, and be defowlyd wiþ þe
feend and wiþ sentence þat he wole teche.
<L 29><T EWS1-38><P 385>

{DOMINICA IN QUINQUAGESIMA·
Euangelium· Sermo 39· Assumpsit Iesus
duodecim discipulos· Luce 18}· This gospel
telliþ how Crist warnede hise disciples byform
of his passioun, to teche þat he ordeyned hit
and suffrede not a3eyn his wyll, but ches for
loue þat he hadde to man to suffre þus and
bygghe man.
<L 2><T EWS1-39><P 390>

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
eurply mete, and so hit schulde not be left
perfore.
<L 49><T EWS1-40><P 397>

And þus Crist 3af ensaumple to vs to flee dep
whanne he meueþ vs, as al his lyf was
ensaumple to teche men how þei schulde lyue.
<L 68><T EWS1-43><P 415>

Þis aungel þat techeþ men trewþe is good
aungel of God, þat syttuþ on þe ri3t syde to
teche men þe wey3e to heuene, and to sytten
on Cristes ri3t hond at þe day of doom.
<L 45><T EWS1-46><P 431>

but þe Spiri3t of trewþe schal come to 3ow
and teche 3ow alle trewþe, and make 3ow
stronge to bere trewþe to suffryng of dep
perfore'. Þis goode maister schal here
bygynne for to teche þe book of li3f, and he
schal neuere eende to teche tyl þat hise
disciples comen to heuene, and þere schal þei
clerly knowe eche trewþe þat men can telle.
<L 4, 47, 48><T EWS1-50><P 450>

He schal not speke of hymself wiþowten any
cause byfore, but alle þingus þat he schal here
of þe Fadur and of þe Sone schal he speken
and telle 3ow, and 3e schal aftur teche his
chirche;
<L 52><T EWS1-50><P 450>

And þus þenkon som men þat þei schulden
obesche to þe pope, but no more þan Crist
byddiþ, ne more þan to opre preestis, but 3if
he teche bettere Goddis wyll and more
profi3te vnto men;
<L 66><T EWS1-52><P 461>

And 3et þis Hooly Goost schal haue ordre of
his lore, for furst he schal meue mennys eryl
in sensible voyces, and siþ he schal be slydon

in and teche mennys þowtis in al þat Crist hap
spoke byfore in general wordys;
<L 56><T EWS1-53><P 466>

And neþeles I teche hem as myche as þei ben
worþi.
<L 61><T EWS1-54><P 471>

And herfore monye men vsouen wel to come not
in bedde wiþ schetis, but be hulude aboue þe
bed, and rison anon whonne þei ben temptude,
and þis semep Poule to teche more þan to rise
at mydnyt.
<L 110><T EWS1SE-01><P 479>

for3if we men þat arguen þus þat Dauid
spekiþ heere of þes kyngis, and þis were hard
for to teche.
<L 86><T EWS1SE-07><P 507>

And it falliþ ofte tymes þat preestis and freris,
þat schulden here teche, ben boþe false and
vnkonnyng, and tellon but luytil by Godis
lore.
<L 30><T EWS1SE-08><P 510>

3if þow be a prest of Crist, teche trewly Godus
lawe;
<L 77><T EWS1SE-08><P 512>

Sermo 12· Induite uos sicut electi Dei·
Dolocenses 3}· For charite is þe moste vertu,
and moste nedful to cristene men, perfore Poul
and opre apostlus lernedon of Crist to sture þis
most, and teche þis most to Cristus schep, for
it contenyþ al good.
<L 3><T EWS1SE-12><P 525>

And so men schulden teche þer breþren, and
moneste hemselff to kepe hem hooly in
psalmys and ympnys and spiritual songis,
syngynge in þer hertis to God for grace þat he
hap 3oue to men.
<L 64><T EWS1SE-12><P 527>

For he was in monye trauelis to teche Cristus
lawe to þe puple, not for his owne wynnyng,
but to preche Crist to men.
<L 38><T EWS1SE-14><P 534>

But Poul and Iohn namen here hem not, to
teche us to flee veyn glorye.
<L 77><T EWS1SE-14><P 536>

Wel we wyton þat Crist ordeynede fewe
apostlis dwelle wiþ þe puple, and boþe in lif
and in word to teche hem by his lawe, and bad
not lompis of ypocritis lyue as doon þes newe
ordris.
<L 120><T EWS1SE-14><P 537>

Aftur þe chyrche schulde more stabully 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 byleue of Crist.
<L 85><T EWS1SE-23><P 576>

And deþ of Crist in þis tre schulde teche us to
dy3e þus: but we schulden lyue spiritually to
ri3twisnesse, þat is God, as Crist roos by
goostly myracle and wente to þe same
ri3twisnesse.
<L 69><T EWS1SE-24><P 579>

It is knowon by Godus lawe þat heryng and
lernyng 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 boþe 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-27><P 591>

And siþ charite techen men to not comune þus
wiþ tryuantis, but to fle hem in word and
foode, rewlus of charite teche not here for to
mayntene þus þes 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
founnen hem newe lawis, and leeuyn to profite
and to teche aftir þe lawe þat Crist haþ 3ouen;
<L 58><T EWS1SE-32><P 616>

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

And 3it Poule seiþ heere þat alle þes fillen in
figure to hem, for to teche þe chirche aftir to
flee 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>

Poul meneþ þat he was bounden not for þefte
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 foulþ falsly þis name.
<L 22><T EWS1SE-47><P 673>

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

So schulden preestis in þis world schape þer
lif to Cristus chirche, not to be eneryted here,
ne to be ryche, ne to fi3te, but to teche Cristus
lore boþe in her lyf and in her word.
<L 65><T EWS2-55><P 03>

þis noumber of Cristus disciples sente he two
and two byfore 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 semeth þat þese disciples weren
confermed in maner, and 3eet God leet hem
falle, to teche his chyrche to flee 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>

þe goospel seiþ how Iesu wente abowten in þe
cuntre boþe to more places and lesse, as citees
and castelis, to teche vs to profi3te generally
to men, and not to lette to preche to a puple
for þei ben fewe, and owre fame schulde be
luytul, for we schulden traueyle for God of
whom we schulden hope owre þanc.
<L 5><T EWS2-64><P 48>

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

Crist haþ ordeyned hise preestis boþe to teche
and preche his goospel, and not for to preye
þus, and to be hyd in suche closettis;
<L 105><T EWS2-68><P 75>

and oftetyms in boþe þese erriþ a man fro þe
rewle of trewþe, as oftetyms is mannys sowle
occupyd to lermen 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 rewle, and teche how God wole þat
men obesche.
<L 141><T EWS2-75><P 116>

for þei schuldon teche men byleue þe whiche
is grownd of Cristus ordre;
<L 147><T EWS2-75><P 116>

And so alle þe goodis of þis world haþ he put
in mennys hondus, but specially in prelatus
hondus, whom he bydduþ kepe his chyrche
and specially sowlus, þat þei schulden kepe
and teche hem by Godus lawe;
<L 100><T EWS2-79><P 139>

And þus schuldon doctoures teche þe puple
hou3 þei schuldon lyue to God, and how þei
schildon do þer almys;
<L 27><T EWS2-80><P 143>

And þus men þinkon þat prestus may take
almes of þer parchiens, and go to scole, and
gydere hem lore to teche hem eft þe wey3e to
heuene;
<L 136><T EWS2-83><P 166>

And herfore yche byschop and eche curate in
þe chyrche schulde konne þis lessoun to teche
it to þe puple.
<L 125><T EWS2-84><P 171>

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 togydere, and teche his puple
to knowe two wey3es to go þe wey3e of
heuene, and flee þe wey3e of helle, and caste
ow3t now þe ritus of þe oolde lawe.
<L 144, 146><T EWS2-84><P 172>

Here we schal suppose furst þat we speke in
þis mater, as 3if þe pope hadde not 3et
ordeyned lawys of such eleccion, but how
Godus lawe and resoun wolde teche for to
worche here.
<L 62><T EWS2-87><P 188>

Crist 3af lore þe whyche he louede, þat he
wolde teche cristene men;
<L 130><T EWS2-88><P 198>

And 3if þow seyst þat men fayle wyt to
attheyne Godus nowmbre, lyue men wel, and
God wole teche how myche schulde be
nombere of preestus.
<L 141><T EWS2-88><P 198>

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.
<L 144><T EWS2-88><P 198>

and passe we not þanne þe tenþe part to dowe
clerkis ouer oure God, and he wole teche us,
by ry3t lif, in what nowmbre we schulden

haue clerkys.
<L 160><T EWS2-88><P 199>

And so, siþ Ioseph was a iust man, God my3te
not fayle to hym, to teche hym how he schulde
do in þingus þat weron hyd to hym.
<L 28><T EWS2-89><P 201>

Lo I sende to 3ow, prophetis and wise men
and scribus, and al þis is for 3owre goode, to
teche 3ow Godus lawe;
<L 13><T EWS2-91><P 214>

And 3eet þei can neiþur teche by reson, ne by
byleue, þat þei ben seyntus in heuene, ne þat
þey passen þe leeste in heuene.
<L 113><T EWS2-93><P 225>

seculer lordus schulden worschipe Crist, and
þat þis gold schulde teche hem;
<L 75><T EWS2-97><P 239>

And so to make mede in apostlus, and to teche
þe chyrche aftur, Crist browte in þis question,
and axsude what men seyden of hym.
<L 22><T EWS2-100><P 248>

Þes two keyes ben sobly seyð, wyt, and power
to teche men þe wey3e to heuene, and to
opone hem þe 3atus.
<L 69><T EWS2-100><P 249>

for Crist wole teche hise disciplus, by luytul
and luytul, alle þese.
<L 53><T EWS2-103><P 261>

And þe trewe rewle þat he 3af is trewþe to
teche men, þat wolden ellus erre;
<L 56><T EWS2-103><P 261>

Sobly Crist techeþ here þe preciousyte of his
prechyng, þat man schulde not for fleschly
kyn lette to teche Godis word.
<L 21><T EWS2-110><P 280>

For al 3if Godus lawe teche þat procuratourus
schulden haue huyre, and iugis schulden haue
noon huyre of men þat þei traueylon fore,
neþeles þis is mysturnyd, for ry3t is turned to
coueytise.
<L 31><T EWS2-113><P 290>

But howeuere it be of þis, þis gospel semeþ to
teche us þat synne of prelatis now on dayus
passuþ þis presumption.
<L 5><T EWS2-114><P 293>

Crist cam not euere of þe furste sone, but ofte
of þe toþur sone to teche us þis lore;
<L 61><T EWS2-116><P 301>

For no man may excuse þis, siþ God and man
lyuede þus to teche men þe weye to heuene,

and fle þe falsenesse of þe feend (and 3et man
leueþ Cristus lore, and goþ þe weye þat þe
feend techē) þat ne þei ledon a lif here to
makon hem dampnede afturward;
<L 9><T EWS2-117><P 302>

And þes ben no goode lederis to teche men þe
weye to heuene.
<L 117><T EWS2-120><P 314>

He bidduþ not stable hem in worldly wordis,
as ben fablis and feynede lesyngus, but in
trewþe of Iesu Crist, whiche þei schuldon
trowe and teche.
<L 69><T EWS2-121><P 317>

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;
<L 10, 11><T EWS2-122><P 320>

For what man of byleue troweþ þat Crist
opynede þus hys moup (and he is wisdam of
þe Fadur and þe same God wiþ hym, and as he
openede his moup to speke, so he openede
hertis of men to here and vnderstonde þes
wordis, and teche hem men þat camen aftur)
þat ne he wolde forse hym to knowe hem boþe
for worschipe and for profi3t.
<L 20><T EWS2-122><P 321>

And so, in stede of heerdis þat schulde teche
þe wey3e to heuene, þe chyrche is ful of
woluys, þat synken and drawe men to helle.
<L 112><T EWS2-122><P 324>

And al 3if þei wyton wel þat þis text is of
byleue, nerþeles þe expounyng is supposud
byneþe byleue, and þei ben redy to take
mekely betur wyt 3if it be taw3t hem, and to
forsake her owne wyt 3if any teche þat it is
fals.
<L 8><T EWS2-MC><P 328>

and so alle goode popis han euen power to
teche þe wey3e to heuene and to assoyle men
þat ben contrite;
<L 232><T EWS2-MC><P 337>

Mouyng of vertuwis of heuenes schal be of
God in hise aungelis þat schal gedere þe
bodyes of men and teche men whiche þey
schal haue.
<L 440><T EWS2-MC><P 344>

And Crist wolde teche as nede were
chaunghyng of oure cerymonyes;
<L 932><T EWS2-MC><P 362>

But as yche cathdral chyrche haþ an vs bysyde
þe pope, so Crist wolde teche eche cristene
mon how he schulde prey3e and serue hym,

but 3if his syne were in cause.
<L 945><T EWS2-MC><P 362>

for a frere can teche no more þat þis child
schal be betture by takyng of his ordre and
kepyng of his rewle, þan þis frere can telle þat
God 3af hym þis mannys oxe.
<L 59><T EWS2-VO><P 368>

And so wit of Godis lawe schulde teche men
þat suche vowes weren no3te, and haue sorwe
for foly of þes vowes, and make assep
discreetly.
<L 115><T EWS2-VO><P 370>

To somme of hem God haþ 3yuen knowyng of
þe soþe, and power to teche men how þei
schal don heere;
<L 124><T EWS2-VO><P 370>

and putte away vnknown trewþe and sey þat
it may wel be soþ, but put þe not to dep
perfore but 3if ri3t byleue teche þe þat it mut
nedis be trewþe of God þat þow schuldest
trowe by his wylle.
<L 333><T EWS2-VO><P 378>

Ion was mouyd of God þanne aboute þe
brittiþe 3eer of his elde to preche and to teche
þe folc, boþe in word and in dede.
<L 19><T EWS3-128><P 16>

And siche sermons weren gode to men to
teche hem uertues and to fle synne.
<L 45><T EWS3-128><P 16>

And þus 3if Crist almy3ty my3te make þis
man anoon to se, neþeles he dide þis þus to
teche hou þis blyndnesse wendiþ away.
<L 53><T EWS3-130><P 21>

And in þe sabot day he bigan to teche in þe
synagoge.
<L 6><T EWS3-133><P 28>

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.
<L 67><T EWS3-137><P 38>

And þis semep God to teche whanne þis
gospel techiþ þus þat þes postelis tretiden
þanne which schulde be more of hem.
<L 23><T EWS3-140><P 45>

And so Crist semep to teche heere þat alle
þingis moten nedis come, but Crist semep to
telle ferþere hou þes men moten nedis be
dampnyd for synnes þat þei han don bifore
moten nedis bringe forþ more synne.
<L 60><T EWS3-141><P 49>

Mark tellip hou Iesu bigan to teche men at þe water.

<L 3><T EWS3-142><P 51>

And þes dedis of Crist shulden teche us to do yliche;

<L 4><T EWS3-148><P 71>

Crist wente first into þe temple for to teche his chirche aftir to bigynne to purge prestis, for þei ben eye and stomac to opere and 3if þei ben hoole, þey trauelen wel to heele þe remenaunt of þe chirche.

<L 18><T EWS3-148><P 71>

and siche trauel in þis heruyst were worpy to gete þe blis of heuene, and not for beggyng of oper corn and leeuyn to teche Goddis lawe.

<L 89><T EWS3-163><P 124>

for þus bad Crist to teche us.

<L 36><T EWS3-165><P 129>

And Crist dide not þus for nounpower, reisinge þis man fro deþ to lyue, but to teche us þat þes synneres by hard ben turnyd to God.

<L 92><T EWS3-169><P 143>

Crist cride wiþ greet uoys to teche þat soulis in purgatory, be þey neuere so fer fro hym, comen anoon to his cry.

<L 94><T EWS3-169><P 143>

Wher he be to weende in to þe scateryn of heþene folc, and to teche hem?

<L 10><T EWS3-171><P 147>

Iesu cam not for deuocion þat he hadde in þes feestis, but for to teche men þat camen, and hou summe my3ten do þis meedefuly.

<L 15><T EWS3-173><P 152>

And þis seyde Crist to teche Pilat to knowe treuþe in þis mater.

<L 173><T EWS3-179><P 178>

And he shulde teche þes worldly men to laste sad in good purpoos, and to drede to foolde fro treuþe, as Pilat dide for an yuel cause, wheþer þat he assentide heere to dampne Iesu for drede of þe emperour, or to plesse to þe Iewis, to make hym dwelle longe in his offys.

<L 215><T EWS3-179><P 180>

þerfore go 3ee', seiþ Crist, and teche 3ee alle heþene men, and cristen 3ee hem in þe name of þe Fadir, of þe Sone and of þe Holy Gost.

<L 20><T EWS3-185><P 201>

And teche 3ee hem to kepe alle þingis, whateuere Y haue beden 3ou.

<L 21><T EWS3-185><P 202>

Heere may we se hou Crist wrchip dyuersly for dyuerse tymes, for sum tyme he biddip his apostelis go not out into heþene mennus weye, and heere he biddip þat þey shulen go and teche alle maner of heþene men.

<L 26><T EWS3-185><P 202>

And þis worldlyshipe shal laste as longe as prelati ben þus worldly, for þey shulden bere up opere men and teche hem þe weye to heuene.

<L 12><T EWS3-193><P 218>

FERIA II 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 þe medeful craft of loue.

<L 2><T EWS3-200><P 235>

And Crist cam not to vndo þis lawe but to fulfille it and teche it, for lawe of þe olde testament techip not but charite.

<L 21><T EWS3-207><P 250>

But Crist spekip heere þus to teche þat peyne and synne mote answeere euene, þat þe ton be as longe as þe toþer, for þis axip Goddis ri3twesnesse.

<L 29><T EWS3-209><P 254>

Heere men seyen comunely þat Crist keppe þis to hymself to heele men of siknesse, but 3if þey weren disposid in hemsilf to teche þat God heelip no man of gostly siknesse but 3if he wole wrche hymself perto in vndurstondyng and wille. And summe seyen heere þat þes apostelis synneden in infidelite, and to teche þat þe prestis aftir may vndispose hemsilf by shrewide lif goynge fro God, þat God take fro hem uertu to mynystre ony sacramentis or to do ou3t meedefuly.

<L 31, 34><T EWS3-210><P 257>

And heere may we se þe synne þat þe fend hap newe brou3t in, to lette trewe prestis to teche, and kepe þe puple to þes freris not to profit of þis puple, but to spuyle hem more pryuely.

<L 7><T EWS3-214><P 263>

Luk seiþ þat Iesu telde to his disciplis þis parable to teche þat men moten euere preye and not fayle, and seyde þus: Þer was a iuge in o cite þat dredde 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 þat summe synful men wolen ueynly take gode dedis;

<L 12><T EWS3-222><P 279>

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.
<L 18><T EWS3-225><P 285>

þe floc of scheep þat Crist spekiþ of ben
cristen men þat prestis schulden teche.
<L 7><T EWS3-App><P 319>

I haue to teche þat þe pore nedi schulde swe
him in lyuyng/ þe secounde tyme he seiþ I
hungrid:
<L 18><T LL><P 29>

& 3e camen to me/ to teche þee þat þe vngilti
man:
<L 27><T LL><P 29>

declarid of doctors/ schal teche 3ou of þis
greet fau3t:
<L 23><T LL><P 37>

to teche hise chosen seruantis Iere ix°
{'Omnes adulteri sunt & cetus preuaricatorum
extenderunt linguam suam quasi arcum
mendacii & non veritatis/ confortati sunt in
terra quia de malo ad malum egressi sunt &
me non cognouerunt 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'} ||
<L 8><T LL><P 70>

to teche hem ne to rule hem/ and þanne þei
gon vnto þe place:
<L 1><T LL><P 86>

stondiþ in worde & dede/ boþe to teche hem &
rule hem:
<L 19><T LL><P 93>

wole teche him bisili/ for a wise childe gladip
his fadir:
<L 7><T LL><P 94>

to teche hem þe laweful þingis of þe God of
erbe ||
<L 27><T LL><P 100>

teche hem opir men ||
<L 29><T LL><P 104>

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;
<L 24><T MT01><P 03>

3if þei ben glad of here enemys myslyuyng or
techyng, to lette þerby men to teche freliche
goddis lawe, þei ben cursed ypocritis.
<L 29><T MT01><P 04>

but hou bisi maken þei hem self and opere to
lerne, kepe and teche goddis lawe?
<L 23><T MT01><P 22>

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 huntynge and haukyng and veyn
pleies, and hanten tauernys of wyn and ale,
aboute strumpetis and grete festes, riche
cloping and gay squyeris and opere getteris,
þat almost noon schal be so nyse and worldly
proude as þes stynkyng heretikis. and 3if ony
poore prestis wole come to here chirchis and
treuly dispise synne and frely teche goddis
lawe, þe gospel of ihu crist, and
comaundementis of god, þes coueitous
symonyentis welen be þe firste to lette hem
with þis grete colour þat suche prechoris ben
heretikis;
<L 20, 26><T MT01><P 23>

But vpon þe text of þis gospel bi ordre of
seynt matheu Ion with þe gildene mouþ seiþ
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.
<L 1><T MT01><P 26>

And so þei putten falsnesse and defaute of witt
in god, and seyn þat a synful ydiot and in caas
a deuyl of helle is trewere, wittiere and more
ful of charite and my3t to teche men treuþe
þanne is þe trinyte and ihu crist god and man.
<L 28><T MT02><P 33>

Of þes two gossellis it is cleer 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;
<L 28><T MT04><P 55>

Also austyn in a sermon seiþ þat eche man is
holden to teche þe good þat he can;
<L 20><T MT04><P 58>

Also it is a gret werk of mercy to teche men þe
ri3tte weie to heuene, and eche man is holden
bi comaundement of god to do werkis of
mercy; þan is eche prest holden to teche þe
gospel, þat is þe ri3t weie to heuene.
<L 22, 24><T MT04><P 58>

A lord, what deuelis blyndnesse and
cursednesse is þis, whanne þe prelat or curat is
chargid of god, vp peyne of his owen
dampnacion, to teche þe gospel and
comaundementis of god to alle his sugetis, and

herewip 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 mennus soulis;
<L 6, 7><T MT04><P 59>

for þan þei schulden haue lesse peyne þan to lyue euele in þe he3e staat and teche opere men do synne, for þei ben worpi as many deþes as þei 3euen euyle ensaumples of synne to here sugetis.
<L 6><T MT04><P 62>

and whanne þei schulden be principal dukis in crist oost to fi3tte and teche opere men bi here ensaumple to fy3tte a3enst synnes, as false traitouris þei turnen þe bak and techene cristene men to offre hem redy to þe deuelys sacrifice.
<L 14><T MT04><P 63>

for god 3eueþ hym lordi schipis and presentynge of chirchis to meyntene goddis lawe and help trewe prestis to teche his peple þe gospel and maunde mentis of god, and 3if þei holden wip goddis tresour curatis in here worldly seruyce or chapellis, and letten hem to kepe cristene soulis, þe whiche crist bou3t wip his precious blod, þei ben foul traitours to ihu crist and to þe peple þat þei disceyuen þus; but 3it more treson is in clerkis þat coueiten and taken þis worldli office wip cure of cristene soulis and may not do hem togedre, for þei schulden teche þe lordis þe treupe of goddis lawe and also þe peril in þis poynt, and don nou3t, for ope of grettere benefices or for flaterynge of here lordschipe;
<L 17, 24><T MT04><P 65>

and ofte bi open symonye comen to here benefices, 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 whiche cristene men schuld lyue holy lif in charite, but blaberen forþe anticristis bullis to maken cristene men to werre eche wip opere in hope to wyne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocritis to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggyng dampnyd 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>

3if a trewe man displese a worldly prelat for techynge and meyntenyng of goddis lawe, he

schal be sclaunderid for a cursed man and forboden 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;
<L 24><T MT04><P 74>

and 3it þei my3tten, couden, and weren in most charite to teche and vse þis pardon 3if þer had ben any siche, for in crist was alle manere of good lore and good lif and charite, and most aftir in his apostlis;
<L 4><T MT04><P 81>

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 litel harlot dispiseþ þe pope and stroieþ his lordschipe, and 3it he doþ 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 3it it is a grete werk of charite and mercy to teche men þe ri3tte weie to heuene, and þes men schullen nou3t doo wipouten leue of þe bischop, þou3 he be neuere so proud, neuere so coueitous and cursed for symonye and extorsions, and many tymes sich a bischop schal be dampnyd, and þanne, as crist seiþ, he is a deuyl.
<L 12><T MT04><P 85>

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

and þei ben ful vnable to teche þe treupe of goddis lawe, for þei studien not þer aboute and lyuen contrariouly perto;
<L 30><T MT04><P 85>

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

to a prest to teche cristis gospel frely wipouten licence of hym or his prelatis vnder hym, þou3 god comaundeþ prestis, bi open techynge and his lawe and opyn ensaumple of cristis lif, to teche þis;
<L 9, 12><T MT04><P 90>

Sumtyme men hadden traueile and werke at þe ful to studie and kepe and teche goddis lawe bfore þat þes newe lawes of worldly clerkis weren brou3t vp, and newe men ben occupied aboute lernynge and techyng of hem in alle here lif, þat vnneþe may þei loke and sauoure

holy writt in here laste dayes;
<L 30><T MT04><P 94>

and he þat can not þes worldly statutis maad
for singuler wille and coueitise is hoolden but
a fool and vnable to teche and reule cristene
peple, þou3 he kunne and kepe and teche
neuere so wel cristis gospel and goddis
comaundementis, and to þis ende þes worldly
moldwerpis taken keies of helle in stede of
keies of þe kyngdom of heuenes, for þei taken
ypocrisie and worldly tirauntrie and bostful
worldly lif, and meyntenynge of synne bi fals
pardon and fals absolucion and cursed
preieris, and leuen kunnyng and techynge of
holy writt and edefiynge of cristene soules to
heuene by good ensauple of here holy lif.
<L 4, 5><T MT04><P 95>

Capitulum 33m: Prelatis also entren vnder
colour and studie of cristis apostlis and lyuen
and teche contrariouly to hem and don most
harm to cristendom, 3ee more þan ony soudon
or sarsyn or oþer men of wrong bileue.
<L 25><T MT04><P 98>

for þei quenchen his 3iftis and suffren not
cristene men to teche goddis peple wiþ siche
3iftis, but maken hem to waste þes precious
3iftis;
<L 15><T MT04><P 105>

For whanne þei ben vnable bi ignoraunce and
wickid lif to teche cristene peple goddis lawe,
þei wollen not suffre trewe men teche frely
cristis gospel wiþouten here leue and lettris,
þou3 trewe men

ben neuere so mochil charged and stired of
god to preche his gospel.
<L 21, 22><T MT04><P 105>

And 3it þei weren certeyn þat here enemyes
schulden slen hem, perfore, to teche vs þat, þei
suffreden wilfully to 3eue vs ensauple to sue
hem in þis.
<L 18><T MT05><P 110>

lord, what charite is it to a kunnyng man to
chese his owene contemplacion in reste, and
suffre oþere men goo to helle for bregynge of
goddis hestis, whanne he may ly3tly teche
hem and gete more þank of god in lital
techyng þan bi longe tyme in suche preieris.
Perfore prestis schulden studie holy writt and
kepe it in here owen lif, and teche it oþere
men trewely and frely, and þat is best and
most charite.
<L 5, 7><T MT05><P 113>

and þus wise clerkis ben putt out fro benefices
þat my3ten, couden and wolden teche þe peple
þe gospel and goddis hestis, and blynde

lederis ful of coueitise, lecherie and oþere
synnes brou3t in;
<L 22><T MT06><P 116>

and þat þat is holy chirche, þat ben trewe
techeris of cristis mekenesse, wilful pouert
and gostly traueile and meyntenours of cristis
ordynaunce, þei clepen heretikis and pursuen
hem to þe dep worse þan don heþene men, for
no man schulde be hardi to teche and meyn
tene holy writt a3enst here curserd lif.
<L 24><T MT06><P 119>

and in holdynge forþ comynly þei ben
blasphemys, for þei letten a prest to lyue and
teche as crist comaundid in þe gospel, and þei
letten a cristene man to serue his god in þe
beste manere. For 3if a prest of her feyned
ordre wole lyue poreli and iustly and goo freli
aboute and teche frely goddis lawes, þei
holden him apostata and prisonen hym, and
holden hym cursed for þis prestis lif
comaundid, ensaumplid of crist and his
apostlis;
<L 15, 19><T MT06><P 127>

and alle þis is wast of pore mennys goodis, siþ
bi here owen lawe what euere clerkis han is
pore mennys, and þei schulde teche to cristene
men bope in word and ensauple of here
owene dedis þe pouert and symplenesse of
crist and his apostlis.
<L 2><T MT06><P 128>

For þei feynen þat men schulden not teche
goddis lawe wiþouten here leue. And þei
wolen 3eue no leue whanne men wolen vtterly
teche þe pouert and mekenesse and bisy
traueile of crist and his apostlis and prechyng
þe gospel, and dampnen here coueitise and
pride and worldly lif and ydelnesse and
ypocrisie;
<L 17, 19><T MT06><P 135>

for siþ þei ben ennemyes 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 wiþouten leue
of cristis traitour and of deuelis in helle;
<L 27><T MT06><P 135>

and bi þe same cautel þei letten prestis to
teche treuely and freely goddis lawe and his
ordynaunce bi power grauntid of god, last here
pride and worldly worschipe be brou3t doun,
and mekenesse and holynesse ensaumplid of
crist and his apostlis knowen and kept, and
ypocrisie and oþere synnes aspied and
distroied;
<L 6><T MT06><P 136>

bet þat curat þat 3eueþ him to studie holy writt
and teche his paryschenys to saue here soulis,

and lyueþ in mekenesse, penaunce and bisi
traueile a boute gostly þingis, and reckiþ not
of worldly worschiþe and richesse, is holden a
fool and distroiere of holy chirche, and is
dispised and pursued of hi3e prestis and
prelatis and here officeris, and hatid of opere
curatis in contre;

<L 10><T MT07><P 143>

and certis as þei louen to studie, kepe and
teche þe word of synful men bifore the word
of god, so þei louen synful men or pride or
worldly drit þat comeþ of mennus lawe more
þan almy3tty god and þe blisse of heuene;

<L 21><T MT07><P 150>

for þou3 þei kunnen not o poynt of þe gospel
ne whiten what þei reden, 3it þei wolen take a
fat benefice wiþ cure of mannus soule and
neiþer kunnen reule here owene soule ne
opere mennys, ne wolen spedly lerne ne suffre
opere men to teche here parischenys trewly
and frely þe gospel and goddis hestis.

<L 7><T MT07><P 153>

But þei lenen to teche 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 goodis plesip god and is vertuous
lif, a3enst cristis lif and his techynge and his
apostlis also;

<L 18><T MT07><P 153>

For whaane þei han grete benefices,
peraventure by symonye, and connen not
teche here sugetis to sane here soulis, and
doren not holden here lemmannys at home for
clamour our of men, þei gon to scole and faren
wel of mete and drenk and reste and studyen
Wiþ þe cuppe and strumpatis;

<L 4><T MT07><P 156>

For god comaundiþ generally to eche lewid
man þat he schal haue goddis hestis bifore
hym and teche hem to his children and also to
hise meyne, and þe wise man biddiþ euery
cristene man þat alle his tellynge be in þe
hestis of god altherhi3est, and þat he haue
euere more in mynde þe comaundementis of
god. And seynt petir biddiþ cristene men he
redi to 3eue reson of oure feiþ and ope to
teche eche man þat axit it, and god comaundid
his prestis to preche þe gospel to eche man,
and þe skille is for alle men schulden kunne it
and reule here lif þer aftir.

<L 8, 12><T MT07><P 159>

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

<L 7><T MT07><P 163>

perefore prestis schulden don here bisynesse
to lyue wel and vnderstonde and knowe
goddis wille and teche it in word and dede,
and be myrrour of holynesse to þe peple, and
goddis angelis, as god seiþ bi þise prophete.

<L 1><T MT08><P 168>

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

<L 16, 17><T MT08><P 169>

for 3if men wisten þat þei schulden haue part
of alle goode 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
goode and non wolen lerne, ne teche opere
men to lyue wel ne lyue wel hem self.

<L 19><T MT08><P 175>

for whanne þes riche marchauntis and tirauntis
dien and mowen no lengere meyntene synne
in þis world bi here owen persone, þan þei
fynden many worldly and synful prestis, bi
goodis falsly geten þat schulden be restorid to
pore men, not to lerne and teche holy writt as
crist comaundiþ but dwelle at o place and crie
on hey wiþ newe song þat lettip deuocion and
þe sentence to be vnderstanden;

<L 6><T MT08><P 177>

Capitulum 29m. But goode prestis, þat lyuen
wel in clennessse in þou3t and speche and dede
and good ensauple to þe peple, and techen
goddis lawe vp here kunnyng, and traueile
fast ny3t and day to lerne betre and teche
opynly and lastyngly, ben verrey prophetis of
god and holy aungelis of god and gostly li3t of
þe world, as god seyþ bi his prophetis and ihu
crist in þe gospel, and seyntis declaren it wel
bi auctorite and reson.

<L 4><T MT08><P 179>

for þei schulden teche hem here grete synnes
and peynes for hem, and but 3if men wolden
leue here synnes and taken goddis word in
reuerence, þei schulden leue here companye,
and go to opere to whom þei my3ten profite
more, as crist tau3te his apostlis.

<L 5><T MT09><P 181>

but crist preched þe gospel, and charged alle
his apostlis and disciplis to goo and preche þe
gospel to alle men: þan it is þe beste lif for
prestis in þis world to preche and teche þe
gospel.

<L 11><T MT10><P 188>

sop it is þat þis meke sittyng and deuout
herynge of cristis wordis was best to
magdeleyne, for sche hadde not office of

prechyng as prestis han, siþ sche was a womman þat hadde not auctorite of goddis lawe to teche and preche opynly.
<L 25><T MT10><P 189>

but þei wolen not 3eue here almes to prestis and children to lerne and to teche goddis lawe;
<L 15><T MT10><P 192>

for folis chargen þat more þan þe maundementis of god and to studie and teche cristis gospel;
<L 35><T MT10><P 192>

and so 3if prestis seyn here matynes, masse and euensong aftir salisbury vsse, þei hem self and opere men demen it is ynow3, þou3 þei neiþer preche ne teche þe hestis of god and þe gospel.
<L 5><T MT10><P 193>

But here men moste be war þat vnder colour of þis fredom þei ben betre occupied in þe lawe of god to studie and teche it, and not slou3 ne ydel in ouermuche sleep and vanyte and oper synnes, for þat is þe fendis panter.
<L 31><T MT10><P 193>

lord, hou schulden riche men ben excused þat costen so moche in grete schapellis and costly bokis of mannus ordynance for fame and nobleie of þe worl d, and wolen not spende so moche aboute bokis of goddis lawe and for to studie hem and teche hem, siþ þis were wiþoute com parison betre on alle siddis and ly3ttre and sykerere.
<L 14><T MT10><P 194>

god bryng þes prestis to þe fredom to studie holy writt, and lyue þerafter, and teche it oper men frely, and to preie as long and as moche as god meueþ hem þerto, and ellis turne to opere medeful werkis, as crist and his apostlis diden;
<L 21><T MT10><P 194>

þat dide crist by miracle to shewe his godhede and to teche prestes hou3 þei schulden fede gostly cristene men by goddis word;
<L 19><T MT10><P 195>

crist seiþ it is a souereyn werk of mercy and charite to teche vnlernd men þe ri3tte weie to heuene, þat is þe gospel and goddis comaundementis; þe fend and his seyn it is grete charite to teche 3onge men and opere sotil craftis and nedeles and queynte slei3tis to disceyue schepische men of worldly goodis and make hem self riche and bostful and proude. and þe fend bi sotil menys of ypocrisie and symonye stireþ lordis and my3tty men to make an ydiot and fool curatour of cristene soulis, þat neiþer may ne

kan ne wole, for his opyn synne and worldly lif and ignoraunce of holy writt and necligence and worldly vanyte and drede of worldly shame and loos, teche hem goddis lawe, ne suffre opere to teche hem frely and trewely wiþoute flaterynge for drede last his owene falsnesse be knowen;
<L 18, 21, 28, 29><T MT13><P 212>

þe seuentenþe þat þei drawn not noble bokis of holy writt and holy doctouris and opere nedeful seieneis 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 rotyn, and neiþer 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 ei3tenþe, þat þei louen more comyn profit of cristene men, boþe gostly and bodily, þan here synguler worldly profit and here owene bodily ayse and welfare.
<L 31><T MT14><P 221>

teche þou þes þingis," seiþ poul to bischop thymothe, "boþe to men þat ben vnlernd, And stire men þat ben lerned and necligent in doynge.
<L 10><T MT15><P 228>

In marchauntis regneþ gile in ful grete plente, for þei sweren falsly be alle grete membris of crist and bi alle my3tty goal in trinyte þat here chaffere cost so moche and is so trewe and profitable, to bigile þe peple and to teche 3onge prentis þis cursed craft, and preisen hym aost þat most bigileþ þe peple, and hidden here vsure and colouren it bi sotil cautelis of þe fend þat fewe men may proue þis vsure and amende hem þerof bifore þe day of dom.
<L 6><T MT15><P 238>

men of kunnyng and lyuyng to benefices wiþ care of many soulis, and taken to hem self þe profit of þe grete benefices for many 3eris, and holden many benefycyd men in here chapelis for nouelrie of newe song, and maken summe prestis stiwardis of here housholde, and summe prestis clerkis of here kechene, and summe prestis here auditours, and summe prestis tresoreris, and summe aumeneris, and summe stiwardis of here courtis, and summe conseileris and reuleris 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 soulis for whiche þe schullen answere at domes day, and for whiche crist schedde his precious herte blood, but suffren and meyntenen þe wolues of helle to slee cristene mennus soulis bi synne, and letten almes dede boþe gostly and bodily, and so þei ben cursed traitours to god and to his

prestis and his pore peple.
<L 11><T MT15><P 242>

namely 3if he reprove hem of here wickid lif
and teche hem þe beste weie to heuene boþe in
word and dede, and so be hurlid and pursued
priuely or apertly, and so hatid amonge hem
þat he schal be fayn to sette his chirche to
ferme to suche a gettere nerehonde for nou3t,
or ellis for fals schlaundre 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 ensauple of
pride, of coueitise, glotonye, lecherie and
opere grete synnys. but þere he ony symple
man þat desireþ to lyue wel and teche treuely
goddis lawe and dispise pride and opere
synnys, boþe of prelatys 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 semeþ þat boþe prelatys and lordis
comynly maken a cursed anticrist and a quyk
fend to he maister of cristis peple, fer to leden
hem to helle, to sathanas here maistir, and
suffre not cristis disciplis to teche cristis
gospel to his children for to seue here soulis;
<L 29><T MT16><P 246>

and þus anticristis clerkis, enemyes of crist
and his peple, bi money and flaterynge and
fleschly loue gedrynge to hem ledyng 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 disceyuen
hem boþe in bileue and techynge and good lif
and erþely goodis, as crist doþe in þe gospel,
and comaundþ curatis to do þe same vp peyne
of here dampnacion;
<L 7><T MT16><P 249>

and so many cursed disceitis haþ anticrist
brou3t vp bi his worldly clerkis to make
curatis to myspende pore mennus goodis and
not don trewely here office, or ellis to
forsaken al and late anticristis clerkis, as lordis
of þis world, 3e more cruelly þan opere
tirauntis, robbe þe pore peple bi feyned
sensures and teche þe fendis lore boþe bi open
prechyng and ensauple 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 deuoutly, and þei taken it more
mekely and ben more besy to lerne, kepe and
teche goddis lawe, and so it is þe betre for
boþe sidis.
<L 16><T MT16><P 252>

and 3it þei weren more my3tty, more witti,
and more brennyng in charite to god and to
þe peple, boþe to lyue þe best manere in hem
self and to teche opere men.
<L 33><T MT16><P 252>

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;
<L 17><T MT17><P 260>

and þe holy gost dwellip not in siche proude
and coueitouse clerkis, for þei ben templeis of
þe fend and þei worschipe fals goddis and
dwellen in ydolatrie, hou schulde god teche
hem þe precius treuþes of his lawe?
<L 32><T MT18><P 266>

þe first special poynt is þis, þat cristene men,
and namely clerkis of scole and curatis, studie,
kepe, teche, and meyntene 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 ensauple of good lif and opyn
and trewe prechyng of þe gospel, as bisily
and redily as þei 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 no3t iuge of dedis of his clerkis,
and to seie þat he is lorde aboue ihesu crist,
Capitulum 4m· A3eys þis þe fend grucchip bi
many blynde resouns, and seiþ þat gad
forbeedip his men to iuge of here briþeren.
<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 prelatys 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
harmd by hem, whi shulden not men teche
here gylis?

<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 lettif hym ofte to
kunne þis lore.

<L 7><T MT22><P 315>

and þise 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 spekiþ 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 þise wordis þat prestis shulden seie bi
goddis lawe, he can not grounde þis lawe in
reson.

<L 27><T MT23><P 332>

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

<L 20><T MT23><P 337>

and þis witt þat crist spekiþ of stondeþ not in
mannes lawe, ne in oþur curiouse 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 þei shulden lyue
to god and man, and come to heuen.

<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
trewþe 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 haþ 3yue power Inowe to his prestis to
teche his church;

<L 23><T MT23><P 345>

Capitulum 2m^r siþen 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 oþere 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 pary3shis 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 feynynge and to lette
men to fle fro fendis and blesse hem fro þer
wickid 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 mannus lawe tau3t in scolis lettif
goddis lawe to growe, and no drede god is þat
maistre þat wole teche nou as redily as he
wolde bifore þis tyme, 3if prestis lif 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^r it were for to wite ouer hou
prelatis shulden teche þer sugetis to
vencu3sche þe world and þe fend, fer to þis
lore ben þei holdun.

<L 23><T MT27><P 436>

and teche þou þis rewle to oper men, and
þanne þou doost a curatis office.

<L 33><T MT27><P 437>

preche prestis þis herte to men and teche þey
hem to loue crist;

<L 15><T MT27><P 438>

and þus curatis ben not excusid þat leeuē to preche to þer sheep, 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 bifore wel, teche be his floc bi hooly lif and god wole haue hym excusid.

<L 26, 28><T MT27><P 438>

but þe bileue of iesu crist shulde teche men to quenche þis pride.

<L 1><T MT27><P 440>

and herfore seiþ poul þat persouns offiss shulde not be to parte þes godis, but to preche and teche þe folc and holde hem payed wip 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 semyþ 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 semyþ þat prestis þat kepen pari3schis shulden teche hem þe gospel of crist boþe bi lif and bi word, and moue hem to holde charite, and bisie hem not in opere þingis neþer of þe world ne mannus lawe, and make obediense to þer prelati as myche as goddis lawe techiþ.

<L 9><T MT27><P 456>

and þei ponderen wip þis suspending þat þei don it for ri3twisenesse to teche curatis obedience 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 hereynne shulde he not feyne but teche bi þe gospel or bi resoun what men shulden bileue heere, or ellis he were no witty pope.

<L 15><T MT28><P 465>

sop it is þat seculer prinsis and worldly lordis moten haue siche worldly signes, for þey shulden teche to drede god by austernete and worldly drede. but it is a3enus cristis wille þat

prestis meddle þes two togidere, for þey shulden teche bi mekenesse and paciense, as crist dide. and herfore biddiþ god in his lawe þat his men shulden not be cloþid in wollun and lynnun 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 prelatie declarid her constitucion and determynacioun to þe apostlis, as touching þe fre preching of þe gospel sei3ing 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 dedli, and also whan he ascendid into heuene, he putt þis breþe in his apostlis and tru3e prestis, and chargid hem to blowe þis breþe of þe gospel vppon þe peple wiche schuld be his spouse, seiying þus to hem alle wip 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 englischild aftur þis witt fewe men kan openli teche!

<L 2006><T OBL><P 208>

For Austen seiþ in {Libro de 6 questionibus} It hap alweie be þe condicions of good angellus 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 seiþ.

<L 2875><T OBL><P 230>

For Petur spekiþ 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 wisdom þat is 3euen to 3ow bi þe puruyaunce of God, so þat 3e ioine 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>

Whi aftur foure hundrid 3ere enforcest þou to
teche us þat we knew not before?
<L 3601><T OBL><P 249>

And whi, fals antecrist and renegat, not onli
aftur foure hundrid 3ere but aftur a þousand
3ere aftur the losing of Sathanas, þou
enforcest þe to teche Cristis chirche an article
of beleue vnknown before?
<L 3619><T OBL><P 249>

To þe secunde persooone in Trinite, to whom
is aproprid wisdom or kunnyng, answeriþ þe
staat of clergie or of presthod, þe which bi
bisy studie and contemplacioun schulde gete
hem heuenli kunnyng, wherbi þei schulde teche
þe peple þe weie to heuene and lede hem
þerinne.
<L 24><T OP-ES><P 02>

And herfore Crist, supposinge þat þis heuenli
kunnyng schulde be in þe staat of presthod,
comaundide hem alle in his assencioun in þo
wordis þat he seide to hise apostlis, and in
hem to alle opir prestis, as seynt Austyn seiþ
in a sermon þat bigynneþ þus {Si diligenter
attenditis etc.} þat þei schulde teche and preche
þe gospel to his peple, þe which gospel is
heuenli kunnyng, For þis staat in þe chirche is
þe vicar of þe manhed of Crist, as seynt
Austyn seiþ in þe book þat is aleggid bifore;
and, so as Crist cam in his manhed to teche
and preche þe gospel and to suffre mekeli
persecucioun þerfore, so schulde þe staat of
prestis, þat is þe vicar of his manhed, do as he
comaundide hem in his ascencioun and ofte
tymes biforhond.
<L 33, 37><T OP-ES><P 04>

And for as moche as he hadde take of his
Fadir a comaundement for to teche and lyue as
he dide, and so for to teche expresli in word
and in ensauple þat þe staat of presthod of
þe newe lawe schulde not occupie seculerli
lordships, as þe comaunde ment of his Fadir
boond him and his colege to þis perfeccioun,
so diden also alle þo lawis þat þe same Fadir
comaundide bi Moyses, and bade þat þe staat
of presthod schulde haue no worldli posses
siouns.
<L 887><T OP-ES><P 36>

And in more witnesse þat þis lordship was not
brou3t yn bi þe euene or ri3t ordinaunce of
God, or ellis bi his plesaunce, whanne God 3af
þe oold lawe to his peple bi Moyses, he
ordeynede no such lord upon hem, but wolde
þat þe peple schulde be gouerned bi iugis þat
schulde teche and do execucioun to þe peple of
þe pure lawe of God upon hem;
<L 972><T OP-ES><P 41>

And so as þe maliciouse bishops, pharisees
and scribis weren knytt togidir a3ens Crist þat
prechide a3ens her couetise, and curside him
and putte him out of her synagogis, and on al
wise lettide him and hise apostlis to teche þe
gospel, þe which techiþ prestis wilful pouert,
so bishops and religieuse, and kunninge men
of þis mengid lawe pursuen vmesurabli pore
prestis þat suen Crist and hise apostlis in
lyuyng and teching, and þat more maliciouli
þan diden her felowis in þe oold lawe.
<L 1126><T OP-ES><P 46>

And þat Crist fledde þis temptacioun of þe
peple and hidde himsilf schulde teche þe prestis
to fle not oonli þis synful and dampnable
lordship in þe staat of presthod, but also þat
þei flee þe occasioun or þe temptacioun þerof.
<L 1679><T OP-ES><P 78>

and herfore he calliþ alle men to sue him, and
alle men to lerne of him, and euery man and
nameli prest is to teche þat þat he tau3te, and
þanne we mai not erre.
<L 1841><T OP-ES><P 86>

And þanne siþ mounkis, chanouns and freris
ben, as þei seien, of þis same perfeccioun, þe
munkis and chanouns, þat han in her
mynstracioun greet superfluite of suche as
þei callen comoun goodis, wolde not suffre
her briþeren freris þat ben of þe same
perfeccioun in so mescheuous nede as þei
pretenden, nameli siþ þe mounkis and
chanouns weren wount to preue in scool and
to teche and preche opunli þat þe begging of
þe freris is dampnable.
<L 2025><T OP-ES><P 97>

To þe secunde persone in Trinite, to whom is
aproprid wisdom or kunnyng, awnsweriþ þe
state of þe clergy or of presthode, þe whiche
by bisy study and contemplacyon schulde
gete hem heuenli kunnyng, wherby þai
schulde teche þe peple þe way to heuen and
lede hem þerinne.
<L 24><T OP-LT><P 03>

Þat þai schulden teche and preche þe gspell
to his peple, þe whiche gospel is heuenli
kunnyng.
<L 33><T OP-LT><P 05>

and, so as Criste cam in his manhede to teche
and preche þe gspell and to suffre meekly
persecucion þerfore, so schulde þe state of
prestis, þat ben vicaris of his manhede, do as
he commaundit hem in his ascencyon and oft
tymes byfore.
<L 37><T OP-LT><P 05>

But clerkis nowe lyuen not oonly
contrariouly to þis techyng and ensauple

of Criste, but also þai maken stronge lawis
reuersynge boþe his wordis and dedis, and
letten in all þat þai may hem þat wolde teche
þe troupe of Criste.
<L 200><T OP-LT><P 45>

For it is not axyd in þe chirche if he kan well
teche, or if he kan wepe and weyle for synys,
but 3ef he be Caym, þat is, an erþetilyer þat
kan well till þe londe.
<L 387><T OP-LT><P 73>

And þat Criste fled þis temptacion of þe peple
and hidde hymself schuld teche prestis to fle
not oonly þis synfull and dampnable
lordeschip in þe state of presthode, but also
þat þai fle þe occasion or þe temptaci on
þerof.
<L 466><T OP-LT><P 79>

and herfore he calliþ alle men to sue hym, and
to lerne of hym, and namely prestis to teche
þat þat he taw3te, and þan we may not erre.
<L 595><T OP-LT><P 87>

And so bischoppis and opir prelatis ben
holden to teche and enforme lordis to wiþdraw
hem fro þis synne, and scharply to repreue
prestis and curatis vndir hem, þat þai occupie
no secular office.
<L 1023><T OP-LT><P 145>

And so it semeth that an other sayenge of
Isaye is fulfilled / there as god bade him go
teche the people / & sayd.
<L 18><T PCPM><P 06>

But this shal be the forward that yche wolde
maken with hem after thylke dayes / ych woll
yeue my lawes within hem in her in wardnes /
and ych woll writen hem in her hertes / and
ych woll ben her god & they shulle be my
people / & after that a man ne shal nat teche
his neybourne ne his brother.
<L 11><T PCPM><P 13>

O lorde/ this is a bles sed lesson to teche men
to ben meke.
<L 27><T PCPM><P 56>

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 wel, thy counsail I aske.
<L 11><T PPC><P 03>

I 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 trowelich

encourme Withouten flatteryng fare, and
nothing feyne, That folweth fulliche the feith,
and non other fables Withouten gabyng 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 suweth.
<L 21><T PPC><P 10>

The fyfthe book clepid Deutronomye is a
rehersyng and confermyng of al the lawe
biforegoyng, and styrith men gretly to kepe
and teche Goddis heest is, and adde no thing
to tho, neither drawe away any thing fro tho;
<L 30><T Pro><P 5>

and that thei teche Goddis heestis to here
sones, and thenke on tho heestis in hous and
weye, slepyng and wakyng.
<L 38><T Pro><P 5>

Eft God biddith hem haue hise wordis in her
hertis and wittis, and haue tho for a singne in
the hondis, and bytwyxe her y3en, and that
they teche her sones to biþenke on the wordis
of God euere, and that they write the wordis of
God on the postis and 3atis of her hous and
tellith and 3iueþ his blessyng to hem, if thei
kepen hise heestis, and 3iueþ his curs to hem,
if they breken hise heestis, and worshipen
aliene goddis.
<L 4><T Pro><P 6>

and bad that fadris schulden teche hire
children, hou thei passiden bi the drie botme
of Jurdan, for God driede the watris therooffe,
as he hadde do before in the reed se, and the
prestis and princis and al the people obeyede
to Josue.
<L 29><T Pro><P 8>

and for this peple dredde not God, he sente in
to hem lyouns, that killeden hem therfore the
king of Assiriens sente thidir oo prest of
Israel, to teche hem the lawe of God of Israel,
and so thei worshipiden God of Israel, and
hire hethene goddis togidere.
<L 34><T Pro><P 18>

And Josophat in the iij. 3eer of his rewme
sente fyue of his princis, that thei schulde
teche in the citees of Juda;
<L 2><T Pro><P 23>

and prestis, to ech citee of his rewme with the
book of Goddis lawe, to techen opynly Goddis
lawe to the puple, summe cristene lordis
senden general lettris to alle her mynistris, and
leegemen eithir tenauntis, that the pardouns of
the bisschopis of Rome, that ben opyn
lessingis, for thei graunten many c. 3eeris of

pardoun aftir domes day, be prechid generally 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 helle, and to winne the blisse of heuene, he be prisoned, as a man out of cristen bileue, and traytour of God, and of cristen kingis and lordis.

<L 5><T Pro><P 30>

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 didnen idola trie, summe cristen lordis in name not in dede, preisen and magnifien freris lettris, ful of disceit and lessingis, and make hire tenauntis and meyne to swere bi herte, boonis, nayles, and sydes, and other membris of Crist, and pursuen ful cruelly hem that wolden teche treuly and freely the lawe of God, and preisen, mayntenen, and cherischen hem, that prechen fablis, lesingis.

<L 20><T Pro><P 30>

now Manasses settith idolis opinly in the temple of God, and sterith men gretly to do idolatrie, and cherischen hem that breken opinly Goddis heestis, and punysche hem soore, as hethene men either eretikis, that bisien hem to lerne, kepe, and teche Goddis heestis;

<L 1><T Pro><P 34>

Thou3 the book of Tobie is not of bileue, it is ful deuout storie, and profitable to the symple puple, to maken hem to kepe patience and Goddis heestis, to do werkis of mercy, and teche wel hire children, and to take wyues in the drede of God, for loue of chil dren, and not al for foul lust off body, neither for coueitise of goodis of this world;

<L 33><T Pro><P 35>

and sey it deuoutly, and vndirstonde it treuly, and to teche it opinly to Cristen men and Jewis, and bringe hem therby to oure Cristen feith, and brennynge charite. The Prouerbis either Parablis of Salamon teche men to lyue iustly to God and man.

<L 1, 3><T Pro><P 40>

and that he a3ensie not hooly scripture, wher it be vnderstonden, thou it smyte eny synnes of oure, whether it be not vndirstonden, as if we moun vndirstonde betere, either comaunde, either teche betere.

<L 11><T Pro><P 50>

'Sir,' quod he, 'I herde ones teche A prest in pulpit a good preching.'

<L 47><T PT><P 148>

And sayd, that "Christ so gan us teche, And meke and merciabill gan bless.

<L 95><T PT><P 150>

Now dar no pore the people teche, For Antichrist is overall fo.

<L 551><T PT><P 164>

And teche the people hir leel labour;

<L 755><T PT><P 171>

But prestes þat blameþ þe puple for dymes, and seyng gretter synnes ar stille, þei teche for to clense a gnatte and swelowe a camel, þat is for to abstine fro litel & do gretter," & {sequitur}, "If any man of þe puple offered no3t his dymes þe prestes ful of auarice blamed hym so as if he had done a grete crime;

<L 13><T Ros><P 63>

Helisee 4· Reg·5· to auarous men, Petre to lying men Act·5·, Poule to blasfemyng men Act·9·, and Criste to marchandise Io·2·, þat dispise no3t þe comon puple bot teche þam, flatre no3t riche men bot affer þam, greue no3t pore men bat norich or fede þam, drede no3t þe manace of princez bot dispise þam, þat consume or waste no3t pawteners or pursez bot refresch or fille hertez;

<L 2><T Ros><P 86>

Item Isidorus, De Summo Bono, li·3·, "Pretez bene dampned for wickednes of puplez if þai teche not þam þat bene ignorante or vnknowyng or reproue not þam þat synneb".

<L 25><T Ros><P 87>

þe tente: þat is þat prestis weren not ordeyned to sey massis or mateynes, but onli to teche and preche þe worde of God.

<L 26><T SEWW02><P 19>

And þou3 lewde men ben good lyueris and wise men, 3it ben þei not prestes of office, ne þei be not bounden to preche of office, al be it þat þei be prestes spirituali, as seiþ Crisostom and Lyncolne, and so þei may teche þer wyfes, þer childeren and þer seruantis to be of good maners.

<L 128><T SEWW02><P 22>

(10)· Also we graunten þat prestes weren ordeyned of Crist to teche and preche þe puple, and not onli þat but also to preie and to mynyster þe sacramentis of God, and lyue welle.

<L 146><T SEWW02><P 22>

And þei þat now haue, þou3 I vnworpi be, sum affiaunce in me heraftir wolden neuer tristen to me, þou3 I cowde teche and lyue

myche moore vertuousli þan euer I schal
conne eiþir do.

<L 51><T SEWW04><P 30>

But Crist þat is heed of heerdis seiþ þat he haþ
opir scheepe þat ben not 3it of þis floc, and
hem moot he brynge 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 mannes oxe;

<L 53><T SEWW015><P 76>

And so witt of Goddis lawe schulde teche men
þat suche vowis weren nou3t, and haue sorwe
for folie of þese vowis, and make aseep
discreteli.

<L 103><T SEWW15><P 77>

To summe of hem God haþ 3ouun knowing of
þe soþ, and power to teche men hou þei
schulden do here;

<L 111><T SEWW15><P 77>

and putt away vnknowun truþe, and seiþ þat it
may wel be soþe but putte þee not to þe deep
perfore, but if ri3t bileue 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 vnrwe 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 noumbre of Cristis dis ciplis sente he two
and two bfore his face into ech 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
suche 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 nedeful to
gouerne, as worldely lordys.

<L 101><T SEWW25><P 130>

þat es to saie, to minister þe sacramentes, to
schiue and assoile þe pepil, to prech and
teche þe pepil, and 3euen hem ensaumpil of
gode lif.

<L 93><T SEWW26><P 134>

And þei þat now haue, þou3 I vnworpi be,
sum affiaunce in me herafter wolden neuer

tristen to me, þou3 I cowde teche and lue
myche moore verruousli 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 such of
þese þi wordis þat þou and suche oper deemen
þat 3e doon ri3t wel for to preche and to teche
as þe doon wiþouten autorite of ony bischop.

<L 709><T Thp><P 45>

As I stood here in þe pulpitte, bisiinge me to
teche þe heestis of God, oon knyllide a
sacringe belle, and herfor myche peple turned
awei fersli and wiþ greet noyse runnen
frowardis me.

<L 936><T Thp><P 52>

And I seide, 'Ser, as I bileue mysilf so I teche
opere men'.

<L 956><T Thp><P 53>

Opir bileue, ser, siþ I bileue þat þis suffisiþ in
þis mater, haue I noon, neiþir wole haue ne
teche; but in þis bileue þou3 Goddis grace I
purpose to lyue and die, knowleching, as I
beleue and teche oper to beleue, þat þe
worschipful 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 questio And I seide, 'Sere, bi þis
certificacioun I am acusid to 3ou þat I schulde
teche þat no pilgrimage is leeful.

<L 1230><T Thp><P 61>

And herfore preestis schulden bisie hem euere
to lyue wele and holyli, and to teche þe peple
bisili and treweli þe word of God, schewinge
to alle folkis in opin preching and in priuy
counseylynge þat God oonly for3eueþ synne.

<L 1894><T Thp><P 82>

for no doute a þousand 3ere after þat Crist was
man noo pre est of Crist durste take vpon him
to teche þe peple, neiþir priuyli ne apeert, þat
þei moten nedis come to be asoylid of hem as
prestis now done.

<L 1900><T Thp><P 82>

And I seide þanne to þe Archebischop, 'Ser,
as I haue seide to 3ou dyuerse tymes todaie, I
wole wilfuli and lowely obeye and submitte
me to be obedient and buxsum euer after my
kunnyng and my power to God and to his
lawe, and to euery membre of holy chirche as
perforþ as I can perseyue þat þese membris

acorden wiþ her heed Crist, and wolen teche,
reule me or chastise me bi autorite specially of
Goddis lawe'.
<L 2220><T Thp><P 92>

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1· Corollary· Prelatis or curatis that lyuen
euele in the sight of the puple, techen errorr in
dede agens Cristene feith, and if thei don thus
obstinatli or mayntenen this errorr stidefastli,
thei ben eretikis.
<L 4><T 37C><P 05>

For if thei resceyve this sacrament unworthili,
thei eeten and drinken dampnacioun to
hemsilf, and ben gilty of the bodi and blood of
Jhesu Crist, as Poul seith in the j· pistil to Cor
the xi· c· And if these prelati or curatis ben
gilty of here synne, for thei techen not wel the
puple othir geven evil ensaumple to hem,
thanne these prelati and curatis synnen more
in this unprented gevinge, than the puple in
unwor thi receyvinge.
<L 13><T 37C><P 119>

And so þei techen þat perfeccioun stondeþ in
þese goodes.
<L 533><T 4LD><P 259>

And as it semeþ and soþe it es, þat it ne
streccheþ no3t bot all oneli to spirituale & to
no maner lordschip o þe world, bot all to
Goddess seruauandes, to dele þe sacramentes of
holi chirche & techen & prechen to þe pupil,
3euyng & delinge seuen dedes of merci to
Goddess pupil to help & help or mannes soule,
as it es openlich schewid in þat þat he said to
Moyses, when he bitoke him þe ten
commaundmentes & bad him teche hem & tell
hem forþe to Goddess pepil.
<L 102><T 4LD-1><P 181>

In þis lawe schuld prelati studie, & not in
decretals of þe pope, but if þei techen bettur
Goddis lawe, for ellis it were a foolis chaunge.
<L 256><T 4LD-2><P 209>

So as Crist bileue bryngiþ att þe laste to þe
verrey si3t of here bileue, so þe bileue þat þes
men techen bryngiþ to verrey blyndenesse of
þat þat þei see wiþ here ei3en.
<L 36><T 4LD-3><P 219>

And alle þes þingis techen men boþe of
virtues, and of viciis, and of hevene, and of
helle, to desire þat oon and drede þe toþir.
<L 4><T A01><P 66>

And siþþe þiise ten lawis techen al þe wille of
oure Lord, þis lawe schulden be holden, and
opere lawis despisid, but if it be groundid in
þis, and declare þis lawe.
<L 19><T A02><P 90>

Soche mony resouns, with comyne experiense,
techen us þat richesse is matir of pride.
<L 27><T A09><P 126>

Also Poul biddiþ þat bischopis and prestis
techen wifis to love here housbondis, to be
prudent and chaste and sobre, and to have care
of þe hous, and benynge and under lont, or
suget, to here housbondes, þat þe word of God
be not blasphemid.
<L 32><T A13><P 193>

And Cristene men, aboute many prestis
chargen godfadiris and godmodris to techen þe
children þe Pater Noster and þe Crede;
<L 9><T A13><P 196>

But summe techen here children jeestis of
bataillis, and fals cronycelis not nedful to here
soulis. Summe techen novelries of songis, to
stire men to jolite and harlotrie.
<L 18, 19><T A13><P 196>

Sume techen here chil-dren to swere and stare
and fi3tte, and schrewe alle men aboute, and
of þis han gret joie in here herte.
<L 27><T A13><P 196>

And of siche necligent fadiris and modris, þat
techen not here children Goddis lawe, and
chastisen hem not whanne þei trespasen
a3enst Goddis hestis, Seynt Poul spekiþ a
dredeful word.
<L 7><T A13><P 197>

And siche fadiris and modris, þat meyntenen
wityngli here children in synne, and techen
hem schrewdnesse, ben werse þan þe cursed
fadiris þat killeden here children, and offr hem
up to stockis, worschipyng false maun metis.
<L 13><T A13><P 197>

but þo children of cursed fadiris and modris,
þat techen hem pride, þefte, lecherie, wrapþe,
coveitise, and glotonye, and meyntenen hem
þerinne, ben holden in long lif and encresen in
synne to more dampnacion of ech party.
<L 18><T A13><P 197>

and abstynen hem fro fleschly desiris þat
fi3tten a3enst þe soule, as Petir and Poule
techen bi auctorite of God hymself;
<L 33><T A13><P 197>

And 3if 3e fynden hem for Goddis love, and
helpe of 3oure soulis, and gostly helpe of
Cristene men, 3e schullen fynde hem to lerne
Goddis lawe, to know hou þei schulde serve
God in holy lif, and techen opere men þe
gospel, to save here soulis þerbi.
<L 11><T A14><P 202>

principalli if þou maynteynest Anticristis
disciplis in her erroures a3ens Cristis lif and
his techyng, for blyndnesse and covetise and
worldli frencipp, and helpist to slaundere and
pursue trewe men, þat techen Cristes gospel
and his lif.

<L 36><T A15><P 206>

First, kyngis and lordis schulden wite þat þei
ben mynystis and vikeris of God, to venge
synne and ponysche mysdoeris, and preise
goode doeris, as Petir and Poul techen.

<L 6><T A17><P 214>

But þei techen loris and maundementis of
men, worschipe men wipouten cause, þat is,
siche men as techen and chargen mennis lawis
and tradicions and comaundementis, more þan
holy writt and Goddis hestis, veynly and faisly
worschipe God.

<L 33, 35><T A18><P 222>

and envye and wrappe makip men forsake
God of charite of mercy and pacience, and
bicombe children of Bellial, as Goddis lawe,
reson, and seyntis techen.

<L 1><T A18><P 226>

And þus þefte and gostly lecherie of Sodom
don curatis and prestis, whanne þei techen not
trewely bi word and goode ensauple holy
writt, as þe wise clerk Grosted shewip.

<L 11><T A18><P 226>

þerfore by seven wittenesses of þo newe lawe
techen we þat prestes schulde not þus spoyle
þo puple.

<L 27><T A20><P 235>

And hereto þei techen men þat þei schullen
not seie þe wordis of sacrament bifore þe
banes be cried in þe chirche;

<L 24><T A22><P 284>

Also worldly proude clerkis, ful of coveitise
and ypocrisie, slaundre pore prestis as
heretikis, for þei techen holy writt, and namely
þe gospel and þe pore lif of Crist and his
apostlis, a3enis here worldly lif, to distroie
synne and norische holy lyvyng in prestis
lordis and comyneris;

<L 6><T A22><P 293>

but for to meyntene privy legie of Cristis
gospel, or Cristis mekenesse and povert,
wolen þei not coste a ferþing, but spende
many þousand pound to make it heresie, and
curse prisone and brenne alle men þat techen
trewely þe gospel, and pore lif of Crist and his
postlis.

<L 23><T A22><P 294>

For þei wolen wipouten pite and answer
curse, prisone, slee, and brenne trewe prestis,
þat techen pleyndly Cristis lawe and his lif
a3enst here pride coveitise and ypocrisie.

<L 5><T A22><P 296>

Lord! what ensauple of pacience 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 open tirauntrie,
þat a man my3tte soonere gete grace and
ri3twisnesse at þe kyng or emperour þan at
hem, for Goddis drede is not in hem, ne love
of God and desire of hevene, but þe world and
joie þerof and pride of Lucifer and cruelte of
Sathanas. And seke wisely in alle here dedis,
and þou schalt fynde þat þei seken worldly
heynesse, and prosperite of worldly muk, and
ese of body, and wombe joie, and noris chying
of synne for annuel rente, and pilyng of here
sugetis boþe lerid and lewid, and casten to
distroie holy writt, and myrrour of Cristis lif
and his postlis, and alle men þat techen it.

<L 9, 21><T A22><P 296>

And Seynt Poul proferide hym redy to suffre
deþ bi dom of þe emperours justice, 3if he
were worþi to deþ, as Dedis of Apostlis
techen.

<L 32><T A22><P 297>

For in þis þei techen lewid men and comyns of
þe lond, boþe in wordis and lawis and opyn
dede, to be fals and rebel a3enis þe kyng and
opere lordis.

<L 13><T A22><P 298>

And as men of lawe techen, he þat is ri3tfully
cursed may not lawefully curse anoþer man,
siþen he is dede gostly, and out of holy
Chirche.

<L 1><T A22><P 310>

3it wei ward prelatis and curatis, þat techen
not Goddis word to here sugetis, but suffren
hem be stranglid wip wolvys of helle, ben
cursed mansleeris, as Crist, bi schewyng of
Seynt Gregory, seiþ in many placis of his
lawe;

<L 14><T A22><P 330>

Alle þes þingis þat popis doon techen þat þei
ben Anticristis;

<L 32><T A23><P 342>

And þus bringing in of newe ordres, wip
service þat þe pope confermeþ, techen þat he
is traitour to God, and turneþ þe Chirche up so

doun.

<L 28><T A23><P 347>

Pes wordis techen generali, þat Crist shal be wip his lymes þat he hæp ordeyned to blis ri3t to þe dai of dome;

<L 32><T A23><P 354>

And þus þei techen þo puple þat hit is more medeful to gif soche ypocritis bodily almes, þen to gif hit to pore nedy men after þo gospel.

<L 23><T A24><P 378>

And so þei techen in dede þat men schulden have heritage and dwellynge cyte in erthe, and forgete heven, ageyns Seynt Poule.

<L 4><T A24><P 380>

Bot freris tellen no3t by þis obedience, bot if þei maken singuler professioun to sinful foolis, þat mony tymes techen and comaunden hom ageyns Gods wille;

<L 11><T A24><P 381>

Ffor þei techen lordis, and namely ladies, þat if þei dyen in Fraunceys habite þei schul nevere cum in helle for vertu þerof;

<L 29><T A24><P 382>

and techen men to suffer Gods temple, þat ben pore men, to perische for defaute.

<L 11><T A24><P 383>

And þus lawelesse freris, by hor fals reulynge, maken our lond laweles, ffor þei letten clerkes, lordis, and comyns to knowe þo treuthe of holy writt, and maken hom to pursue trew men to þo deth, for þei techen þo comaundementis of God, and crien to þo puple þo foule synnes of fals freris.

<L 32><T A24><P 384>

ffor if þei tolden hom hor synnes, and þei wolde not amende hom, þo freris þat ben hor confes soures schulden leewe hom up, as Crist and Poul techen.

<L 10><T A24><P 385>

Ffor þei ben confessoures, prechoures, and reulers comynly of alle men, and þei techen hom not hor foule synnes, and periles of hom, bot suffren hom in hor synnes, for wynnynge of stinkyng muck and lustis of hor owne bely, þat is fouler wormes meeter and a sack of dritt.

<L 21><T A24><P 387>

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>

CAP· XXX· Also freris techen þat hit is not leeveful to a prest or anoþer mon to kepe þo gospel in his boundis and clenness, wipouten error of synful men, bot if he have leeve þerto of Anticrist.

<L 1><T A24><P 390>

CAP·XXXII· Freris also cryen loude þat pore prestis ben heretikes, for þei techen by Gods lawe hou clerkis schulden kepe willeful poyert of Cristis gospel, and þo kyng and lordis owen to compelle hom þerto.

<L 6><T A24><P 391>

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;

<L 10><T A24><P 393>

For þei techen al þis puple to recke lesse of þo moste rightful curse of God, þen by þo wrong curse of mon synful, þof he be a dampned devel.

<L 18><T A24><P 394>

Ffor þei techen þat þoo men þat schul be dampned ben membris of holy Chirche.

<L 6><T A24><P 395>

And þus no mon schulde do after hom, bot when þei techen certeynli þo heestis of God, or his counseils, leste men, doynge after hor techynge, in þis do ageyns þo wille of God.

<L 24><T A24><P 396>

Ffor hit semes þat þei maken homself wiser þen Crist, more witty and more ful of charite, siþ þei techen better wey to heven þen did Crist, as þei feynen.

<L 27><T A24><P 398>

Ffor if mon trowid holly in þo lawe of þo gospel, and durst not cloute þerto nor drawe þerfro, þen shulden þei be mekely Cristis disciplis and fle soche blasphemies, as vertues techen;

<L 1><T A25><P 407>

Bot Seynt Poule techis þat soche schulde not be hevye to þo puple þat þei techen, bot lyve on litel, as foules.

<L 10><T A25><P 418>

Bot as hungre of one and dronkenesse of an oþer techis þat Poule undirstode bodily fode, so worldly lif of emperoure prelatis techen þat þei ben not þo same þat Crist spake to.

<L 7><T A25><P 425>

Of þis it semeþ þat signes to wiche men ben oblihid ben not groundid in þe lawe of grace, but rapen techen us to leve signes.
<L 30><T A26><P 431>

For herefore, and for worldly wynnyng and worschipe, men lerne mennis lawis, as þe popis and emperouris and kyngis, and studyen not Goddis lawis, þat techen virtues, and to suffren myschiefis and dispitis, and to wynne þe blisse of hevene.
<L 14><T A28><P 448>

If men wille have ymagis of tre or stone or oper wyse payntid, be þai suche þat techen þo povert and peynus of seintis, and forsakyng of worldly vanite after Cristis lyve and his seintis, and þen let þþo waste coste of ymagis be delud ferth fully to pore men, ande not to stockis ne to stonys, þat never have honger colde ne prist, ne to riche bischopis munkis and riche prestis, þat have myche waste tresoure, and wasten pore mennes lyvelode to þer dampnacione, if þai ben nout founden doying verrey penaunce þerfore.
<L 30><T A29><P 463>

If þai techen in worde or dede, þat hit is better and more plesus to God for to offer to dede stockys or stonys þen to pore men, þat God com maundis up payne of dampnacione, þai techen open heresie.
<L 34><T A29><P 491>

If þai techen in worde or dede, þat hit is better and more plesus to God for to offer to dede stockys or stonys þen to pore men, þat God com maundis up payne of dampnacione, þai techen open heresie.
<L 1><T A29><P 492>

And Seint Austyn and Seynt Gregory techen þis in manie bokes, by holy writ and resoun.
<L 5><T A33><P 519>

But suppose þat siche parische chirchis weren leeffully goten, 3it, siþ þei ben superflu to siche men, þe tipes and offringis schulden ben 3ove to povere needy men, as Seynt Jerom and þe popis lawe techen.
<L 19><T A33><P 519>

Also, by God and his lawe curatis ben muchel more bounden to techen here sugetis charitably þe gospel and Goddis hestis, boþe by opin preching and ensauple of good lif, for to save here soulis, þanne here sugetis ben holden to paien hem tybis and offringis.
<L 25><T A33><P 519>

And, for defawte in al þis comyth of ypocrisye of prelatys þat schulden techen pleyntly Godys lawe and not here erþely wynnyngus, þerfore

seith Crist in his parable þat 3if þe blynde lede þe blynde þei fallen boþe in þe dy3k, But for Crist schulde be oure maystur, and we schulde not straunghe from hym, we schulden leue þese ypocrites and suwe lore of þis goode maystur, siþen he may not leue trewþe, ne faylen in techyng of trewthe.
<L 73><T EWS1-04><P 239>

{DOMINICA SEPTIMA POST FESTUM TRINITATIS· Euangelium· Sermo 7· Cum turba multa esset cum Iesu nec haberent quod manducarent· Marci 8}· For alle werkys of Crist ben good lore to cristen men to techen hem how þey schal lyue for to gete þe blisse of heuene, þerfore this gospel of Crist telluþ how he by boþe his kyndis dude a miracle of mercy in fedyng of þe nedy folc.
<L 1><T EWS1-07><P 248>

But we schulle wyte þat Iesu Crist dide more miracle, and bad hise disciples serue þe peple atte mete to techen vs þat we ben ministres, and not autours of miracle.
<L 43><T EWS1-07><P 250>

But þis diffamacion schulden prestys fle wiþ al þer my3t, and preyen þat þei weren amendyd by þe ordynaunce of Crist, for reson schulde techen heem þat þey ben worse þan frantykys, and so hadden nede to be chastysud tyl þis passion were fro hem.
<L 52><T EWS1-10><P 262>

And þis maundement is þre of þe furste table, for þre of þe furste table techen for to loue God and contenyþ þre partys, answeyng to þe Trinnite.
<L 9><T EWS1-18><P 291>

Godus lawe and kynde techen þat eche beest loueþ beest lic to hym.
<L 49><T EWS1-23><P 315>

And hise disciples putteden here cloþus vpon þese two bestys, furst vpon þe fole, and siþ vpon þe asse, to techen vs þat heþene men, þat weren wantowne as folys, schulde receyue Crist and his lawe, and aftyr Iewes as asses, for þei schullen bere to þe eende of þe world þe wey3te of þe oolde lawe, as folte assis beren charghes, whateuere be leyd on hem.
<L 40><T EWS1-26><P 327>

And alle þese seuene miracles techen how we schulden loue Crist.
<L 32><T EWS1-28><P 336>

And whan Iesu was þus baptised he wente anoon owht of þe watyr to techen vs þat in syche meenys we schulde not dwelle more þan nede is.
<L 54><T EWS1-31><P 352>

And hit is not byleue þat þei techen betturre
obedience to God þan doþ any oþur lawe, or
þingus þat spekon to þese ordres.
<L 91><T EWS1-31><P 354>

And al þis ordeynede owre Maister for to
techen his chirche to enforme þe prelatis aftyr
general doyngis, for errour in hem is more and
more harmful to þe chirche.
<L 15><T EWS1-32><P 355>

Þe secounde cause and betturre 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 bytookneþ loore to be markyd.
<L 18><T EWS1-35><P 368>

And alle þese techen þat his wille is not set on
heuenly þingus, ne his byleue 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 betturre 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 40· Ductus est Iesus in
desertum· Mathei 4· This gospel telluþ how
Crist was temptyd 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 seiþ þat he haþ
opre schep þat be not 3et of þis floc, and hem
mot he bryngre togedre, and techen hem to
knownen 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 opunli in dede þat þus it is,
houeuere men glosen.
<L 52><T EWS1SE-40><P 645>

wher þei lyuen spirituali and techen men bi
softe spiry3t?
<L 26><T EWS1SE-45><P 666>

For Crist and his apostelis and Cristis lawe þat
is bileue techen þis lore to sue goode prelatis
and to flee fro euele 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>

Traueyle þat men han in vertewys ben
dispensus to make þis towr, and suwyng aftur
Cristus lyf, as monye gospelus techen byfore,
ys þe hy3yng of þis towr, and growwyng into
charyte.
<L 82><T EWS2-62><P 39>

For wordus seyde to Cristus disciplis schulden
techen us preestus how we schuldon do, sip
we schulden be vykerus of hem;
<L 3><T EWS2-83><P 161>

and he bydduþ at his departyng þat þei
schuldon techen alle folc;
<L 20><T EWS2-83><P 162>

And þus luytul þing þat sauerop helpe of
mannys body, þei techen boþe to tibe and take
tibe þerof, but grete maundementis of God, þat
towchen sowle heele, ben lasse telde of
Pharisees for wantyng of worldly wynnyng.
<L 171><T EWS2-VO><P 372>

But þe feend, sip he was lowsud, haþ 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
wiþowte suget, or ellis no3t;
<L 265><T EWS2-VO><P 375>

And heere techen þes newe ordris a newe
caste of þe fend, þat Englihs men moten fi3t
bifore wiþ enemyes of opere londis, for ellis
þei wolden firste fi3te wiþ us, and synne on
boþe sydis shulde be more.
<L 30><T EWS3-145><P 61>

but nou oure prelatis ben so blynde 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
maundementis of men.
<L 18><T EWS3-161><P 113>

for þer wordis and dedis techen of al þis, hou
it is soþ.
<L 38><T EWS3-203><P 242>

Bus þey 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 nou3t ellis but þis oo name: þat is
to seie þe congregacioun or gedering togidir of
feipful soulis/ þat lastingli kepen feiþ & truþe:
<L 2><T LL><P 24>

And þise kny3tis techen til vs:
<L 16><T LL><P 33>

turnyng from his lawe: in schrewidnes of her
hertis/ & prestis techen vs bi weie of office:
<L 19><T LL><P 33>

of clennes & troupe/ Þise twoo vertues techen
vs:
<L 27><T LL><P 58>

þat we owen obedience/ to oure souereyns þat
techen vs:
<L 13><T LL><P 81>

how worschipen þei and techen opere to
worchiþe here gostli 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
obydience to synful mannus tradiciouns?
<L 19><T MT01><P 09>

3if þei haten and sclaudren with false
lesynges trewe men to techen frely holy writt
and repreuen synne, and namely ypocrisie,
and falsly pursuen hem to þe deþ, þei slen
hem, and ioon þe euaungelist seiþ as to here
dampnacion.
<L 25><T MT01><P 09>

3if þei letten curatis and pore prestis to techen
men goddis lawe bi sotil ypocrisie and slei3tis
of anticristis lawe, for drede lest here
ypocrisie be parceyued and here wynnynge
and worldly fame leid adoun;
<L 33><T MT01><P 09>

3if þei techen wyues, prentis, seruauntis and
children to stele fro here housbondis, maistris
and fadir and modir and 3euen it to þes
pharisees, as hildegar seiþ, þei ben perilous
þeys 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 goodnesse of
cristis 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 clerkis ben
nedful and betere, and stryuen a3enst goode
men þat techen þe goodnesse and excellence
of cristis lawe and his ordynaunce and
declaren þe falsnesse 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 trewely and frely þe
gospel of ihu crist and techen men wiche ben
false prophetis and ypocritis, siþ holy writt
spekiþ of siche and biddiþ cristen men knowe
hem bi here opyn werkis and flee fro hem;
<L 4, 5><T MT01><P 16>

first 3if þei techen opynly fablys, cronyklis
and lesyngis and leuen cristis gospel and þe
maundementis of god, and 3it don þei þis
principalþy for worldly wynnynge, frendschipe
or veyn name þei don a3enst þe chifwerk of
gostly mercy; nameliche 3if þei techen þat
here singuler preiere is betere þan þe pater
noster þat crist made him self, and þat
preiynge bi lippis is plesaunt to god þou3
mennus lif þat preien be cursed of god fer
brekyng of his hestis and defaute of charite.
<L 22, 26><T MT01><P 16>

3if þei techen opynly and meyntene þat þe
bileue þat crist and his apostelis tau3ten is not
þe best and ynow3 to brynge men to heuene,
but lawis maade of worldly prestis ben nedful
and betere to reule holy chirche bi;
<L 8><T MT01><P 19>

3if þei seyn, written and techen openly þat þe
sacrament of þe auter þat men seen bitwen þe
prestis hondis is accidentis wiþouten suget and
neiþer bred ne cristis body;
<L 14><T MT01><P 19>

þus þei techen not hem self but ensauple of
pride, lecherie and opere synnes, and letten
opere trewe prestis to techen goddis lawe.
<L 31, 32><T MT01><P 23>

and þus þei ben cursed of god, for þat þat is
good and goddis lawe þei dampnen for euyl
and erreure, and þat þat is erreour and euyl
a3enst goddis lawe þei chesen and techen for
good and profytable;
<L 24><T MT02><P 32>

But owre prelatis han not þis power, þerfore
þei feynen þat þei sleen þe soule bi þer

cursyng wanne þe bodi is neuere þe werse,
and þanne þei techen lordis to enprisonen þe
bodi aftir fourti daies a cursyng, þon3 þe man
be cursed for holdyng goddis hestis;
<L 30><T MT02><P 36>

Lord, siþ goddis lawe is so myche and so hard
to vndirstonde, as austyn and opere seyntis
techen, þat þou3 eche man hadde neuere so
gret witt and my3tte lyue hool and sond in
bodi and wittis til þe day of dome, he schulde
euere haue ynow3 to lerne and ocupie him
þerine at þe fulle, whi schulle wordly curatis
and prelatis make so many bokis of here newe
lawis for to meyntene here pride and coueitise
and worldly array?
<L 4><T MT02><P 38>

And þerfore crist pleyneb o þis peple, bi þe
prophete yseie, and in þe gospel also, þat is
peple worschipiþ him in lippis but here herte
is fer fro god, and þei worschipe hym
withouten cause, for þei techen þe loris of men
and here maundementis.
<L 18><T MT02><P 38>

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 wilful pouert þei
techen in dede worldly coueitise 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 prechyng and preieyng and
traueile bi contrees þei techen indede vanyte
and idelnesse, and hen 3euen to glotonye and
worldly bisynesse, and haunten courtis of
lordis and worldly plees, and ben doumb fro
þe gospel and tellen hero owen lawis to
magnyfie here power and pride and coueitise,
and couchen in castelis as lordis;
<L 10, 11, 13, 15><T MT04><P 60>

3e, more þan many grete lordis, certis in
ensauple of here lif þei techen errour a3enst
crist and his apostlis, siþ þei seyn þat þei suen
crist and apostlis in manere of lyuyng.
<L 26><T MT04><P 60>

But lordis and ladies here mosten ben wel war,
for 3if þei 3euen benefis to clerkis fore here
wordly seruyces, princypali as for kechene
clerkis and countyngge or daunsyng, for
palfreis or keuercheris, gold or oper worldly
seruyce it is foul symonye and cursed on boþe
parties, as goddis lawe and þe chirche and
holy seyntis techen. And also 3if þei 3euen a
benefis for men ben of here kyn, or for
fleschly loue, or worldly frendschipe, or ellis
for þe clerk is manly to þe lord in gay
cloþinge, in grete festis, gret archerie, or ony
opere veyn iapis marc þan for þe worschipe of

god and profit of mannes soule, it is stynkyng
symonye bifore god, as lawes and seyntis
techen.
<L 6, 12><T MT04><P 65>

and certis þes ben cruel fadris þat þus
violently cursen here children into helle, not
for rebelte a3enst god ne his lawe, but for
cristene men wiþstonden þe prelatis coueitise
or his pride, or for þei techen and meyn tenen
þe gospel of ihu crist.
<L 28><T MT04><P 75>

but lyuen in pompe and pride, coueitise, and
in wrapþe, slouþe and in ydelnesse, and
stenkyn ge lecherie, glotonye and
droukenesse, and gret ypocrisie, and so
techen þe fendis armys of synne and distroien
þe clenness of cristis lif as moche as þei may.
<L 17><T MT04><P 76>

and 3if þei dwellen wiþ cristene peple and
techen hem goddis lawe and don not aftir here
wrong heest, þei wolen suspenden pore prestis
fro masse and prechyng and alle goddis
seruyce, and curse hem and prisone hem bi þe
kingis power;
<L 13><T MT04><P 79>

And 3if þei wolen not leue here opyn synnes
for al þis, þanne lordis schulden ponysche
here bodies in prison or by loos of catel, for
þis is lordis office as petir and poul techen.
<L 13><T MT04><P 80>

for þei techen men þat for stacionen of rome
and for 3euyng of almes aftir synful mennes
wille þei schullen haue þousandis of 3eris of
pardon, and also pardon wiþouten noumbre to
mannys vndirstondyng, and þis pardon is
for 3euenesse or remysion of peynes whanne
men ben verrelly contrit of alle here synnes bi
vertue of cristis passion and martirdom, and
holy meritis of seyntis þat þei diden more þan
was nedful for here owene blisse.
<L 27><T MT04><P 80>

For 3if prestis wolen seie here masse and
techen þe gospel in a bischopis diocese, a noon
he schal be forbeden but 3if line haue leue of
þat bischop, and he schal paie comunly for þat
leue myche money or ellis swere þat he schal
not speke a3enst grete synnes of þat bischop
and opere prestis and here falsnesse.
<L 7><T MT04><P 85>

And it semeþ þat þei techen here sugetis
heresie bi here false open lif, for here lif
schulde be bokis of opere sugetis vnder hem,
and as bokes ben false þat techen heresie, so
ben þes prelatis heretikis þat techen and
meyntenen synne bi here cursed ensauple

3euynge.

<L 29, 31, 32><T MT04><P 86>

Capitulum 20m. Also prelatis techen and hiren lordis and comunes and clerkis to blasphemie god and dispise his lawe and ordynaunce; for pei techen lordis and alle opere men to meyntene hem in worldly lordschipis, pompe and pride, coueitise, extorsions, piliynge and robberyng of þe peple vnder colour of holy correccion. and notwipstondynge þat goddis lawe and ensaumple of cristis pore life dampnen seculer lordschipis in clerkis and coueitise and worldly lif, 3it pei graunten pardon wipouten mesure and 3ouen grete benefices and huge tresour of gold and worldly fauour and sathanas blissyng to lordis, clerkis and comineris, for to meyntene anticristis worldly clerkis in þes synnes a3enst god and his halwen, and for to pursue and sclandre and enprisonen and slee and brenne pore prestis þat techen hely writt and cristis gospel of pouert and mekenesse a3enst here worldly lif.

<L 15, 17, 27><T MT04><P 88>

for pei studien faste and techen here owene constitucions, and ponyschen men sore 3if pei don ou3t a3enst hem or kunnen hem not, but pei studien litel or nou3t cristis gospel and lesse techen it, and recken lest þou3 men kunnen not þe gospel ne kepen it not; but faste pei techen þe nede and þe auauntage and trewþe of here owen lawis, and seyn þat holy writt is hard, not so nedful as here owen lawes, but it is false to þe lettere, and men wityþ neuere what it meneþ.

<L 3, 6, 7><T MT04><P 89>

Capitulum 22m. Also prelatis techen þat þer nys no þing leful in holy chirche in erþe wipouten leue and confermyng of anticrist, and maken all þe chirche suget to hym;

<L 23><T MT04><P 89>

for 3if pei weren trewe procuratouris of pees, pei schulden gladly and ioiefully coste alle here worldly lordschipis and here flesch and blood and bodily lif to make pees and charite amongis cristene men, and techen lordis and comunes in open sermons and confessions and priue conseillynge þe peryl of werris, and namely of wrongful werris, and hau harde it is to fi3tten in charite, and tellen openly and priuely þe goodnesse and profit of pees and reste, and hom men schulden not haue verray pees but bi holy lif and meyntenyng of treuþe and ri3twisnesse and distroyng of wrong and synnes.

<L 9><T MT04><P 91>

and siþ þe lif of prelatis is book and in ensaumple to opere sugetis, as lyncolne seip,

þes prelates ben heretikes and maistris of heresie, þat pei techen to þe comunes bi here owen wickid lif þat is a bok to here sugetis, and þus for cristis pore lif and meke and traueilous is tau3t a lordly lif, proud and veyn occupacion of worldlynesse and vanyte of þis world.

<L 14><T MT04><P 92>

And here owen lawes and techeris þerof meyntenen and procuren þis coueitise and lustis, and holy writt and trewe prechours þerof dampnen al þis, and techen wilful pouert and mekenesse and gret traueile and penaunce of clerkis;

<L 25><T MT04><P 93>

For siþ þis stat is most wortþi in þe chirche, and pei lyuen so worldly and synfully þerinne and turnen it vpsodon, pei distroien most þe goode lif of cristen dom and techen most perilous heresye.

<L 30><T MT04><P 98>

Capitulum 37m. Prelatis also blasphemien god and techen opere men to don þe same;

<L 30><T MT04><P 101>

moche more 3if men ben in nede of soule þer is no charite in prestis but 3if pei techen hem goddis comaundementis 3if pei han kunnyng and leiser þerto;

<L 28><T MT05><P 112>

also pei taken benefices wip cure bi appropriacion, þat is maad bi fals suggestion and symonye, and techen not þe parischenes goddis lawe no mynystre hem sacramentis ne releuen pore men wip residue of tipes and offrynges.

<L 14><T MT06><P 116>

3e, þou3 þes worldly coueitouse clerkis lyuen neuere so opynly a3enst goddis lawe, and techen opynly cursed heresie. and pei techen þe comune peple þat pei schullen haue goddis blissyng and blisse of heuene 3if pei paien treuly here tipes and offryngis to hem, whanne pei lyuen in opyn lecherie and coueitise and don no þing here gostly office, but bi word and ensaumple of euyl lif leden þe peple to helle.

<L 30><T MT06><P 119>

And herfore pei ben ful of symonye and heresie, as reson and lawe techen, and pei wasten moche good in ryot and glotonye and pledynge and meyntenyng of wrongis a3enst pore gentil men and comunes. And siþ al þes wastid goodis ben pore mennus liflode, as ierom and lawe techen, and he þat defraudeþ pore men þerof is a man of blood spild, þes possessioners ben mansleeris and irreguler and

cursed of god;
<L 25, 29><T MT06><P 122>

and so 3if a cristene man wole forsake a wickid worldly couent ful of pride, ypocrisie, coueitise and symonye, after snybbynge as crist techen in þe gospel, þei pursuen him as apostata and cursed man, for he doþ as crist and his apostelis techen;
<L 25><T MT06><P 127>

And so in ensauple and dede þey techen heresie and blynden þe people iu feith and lyf of crist and his apostles to þe contrarie as cursed disciples of antecrist. Capitulum 18m. 3yt þes possessioners ben þeues and so striers of clerge and of good lif in the people, for þei han manie bokes, and namely of holy writt, Summe by bygging and some by 3ifte and testamentis and some bi opere disceitis and sutiltees, and hyden hem from seculer clerkis and suffren þes noble bokes wexe roten in here libraries, and neiþer wolen sillen hem ne lenen hem to opere clerkis þat scholden profiten bi studynge in hem and techen cristene peple þe weie to heuene.
<L 13, 23><T MT06><P 128>

and whanne sicke men gon wiþ ora pro nobis in procession þei blasphemem god and stiren him to vengauce, as austyn and gregori techen pleynty.
<L 5><T MT06><P 133>

but as þe iewis diden crist to doþ for drede of lesyng of here lordschipe and worldly name and honour, so þes possessioners don here power to do alle trewe men to deþ þat techen cristis gospel and mekenesse and pouert a3enst here false newe lawis and pride and coueitise, and hou þei enuenymyn cristendom bi word and dede.
<L 15><T MT06><P 139>

and whanne þe kyng haþ nede of a taxe, þei wolen not paie for pore men, not wiþstondyng þat þei ben procuratouris of pore men, and al þat þei han ouer here owen symple liflode is pore mennus good, as goddis lawe and mannus techen opynly, but for to plede and meyntene wrongis and putten men out of here lond and meyntenen false praelegies a3enst charite and good conscience þei han þousand markis and poundis;
<L 24><T MT06><P 139>

and for ensauple of holy deuocion and deuout preiere and werkis of mercy þei techen indede ydelnesse, glotonye, dronkenesse and lecherie, and meyntenynge of þes synnes and many moo.
<L 4><T MT07><P 145>

þat þei techen here parischens bi here dedis and lif;
<L 30><T MT07><P 146>

þat þei techen synful men to bie helle ful dere and not to come to heuene þat is profred hem fer litel cost; for þei techen cristen men to sufre moche cold, hungur and þrist and moche wakyng and dispisyng and betyng fer to gete worldly honour and a litel drit bi fals werryng out of charite; and 3if þei bryngen hem moche gold þei assoilen hem li3tly and maken hem siker bi here preieris and graunten hem goddis blissyng, but þei techen not hou here parischenys schulden dispose hem to resceyue 3iftis of þe holy gost and kepe condicions of charite, doynge trewþe and good conscience to eche man boþe pore and riche;
<L 19, 21, 26><T MT07><P 147>

for neiþer þei wolen lerne hem self ne techen holy writt, ne suffre opere men to don it leste lucre owene synne and ypocrisie be knownen and here lustful lif wiþ drawen, and þus þei closen cristis lif and his apostlis fro þe comune peple bi keies of anticristis iuridiccioun and censures, and maken hem not so hardy to seye a treuþe of holi writt a3enst here cursed lif, for þat schal be holden detraction and enuye and a3enst charite;
<L 10><T MT07><P 148>

for comunly þei kunnen not preche þe gospel, and þei wolen lerne bisily mennus tradicions for worldly wynnynge, but not þe gospel þat crist god and man tau3te and comaundid curatis to techen þat to lif and deþ;
<L 20><T MT07><P 150>

þei schulden drawe men fro worldly vanytes and techen hem þe perilis of þis lif and to þenke on here deþ day, and be myrrour to hem to morne for here synnes and opere mennus and fer longe taryng of heueneley blisse, and laste in holy preieris and trewe techyng of þe gospel and aspiyng þe fendis cautelis, and warne cristene men of hem.
<L 17><T MT07><P 151>

and þei techen also hou for curs of a synful man þe creature of god, us a loof, þat trespassid not, was mowlid and fordon, and make þe peple bileue þat þat a goode cristene man kepyng welle goddis hestis schal be dampnyd for a wrongful curs of a worldly prest, þat in caas is a dampnyd fend, and þus þei bryngen þe peple out of cristene feiþ bi here false cronyclis and here sotele fablis.
<L 23><T MT07><P 153>

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 9><T MT07><P 157>

Also crist bad to his enemys þat þei schulde bere witness of euyl 3if he bad spoken euyle, and seynt poul biddiþ his hereris deme þat þat be seide, where þes worldly foolis wolen he anticristis more maistris þan crist god and man, Siþ þei wolen not be demyd and amendid bi cristis peple vnder hem of hero opyn werkis a3enst goddis hestis ne of here fals lesyngis þat þei techen in stede of cristis gospel.
<L 29><T MT07><P 158>

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;
<L 16, 17><T MT07><P 162>

for who lyueþ best preieþ best, and no man preiþ wel but 3if he leue wel, as austyn and opere doctours techen pleylnly þanne is here a gret disceit of euyl prestis.
<L 10><T MT08><P 169>

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 crynge and ioly chauntynge þat stireþ men and wommen to daunsyng and lettij men fro þe sentence of holy writt, as Magnyficat, sanctus and agnus dei, þat is so broken bi newe knackyng.
<L 20><T MT08><P 169>

for þei techen þat men schullen haue more bank of god to do here almes to riche freris and false pardoners and to make grete waste housyng, þanne helpe here pore nei3eboris in cloþinge and housyng and out of dette and prison, and parische chirchis vplond;
<L 26><T MT08><P 175>

and þes worldly prestis letten most opere prestis þat lyuen wel and techen wel, last here synne be aspied and here wynnyng and bodily ayse ceese.
<L 10><T MT08><P 177>

Capitulum 29m. But goode prestis, þat lyuen wel in clenness in pou3t and speche and dede and good ensaumple to þe peple, and techen goddis lawe vp here kunnyng, and traueile fast ny3t and day to lerne betre and teche opynly and lastyngly, ben verrey prophetis of god and holy aungelis of god and gostly li3t of þe world, as god seyþ bi his prophetis and ihu

crist in þe gospel, and seyntis declaren it wel bi auctorite and reson.
<L 2><T MT08><P 179>

for þei lyuen comynly bi falsnesse as bi false swerynge, false mesure and false weitis, and techen þis falsnesse to 3onge prentis, and preisen hym most þat foulest raymeþ alle þe membris of crist falsly, and most sotilly can bigilen þe peple, and 3if ony seruauant of here wole do treuþe and drede synne he is holden but a fool and vnþrifty and schal neuere be man;
<L 30><T MT09><P 185>

and þis is cursed lif þei techen in word and dede to opere pore men as sathanas procuratouris and cursed heretikis.
<L 13><T MT09><P 186>

but 3it false con fessouris þat leden hem and reulen hem in þis cursed lif, and wolen not tellen hem þe soþe for drede of lesyng of here frendischipe and worldly wynnyng 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 foolis to make gret cost of wast houses of freris or of opere veyn religion, or to holde proude and worldly prestis, or to founde a college of worldly clerkis or religious a3enst goddis lawe, and þerbi to be sauýd þou3 þei dwellen stille in here synne and maken no restitution to men þat þei han disceyued, and þou3 þei don not here almes to pore men and nedy þat ben bedered and mowe not helpe hem self, but suffren hem to perische for myschief.
<L 19><T MT09><P 186>

hou bi þes foure þe fend lettij hem fro prechyng of þe gospel. First whanne trewe men techen bi goddis lawe wit and reson þat eche prest owij to do his my3t, his wit and his wille to preche cristis gospel, þe fend blyndij ypocritis to excuse hem by feyned contemplatif lif, and to seie þat siþ it is þe beste and þei may not do boþe togidre, þei ben nedid for charite of god to leue þe prechyng of þe gospel and lyuen in contempla cion.
<L 1><T MT10><P 188>

and siþ men þat 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 writt seiþ bi salomon, þes prestis þat prechen not þe gospel as crist biddiþ ben not able to preie god for mercy, but disceyuen hemself and þe peple and dispisen god and stiren hym to wrapþe and vengauce, as austyn and gregory and opere seyntis techen;
<L 22><T MT10><P 190>

þe fend and his techen to make costly festis and waste many goodis on lordis and riche men and to suffre pore men sterue and perische for hunger and opere myschenys;
<L 2><T MT13><P 210>

þe fend and his techen to purueye hei3 wyn and spised ale and strong for riche men and lordis to make hem drunken and chide and fi3tte and for3ete god and his lawe, and to suffre pore þat han nou3t of here owene and may not labore for febilnesse or sikennesse and blyndenesse drynke water and falle in feueris is or ellis perische.
<L 9><T MT13><P 210>

þer-to þe fend and his techen to 3eue costly cloþis and manye to riche men and mynstralis or shaualdours fer worldly name, and suffre pore men haue nakid sidis and schakyngelippis 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 eue þei han is pare mennus goode.
<L 25><T MT13><P 210>

þe 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 excusacions and coloure þis doynge.
<L 1><T MT13><P 211>

þe fend and his techen to visiten riche men, lordis and ladies in here prosperite and lykyng to be holden kynde and curteis, and to counforte eche oper in synne and to haue lustis of glotonye, lecherie and opere schrewidnessis, but of pore men þat ben beddrede and couchen in muk our dust is litel þou3t on or no3t.
<L 12><T MT13><P 211>

þe fend and his techen that suggettis and seruautis ben cruely beten, pyned, prisoned and sumtyme 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 mirþe and liynge and iapyngel.
<L 24><T MT13><P 213>

þe fend and his techen þat it is almes to pursuen men to prisonynge and exilynge whaane þei ben brou3t down bi sodeyne loos, as brennyngel and robbyngel, for riche men beren hem on honde þat it is for here synne

and mysreulyngel of hem self, and ellis opere broþelis wolden renne away wip riche mennus good, and þerfore þei schulden be sect in strong prison til þei perische for hungur and myschef and dispeiren and grucchen a3enst god;
<L 12><T MT13><P 214>

þe nyne and þrittibe, þat þei studien bisily holy writt and techen it more þan veyn sophistrie and astronomeye and more þan þe popis decretalis and fablis and cronycelis;
<L 3><T MT14><P 225>

and þei maken þis false lesyngis vpon pore prestis to make lordis to hate hem, and not to meyntene treuþe of goddis lawe þat þei techen opynly for worschipe of god and profit of þe reume and stablyngel of þe kyngis pouer and distroyngel of synne.
<L 7><T MT15><P 229>

for prelatiſ techen hem not treuely goddis lawe, neiþer in word ne ensauple of holy lif, and 3it þei cursen faste for here dymes and offryngis of pore men, whanne þei schulden rapere 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 soulis bi, but ypocritis seyn þat holy writt is fals, and newe lawis maad of worldly clerkis ben betre for cristene men þan holy writt, and þerfore þei studien mannus lawis and techen hem to coloure bi here pride and coueitise;
<L 10><T MT15><P 235>

and techen not þe peple goddis lawe in word and ensauple as prestis schulden, but seyn it falleþ not to hem to preche;
<L 18><T MT15><P 236>

and as petir and poul techen, lordis ben ordeyned of god to venge mysdedis and mysdoeris and to preise goode dedis and goode doeris;
<L 5><T MT15><P 241>

so þat comunly sicke benefices comen not frely, as crist corn aundib, but rapere for worldly wynnyngel or flatoryngel or preisynge and þank of my3tty men and lordis, and not for abilnesse of kunnyngel of goddis lawe and trewe techynge of þe gospel and ensauple of holy lif, and herefore comynly þes prelatiſ and resceyueris ben foulid wip symonye, þat is cursed heresie as goddis lawe and mannus lawe techen opynly and many seyntis.
<L 16><T MT16><P 245>

Also now þei suen crist and his apostlis neer,
in þus takynge almes wilfully and frely of þe
peple þat þei techen, þanne in takynge dymes
and offryngis bi customes þat synful men
ordeynen and vsen now in þe tyme of grace.
<L 10><T MT16><P 252>

neþeles 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 stably
goddis lawe aʒenst false prophetis and cursed
fendis lymes.
<L 30><T MT16><P 253>

but þes heretikis wolden haue þis cause: for
þes prelatis techen þat þis is cristis gospel; and
þanne þei wolden haue of þis cause alle here
false purpos, þat what euere þes prelatis
techen opynly and meynenen 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 patrouns of þes newe ordris;
<L 15><T MT21><P 285>

Capitulum 2m. The seuene lawis of þe newe
testament ben so open, and þere to conformed
wiþ þe liif of crist and of his apostlis, þat it is
no nede to reuerse þes glosess þat feynen to
þes lawis a falce vnderstondinge, and techen
clerkis to lyue on worldly manere, but þes
religious and seculere prestis, and so many
clerkis, bi brekyng of þis lawe, ben cursid 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 closid in þise ordris þat þei
disporteden 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 witt;
<L 16><T MT23><P 345>

Capitulum 4m. Bvt siþ philosopheres seyn þat
contraries han oon lore, feiþ and hope techen
vs to knowe contraries of hem.
<L 23><T MT24><P 350>

but euydence þei hau of þis errour in bilcue,
and many opere þat freris seien, and if þis be
not soþ late þes freris purgen hem, for we han
herd oftetymes 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 wisesse of her lawe, techen

þis bileue;
<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 þei techen.
<L 2><T MT27><P 414>

and þerfore seiþ 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 iesu crist þat þei dampne
not þes wordis to li3tly wiþouten 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
enhaunsen hemself aboute Moises and Crist
þat techen þe contrarie.
<L 215><T OBL><P 162>

Loo þan, hou3 seint Poule demeb hem worpi
euerlasting dampnacioun, þat techen þe peple
ouer þat þing þat he haþ tau3t hem, þat is to
seie þing þat is not contained in þe beleue þat
he tau3t.
<L 427><T OBL><P 167>

Siþ þan Cristys mystik bodi, heed and lymys,
schuld be þis sacrid oost of brede and wyne
and aʒenward, as Poule and Austen wiþ oþur
olde seintis techen, and seche a sacrament is
propurli a uisibile forme or kynde of an
vnuisible grace, and in antecristis sacrament is
no uisibile forme or kinde, wiche forme or
kinde uisibile my3t be þis mystik bodi of Crist,
but if antecrist wold seie þat þis bodi schuld
be þe accidentis wiþout soiect þat he spekiþe
(of þe wiche a uiserid fende my3t not seie for
schame).
<L 1545><T OBL><P 196>

And if þou wolt wite what lesyng þese newe
sectis maken upon Crist and techen þe symple
peple to do þe same, among many oþir
lesyngis þei writen and reden in school, and
seien in sermons and priuy comynyngis
obstynatli, þat Crist was a begger aftir þe
comoun vnderstonding of þis word begger.
<L 216><T OP-ES><P 11>

Neþeles, for opun vnderstonding of þis
processe þat is writun here, 3e shal
vnderstonde, as þe Filosofre and kyndli
resoun techen, vertu stondiþ in a resonable
mene bitwene two vicis.
<L 726><T OP-ES><P 28>

And herfore þei pursuen wipoute merci pore prestis, þat in luyng and word techen þe pouert of pore Crist and hise apostlis to be kept in al þe staat of þe clergie.
<L 1122><T OP-ES><P 46>

For bi þe hate þat þei shewen to his lawe, and to þo þat techen it, þei shewen what hate þei han to Crist þat is autour þerof. And so as Caiphas and hise compeers killiden Crist for drede of leesying of her worldli good, so oure prelatis, her felowis and folowers, but wipoute mesure of more malice, killen Crist in hise pore membris þat techen þis conclusioun.
<L 1139, 1143><T OP-ES><P 48>

And so liik her prediccours, pharisees of þe oold lawe, þei breken þe fair lawe and ordynance of God for her foule and vngroundid tradiciouns, and techen þe lay people to do þe same.
<L 2465><T OP-ES><P 120>

So now by more malyce þai killen hem þat techen þe troupe of Cristis gospels.
<L 229><T OP-LT><P 49>

But lorde/ men techen that men shul den pleten for her right & fyghten also therefore/ & els they seyen men ben in þe rel/ & thou bede in the old law men fight for her countrey/ & thy selfe haddest.
<L 20><T PCPM><P 46>

He appreueth hem/ & maketh hem masters to many/ that techen thy people her owne techynge/ & leuen thy techynge that is medefull/ & hyden it by quaynte gloses from thy lewde people/ & feden thy people with sweuenesse that they meten/ & tales that doth lytel profyte but moch harme to the people.
<L 4><T PCPM><P 57>

But thy sheperdes abyden styll 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 plentuousse and swete lesewe/ and kepen thy flocke from raueynge of the wylde bestes of the felde.
<L 22><T PCPM><P 73>

Whough shulde thei techen the God, that con non hemselue?
<L 15><T PPC><P 03>

And an Lustyn this ender day, egged me faste That he wolde techen me well, he plight me his treuthe And seyde me certeyn, syghten Christ deyed Oure osdre was euell, and erst yfounded.
<L 21><T PPC><P 09>

I prechoure yprofessed, hath plight me his triethe To techen me trewely, but wouldest thou me tellen For thy ben certeyn men, and syker on to trosten I woulde quiten the thy mede, as my might were.
<L 2><T PPC><P 13>

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 techen me the heyghe weie, and therefore I wepe.
<L 7><T PPC><P 16>

Leue brother quath I, hold that I segge I wil techen the the trouthe, and tellen the the soothe.
<L 31><T PPC><P 26>

Moral comaundementis techen to holde and preise and cherishe vertues, and to fle and repreue vices, and these comaundementis bynden euer, and han strengthe, for tho ben groundid in charite and reson, and in lawe of kynde. Judicials techen domes and peynes for horrible synnes, and the iudicials of Moises lawe weren ful just and profitable for men, for tho weren ordeined of God, that may not erre in his domes, and lawis, and workis.
<L 4, 6><T Pro><P 3>

Cerymonialis techen figuris and sacramentis of the olde lawe, that figureden Crist and his deth, and the misteries of holy chirche in the lawe of grace;
<L 18><T Pro><P 3>

He that is proud and wole not obeye to the comaundement of the hi3e prest, and to the doom of the iugis, in that that thei techen Goddis lawe, shal be deed.
<L 28><T Pro><P 6>

and prestis, to ech citee of his rewme with the book of Goddis lawe, to techen opynly Goddis lawe to the puple, summe cristene lordis senden general lettris to alle her mynistris, and leegemen eithir tenantis, that the pardouns of the bisschopis of Rome, that ben opyn lessingis, for thei graunten many c^o 3ceris of pardoun aftir domes day, be prechid generally in her rewmes and lord schipis, and if eny wijse man a3enseith the opyn erroris of anticrist, and teche men to do her almes to pore nedey men, to ascape the peynes of helle, and to winne the blisse of heuene, he be prisoned, as a man out of cristen bileue, and traytour of
<L 1><T Pro><P 30>

This proces of Job schulde stire men to be iust of luyng, and to be pacient in aduersitees, as Job was, and to be stedfast in cristen feith,

and answer wijesly and meekly to eretikis and aduersaries of oure feith, as Petir and Poul techen, and euere be meke and ful of charite, and preie for oure enemyes, and looke afir meede in heuene, and not in erthe, for oure good deedis.

<L 34><T Pro><P 37>

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 trewe preching, and wilful suffring of peyne and deth, if nede be.

<L 5><T Pro><P 40>

Also Prouerbis techen derkly the mysteries of Crist, and of hooly chirche, and techen myche wijsdom and prudence, for the soule and the body.

<L 2, 3><T Pro><P 41>

And þus litil þing þat sauereþ help of mannes bodi þei techen boþe to tipe and take tipe þerof, but grete maundementis of God þat touchen soule hele ben lesse teeld of pharisees, for wanting of worldli winnyng;

<L 153><T SEWW15><P 79>

But þe feend, sij he was loosid, haþ moued freris to reuerse þis and, as þei seien, her newe seyntis and newe doctours þat þei han, techen þat þis sacrament is an accident wipouten suget, or ellis nou3t, for it it quantite and qualite.

<L 236><T SEWW15><P 81>

And sij þes ymagis ben bokis of lewid men to sture þem on þe mynde of Cristis passion, and techen by her peyntur, veyn glorie þat is hangid on hem is an opyn errorr a3enus Cristis gospel.

<L 22><T SEWW16><P 83>

And so þei techen in dede and word þat þe puple shal be dampnyd if þei leue þer owne foly and lesse goode, and don her almes wisely afir þe gospel and bettere to Goddis plesaunce, and more help of pore men, þat is more good þan to offur to siche false stockis and to riche worldly clerkis þat han no nede ne resoun þerto.

<L 110><T SEWW16><P 86>

And þe same techen seynt Ion wip þe gilden mouþe, and þe same techen alle witty philosophurs, and al resoun and witt shewen opynly þe same.

<L 71><T SEWW21A><P 111>

But, howeuere we speken in diuerse names or licknessis of þis holi chirche, þei techen nou3t ellis but þis oo name, þat is to seie þe

congregacioun, or gederingtogidir of feipful soulis þat lastingly kepen feip and troupe, 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 woo'...

<L 22><T SEWW 22><P 116>

And, if þei prechen þus truli þe gospel as Crist biddiþ hem, Crist is amyddis hem and þe peple þat þei techen.

<L 20><T SEWW23><P 120>

And afir þis whanne Crist wolde make an eende here of his temperal lyf, I bileue þat in þe dai next bfore þat he wolde suffre wilfulli passioun on morn, in foorme of breed and of wyne he ordeynede his fleisch and his blood þat is his owne moost precious bodi, and 3af it to hise apostlis for to eten, comaunding hem and bi hem alle her afircomers þat þei schulden, in þis foorme þat he schewid to hem, vsen hemsilf and techen and comowne forþ to opir men and wymmen þis moost worschipful and holiest sacrament, into myndefulnesse of his moost holiest luyng and moost trewe techyng, and of his wilful and pacient suffryng of þe moost peyneful passioun.

<L 240><T Thp><P 31>

And seint Isidre seiþ prestis schulen be dampned for wickidnesse of þe peple, if þei techen not hem þat ben vnkunynge, eiþer blame not hem þat ben synners;

<L 864><T Thp><P 50>

but þou and pi sect techen it to be in substaunce of breed.

<L 972><T Thp><P 53>

TECHENE.....1

and whanne þei schulden be principal dukis in crist oost to fi3tte and teche opere men bi here ensaunple to fy3tte a3enst synnes, as false traitouris þei turnen þe bak and techene cristene men to offre hem redy to þe deuclys sacrifice.

<L 15><T MT04><P 63>

TECHER.....3

þis cursidnes did not Judas, ne Nero, ne Julianus apostata, ne Mathamet, ne Sergius þo munck, his techer.

<L 2><T A29><P 471>

I corilarie It semer resonable to feipful men þat seint Poul þe gloriouse apostle and feipful techer of heþen men hadde more power as to many þingis to edifie holy chirche þanne seint Petre hadde.

<L 75><T SEWW24><P 124>

Lesse perfittly he coude grammer, for in þat tym in al his rewm was no techer of grammer.
<L 139><T Tal><P 179>

TECHERE.....7

1^o Corollary^r It semeth reesonabli to feithful men that seynt Poul, the glorious apostle and feithful techere of hethene men, hadde more power to edifie holi chirche, than seynt Petir hadde.
<L 3><T 37C><P 70>

For if Poul, the vessel of chesinge, apostle and techere of hethene men, prechide the gospel, and yit labouride with his hondis for his liflode, in the j^o pistil to Cor^o ix^o c^o, in the ij^o pistil to Tess^o iij^o c^o, and in Dedis of apostlis, the xx^o c^o, hou moche more owen munkis for to laboure with here hondis that maken professioun opinli herto?
<L 18><T 37C><P 89>

And certis, 3if Crist schal be holden verrey prophete and techere and verrey God, he mut purge hym of þis sclaudre;
<L 11><T A22><P 292>

The fifthe tyme, rede thei besili the text of the newe testament and take thei ensample of the hooly liyf of Crist and of hise apostilis, and truste thei fuili to the goodnesse of the Hooli Goost, whic is spesial techere of wel willid men.
<L 5><T Dea><P 452>

but þere he ony symple man þat desirþ to lyue wel and teche treuely goddis lawe and dispise pride and opere synnys, boþe of prelati and opere men, he schal ben holden an ypocrite, a newe techere, an heretik, and not suffred to come to ony benefice.
<L 3><T MT16><P 246>

wheþer þe fend sathanas techiþ proude and coueitouse clerkis, ful of symonye and opere synnys, more witt and treuþe þan þe holy gost techere of alle treuþe tan3te cristis apostlis and euauinge listis, þat weren sad in bileue and charite and holy and trewe in lif and techynge.
<L 23><T MT18><P 267>

and without prest, and techere, and “lawe;
<L 20><T Pro><P 22>

TECHERERIS.....1

For he avaunsiþ many lewid men, sumtyme techereris and disciplis 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, kunnyng and wellyvynge men, lest þei aspie

his heresie and ypocrisie, and warnen Cristene men þerof.
<L 5><T A22><P 278>

TECHERES.....1

And ri3t as þe see bereþ vp schippes, so schulde also lordes and kny3tis bere vp hooly cherche, and stifly maynteyne trewe techeres of þe gospel, and helpe to chastise false prechoures or errouris and eresie, and hem þat prechon in þat entent to spoyle þe peple of her temperal godes.
<L 528><T CG02><P 25>

TECHERIS.....1

and þus þes prelati killen mennus soulis bi sclaudre of here owen euyl lif, bi disceit of almes, and suffrynge of false techeris and false robberis of þe peple.
<L 5><T MT04><P 74>

TECHERIS.....18

But certis þei ben Sathanas techeris, and procuratouris to lede hem to helle, bi here cursed ensauple and techynge, and norischynge and meyntenynge in synne;
<L 30><T A13><P 196>

and herefore riche men owen to drede of treson and traitre a3enst god and his lawe whanne þei meyntene not þe treuþe of þe gospel, but ben aboute to stoppe it and techeris þerof bi sotil cautelis and false lesynges for fleschli loue or coueitise.
<L 8><T MT01><P 26>

and 3it þei taken þe office to meyntene goddis lawe and techeris þerof, and vpon þis scruyces þei han þes hei3e statis and lordischipis.
<L 22><T MT01><P 26>

Capitulum 26m^r Also prelati seyn þat holy writt is not sufficient to reule holy chirche, and techeris þerof ben not profitable to þe peple, but here owen statuti maade of synful foolis ben most nedful and techeris þerof, And meyntenours of chydynge and strif ben most nedful and profitable to þe peple.
<L 10, 12><T MT04><P 93>

and it is luciferis pride and more to seie þat techeris of mannys tradicions maade of synful foolis ben more profitable and nedeful to cristene peple þan techeris of þe gospel and goddis comaundementis; And here owen lawes and techeris þerof meyntenen and procuren þis coueitise and lustis, and holy writt and trewe prechours þerof dampnen al þis, and techen wilful pouert and mekenesse and gret traueile and penaunce of clerkis; and þerfore þei comenden here owen lawes and here techeris, and putten goddis lawe and

treue prechouris þerof bi hynde.
<L 18, 19, 23, 28><T MT04><P 93>

and þat þat is holy chirche, þat ben trewe techeris of cristis mekenesse, wilful pouert and gostly traueile and meynthenours of cristis ordynaunce, þei clepen 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 curserd lif.
<L 21><T MT06><P 119>

and þus þei lyuen in delices of þe world and here flech, and þerfore þei ben dede to god as poul seiþ, and so þei lyuen anticristis lif and meyntene þat to here deþ a3enst cristis lif and lawe and techeris þerof.
<L 9><T MT06><P 124>

for þei sclaudren, cursen and pursuen falsly to deþ trewe techeris of cristis lif and goddis hestis þat wolden saue mennys soulis bi trewe and fire prechyng of þe gospel wipouten glosynge and beggyng;
<L 30><T MT06><P 134>

and þis makeþ þe blynde peple to werre a3enst god and his ordynaunce and pursuen his techeris as heretikis.
<L 30><T MT07><P 162>

and sumtyme þes children schulden be goode techeris and reuleris of þe peple, and now hen cursed ypocritis, ful of coueitise, lecherie, enunye and grucchyng a3enst god;
<L 31><T MT18><P 269>

and Moises clepide togidere alle the eldre men and techeris, and clepide heuene and erthe into witnessing a3ens hem;
<L 7><T Pro><P 8>

and if these tweyne, that 3euen not lyfode, and that robben pore men, schulen be dampned so depe in helle, where schulen false techeris, stiereris, and confessouris bicomme, that stiren lordis and riche men to robbe thus pore men, and to do this vndir the colour of excellent almes and holynesse?
<L 25><T Pro><P 34>

For þoo þat contrarion þe gospel and þe pistil and wolden lette it to be prechid and pursuen þe trewe techeris and lerneris þerof, louen not Crist;
<L 66><T SEWW20><P 108>

Wherefore, siþ ech of hem is myche wiser þan art þou, for as þou confessidist er þis, þese men weren þin infourmeris and techeris, we counseile þee for beste þat bi ensauple of þese foure clerkis sue þou hem now in þe weie of truþe as þou didest bfore in þe weie of

errour, submittinge þee as þei diden'.
<L 2091><T Thp><P 88>

TEACHERS.....13
þat is, þou sittist in þe apostlis, and in alle holy techers þoru þe world, to werren a3ein þe deuel;
<L 24><T A01><P 26>

Grees of lombis and of weþeris is þe brennyng desier þat holy techers wip her folowers han to hevene.
<L 17><T A01><P 36>

And þus yf, þurghe necligence of oure byschopes and prelat3, and oþer false techers þat bep in holy Churche, þe truþe of Godes word be nou3t ysowe in þe peple, praye we Jesus Crist byschepe of oure soule, þat he ordeyne prechours in þe peple to warne hem of synne, and telle hem þe truþe of God.
<L 7><T A04><P 106>

And sith God seis þat yvel techers ben cause of destruccioun of þo puple, and Grosted declarid hit wil, and freris ben principal yvel techers, þei ben principal cause of destryinge of þis worlde.
<L 17, 18><T A24><P 387>

And Jon Evaungelist seis of fals techers, þat þei wenten out of us, bot þei were not of us.
<L 19><T A24><P 395>

And howe þe name of God is sclaudrid and blasfemid bi iuel prelat3 and techers, it is opun oft in þe scripture.
<L 8><T APO><P 57>

Miche more perfite schulde we beo bi lawe of þe gospel (þat is: þe lawe of loue), for Crist seiþ þat but 3if 3oure ri3twisnesse be more perfite þanne scribes and Pharisees', whiche weren techers of þe Olde Lawe, 3e schul not entre into þe kyngdom of heuene'.
<L 406><T CG10><P 116>

þe þrid is þis: þat malicious hertis and froward willis ben neuer correctid wip meke excusacion and true declaracion, ne wip charitable doctryne, but raþer continuen and encresen in her malice, falsely reporting þe wordis of her techers or vndernymmers, pynnyng at her wordis and putting on hem lesyngis.
<L 15><T CG16><P 195>

I seide also þat þe þrid parte of þe gospel techiþ vs þat malicious hertis and froward willis ben not correctid neiper wip meke excusacion, true declaracion, ne charitable doctryne, but raþer continuen 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>

þe first knot is a3eyn proude men, for God
shal sey þat day to hem: For as myche as 3e
weren proude and rebel, and dispisid me and
my lawe and þe trewe techers þerof (for
whoso dispisib hem, despisib me);

<L 710><T CGDM><P 227>

What is betokened bi fleing of þe beestis, but
þe hi3enesse of þe gospellers and techers?

<L 2246><T OBL><P 214>

to defame the doctrine of Christ with the na
me of newe lernynge / and the techers thereof
with the name of new maisters.

<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 feyb, 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 137><T EWS2-77><P 128>

but it is seyde specially to byschopus and to
confessourus, and to techerus of Godus lawe,
for to alle þes God 3yueþ salt.

<L 3><T EWS2-80><P 142>

TECHES.....25

ON THE SEVEN DEADLY SINS· SYNNE
IS FOR TO DREAD· CAP· I Siþ byleve
teches us þat everiche yvel is ouþer 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 schulde 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 delid.

<L 19><T A09><P 123>

And as anentis 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 havynge 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 herewiþ 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 fende takes ensaunple at wormes of
venyme, and by a naked propurte teches men
to feght;

<L 11><T A09><P 138>

For, as Seynt Poule teches, We schulde be
payed of fode and hyllynge, and aske no more
þan nedes;

<L 23><T A10><P 176>

Þanne a man teches anoþer bi þe lawe of
charite, whan he teches hym for to love þe
biddynge of God.

<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 mayster, bot hit suffices to þo
disciple to be suche as his mayster.

<L 33><T A20><P 235>

siþ Crist teches up treuþe;

<L 9><T A20><P 240>

Hit is no drede, whoever teches þis lore of þo
fend, he is an opun heretike and Anticrist
clerke. O sith oure bileve teches us, kyng of
Eng-onde haves ofte in his honde, and oute of
þe deede honde, þo lordschippe of Anticrist,
what moves hym so folily to 3if hit 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 wiþouten sugette now þer knowes mon ne God, as Austin teches and resoun proves.
<L 10><T A25><P 427>

And so hit is likely þat alle þo bishopes of Rome þis thre hundred 3ere and more were fully heretikes, ffor þei undirstonden not þis þat Poule teches, When we have fode and hyllynge, be we payed of þis.
<L 26><T A25><P 427>

and byleve teches us þat þei ben nowe seyntes.
<L 28><T A25><P 429>

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 fourme of Gods body and fourme of bred, as teches Crist, and his apostels.
<L 10><T A31><P 502>

And if þei seyen þat it is bettere to gyue al þat men may spare resonably to pore men, as Crist teches and comaundis, and 3it stiren þe symple puple to offur here litil catel to þese deade ymagis, þei ben opynly out of charite, and brynge þe puple out of gode lif and pite agaynus þeire nedy ne3eboris, sythen þei stiren þe puple to 3if þer godis to ryche endowid clerkis and to anti cristis housis, where is nouþer reesoun ny nede to, and to wiþdrawe almes fro pore bedrad and blynde men where men ben bounden to do hore almes vp peyne of dampnacioun and vp wynnyng of heuenly blis, as Crist teches pleynly in þe gospel.
<L 65, 72><T SEWW16><P 85>

TECHEP.....184
CLERK But þe mekenesse of traueylynge Crist ensaumped, boþe in word & in dede, as techeþ Seynt Poul.
<L 276><T 4LD-3><P 230>

ION O how scharpeli techeþ þe gospel to repreue pharesies þat contrarien þe treuþe, siþen Crist, þat my3t not synne, spake him self scharpely to pharesies, so þat ei3te siþes þe gospel techiþ þat he williþ woo to pharesies as he schulde do.
<L 73><T 4LD-4><P 238>

And syþþe þe treuþe of God stondeþ nou3t in one langage more þan in anoper, bot whoeuer lyueþ best, techeþ best, pleseth most God, of what langage euer he be, þerfore þis prayere, declared en Englyssche, may edifye þe lewede peple, as it doþ clerkes in Latyn.
<L 5><T A04><P 98>

þus techeþ God in þe gospel, and seyh þus, Whanne 3e have do alle þyng wel, seyeþ, we be unprofet able servant3.
<L 28><T A04><P 101>

after þe day of dome, and be oute of myschef of þe worlde and alle opere paynes, and be in joye wiþ here spouse Crist Jesus, þat techeþ man to be meek, and to suppose opere as goed or betere þan he, by þe dedys þat he seep reuled by Cristes lawe;
<L 24><T A04><P 102>

And ry3t as þe berilleston take nou3t hete for to 3eve ly3t bot by þe sonne, and þe sonne schyne nou3t in þe berilleston for to make himself bry3tere or hattere, bot þat þe berille may take hete and 3eve ly3t by þe sonne, ry3t so Crist techeþ ous nou3t to praye þat his name be halewed, for þat we scholde make him more holy in himself, bot þat we þurgehe presyng of him, and trewe reulyng after his lawe, mowe be maad holy and brennyng in charite to God and to oure even Cristen;
<L 9><T A04><P 103>

For þe most of þese þre vertues, as Seynt Poul techeþ, is charite.
<L 25><T A04><P 104>

And þerfore Crist techeþ ous utterlyche to praye, Be þy wile ydo in erþe as it is ydo in hevene;
<L 9><T A04><P 105>

And Crist techeþ ous, þat we schulle praye God for3evenesse on þis condicioun, þat we for3eve opere.
<L 31><T A04><P 106>

how it ous to penaunce draweþ, and techeþ ous to flee slouþe for to turne to him. And þerfore techeþ þe bouke of Wysdom, þat we scholde nou3t tarye to be yturned to God;
<L 4, 5><T A04><P 107>

And so Crist techeþ ous nou3t to praye þat we be nou3t ytempted of þe fende, syþþe þat temptacion of þe fende profytech muche, yf it be wiþstonde.
<L 32><T A04><P 107>

And þerfore techeþ Seynt Johan, þat whoso bryngeþ nou3t þe lore of Crist, þou schalt nou3t to him seye, Hayl, in confortyng of his synne, ne resceyve him into þyn hous, for yf þou do, þou art partyner of his synne.
<L 23><T A04><P 110>

Stonde we stablyche in feiþ þat Cristis lawe techeþ, ffor it was nevere more nede for cautels of þe fend.
<L 8><T A21><P 247>

siþ Crist is trewþe, as he himsilf seiþ, as trupe
in þis world or bigynnyng þerof, and he
himsilf techeþ boþe in liif and word, þat his
prestis schulde be pore and have non suche
lordschip, as it is schewed bi twelf lawis of
God, Lord!
<L 13><T A21><P 257>

As anentis þe þridde poynt, þat is, ende of
Cristis clerkis, bileve techeþ us þat Crist
wolde drawe his children to hevene ward, by
holy lyvyng of his prestis afir þe staat of
innocence;
<L 21><T A21><P 258>

But certis her wordis and her dedis techeþ þat
þe fend is her fadir;
<L 20><T A21><P 259>

and þes ben no prestis ne dekenes, but han
only þe name, and ben ordrid to þis ende for to
be heretikis, whos blissing turneþ into
cursyng, and her preier into synne, as Seynt
Gregory techeþ and þe lawe canoun.
<L 31><T A22><P 278>

And þus þei þat holden Cristis clene religion,
as prestis, wiþouten cloutyng to of er rouris
of foolis and synful men, ben holden secular
men, or secular prestis, þou3 þei kepen nevere
so wel þe gospel, and techeþ it frely and
trewly, as Crist and his apostils diden.
<L 28><T A28><P 448>

For bi Goddis lawe eche man owip obeische
to oper, in as moche as he techeþ him Goddis
wille and good lif;
<L 31><T A28><P 449>

For Crist techeþ in þe gospel, whanne men
ben cursid wrongfully for the treuþe of God,
þan God himself blessiþ, and þan mannys curs,
þat is onri3tful, doþ moche good to him þat
suffreþ it mekely and patiently.
<L 20><T A28><P 450>

Crist wiþhelde no men of lawe ne plecters at
þe barr for robes & fees/ 3er by 3er to toyle
for worldly cause: but euyn he techeþ þe
contraie pleyntly in hise gospel.
<L 5><T AM><P 150>

also wan þei do not after his wisdam ne ordre,
but gon biside reclesly, and enquiren not til
þey wit þe soþ, as boþ, þe law of God and man
techeþ þat þey schuld;
<L 14><T APO><P 62>

Or ellis men mai answere as Crist techeþ bi þe
wordes of þe texte, seiynge þus: þe Lord haþ
werk to þese, or ellis: þe Lord desireþ her

werke'.
<L 312><T CG01><P 08>

Also, in þis blessid dede God techeþ vs þat for
no spiritual neþer temperal dignite, estaate, ne
power, we schulden not lifte vp oure hedes
into pride aboue oure breþeren, to holde vs
self þe bettere eþer þe worþiere þerfore
doynge wronges to oure sugetis bineþe vs;
<L 213><T CG06><P 71>

þis gospel techeþ vs to wirche faste and be not
idel while we been here wandryng in þis wei,
for þe hure of þe hi3e blisse of heuene þat
God haþ bihi3te to alle suche;
<L 5><T CG08><P 80>

In þis gospel, oure Lord Jesus Crist, bi an
ensample of seed þat was sowen, of whiche þe
4 parte made frute, techeþ prelatys 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.
<L 6><T CG09><P 93>

Alle suche þynken ioie oþurwhile for to heere
þe word of God, whiche techeþ vertues as
mekenesse, paciense, charitee, chastitee, and
suche oper and, for a tyme of þe heerynge, han
a good wille to wirche hem in dede.
<L 122><T CG09><P 96>

If he here in anoper place Goddis word, hou3
it techeþ: {Facite vobis amicos de mammona
iniquitatis}, Make 3e to 3ou frendes of þis
wordli muk', also he seiþ: {Omni petenti te,
tribue}, To euery man þat axeþ 3ou, 3eue 3e,
for my sake', þis hym þynkiþ were wel doon,
for al it comeþ of him, and for þei beþ oure
breþeren and brou3t forþ of oo Fadir.
<L 167><T CG09><P 98>

In þe bygynnyng of þis gospel, Crist techeþ vs
bi his word and his ensauple þat þer mai no
man sti3e vp þe redi wei to heuenli Jerusalem
but bi meke paciense, or wilful suffryng of
tribulacyon whanne hit comeþ, or ellis þat he
be redi in wille to suffre if God sende it, þou3
non come.
<L 8><T CG10><P 105>

And suche, seiþ Crisostom, techeþ þe peple by
hire ensauple to si3e þe gnatte and swolewe
þe camele'.
<L 362><T CG10><P 115>

þerfore þe apostle techeþ: I biseche 3ou,
breþeren, to haue studie of reste, and of 3oure
owne nedes, and of wirchyng wiþ 3oure
hondis, and þat 3e desire no mannes good of
hem þat beþ wiþoute forþ'.
<L 245><T CG11><P 127>

{DOMINICA XIII POST FESTUM
TRINITATIS· Euangelium· Sermo 13· Beati
oculi qui uident que uos uidetis· Luce 10}·
This gospel telluþ by a parable how eche man
schulde louen his eemcristene and, for si3t
prentyd in vs of þe manhede of Crist, Crist
techeþ þis lore graciously.
<L 3><T EWS1-13><P 271>

{DOMINICA XVII POST FESTUM
TRINITATIS· Euangelium Sermo 17· Cum
intrasset Iesus domum cuiusdam principis
phariseorum· Luce 14}· This gospel techeþ
men how þei schal not by þer hy3e statis
huyde þer synne and distorble þe ordenawnce
þat Crist haþ made.
<L 1><T EWS1-17><P 287>

But Crist techeþ þat he is God by þe werkys
þat he doþ, for hyt is yliche li3t to do myracles
by hymself and to for3yue synne, for none but
God may do þese þingus.
<L 41><T EWS1-19><P 297>

Furst Crist rykenyþ wiþ men, whanne he
techeþ hem by resoun how myche þei han had
of hym, and how myche þei owen hym.
<L 28><T EWS1-22><P 310>

And þus techeþ Iamys þat whan we spekon of
owre dedis þat we schilde do, we schulden
vndyrstonden 3if þat God wole·.
<L 21><T EWS1-31><P 351>

Herfore schulle we trowen þat eche obedience
to man is as myche worþ as hit techeþ
obedience to God;
<L 83><T EWS1-31><P 353>

Soply, in þese newe ordres men schulden
obesche to eche þing þat techeþ more
obedience to God þan don suche prelatys.
<L 90><T EWS1-31><P 354>

And so, as God forfendeþ men for to adde to
his lawe or for to drawe þerfro, for hit is maad
in ful mesure, riht so we schulden holden his
rewle, by whyche he techeþ alle cristene men,
neiþur adde to ne drawe þer fro leste we
peyren Godes ordenaunce.
<L 68><T EWS1-32><P 358>

And þis hasty helyng bytokneþ þis miracle,
and þat Crist towchede þis leprous techeþ vs
now þat þe manhede of Crist was instrument
to his godhede, for to do myracles þat he
wolde weren done;
<L 17><T EWS1-34><P 364>

for, as byleue techeþ vs, los of Godis loue
were worse.
<L 72><T EWS1-35><P 371>

And þus of goodis of kynde men dreden
myche to lesen hem, as rewle of kynde techeþ
vs and comun experience, and 3if þei comen
to vs we ioye ful myche, as we wyton wel, but
goodis of grace we putten byhynde, and þat
fordoþ owre charite.
<L 87><T EWS1-35><P 371>

and þis techeþ þat he ioyeþ more of worldly
goodis þan goodis of grace.
<L 95><T EWS1-35><P 372>

and ouer þis we schulden stonde sad in byleue
of God and lyuen in vertewys, as Godis lawe
byddeþ vs, and assente not to synne of
anticrist þat reigneþ now, but haue sorwe
þerfore, siþ Crist hadde sorwe for synne and
wepte neuere but þryes for synne, as Godis
lawe techeþ vs, and resoun acordeþ herwiþ siþ
synne is moste eucl.
<L 78><T EWS1-36><P 376>

For Crist techeþ in his lawe þat al þat we
schulden wylle þat men dyden skilfully to vs,
we schulden do to hem.
<L 94><T EWS1-41><P 405>

{DOMINICA IN PASSIONE· Euangelium·
Sermo 44· Quis ex uobis arguet me de
peccator· Iohannis 8}· This gospel techeþ
byleue by hi3e wordis þat Crist spac, and how
men schulden lyue þeraftur and trowen in
Crist and sewen hym.
<L 1><T EWS1-44><P 418>

Þis aungel þat techeþ men trewþe is good
aungel of God, þat syttuþ on þe ri3t syde to
teche men þe wey3e to heuene, and to sytten
on Cristes ri3t hond at þe day of doom.
<L 44><T EWS1-46><P 430>

And herfore techeþ Crist to fleen hem, for þei
ben rauyschynghe woluy: somme wolen as
brerus tere wolde of schep and maken hem
coolde in charyte, and somme wolen sturdily
as þornes sleepe þe schep of holy chirche.
<L 37><T EWS1-48><P 439>

And in þese hy3e wordis of wyt Crist techeþ
how he wiþ his Fadur is þe same God in
kynde, and brynguþ forþ þe Hooly Goost.
<L 68><T EWS1-50><P 450>

And herfore þe seuene axsyngus þat Crist
techeþ in þe Pater Noster meuen þis forme of
axsyng, and algatis to axson in charyte.
<L 25><T EWS1-51><P 455>

and ellys hit were presumpcion to charge þe
chirche wiþ þis trewþe, siþ neiþur auctorite of
God, ne reson techeþ þat hit is soþ, and al
byleue nedful to men is teld hem in þe lawe of

God.

<L 27><T EWS1-52><P 460>

and in þis word Crist techeþ us to do algatis worschipe to God. And þus þese Greekys may not proue þat we trowen false in þis byleue, or þat Crist lefte þis trewþe wipowte cause to tellon hit þus, for by þis þat Crist seiþ þe Hooly Gost cam of his Fadur, and leueþ þus þe comyng of hym, he stoppeþ þe pruyde of þe chirche and techeþ men to worschipe God. But whanne he seiþ þat he sendeþ þe Holy Goost to hise disciples, and alle þat his Fadur haþ ben hys, he techeþ clerly þat þis Goost comeþ of hym, and oþur wyse schulde Crist not speke.

<L 44, 49, 51><T EWS1-52><P 461>

and þus Crist techeþ wel inow to knowe þe secownde persone boþe in godhede and in manhede, as myche as he schulde þanne knowon hym.

<L 94><T EWS1-54><P 473>

{DOMINICA II IN ADVENTU· Epistola· Sermo 2· Quicumque scripta sunt· Ad Romanos 15· This epistle of Poul techeþ how men schulden cloþe þer soule in byleue and hope and charite, and þanne þei beþ cloþude in Crist.

<L 1><T EWS1SE-02><P 481>

and so þei faylon in þe furste word of þis byleue þat Poul techeþ.

<L 11><T EWS1SE-03><P 486>

Studye we how Crist cam in ful tyme whan he schulde, and how he cam in mekenesse, as his burþe techeþ us, and how he cam in pacience fro his burþe vnto his deþ.

<L 63><T EWS1SE-05><P 499>

and byleue þat Matheu telluþ techeþ wel of þis tixt, to what wit it is spokon of þe prophete Ysay.

<L 3><T EWS1SE-07><P 504>

for whonne monye men acorden in oon and don o werk in Godis name, þey don it more spedily, more strongly and by lesse blame Poul bygynneþ to prey3e Romanys to kepe þe lore þat he techeþ, for hee prechede not for money, ne for wynnyng of þis world I preye 3ow, seiþ Poul, by Godis mercy, þat 3e 3yue 3owre bodyes to God, a qwic oost and not deed, to serue God by his lawe.

<L 5><T EWS1SE-08><P 509>

and wolde God þat þis byleue þat Poul techeþ in þis epistle were wel coud and wel kept of þes foure sectis of anticrist, þat ben newe comyn into þe chyrche for to charge it and

harne it.

<L 83><T EWS1SE-08><P 512>

Aftur Poule techeþ algatis to preestis þat þei schulden cleue to good, whon þei seen sentence ofwynnyng, and sentence of Godis lawe;

<L 45><T EWS1SE-09><P 514>

And, for oure hope schulde be in God þat he helpe us in þis weye, þerfore Poul techeþ aftur to stonde bussyly in preyer.

<L 74><T EWS1SE-09><P 515>

Somme of þes wordis þat Poul seiþ here schulden trewe preestis declare more, as it is profi3t to þe puple, aftur þat God techeþ hem.

<L 101><T EWS1SE-09><P 516>

Lawe of God, þat Poul techeþ, is moste resonable and li3t: to 3elde men good for yuel, for so doþ God þat may not fayle.

<L 6><T EWS1SE-10><P 517>

for, as men seyon, þus kynde techeþ men to do.

<L 9><T EWS1SE-10><P 517>

{DOMINICA IIIJ POST OCTAVAM EPIPHANIE· Epistola· Sermo 11· Nemini quicquam debeatis· Romanos 13· Poul techeþ here Romayns, and so alle cristene men, how þei schulden kepe charite þat God 3yueþ; and 3if þis vertu be wel kept of man tyl þat tyme þat he dye, oure byleue techeþ þanne þat þis cloþ brynguþ hym to blisse.

<L 1, 3><T EWS1SE-11><P 521>

And Crist techeþ men to prey3e hym þat he for3yuen hem þis dette, but ri3t as þei for3yuen here dettouris.

<L 25><T EWS1SE-11><P 522>

God techeþ to knowe generally, and to loue aftur þis knowyng.

<L 31><T EWS1SE-11><P 522>

Byleue techeþ cristene men þat signes of þe oolde lawe weron toknes of owre signes now, as þei ben tokne of þe blisse of heuene.

<L 34><T EWS1SE-13><P 530>

{DOMINICA IN SEXAGESIMA· Epistola· Sermo 14· Libenter suffertis insipientes· Secunda Corintheos 11 et 12· Poul techeþ in þis epistle, som tyme by maner of scornful speche, how þat somme false apostlus disseyuon þe puple þat þei spekon to, and he medelup þe grace of God and condicion of trewe apostlis.

<L 1><T EWS1SE-14><P 533>

{DOMINICA IN PASSIONE· Epistola· Sermo 20· Christus assistens pontifex· Hebre 9}· Poul techeþ in þis epistle þe excellense þat Crist hadde ouer byschopis of þe oolde lawe, al 3if þei alle figuredon Crist;
<L 1><T EWS1SE-20><P 561>

Traueyle of monkis and chanonys, and of fowre ordris of freris techeþ pleylnly þer coueytise þat þei han to strenkþe þer ordis.
<L 69><T EWS1SE-22><P 570>

But certis byleue techeþ us þat boþe Crist and his apostlus were not mouede by þe soffimys þat þe feend hap now browt yn.
<L 78><T EWS1SE-22><P 571>

Þe bussynesse þat man hap and traueyle to gete hym suche goodis techon þe greetnesse of his loue ouer þe loue of hys soule: for necligence þat man hap to gete hym foode of his soule, and to do vertuous deedis, by whiche his soule schulde be norsched techeþ how man reckuþ to luytul of hymself, for he for3etuþ hys sowle.
<L 18><T EWS1SE-25><P 581>

{DOMINICA V POST PASCHAM· Epistola· Sermo 27· Estote factores uerbi· Iacobi primo· Iames techeþ in þis epistle how þe religion of Crist schulde be clene kept of men wiþowton ordre of mannys fyndyng.
<L 1><T EWS1SE-27><P 588>

And þus ben men of veyn religioun, as Iames techeþ oponly, for worche we here in good lif, as ende of lore of Godus word, and þanne we schulen se in heuene myche better vsself and alle opre þingus.
<L 45><T EWS1SE-27><P 590>

And siþ charite techeþ men to not comune þus wiþ tryuantis, but to fle hem in word and foode, rewlus of charite teche not here for to mayntene þus þes men, whos staat is not growndud by God.
<L 74><T EWS1SE-28><P 596>

þe reede colour techeþ men how Crist counfortuþ mennys charite, and makuþ hem boolde to be martiris, and schede þer blood for his loue.
<L 44><T EWS1SE-30><P 603>

As men hadden dyuerse opynyons of Baptist, what he was somme men þat he was Elye, and somme þat he was Crist, and somme þat he was anoþur prophete, as techeþ Ionys gospel so weron monye opynyones of Crist.
<L 26><T EWS2-100><P 248>

For whoso prechup to þe puple, and techeþ hem Godis lawe, he is þat ilke in whom is

Godus grace.
<L 4><T EWS2-106><P 267>

And Crist techeþ Petre, and in hym alle his vikeris, how it falluþ to hym to do a3en his furste wylle: 'Soply, soply I sey3e to þee, whanne þow were 3ongere þow gurdust þe, and wentist whodir þat þow woldust;
<L 42><T EWS2-106><P 268>

Byleue techeþ trewe men þat þis Chirche gob not by kyn, but by maner of suwyng of Crist in parfyt wey3e of vertuwys.
<L 44><T EWS2-109><P 278>

Soply Crist techeþ here þe preciousyte of his prechyng, þat man schulde not for fleschly kyn lette to teche Godis word.
<L 19><T EWS2-110><P 280>

But Cristus word in no place techeþ þat men schulden haue þes lettris;
<L 44><T EWS2-112><P 286>

for Crist techeþ by Matheu þat men schulde not be bussye abowte þer fode and þer hylyng, but bussynesse schulde be for heuene, þat schulde be ende of mennys traueyle.
<L 57><T EWS2-113 291><P 290>

And varying of namys, wiþ leuyng of somme fadris, techeþ how Matheu and Luc varyon not in sentence.
<L 49><T EWS2-116><P 301>

For no man may excuse þis, siþ God and man lyuede þus to teche men þe weye to heuene, and fle þe falsenesse of þe feend (and 3et man leuch Cristus lore, and gob þe weye þat þe feend techeþ) þat ne þei ledon a lif here to makon hem dampnede afturward;
<L 11><T EWS2-117><P 302>

And siþ byleue techeþ us þat holy chirche is a body, and þis noble body is ordeyned of Crist by euery part and iuncture þerof, it semeþ to monye men þat alle þese newe ordris ben rotone postims and taterude cloutis.
<L 39><T EWS2-120><P 311>

And þus Crist applyeþ hise wordus specially to hise apostlis, and techeþ hem how pursuwyng þat men dredon here moste, schulde be counfortable to hem þat stondon for Cristus lawe. '
<L 181><T EWS2-122><P 327>

{IN DIE VNIUS APOSTOLI· SERMO 2· Hoc est preceptum meum· Iohannis 15}· This gospel techeþ Cristus apostles, and in hem al Cristus chirche, how þei schulden holde charyte, eche man to opur.
<L 1><T EWS2-56><P 06>

And þus, as fysyc techeþ, þes schal þenkon on a man þat is fully hool wiþynne and wiþowte, and by mesure of such a man þei schulde mesure mennys helþe.

<L 5><T EWS2-56><P 06>

And for Crist haþ teeld þat þis hy3e charite techeþ a man to putte hys ly3f for loue of hys freendis, and þis loue is only in persone of Crist, he telluþ how hyse apostles, and oþre men, ben hise frendys.

<L 47><T EWS2-56><P 08>

Also Poule, Cristus apostle, techeþ in bookys of owre byleue, how God wolde þat he prechede to þe puple wiþowte such axsyng;

<L 32><T EWS2-58><P 17>

But for þis werk is meedful, and Crist souereynly parfornede hyt, þerfore he techeþ hise disciples to preye þe lord of þis ripe corn to senden hise werkemen þerto. And here Crist techeþ oponly þat men schulde not buye þis offys, ne take no meede of þe puple to trauele þus in Cristus name, for þanne þei puttedon vpon Crist þat he syllede þe prechyng of hise word, and 3af leue to do symonye.

<L 49, 50><T EWS2-58><P 18>

And neyþur part schulde grucche heere to do þus as Crist techeþ, for it schulde turne wiþowte charge to mede of boþe parties;

<L 76><T EWS2-58><P 19>

and here he techeþ þat no mon may mynystre to Crist, but 3if he sewe hym;

<L 36><T EWS2-59><P 22>

{VNIUS MARTIRIS· Sermo 6· Si quis uult uenire post me· Mathei 16· This gospel techeþ, as þe formere doþ, how a man schulde ordeyne hym for to suffre martirdom.

<L 1><T EWS2-60><P 26>

And þe þridde word þat Crist techeþ here, þat whonne a man haþ þese two he schulde sewe Crist, schulde eche man haue in mynde, and do it in dede;

<L 23><T EWS2-60><P 27>

But Crist techeþ hise disciples to ioye more of þis, þat þer namys ben wryton in heuene for to come to blys.

<L 89><T EWS2-61><P 33>

And byleue techeþ 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.

<L 69><T EWS2-62><P 39>

and herfore techeþ Powle, to be sykur of þis synne, þat preestis schulden be payede wiþ mete and wiþ hulyng.

<L 87><T EWS2-64><P 51>

And þus þis nest of Mammon gendreþ monye stryues, and 3et þe fend techeþ hem to seye þat þei han nowt, but ben more pore in spiryt þan weron Crist and hise apostlys.

<L 33><T EWS2-65><P 55>

And so by lore þat Crist techeþ men schuldon trowon to syche mennys werkys more þan to þer wordis, for þei spekon ofte in stryf;

<L 30><T EWS2-66><P 61>

And þus he techeþ þat he loueþ alle men þat holdon his lawe, be þei clerkys, be þei kny3tus, or labricris þat meyntene tylþe.

<L 6><T EWS2-68><P 71>

Crist techeþ hem to be pore, for loue of hym, but wylfully.

<L 60><T EWS2-68><P 73>

And þus techeþ Crist here men to knowe trewþe for þer profy3t.

<L 20><T EWS2-71><P 89>

And Crist techeþ by worde þe maner of a good herde, how he puttuþ his owne ly3f for his schep;

<L 109><T EWS2-71><P 92>

{PLURIMORUM MARTIRUM· Sermo 18· Nolite arbitrari· Mathei 10· This gospel techeþ men how þei schal ri3tfully loue God, and makeþ martiris hardye to suffre for Cristus sake;

<L 1><T EWS2-72><P 94>

þis swerd semeþ to manye men not material swerd, or bodily fi3tyng, þat Crist techeþ heere, but wyse wordis, boþe of reproof and pacience, and suffryng for trewþe, 3if þat deþ falle;

<L 8><T EWS2-72><P 94>

for he techeþ how a sowle schulde more loue God þan owt ellys;

<L 23><T EWS2-72><P 95>

As, 3if þi pope or þi byschop or þi persoun bydde þe fi3te or 3if hym of þi goodis a3enus þe resoun þat Crist haþ 3yuon, dispuyse hem vturly, and hold þe rewle þat Crist techeþ, and euer flee þis heresy, þat þese fadris may not erre heere.

<L 54><T EWS2-72><P 96>

For, as Powle techeþ, þei schuldon holden hem payede wiþ bodyly fode and hulyng.

<L 128><T EWS2-75><P 115>

And siþ þe frerus accuson þe court in mater of
þe sacrid host, and seyn þat it techeþ þat þis
host is not Goddis body, but accident wiþowte
suget þat alle men knowe not, men schulden
axe þis trowþe of þis cowrt wiþ good
growndyng;

<L 143><T EWS2-75><P 116>

And so þis gospel techeþ a wysdom of Crist,
how men þat han cure schulden kepe þer
schep; and þis lore perteneþ to mo þan to
preestis, but þei schuldon kepe passyngly þe
lore þat Crist techeþ here.

<L 3, 5><T EWS2-76><P 117>

for as Crist techeþ, þe rote of mannys synne is
wiþinne in his herte, byfore þat it be in dede;
<L 46><T EWS2-76><P 118>

God techeþ 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
techeþ owhere, but 3if he wake in charyte, al
sy3t of þis mon is noht.

<L 26><T EWS2-79><P 136>

and deedly signe of suche seke men is þat hem
wantuþ appeti3t of Godus word, þat schulde
be þer foode and ly3f, as Godus lawe techeþ.
And herfore techeþ 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 techeþ þat 3if þei faylon þei schal be cast
owt, and defowlude of men, and to þes two
ben þei worþ.

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

þes prelatys þat schulden be salt, and make
Godus lawe sauery (for as seyn Poule techeþ
us owre word schulde be sauerd wiþ salt) þei
be now fresch, brutul and stynkyng, and
turnede al fro þe kynde of salt;

<L 61><T EWS2-80><P 144>

And so, as Ysaye techeþ, þei schulde not
chaffare wiþ money;

<L 109><T EWS2-80><P 146>

EUANGELIUM VNIUS CONFESSORIS ET
ABBATIS· Sermo 27· Nemo accendit
lucernam· Luce 11· This gospel techeþ how
yche confessor schulde kepen hym, and
specially abbotus and þes newe religious.

<L 1><T EWS2-81><P 149>

And þus techeþ Crist us, þat, 3if al þe body of
owre werkus be schynyng by li3t in kynde,
and haue no part of derknesse, neþur in kynde

ne in vertuwys, þanne it schal be al ly3t, by
double li3t of kynde and vertewis.

<L 77><T EWS2-81><P 152>

as somme men seyn þat Crist techeþ here þat
3if alle werkus of þi li3f be at þi deþ schynyng
by grace, þei schal be schynyng aftur in
heuene, and li3te þe as a lanterne of
bry3tnesse;

<L 117><T EWS2-81><P 153>

EUANGELIUM PLURIMORUM
CONFESSORUM· Sermo 28· Sint lumbi
uestri precincti· Luce 12· This gospel techeþ
alle men how þat þei schulden lyue to Crist,
but specially prelatys, þat schulden be li3t to
þe puple.

<L 1><T EWS2-82><P 154>

And so Crist techeþ here chastite, as Gregory
seiþ;

<L 13><T EWS2-82><P 154>

And so Crist knockuþ at owre dores whanne
he techeþ us sygne of deþ, or signe of þe day
of doom;

<L 46><T EWS2-82><P 155>

And þis lore techeþ Crist in a parable to his
children.

<L 75><T EWS2-82><P 156>

And þus boþe byschopus and frerus beron þer
dispeyr wiþ hem, and þis wole not be schakon
of, but 3if þei leuon þer oolde synne, and
suwen þe lore of Crist þat he techeþ in þis
gospel.

<L 14><T EWS2-83><P 161>

And heere Crist techeþ his godhede in a maner
by his speche þat he seyþ heere.

<L 78><T EWS2-86><P 181>

þe furste word of þe furste ordre techeþ how
he partuþ wiþ þe toþur patroun, and þe toþur
partuþ wiþ hym in synne, as seyntus parton in
goode.

<L 117><T EWS2-86><P 182>

þat opur popus schulde not sewe Crist, or ellus
þei schulden chese prelatys, as þe popus lawe
techeþ.

<L 54><T EWS2-87><P 188>

But byleue techeþ us þat God bydduþ men to
loue hym of al þer herte, of al þer ly3f, of al
þer mynde, and al þer strengþe;

<L 105><T EWS2-88><P 197>

But here þe feend techeþ hise clerkus to seke
aftur feynede answerus.

<L 113><T EWS2-88><P 197>

Here God techeþ trewe men to grawnte þat dowyng and feyned beggyng makip to multiplie preestus more þan God hymself haþ ordeyned, for God cowde ordeyne no kynne þing but in mesure, nowmbre and wey3te.
<L 135><T EWS2-88><P 198>

Wel I wot þat feendus lymes wolon arguwen a3enys þis sentence, and disproue oure wordus here, but iugement of þe furste trewþe, and his lif, wiþ his rewle, techeþ vs somewhat here how þis is Godus trewþe.
<L 100><T EWS2-89><P 203>

And Goddus lawe techeþ þis ordre, and which of þis is betture þan oþur.
<L 139><T EWS2-89><P 205>

Godus lawe techeþ in what ordre his seruauantis schulden vson hise goodys, and mesure of þis ordre is betture þan is hauyng of þese goodis.
<L 142><T EWS2-89><P 205>

And where verey pees techeþ pacience, þis pes techeþ fi3tyng, and blasfemeþ in God, as it wolde be his maystur.
<L 175><T EWS2-90><P 212>

And where verey pees techeþ pacience, þis pes techeþ fi3tyng, and blasfemeþ in God, as it wolde be his maystur.
<L 176><T EWS2-90><P 213>

And so byleue techeþ us þat he is an holy martir.
<L 4><T EWS2-91><P 214>

We schal byleue þat al þe gospel, be it neuere so literal, techeþ what þing schal befalle, and how þat men schal lyue.
<L 40><T EWS2-96><P 234>

And so monye trewþus profi3te more whil þei ben vnknowe to men þan þei schulden profi3te knowon, as Godus lawe techeþ us.
<L 67><T EWS2-96><P 235>

And as Gregory techeþ, we schulden wende fro þe feend, al by anopur wey3e þan we camen into þis world.
<L 80><T EWS2-97><P 239>

And reysyng of þis crouserye a3enus anopur pope techeþ meche þat he wolde venge þing þat he clepup his oune iniury.
<L 83><T EWS2-MC><P 331>

And þus, siþ byleue techeþ men þat þes wordis may not be fals, and Crist hymself biddup men þat redon hem to vndurston don hem, what man of ri3t byleue schulde not

vndurstonde þis gospel?
<L 281><T EWS2-MC><P 338>

But euermore we ben redy to a3eyncalle þis gloos whoso proueþ þat it is fals or ellis techeþ a betture.
<L 332><T EWS2-MC><P 340>

And herfore þe fadyr of þe freris techeþ hem to wexe ryche and to feyne þer pouert in eche persone, but to grownde rychesse in þe grete persone;
<L 570><T EWS2-MC><P 349>

and crokyng from Cristus lif vnto þe world techeþ men þat þese wordis ben feynede for pruyde and for coueytise.
<L 853><T EWS2-MC><P 359>

For ri3t as an abbot rewluþ his couent, so þe pope rewluþ al þis chirche, and techeþ hem how þei schal rise and eete, and how þei schal bydde þer bedus and sacramentis wiþ oþre dowsis.
<L 921><T EWS2-MC><P 361>

for not eche trewþe is euene for to charge, but trewþe þat God hymself seiþ and techeþ in þe gospel, þat schulde men worschipon and taken as byleue.
<L 168><T EWS2-VO><P 372>

But þe gospel techeþ us þat we schuldon do pryuely al such hoolynesse and cryon hyt not to þe world, but purpose clenely worschipe of owre God, and leue worschipe of þe world and rewarde here.
<L 206><T EWS2-VO><P 373>

And, as Crist techeþ heere, þes þre bryngen men to helle.
<L 20><T EWS3-216><P 269>

þi hooli comaundementis / þis techeþ also þe comune crede:
<L 14><T LL><P 74>

ypocrisie is a fals feynyng of holynes whan it is not in trewþe bifore god, and so ypocrisie is fully contrarie to crist, þat is trewþe as þe gospel techeþ, and it is comunly þe moste perylous synne of alle.
<L 32><T MT01><P 03>

and knowlechyng is seid here fore verrei knowlegchyng of crist, boþe in herte bi sand feiþ þat he is verrey god and verrey man with outen synne, and alle degrees, in pou3t and speche and dede and alle circumstauncis þer of, and witnessyng in word þe treuþe of þe gospel, hou crist lyuede most mekely and most porely and most vertuously biforn alle

opere men as þe gospel techeþ;
<L 2><T MT01><P 22>

and 3it seyntis in þe popis lawe reprouen
eyle lawis vngroundid in holy writt and
reson, and hem þat maken hem also, and seyn
þat we owen to take hede what crist seiþ, and
to no man ellis but in alse myche as he acordiþ
wiþ crist, and he his false þat seiþ or techeþ
ony þing þat is not euydently groundid in
goddis lawe, and þerfore seynt petyr
comaundiþ 3if ony speke, loke he speke as
goddis wordis, þus þes worldly prelatiþ
drawen cristen men fro holy writt þat is þe
beste lawe and constreynen men to here owne
lawis ful of errour, maad to coloure here
cursed pride and coueitise;
<L 23><T MT02><P 38>

and as þei feynen þei ben exempt from
prechyng, þat crist comandeþ to prestis, bi
profession maad to synful foolis and in cas to
sathanas þat techeþ hem þe contrarie of goddis
comaundementis;
<L 4><T MT06><P 117>

and so 3if a cristene man wole forsake a
wickid worldly couent ful of pride, ypocrisie,
coueitise and symonye, after snybbyng as
crist techeþ in þe gospel, þei pursuen him as
apostata and cursed man, for he doþ as crist
and his apostelis techen;
<L 24><T MT06><P 127>

Sip crist and his apostlis curseden neuere ne
tau3ten to curse for tipes, but þo contrarie, as
þe gospel techeþ;
<L 21><T MT06><P 132>

his apostlis whanne þei wolden axa suche
vengaunce, as þe gospel of seynt luk techeþ,
and seynt petir biðiþ blisse opere men, 3e here
enemis, and not haue wille to curse, and poul
techeþ þat we schulden not do euele for euyl,
But ouer come an euyl dede bi good doynge
a3en.
<L 13, 15><T MT07><P 146>

and þe gospel þat techeþ cristis mekenesse and
wilful pouert and bisi traueille3 in prechyng
to saue cristene soulis, for it constreynen
prestis to þis holy lif, is litel loued and studied
and tau3t but rapere dispised and hyndrid and
maade fals bi speche of anticristis clerkis.
<L 26><T MT07><P 157>

for as god bi seynt poul techiþ, who euere
techeþ opere lawes he is cursed of god;
<L 11><T MT07><P 158>

and herby þe peple is brou3t out of bileue,
tristyng þat here synne is for3oue for hero
prestis assoylyng, pou3 þei don not verrey

penaunce as god techeþ hym self.
<L 9><T MT07><P 160>

and herefore þei reulyn clerkis bi þes worldly
wonge lawis, and maken oure clerkis worldly
and to forsake holy writt, for it dampnen pride
and coueitise clerkis and techeþ mekenesse
and to flee coueitise and opere synnes.
<L 9><T MT09><P 185>

and 3it þe fend techeþ hem to make orible
peynes of here owene wille for smale synnys,
to make men for fere to paye moche money to
hem;
<L 19><T MT09><P 185>

for þis stiriþ men to pride and iolite and
lecherie and opere synnys, and so vnablen
hem many gatis to vnderstonde and kepe holy
writt þat techeþ mekenesse, mornynge for
oure synnys and opere mennus, and stable lif
and charite.
<L 9><T MT10><P 191>

Crist techeþ to visite men in prison and helpe
to delyuere hem in good manere and counforte
hens bi almes 3euyng;
<L 23><T MT13><P 211>

as who seiþ, þer is no cause but for þe chirche
confermeh it and techeþ so.
<L 13><T MT17><P 255>

for crist him silf techeþ bi word of seynt poul
þat he is cursid of god þat louen no3t crist;
<L 25><T MT21><P 286>

And herfore techeþ seynt poul to reprove siche
ful harde.
<L 36><T MT21><P 292>

For, as seint Austen techeþ þer, It is no
wondur alþou3 a man for faute of kunnyng
haue no fredom of wille to chese what he
schuld do ri3tfulli, or ellis þat bi carnel
custome wiþstonding þat is growe uyolentli
into man and in a maner is kindeliche bi dedli
successioun, so þat a man se what ou3t
ri3tfulli to be don and willen to do it he mai
not fulfil it'.
<L 1123><T OBL><P 185>

Vnde Ps.1.vbi loquitur de beato/, "In þe lawe
of our Lord was his wille, and in his law schal
he pinke day & ni3t," alibi, "Blessed is he
wom þou techiþ or enformeh, Lorde, & techeþ
hym of þi law".
<L 17><T Ros><P 74>

Item Augustinus, primo Abusionum,/, "A
prechour þat is reckelez for to fulfille in dedez
þat he techeþ in worde, he induceth or bryngeth
in ane abusion to be condempned, for þe

hererz of þe doctrine dispise for to do þe
seyngz wen þei seen þe werkez of þe
prechour discorde to þe wordez of þe
prechyng.

<L 21><T Ros><P 86>

But seynt Austyn techeþ in þre volumes or
moo wiþ grete studie and diliberacioun þat þer
may no accident be wiþoute subicte, 3e where
he trefþ of þe sacrament of þe auter. And þe
same techeþ seynt Ion wiþ þe gilden mouþe,
and þe same techen alle witty philosophurs,
and al resoun and witt shewen opynly þe
same.

<L 67, 70><T SEWW21A><P 111>

And, ser, þe lawe of holi chirche techeþ in
decrees þat no seruaunt to his lord, neiþir child
to his fadir ne to modir, neiþer wiif to her
housebonde, ne monke to his abbot owiþ to
obeie, no but in leefful pingis and lawful'.

<L 835><T Thp><P 49>

TECHIS.....53

And siþ noo preier auailiþ us but if Crist here
it, and oure beleue techis vs þat Crist heriþ
no priers gladlyer, it is good counseil þat we
sett oure moost trust in þe Pater Noster.

<L 192><T 4LD-2><P 206>

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

<L 8><T A06><P 114>

ffor þus techis oure beleve, however Antecrist
werke.

<L 23><T A06><P 116>

Þus techis oure beleve, howevyr Antecrist
grucchis.

<L 29><T A06><P 116>

and science of God techis Gods wille.

<L 31><T A09><P 122>

Bot here we graunten þo fende þat in þo Olde
Testament hit was lefeþ to feht, as Gods
lawe techis us;

<L 18><T A09><P 136>

CAP. XIV. Bot 3itte argues Anticrist, to
mayntene mennis fehtyng, þat kynde techis
þat men schulden by strenght ageynstonde hor
enmyes.

<L 18><T A09><P 137>

And þus for luf we chastisen hom, as Gods
lawe techis us.

<L 22><T A09><P 137>

Bot here byleve techis us, siþ Crist is oure
God, þat þus schulden rewmes be stablid, and

oure enmyes vencusched.

<L 5><T A09><P 138>

And so Gods lawe techis men to cum bifore in
dedes of charite and werkes of worschip;

<L 28><T A09><P 138>

Ffor ho is oure modir þat we schulden most
luf, and for hir dyed Crist, as oure byleve
techis us.

<L 11><T A09><P 144>

Ffegting and werryng is non offis to þis part of
þo Chirche, bot if God bidde hom for deffence
þerof, and þen schulden þei holde hom in
mekenesse and mesure, as hor God techis
hom.

<L 19><T A09><P 145>

Gods lawe techis subjeccioun and pees, and
techis þo menes herto, and forbedes þo
contrarye.

<L 5, 6><T A09><P 148>

And so, þof we se not nowwe þo hardnesse of
oure jugement, Gods lawe techis us how God
wil harde deme us.

<L 4><T A09><P 151>

Oure byleve techis us þat not onely þese men
synnen þat don þo wicked dede of synne, bot
þese þat consenten.

<L 5><T A09><P 152>

Ffor, as þo gospel techis, mon is here as
wommon þat travels of childe in anguische
and noye.

<L 27><T A09><P 155>

Bot Gods lawe techis us to lyve evere in þat
state þat we be redy to hym, what tyme þat he
calles us.

<L 14><T A09><P 161>

Ffor oure bileve techis us þat þei harmen
homself, and þo puple þat þei schulden gostly
serve in clennes.

<L 27><T A09><P 163>

and sith þo soul of iche mon is principal part
of hym, 3e, al þo persone of þo mon as byleve
techis us, sith lecchorie puttis doune þo soule,
and makes þo body mayster of mon, hit semes
þat hit turnes mon fro monnis kynde to kynde
of beeste.

<L 33><T A09><P 165>

Ffor by vertue of Cristis teching, iche mon is
holden to do after iche oþer, in als myche as
he techis Cristis comaundement or counseil;

<L 19><T A24><P 369>

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 traytours to God, and his
riche puple, whom þei dis seyven in hor
almes, and monquelleres of pore men, whose
lyvelode þei away taken fro hom by fals
leesinges, and herfore þei ben irreguler bifore
God, and despisen hym, and harmen þo puple
when þei seyn masse or mateynes in þis 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 þo fendis lawe
techis.
<L 9, 11><T A24><P 393>

And noboles God techis to swere by hym in
nede, and not by.
<L 14><T A24><P 396>

Bot feythe of þo gospel techis us to trowe þat
þis 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 owne 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 puple þat þei techen, bot 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 dronkenesse of an
oper techis þat Poule undirstode bodily fode,
so worldly lif of emperoure prelatis techen þat
þei ben not þo same þat Crist spake to.
<L 6><T A25><P 425>

But oure bileve techis us, þat no synne is
for3yven but if God hymself forgif furste of
alle.
<L 6><T A27><P 444>

But oure bileve 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
bileve not to þeir 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 neyghbouris in so
open meschief, and renne to Rome wip pore
mennus lyvelode.
<L 24><T A29><P 459>

Moreover confessione made by mouthe to a
wise preste of lyvyng, þat boþe can, and for
grete charite techis þo treuthe of Gods dome,
dos muche gode, and to suche hit spedis þat
men schewe hor lyif.
<L 29><T A29><P 461>

Perfore Cristen men schulden worschip 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 bifore þo dome, and ellis he stiris þo
wrathe of God a3eynus hymselfe.
<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 mynysters of þo auter schullen
not chaunt ne syng but rede þo gospel;
<L 21><T A29><P 480>

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 wiþ suche mournyng, ande þo prayer þat he makis in us ys arettid to hym, siþen he is princepale doar þeroff, and we dulle instrumentis of hym.

<L 9><T A29><P 481>

But Cristen men seyne pleyndly, as Crist techis, Seint Poule, Seint Austyne, Seint Jerom, and alle Cristen pepul bileven, þat þo sacrament of þo auter is verrey Cristis body in forme of brede, ande þai wole no ferþer þen holy writte ande olde seintus teche, for no newe knackyng of sotle cavellaciones, or multitude of synneful wrecchis.

<L 7><T A29><P 484>

And if he wille not amende hym, hym owe to be eschewid as a hethen man, as þo gospel techis.

<L 25><T A29><P 485>

for þus techis þo gospel, þat þis is þo sentence of Crist.

<L 4><T A32><P 505>

For oure byleve techis us, þat oure blessid God suffris us not to be temptid more þan we may;

<L 11><T A32><P 506>

And herfore techis Petur þat cristen men schulden be suget in mekenes to alle maner of men, as to kyngus as passyng before oþer men, and to dukus as next vnder kyngis;

<L 45><T SEWW25><P 128>

And seye no man þat it is gode to offur to þese dede stones ny stockis for to encrese deuocioun of þe puple, and for þat offryng þat comes to holy chirche to mayntene Goddis seruyse and hise nobul seruautis þerto, for þe puple is in greet errour doinge þis blynde deuocioun, for þat offryng schulde ben gyuen to paye mennus dettis, and to help pore nedy men, as techis Crist.

<L 203><T SEWW16><P 88>

And þes þat lyuen apostilys lyfe schulden be sugett to lordis and obedient to iche man, as techis Cristes lawe;

<L 120><T SEWW25><P 130>

TECHIST.....11

forsothe if thou leuist wel and techist wel, thou enformist the puple; if thou techist wel and lyuist euele, thou art dampnere of thi owne silf.

<L 25, 26><T 37C><P 140>

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 dampne thee".

<L 1, 2, 3><T 37C><P 141>

þat is: 'Blessid is þat man whom þou enformest, Lorde, and of þi lawe techist him'.
<L 398><T CG13><P 175>

Maister,' þei seiden, we wyte wel þat þow art sad, trewe, and þe weye þat lediþ to God þow techist in trewþe, and þow takist noon hed of man but boldly tellust þe soþe, for þow reckist of noo man but puttist God byfore'.

<L 9><T EWS1-23><P 313>

And þey answeriden, and seyden to hym þou art al borun in synne, and þou techist us?"

<L 57><T EWS3-167><P 136>

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 sauour hap aperid to alle men, enformyng us'.

<L 763><T OBL><P 176>

And þe Archebischoþ seide to me, How techist þou men to bileue in þis sacrament?"

<L 954><T Thp><P 53>

TECHIB.....389

But al þis excusid not þat ne we schulde better disspende oure tyme as Goddis lawe techib.

<L 141><T 4LD><P 241>

herfore Seint Ciprian techib for a rewle þat men schulden here al only Crist in his membris, þat if so any seint sued Crist wel, leue to here of þis sent and here Crist in hym.
<L 293><T 4LD><P 248>

But siþen þe gospel techib vs þe contrari of þis, and we schulde more trowe it þan al men of þe worlde and for to sustene it suffer scharpe deþe, we schulden leeue to trowe falsenes of þe worlde & take tristily þe trewþe of þe gospel.

<L 316><T 4LD><P 449>

ION Oure beleue techib vs þat oure rule is better siþen it is þe gospel þat Thesu Crist made, & þei mot axe confirmacioun of ber clouted reule.

<L 353><T 4LD><P 250>

But as to obedience þat freres han feyned, it is known by beleue þat it is not worþe, but in as miche as it techib obescche to Crist.

<L 400><T 4LD><P 252>

Justicie is þe first wal þat Cristes religion axiþ
þat techib Cristen men to obesche to mesure
of Goddis lawe.
<L 456><T 4LD><P 255>

but þei mi3t not do þis as Seint Poule techib.
<L 477><T 4LD><P 256>

& 3it þei 'spoyle priuely men of þis
perfeccioun 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 loue of first charite.
<L 535><T 4LD><P 259>

3it þese riche men of þe worlde, if þei geder
goodes be þer auarice and falsshed as þe
fende hem techib, 3it wane þei die þer goodes
ben schatered amonge men of þe worlde þat
vsen hem welle.
<L 541><T 4LD><P 259>

But þe fende techib men to charge þe lesse &
þe grete synne let freli be doun.
<L 681><T 4LD><P 266>

Soþe it is & resoun techib þat iche creature þat
doiþ wele & seiþe eke schuld be accept to þe
herers, for sich auditours ben clepid obeysers
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 Siþen Crist biddiþ vs bewar wiþ
fals prophetis, 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 profi3t of ho holy
chirche.
<L 2><T 4LD-4><P 235>

O, siþen 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 scharpeli techiþ þe gospel to
repreue pharesies þat contrarien þe treuþe,
siþen Crist, þat my3t not synne, spake him self
scharpely to pharesies, so þat ei3te siþes þe
gospel techib þat he williþ woo to pharesies as

he schulde do.
<L 75><T 4LD-4><P 238>

ION Siþen þei loue not Goddis lawe ouer alle
oper þings and as þe gospel techib, louyng of
God & louynge of his lawe answeren togeder
boþe in more & lesse, so as þei putten aback
Goddis lawe in loue, so þei putten abak þer
God in loue.
<L 856><T 4LD-4><P 273>

before triste we in God be oure goode werkis,
for beleue techib vs aftur þat we werchen
schal we take of him' ouper 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 haþ 3euen a sufficient reule, as oure
feirþ techib, þat is more li3t & more fre to iche
Cristen man to holde.
<L 944><T 4LD-4><P 277>

And to defende þis ordinaunce schulde we
putte our lijf, & so mannes ordinaunce schulde
we suppose profetiþ for a tyme and afturwarde
leue it, wane þe reson axiþ and Goddis lawe
techib.
<L 1006><T 4LD-4><P 280>

But for bodely seruice & rauysching of goodes
stondeþ wiþ obedience to God, as suffering of
deþ, þerfore Seint Poule techib to suffrin in al
þis.
<L 1044><T 4LD-4><P 282>

For he þat bacbitiþ his nei3bore, in þat þat in
him is techib him to whom he telliþ his
bacbiting to do so of opere.
<L 6><T A01><P 43>

Al if erþeli men be first in oure knowinge, 3it
hevene and sitesyns þerof ben first in her
kynde, and specialy angels of þe two firste
ordris, for þei ben schynyng wiþ kunnyng,
and brennyng wiþ charite, And alle creaturis
seyen to God þat he made hem, for þis is
kyndeli seiing, þat kynde techib Goddis
creaturis;
<L 1><T A01><P 53>

and so Crist techib us to sey in oure Pater
noster þat, and God delyuere us fro þis yvel.
<L 36><T A01><P 55>

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

And þus bileve techib us þat þis was seid in figure of goodis þat þei schulden have in þe toper world, as þe erbe þat Abraham slepte inne, þat God 3af to him and to his seed, figuride hem hevene, þat is clepid in Goddis lawe þe lond of men lyvyng.
<L 18><T A01><P 58>

For king of alle þe children of pride, þat is Anticrist, leediþ siche cloisteris, and techib hem siche cautelis, And herfore seyn sum men, as Lyncolne and opere, þat þei ben dede careynes copen of her speulcre, wlapid in clobis of deel, and dryven of þe devel for to drecche men.
<L 20><T A01><P 60>

for þei hopen þat Crist is li3t here unto schewe to hem his wille, as his lawe techib, and so he schal be glorie to hem in hevene, Amen.
<L 29><T A01><P 61>

but bileve techib us, þat as God knowiþ himsilf, for he may knowe him self, so for þese two þingis God restiþ in his owne wille, siþ God haþ good wille to himsilf;
<L 26><T A01><P 77>

for ri3t as in þe Trinite þre persoones ben in o kynde, so in þe incarnacioun two kyndis ben o persone, And herfore techib oure bileeve, {Est ergo fides recta ut credamus et confiteamur, quia Dominus noster Jesus Christus Dei filius, Deus et homo est.
<L 4><T A01><P 79>

And herfore bileve techib us what we schulden trowe of Crist, and how we schulden graunte of him þat falliþ to his clene manheed, and also to his clene godheed;
<L 27><T A01><P 79>

Crist techib in þe gospel to have oure wordis þus, 3he, 3he, and nai, nay, wiþouten ony oop.
<L 16><T A02><P 84>

For God techib bi Jeremie þe prophete, wiþ þre condiciouns it is leefful to swere.
<L 19><T A02><P 84>

And so þe gospel techib þat þou schuldist on þre maners wor schipe þe name of þi God, þat þou hast wiþ þee.
<L 31><T A02><P 84>

But God wole þat freedom of his lawe be kept, and specialli as Poul techib.
<L 28><T A02><P 85>

So schulde ech man understonde þis worschip as Poul techib.
<L 19><T A02><P 86>

and bileve techib us þat, he dide al for þe betere.
<L 25><T A02><P 86>

and he is moost of auctorite, as oure bileve techib.
<L 6><T A03><P 93>

And for we schulden be trewe and ete oure owene breed, and not wiþ wrong ete oure nei3eboris breed, þerfore Crist techib us to aske of him oure breed.
<L 12><T A03><P 95>

But siþen oure bileve techib us þat Crist jugis for none but bi titil of hys mercy, ne he haþ no mercy but only on hem þat ben merciful, eche man schulde lerne for to be merciful.
<L 11><T A10><P 168>

And herfore techib Seynt Poule þat Cristen men þat ben servautes serve wel þer heþen lordes, by resoun of þer God.
<L 17><T A10><P 175>

For our bileve techib 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 persone wiþ his modir in bodily matrimoyne, to approve it, as þe gospel of Jon techib, whanne he turned watir into wyn.
<L 19><T A13><P 189>

For he stireþ men to hei3e poyntis 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 techib.
<L 3><T A13><P 191>

Also Poul techib þus;
<L 5><T A13><P 194>

And it hadde betre be to hem to nevere have resceyved Cristendom, but 3if þei enden trewely in Goddis comaundementis, as Seynt Petir techib pleynty.
<L 17><T A13><P 196>

And herfore techib 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 techib in his lawe.
<L 3><T A17><P 215>

{DE PRECATIONIBUS SACRIS}· HOW
PREIERE OF GOOD MEN HELPIȝ
MOCHE, AND PREIERE OF SYNFUL MEN
DISPLESIȝ GOD, AND HARMEȝ
HEMSILF AND OPERE MEN· Oure Lord
Jesus Crist techip us to preie evermore, for
alle nedful þingis boȝe to body and soule.
<L 1><T A18><P 219>

and whanne he cessed to preie þus, his peple
was overcomen, as þe secunde book of Holy
Writt techip.
<L 1><T A18><P 220>

Þanne, siȝ kynde techip synful men to 3eve
goodis to here children, how moche more
wole Godde, auctor of good nesse and charite,
3eve to his children þat he loveȝ so moche
gostly goodis profitable to þe soule.
<L 30><T A18><P 220>

þerfore Crist techip us þat whatever we
preien and axen we schulde bileve and truste
wiȝouten ony doute to have it, and it schal be
don us.
<L 1><T A18><P 221>

And whanne a prest seiȝ his masse out of
good lif and charite, and makȝ þe sacrament,
he etȝ and drynkiȝ his owen dampnacion, not
demynge wisly þe body of oure Lord, as Seynt
Poul techip in holy writt.
<L 11><T A18><P 223>

For whoeȝe comeȝ to presthod or benefice
bi 3ifte of moneyworȝ, bi preiere or servyce,
comeȝ in by symonye, as Seynt Gregoir and
þe lawe techip.
<L 29><T A18><P 226>

CAP· IV· But a3enst þes lawes, boȝe Goddis
and mannis, and resoun, and seyntis, þe fend
techip his disciplis a newe glose, to seiȝ þat
þouȝ men ben not worȝi to be herd in
preiyng for here owene good lif, 3it here
preiere is herd in merit of holy Chirche, for
þei ben procuratours of þe Chirche.
<L 6><T A18><P 227>

Þes weiward ypocritis glosen þus expresly
a3enst Goddis word, ffor dreden laste þe peple
knewe here cursed lif, and þat curseȝ here
preieris, and þerfore sette not bi hem, and
þanne here worschiȝe and synnyng cessȝ,
and þe peple wole bisien hem to lyve wel, and
do almes to pore nedi men, as Crist techip, and
not fynde sicke ypocritis þat þus blasphemen
God.
<L 10><T A18><P 228>

þerfore, 3e prestis, lyȝeȝ wel, preieȝ
devoutly, and techip þe gospel trewely and

freely, as Crist and his apostils diden.
<L 4><T A18><P 229>

And 3if þo seiȝ þat no man schulde speke
a3ens þe pope, comun dedis techip us þat he
may li3tly synne;
<L 36><T A21><P 249>

ffor so techip Crist, þat þe moost in his
Chirche schulde be mooste meke, most pore,
and moost servysable.
<L 17><T A21><P 250>

but, as Seynt Poul techip þat Crist mened
swerd of þe tunge, þat is, spiritual swerdis and
lyflyche word of oure God.
<L 20><T A21><P 265>

and þerfore he mote nedis resigne his benefice
wilfully and frely, wiȝouten desiryng to have
it a3en, as Seynt Richard of Armaw3 techip.
<L 14><T A22><P 281>

And certis, what clerk, lord, or comyner
a3enstondȝ not þis cursed heresie bi his
power, wiȝouten doute he schal be pertener
wiȝ þe first fynderis of þis errour, as Seynt
Gregory techip and þe lawe canoun.
<L 11><T A22><P 282>

For Crist techip us bi Seynt Poul, þat no man
schal take honour to hym, but he þat is clepid
of God, as Aaron was.
<L 12><T A22><P 289>

þerfore Seynt Gregory techip in his Pastoralis,
þat whanne bischoprichees weren pore, and
bischopis weren þe first in martirdom for
Cristene feiȝ, þanne it was worȝi grete
preysynge to coveite a bischopriche.
<L 10><T A22><P 291>

Here men wondren moche whi worldly pre
latis and feyned clerkis cursen not for defaute
of werchis of mercy down to pore nedy men,
as Crist techip;
<L 17><T A22><P 309>

and þe pope forþerȝ hem in þes poyntis, and
hindriȝ men of dyvynyte, and techip alle men
to don þe same bi his ensaumple.
<L 8><T A22><P 327>

For bileve techip þat þe chesyng maad of man
is fals signe, and incompleet for to make
Cristis viker;
<L 8><T A23><P 342>

For bileve techip us, þat noo man mai grounde
þis viker oonly on Cristis lawe, but on
presumpcioun of man;
<L 3><T A23><P 343>

And siþ Poul techib in bileve, þat þei shulden not be chargious to þe Chirche, and þat þei have no power but to profite, not to harme, it semþ bi good resoun þat þis stiward passib his power, and failiþ in governaunce of þe Chirche, a3en þe reule þat Crist haþ tau3t;
<L 11><T A23><P 346>

As Crist techib in his gospel, how þat men shulde snybbe þer breþeren bi þre tymes, and afterward forsake þer companye as venym, þes sectis han fordene þis gospel;
<L 36><T A23><P 349>

Siþ þes sectis ben so harmful to oure modir hooli Chirche, and, as bileve techib us, þe Chirche may be purgid of þis, it were sumwhat for to speke of purging of þe Chirche.
<L 22><T A23><P 351>

for bileve techib us þat ech man is endettid to God, as ech man is endettid to opir, to helpe him algatis goostli and bodili.
<L 2><T A23><P 352>

3if þei seien þat it is Goddis bodi, and manye freres seien þe contrarie, þis word techib not þat ne þei gabben in comune bileve of þe Chirche;
<L 28><T A23><P 352>

And siþ þes popis ben not hardy as blynde Bayard, þei moten seie þat þei speken ofte wiþ God, þat techib hem þat it mut be þus, and so þes popis mai not erre.
<L 30><T A23><P 356>

And þus, bi vertue of mannis lawe, man shul go to be confermed of a fend, þat techib men how þei shulen worche a3ens Crist.
<L 5><T A23><P 358>

and trewe prestis shulden telle þe comunes how þei shulde kepe charite, and obeishe upon resoun, as Poul techib hem to do.
<L 34><T A23><P 359>

þat a man mai serve God in clene wille þat he haþ, as longe as he haþ lyf, and 3if his wille lastiþ, aftir, whanne Anticrist haþ slayn his bodi, in more blisse þan bifore, as oure bileve techib us.
<L 32><T A23><P 361>

and þis techib wel ynow3 þat alle þes ben false goddis.
<L 36><T A23><P 364>

Also, siþ Crist is al witty, as our feiþ techib us, and he 3af us not siche signes, but rapþer reproveþ hem, it semþ þat þis ordre askiþ not

siche signes.
<L 24><T A26><P 431>

And hou he shulde renunce, Cristis lijf techib, and lif of hise apostlis þat com in after hym;
<L 11><T A26><P 433>

for whoever trowiþ in Crist, and lastiþ to his lyves ende in þis feiþ he shal be saved wiþouten siche prelatis siþ in tyme of apostlis, and when þe Chirche pryvede, siche pre latis wanteden, as Goddis lawe techib.
<L 12><T A26><P 434>

And herfor Goddis lawe techib hise men, þat God obeshede to mannes voys, and Crist obeshede and servede to Scarioth.
<L 2><T A26><P 437>

And certen þei ben cowards and of to lytel feyþ, for 3if þei loveden Crist mor þen her owen lijf, as þe gospel techib hem, þei shulden putte her lijf for þe lawe of Crist;
<L 19><T A26><P 439>

But siþ bileve techib us, þat at þe day of dom þe book shal be opened, and ilche of us shal wit wheþer we han loved Crist mor þen ony oþer þing, and þerfore be jugid to hevене or to helle, hou shal we þenne onswer to askynge of our juge?
<L 9><T A26><P 440>

And so Seynt Poul techib þat eche man be sugett to here potestatis, for þer nis no power but of God, and þo þing þat ben of God ben ordeyned.
<L 17><T A33><P 516>

Eche man þat lieuþ not after þe reule of Cristis professioun/ or techib oþer man ner/ is antecrist.
<L 17><T AM><P 117>

But þe popes bulle techib, as it is seid, a pope to a maad and grauntid, at þe instance of a king, two þou3and 3er, als oft as a nobil man seiþ it bi twex þe consecracioun and Agnus Dei.
<L 12><T APO><P 08>

as a3en ward a heretik is he þat synniþ to þe deþ, for ilk swilk pertinatly contrarily techib to holi writte.
<L 13><T APO><P 19>

And þis techib his pouert.
<L 5><T APO><P 42>

þer for I sey as þeis seyncts down, and trowe as holi kirk trowiþ, and techib;
<L 11><T APO><P 46>

for as þe feiþ techib, God is iuge of alle bop quik and dead, and he is witnes, and he iugip all þingis iustly.

<L 23><T APO><P 60>

þerfor as God 3euiþ knowing, and techib al profitable þingis, and enformip 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 techars, and ouer þe hold, as þe Salm seiþ, and now God 3euiþ his lawe in þe hertis of men, and writip it in þer bowelis, and not wiþ enk, ne parchemyn, but wiþ þe Spirit of God, and kennip hem in al ingis, os þe prophet seiþ,

<L 3><T APO><P 64>

and in þis he techib þat his wil is not þe ded of man þat is innocent, for he seiþ þat he wel not be dep of þe synnar, if he wil turne and lif, as he seiþ bi þe prophet.

<L 22><T APO><P 65>

But now new law techib þat no prest nor clerk ow to soget to no secular lord.

<L 18><T APO><P 76>

But nowe newe lawe techib þat wiþ out consent of þe bischop of Rome þei schal pay no tributis nor taliagis.

<L 21><T APO><P 76>

and Jerom techib þat in chesing of þe prestis requirip þe assent of þe peple, But now bi new lawis þe peple schal not wit þer of.

<L 3><T APO><P 78>

And þerfor we schal first vnderstond, as bop Goddis law, and experiens, and resoun techib, þat Cristis counseilis are callid in two wise, as sum tyme þing þat he counseilip to, and biddip not to ilk man as oper comaundments;

<L 4><T APO><P 81>

But neuerþeles, as comyn spech techib vs, and Goddis lawe, and clerkis charmis are callid in diuers maner.

<L 29><T APO><P 94>

And sum tyme man is holpun bi treyst þat he hap in o þing, or bi dred entrid, and not bi þat þing as phisek techib and experiens.

<L 30><T APO><P 96>

To be war of þis sotil feend, and of þe best remedy a3eyns his arowis, techib vs Seint Petre in his first pistle (v chapitre 89) þere he seiþe þus: {Vigilate: quia aduersarius vester diabolus, et cetera}.

<L 97><T CG12><P 152>

And if þou loke wel alle þese weies, and oper papis þat Goddis lawe techib, and go not oute on no side, þou shalt falle neuer in þe deuelis nett.

<L 255><T CG12><P 156>

I seide also at þe bygynning þat þe secound parte of þis gospel techib vs þat a3eyns false wordis of sclaundris men shulden excuse hemself mekely wiþ perfite pacience, and afterward cleerly declare þe contrarie truþe.

<L 270><T CG16><P 202>

But þat þe euangelie is fase whiche þat he techib, euer he shulde deny, for þat is a blasphemye in God.

<L 341><T CG16><P 203>

I seide also þat þe prid parte of þe gospel techib vs þat malicious hertis and froward willis ben not correctid neiþer wiþ meke excusasion, true declaracion, ne charitable doctryne, but raper contynuen and encresen in her malice, falsly reporting þe wordis of her techers, pynching at her wordis, and putting on hem lesyngis.

<L 358><T CG16><P 204>

For þis techib Seynt Poule þat a true precher shulde do, seying of himself in ensauple of alle true prechouris in þis maner: {Non enim aliquando fuimus in sermone adulacionis, sicut scitis, etc}.

<L 120><T CGDM><P 210>

þat I may perfourme þis worshipful office in þe maner as Seint Poule techib vs in þis tixt, I preie 3ou for charite preyip for me.

<L 128><T CGDM><P 210>

But 3it it is most peynfu to hym þat it felip, and þat may wel be schewid by reson, me þinkip: If it my3t be so þat a tre whiche hape many rotis were plauntid inne at þi mouþe into þi body, and þe prinsepal rote set in þi herte, and in euery lyme of þi body sette oon of þe rotis, if it so were þen þat þis tre by gret violence shulde be pullid oute at þi mouþe at onys, reson techib þat þis shulde be a passyng peyne.

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

But if it be so þen þat prelatis and prestis holden not þis rule þat I haue rehersed, as Goddis lawe techib, but ben more prouder þen any temporal men in costious aray for her owne bodies;

<L 558><T CGDM><P 223>

And to syche bodyly pore men techib þis gospel men to do þer almes, for we schulle suwe Crist þ at doth specially his grete almes

to þese þre men;
<L 77><T EWS1-02><P 230>

But go we nerre to þe wit þat þe gospel techip us, and we schal see þat yche prest schulde be vyker of Crist and taken of hym oyle of grace, and so in a maner be Crist and feede þe peple gostly wiþ þe wordys of God, for neythur Crist ne hise apostles hadden ay bodily foode to fede folc þus.
<L 60><T EWS1-07><P 251>

And so techip Crist in þis parable how eche schulde be to oþur neyþebore in good wille, boþe for we comen alle of Adam and Eue, and specially for we cam goostly of Crist and his chyrche, and þei ben owre nexte and moste fadyr and modyr.
<L 43><T EWS1-13><P 273>

And þerfore techip þe wyse man þat, ay þe more þat þow be here, ay þe more meke schuldistow be in alle maner of mekenesse.
<L 67><T EWS1-17><P 290>

{DOMINICA XXV POST FESTUM TRINITATIS· Euangelium· Sermo 25· Cum subleuasset oculos Iesus· Iohannis 6· This gospel telluþ a miracle how Crist fedde þe folc, and þis miracle techip men boþe good feyþ and vertewus.
<L 2><T EWS1-25><P 322>

Þe comyng of þese two Maries, þat was þe secounde schewyng þat Crist schewode hym alyue þat þe gospel telluþ, techip how Crist wole schewon hym vnto manye statis, and how men schal be disposyde to haue þe si3t of Crist.
<L 35><T EWS1-46><P 430>

for word of Crist schulde putte þese owt, as Petre techip in his booc 3if ony man speke ou3t, speke he Godis wordis', and certis þanne Cristis word dwelluþ in us habundauntly.
<L 56><T EWS1SE-12><P 527>

For, as Poul techip, seruauantis schulden serue to þes lordis as to God.
<L 63><T EWS1SE-25><P 583>

And siþ Crist is boþe body and sowle, and ouer þes two þingis þe godhede, what þing þat Crist techip not þus schulde be left as suspecte.
<L 96><T EWS1SE-28><P 597>

Þe firste sectt hap þe Holi Goost, þat techip it and makip it lyue.
<L 24><T EWS1SE-32><P 615>

And þus it is of worldis lawe þat techip heere to parte goodis.
<L 74><T EWS1SE-32><P 616>

Who wolde trowe heere to a feend, and leeuwe þe lore þat Crist techip? But, for charite is shewid bi 3eu yng of bodili almes, bi whiche mannus bodi is susteyned, Ioon techip bi a lesse signe hou men faylen in charitee.
<L 91, 93><T EWS1SE-32><P 617>

And Ioon techip in his secounde epistele to grete hem not, ne to deele wiþ hem, siþ þei brynge not þat lore þat Crist 3af to his disciplis.
<L 114><T EWS1SE-32><P 618>

{DOMINICA III POST TRINITATEM· Epistola· Sermo 33· Humiliamini sub potenti manu Dei· Prima Petri vltimo· Pis epistele of Petre techip men hou þei shulden walke heere to heuene;
<L 1><T EWS1SE-33><P 620>

{DOMINICA IIII POST TRINITATEM· Epistola· Sermo 34· Existimo quod non sunt condigne· Romanos 8· In þis epistele techip Poule hou þat cristen men shulden laste in þe seruyse of Ihesu Crist wiþoute grucchyng a3enus hym.
<L 1><T EWS1SE-34><P 623>

And þus, as Poul techip, þer shulde be o bilcwe and o charite among alle men, and þanne my3te þei preye strongere.
<L 7><T EWS1SE-35><P 626>

But now þes sectis uarien boþe in maneris and in wille, and so hem wantiþ þis temperure þat Petre techip heere cristen men.
<L 37><T EWS1SE-35><P 627>

And so þis water þat we ben put ynne is tokene of Cristis tribulacioun fro his bigynnyng to his deep, and techip how we shulde lyue heere.
<L 15><T EWS1SE-36><P 630>

{DOMINICA VII POST TRINITATEM· Epistola· Sermo 37· Humanum dico propter infirmitatem· Romanos 6· Poul techip in þis epistele hou men shulden flee flesheli synnes, and seiþ he spekiþ mannus lore for sikennesse of þer fleshe, as medicynes shal be shapun aftr þat a sike man is disposid;
<L 1><T EWS1SE-37><P 633>

{DOMINICA XI POST TRINITATEM· Epistola· Sermo 41· Notum uobis facio euangelium· Prima Corintheos 15· In þis epistele techip Poul bi many resones how his gospel is to be preisd of trewe men for fruy3t

of blis þat comeþ þerof.
<L 1><T EWS1SE-41><P 648>

Sum of þe secounde part may laste, þat techib
iust iugementis now;
<L 44><T EWS1SE-43><P 657>

Poul techib aftir how nedeful was Crist þis
mediatour, siþ þe oolde lawe brou3te not man
at þe fulle to be ry3twis, for þanne o doying of
þis lawe shulde justifie mannus kynde, and
þanne þis lawe shulde be ouer myche bi eueri
part þat sued aftir.
<L 66><T EWS1SE-43><P 658>

{DOMINICA XIII POST TRINITATEM·
Epistola· Sermo 44· Spiritu ambulate· Galatas
5}· In þis epistele techib Poul hou weyfering
men þat lyuen here shulden go þe strey3t
weye þat lediþ men to blisse of heuene.
<L 1><T EWS1SE-44><P 660>

And so Poul techib aftir þat eche shulde proue
his owene werk, wher þat he haþ do þis werk
aftir þe comaundement of God, and þanne he
shal glorie of hymself and not of bede men ne
worldli power.
<L 42><T EWS1SE-45><P 666>

{DOMINICA XVII POST TRINITATEM·
Epistola· Sermo 47· Obsecro vos ego uinctus
in domino· Epistola 4}· Poul techib in þis
epistele alle cristen men to kepe charite, for
þis is lore ful and ynow3 to eche man to come
to heuene.
<L 1><T EWS1SE-47><P 672>

And þis lore þat Poul techib is vsid to litil of
freris and opere, for þanne þes stronge men
shulden trauele and not þus begge and gabbe
on Crist;
<L 67><T EWS1SE-49><P 680>

{DOMINICA XXI POST TRINITATEM·
Epistola· Sermo 51· Confortamini in Domino·
Ephesios 6}· Poul techib in þis epistele to
fy3te wiþ oure goostli.
<L 1><T EWS1SE-51><P 685>

{DOMINICA XXII POST TRINITATEM·
Epistola· Sermo 52· Confidimus in Domino
Iesu· Philippenses primo· Poul techib in þis
epistele hou prelati3 shulden loue þer sugetis
and hou sugetis shulden loue a3een, and þus
hou charite shulde sprede.
<L 1><T EWS1SE-52><P 690>

{DOMINICA XXIII POST TRINITATEM·
Epistola· Sermo 53· Imitatores mei estote·
Philippenses 3 et 4}· In þis epistele techib Poul
hou þat men shulden sue þer prelati3, and what
þei shulden kunne and do to wynne hem þe

blisse of heuene.
<L 1><T EWS1SE-53><P 692>

For bileue techib men þat God may not fayle
on his syde for noun power or vnwitt, but al þe
defaute is in men.
<L 50><T EWS1SE-54><P 698>

for bi his godhed he is kyng of al þis world, as
bileue techib, and by his manhede he is kyng
bi title of staat of innocense whan it is ioyned
wiþ his godhed.
<L 35><T EWS1SE-55><P 700>

And byleue techib us þat Crist reprouede Petre
for he wolde saue his li3f, þat was betture þan
þese boþe, and made hym putte vp his swerd,
and suffrede paciently, whan he my3te wiþ a
word haue vencused hem alle.
<L 105><T EWS2-71><P 92>

but Crist seiþ wiþ monye seyntus, þat þis
hoost is Godus body, al 3if it be breed in his
kynde, as Poule techib oftetymes.
<L 149><T EWS2-75><P 116>

And Crist techib bi þes wordis þat neþer men
heelyd shulden be proude, ne prestis shulden
boost among men of werkis þat þei don in
Goddis name.
<L 42><T EWS3-130><P 20>

And herfore techib Petre his puple þat þei
shulden coueyte mylc as nouboren 3oung
children, hauynge witt wiþoute disseyt;
<L 15><T EWS3-138><P 39>

And God bad þes boþe sones to trauele and
profite to his chirche, for whaneuere God
biddiþ charite þat stondiþ in þe ten heestis,
God biddiþ to trauele in his chirche, as þe
secound table techib.
<L 27><T EWS3-139><P 42>

And þis semeþ God to teche whanne þis
gospel techib þus þat þes postelis tretiden
þanne which shulde be more of hem.
<L 24><T EWS3-140><P 45>

FERIA VI SEPTUAGESIME· Sermo 19· Qui
non est mecum· Mathei 12· Crist techib men in
þis gospel hou þei shulden serue hym, and
which synne shal be for3ouyn and which
synne is dampnyd for euee.
<L 1><T EWS3-141><P 47>

And bi þis techib Crist þat litil synnes shulden
be fled, for þei moten bringe forþ more
synnes, and general iugement mut be of hem.
<L 75><T EWS3-141><P 49>

Crist techib us of þis seed þat it is Goddis
word, but alle we heren Goddis word, al3if it

growe not in us.
<L 21><T EWS3-142><P 51>

But resoun techip þat neþer eting ne fasting is medeful bi hymself, but good entent and clene makip mannus soule deuout to God. And so resoun techip men þat noon shulde do his dedis to men, but to God, and hope his mede for he is þe Lord þat we seruen.
<L 3, 37><T EWS3-144><P 57>

But ech man shulde lyue in heuene, as lyueden Poul and oþere seyntis, And so Crist techip hou we shulden lyue to ussif and to oure briþeren.
<L 51><T EWS3-144><P 58>

Lore þat Crist techip heere were to do oure enemyes good, and þis is a fendis lore contrarie to Cristis lore.
<L 37><T EWS3-145><P 61>

And þis synne techip Crist whanne he forfendide clepe to us sich fadris upon erþe, for fadris þat brou3ten us forþ clepiþ and techip kynde us to haue.
<L 71, 72><T EWS3-154><P 91>

But Crist techip his godhed whanne he seip þat mannus Sone shal 3yue þis mete of uertues, for þei ben of Goddis grace.
<L 18><T EWS3-162><P 118>

Þis story semep opyn, but it techip trewe men hou þe pharisees today bileuen not in Cristis werkis, but denyen Goddis lawe for þer bilawis as þer sabot;
<L 62><T EWS3-167><P 136>

For oure bileue techip us þat who þat chargiþ not þes wordis is cursid of God as a fend to be dampnyd euere in helle.
<L 340><T EWS3-179><P 185>

And herfore Crist, discriuyng hym þat loueþ Crist, spekiþ þus heere He þat haþ my maundementis and kepiþ hem, he it is þat loueþ me', as resoun techip;
<L 7><T EWS3-199><P 233>

And Crist cam not to vndo þis lawe but to fulfille it and teche it, for lawe of þe olde testament techip not but charite.
<L 22><T EWS3-207><P 250>

Seynt Austyn, aftir gret sekyng, techip þat þis aduersarye is þe lawe of God, while man is in synne;
<L 10><T EWS3-209><P 253>

But Crist techip to take awaye, 3e, gode werkis of þes partis, al 3if man wante in blis

of heuene þat he hadde don þes gode werkis.
<L 58><T EWS3-209><P 255>

And þis techip þe firste saumple of Crist, hou Dauyþ in hungir eet þe loues þat weren lymtyd to prestis to ete, for siche nede haþ no siche lawe.
<L 21><T EWS3-213><P 262>

And þis techip hou freris coueyten þer priuy spyuyng more þan soule heeleþe.
<L 19><T EWS3-214><P 263>

And bileue techip us þat whoso prechip in forme of þe gospel may not fayle to his harm in þing þat he haþ nede of.
<L 24><T EWS3-214><P 264>

And 3if þi foot sclaundere þee, kitte it away' as 3if þou haue ony affeccion vngroundid in Goddis lawe, leeu and reule þi wille by þe reule þat Goddis lawe techip.
<L 47><T EWS3-214><P 265>

FERIA IIII XXII SEPTIMANE POST TRINITATEM· Sermo 108· Amen dico uobis· Marci 11· Þis gospel techip men what uertu is in ri3t bileue.
<L 1><T EWS3-227><P 289>

And þis same techip Cristis dede þat is comaundement to cristen men, for it criep hie to hem þan ony man may speke by uoys.
<L 15><T EWS3-229><P 293>

But we shulen vndirstonde heere hou Crist techip us to haunte oure mercy: as þe soule is betere þan þe body, so gostly werkis of mercy ben betere þan bodily mercy;
<L 70><T EWS3-231><P 300>

But, for many men clymben vp by symonye to siche astaate, þerfore we schulen vndirstoode by þe loore þat Gregory techip þat a man falliþ in symonye in þre maneres to be siche a prelat.
<L 32><T EWS3-App><P 320>

Approuch Crist ony mo religiouns þan oon þat Synt Iame techip vs?
<L 115><T JU><P 59>

Frere, where fynde 3e bi Goddis lawe þat preestis schulden prisoun her briþeren & so distroie hem, siþ þe gospel techip to vndirnyne hem in charite & so to wyne hem? if he wole not be wonne bi 3ou, ne bi þe chirche, Goddis lawe & Seint Austins rule techip to putte hym from þee as an heþen man;
<L 215, 218><T JU><P 63>

wipouten ende/ Seint Ion techib vs loore a3en
his synne:
<L 2><T LL><P 07>

techib Lincoln where he seiþ· diccio CVI·
{Cor durum debet conteri in mortuario petrino
gravi pila· mortuorum sunt vulnera christi·
pila ex timore pene peccati'} ||
<L 25><T LL><P 07>

to be punyschid in þe dai of iugement/ for
Goddis lawe techib· Prou· iii· {‘Noli prohibere
benefacere qui potest si vales & ipse benefac’}
||
<L 21><T LL><P 10>

þus techib þe Lord God bi þe prophete Isaie ix
{‘Longeuus & venerabilis ipse est caput·
propheta docens mendacium· ipse est cauda’}
||
<L 1><T LL><P 13>

How þis anticrist schal be destroyed· God him
silf techib bi þe prophete Daniel· & seiþ· ca·
viii· {‘Sine manu conteretur’} ||
<L 23><T LL><P 15>

in suche staring vanities/ as seynt Poul techib
in his epistile:
<L 18><T LL><P 38>

for seint Austin in his book· techib þis loore ||
<L 17><T LL><P 47>

as seint Poul techib/ I· Cor· v· {‘Pascha
nostrum immolatus est christus/ itaque
epulemur / Non in fermento malicie &
nequicie·
<L 21><T LL><P 58>

þat seint Poul techib/ Ephe· vi· {‘Accipite
armaturam dei’} Sixe armoours þe apostle
reherisþ:
<L 15><T LL><P 64>

And seint Poul techib an open rule:
<L 9><T LL><P 82>

But seint Petir techib obedience:
<L 18><T LL><P 82>

as oure bileue techib/ whi gedre 3e prestis
richesses:
<L 3><T LL><P 84>

þat is to sei· Oure Lord Iesu Crist sumtyme
wiþ wordis sumtyme wiþ dedis techib vs/
forsoþe hise dedis ben comaundementis/ for
whanne he doiþ ony þing stilli:
<L 3><T LL><P 95>

anoon he hæp done leccherie wiþ hir in his
hert/ In þis Crist techib· hou þe roote of synne

springeþ from þe herte/ Of þe bridde spekiþ
Poul· Ephe· v· {‘Hoc enim scitote intelli gentes
quod omnis fornicator aut immundus aut
avarus quod est ydolorum seruitus non habet
hereditatem in regno dei & christi’} / Forsoþe
knowe 3e þis vnderstanding· þat neiþir
fornicarer neiþir vnclene filþe· neiþir avarouse
wrecche· þat is seruage of ydols hæp no
heritage in þe rewme of Crist & God/ Hou
euer þou lustily treete:
<L 17><T LL><P 102>

3if þat o part holdiþ wiþ o pope and þe toþer
wiþ o noþere pope, and eche partie sei· and
techib as bileue þat þis pope is verray and
noon oþere, and alle þat 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 erþe in as myche as he
techib treuly goddis comaundementis and
profitable treuþe for here soulis, and no more
owiþ ony man to obeche to crist god and man,
ne to ony apostle.
<L 11><T MT02><P 29>

Also crist techib in the gospel þat and man
owiþ to leue þe lasse good and do þe more;
<L 2><T MT02><P 31>

and þerfore þe flen fro hem as anticrist and
heretykes, as ioon þe euangelist techib in his
epistilis.
<L 8><T MT02><P 34>

But here men musen whi prelatis ben so redy
to curse in here owne cause, siþ petir techib
cristen men to blisse and not no werie ne
curse;
<L 17><T MT02><P 35>

siþ he þat curseþ anoþer man fur his owne
vengeaunce or worldly catel more þanne for to
venge synne don a3enst god and for þe helþe
of þe cursed mannus soule cursiþ himself, for
he doiþ a3enst charite, as gregori techib in þe
popis lawe.
<L 23><T MT02><P 35>

and so it semþ þat þes newe ordris distroien
obedience of cristis lawe (bi whiche eche man
is holden obeche to oþer in þe drede of crist,
þat is in as myche as ony techib a noþer to don
þe wille of god) and magnyfie obedience to
synful men, 3ee a3enst þe preceptis of god.
<L 32><T MT03><P 48>

and seynt austyn techib munkis to labore wiþ
here hondis, and so doþ seynt benet and seynt
bernard.
<L 8><T MT03><P 51>

for þe dede doynge is proff of loue, as gregory seip, and herefore þei preisen and techyn mannus lawis and here owen tradiciouns to gete þe pony by, but þei leuen and dispisen þe gospel and letten it to be prechid, for þe gospel techih þe holy lif of crist and his apostlis and dampneþ þe cursed lif of þes worldly prelatis, and þei commaunden þat no man schal preche þe gospel but at here wille and lymytacion, and forbeden men to here þe gospel vp peyne of þe grete curs.
<L 23><T MT04><P 70>

for þei wolen seie þat siche a man techih 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 money seye sich a þing a3enst a trewe man, þan he schal not be herd, þou3 he wolde prone þe contrarie bi two hundrid or þre;
<L 28><T MT04><P 74>

and þes false men seye in here doynge þat crist was lafully don to þe deþ, and susanne also, for bi sich witnessis þei weren dampnyd, but cristene men bileue techih þe contrarie, and bi þis false lawe þei may proue heretikis whom euere þei wolen;
<L 1><T MT04><P 75>

but certis god techih in his lawe þat o trewe man, as danyel dede, schal conuyete two false prestis;
<L 5><T MT04><P 75>

and þes prelatis wolen distroie al goddis lawe þat techih hon false witnessen schullen be ponyschid, for þei wolen not haue hem conuycted of here falsnesse bi mo trewe men;
<L 9><T MT04><P 75>

for god techih vs be seynt poul 3if a man resceyue vnworþily þe sacrament of þe auter þat man resceyueþ his dampnacion.
<L 15><T MT04><P 77>

þan 3if he delyuere hem not out of purgatorie him lackiþ charite, and 3if he haue not power to delyuere alle þan is he out of charite and disceyuere of mannus soule, siþ he techih þat his gostly tresour cs endles meche, and is neuere þe lesse þou3 he partid it generally among alle.
<L 3><T MT04><P 82>

Also 3if þis pardon be an heuenely 3ieft and gostly it schulde be 3euen frely as crist techih in þe gospel, and not for money ne worldly goodis ne fleshly fauour;
<L 20><T MT04><P 82>

wherefore þe holy gost techih hem not oh soþe, but þe spirit at lesyngis steriþ hem to lette knowynge of goddis lawe and sauynge of soulis vnder colour of holynesse, for þei demen bifore þat men wolen teche heresie;
<L 31><T MT04><P 85>

for þei maken lordis to enprisone men whanne þei dwellen fourti daies in sentence of curs, and hero owene lawe techih opynly þat men schullen dwelle in curs bi al here lif vp peyne of dampnacion, has whanne a man hap weddid a womman sibbe to him in degree of consanguinyte or kyn wiche degre is forbeden in holy writt, and hap not witnesse ynowe to proue þis in mannus dom, þou3 he knowe it neuere so certeynly, he schal be cursed in constorie 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 agenst goddis comaunde-mentis & his ri3t conscience.
<L 17><T MT04><P 95>

siþ it is good to prestis to haue worldly goodis for here necessarie liflode and helynge, as poul techih and reson, and þanne þe more þe betre;
<L 10><T MT04><P 97>

Here trewe men seyn þat þei schulden loue more god and cristene soulis þan here owene temporal lif, And þerfore techih goddis lawe to here enemyes and preie for hem hertly til þei weren dede, as crist dide on þe cros and his apostlis to hare deþ and namely seynt steuene.
<L 15><T MT05><P 110>

for whanne seynt iame techih þat þis is clene religion anemtis god, to visite fadirles children and moderles and wedewis in here tribulacion, and to kepe hym self vnblekkid or defouldid fro þis world;
<L 23><T MT06><P 129>

for as god bi seynt poul techih, who euere techen opere lawes he is cursed of god;
<L 11><T MT07><P 158>

and neiþer lyueþ as a good prest, ne techih as a curat, ne deliþ þe residue to pore;
<L 8><T MT07><P 161>

and teche cristene men to turne suche fonnyd avowis into betre almes, as crist techih in þe gospel.
<L 8><T MT07><P 163>

crist tau3t and dide þe beste lif for prestis, as oure feiþ techih, siþ he was god and my3te not

erre;
<L 8><T MT10><P 188>

Also god in þe olde lawe techib þat þe office of a prophete is to schewe to þe peple here foule synnys;
<L 12><T MT10><P 188>

and þis techib austyn and opere seyntis.
<L 15><T MT10><P 190>

and he seide no moo wordis, as þe firste gospel of seynt luk techib, but elizabeth, þe modir of seynt ion baptist, seide þes wordes to oure lady whanne sche hadde conseued crist; blissed be þou among wymmen and blissed be þe fruyt of þi wombe, as þe same gospel techib;
<L 7, 10><T MT12><P 204>

and men seyn þat popis graunte moche pardon þer fore, but hou euere it be of pardon, þis addynge to is trewe, for þe gospel techib vs þes names and þei stiren men to deuo cion.
<L 14><T MT12><P 204>

3it riche men cloþen dede stockis and stonys wiþ precious cloþis, wiþ gold and siluer and perlis and gaynesse to þe world, and suffren pore men goo sore a cold and at moche meschefe, Crist techib to herbwre pore men þat han non houses ne peny to peye for here innys;
<L 29><T MT13><P 210>

Crist techib to visite sike men and counforte hem and helpe hem of sustenance;
<L 11><T MT13><P 211>

3it ypocritis of feyned religion visiten not fadirles children and modirles and widewis in here tribu lacion and kepe not hem self vnblekid fro þis world, as seynt iame techib: but visete oft riche men and wymmen, and namely riche widewis, for to gete worldly muk by false disceitis and carien it home to caymes castelis and anticristis couent and sathanas children and marteris of glotonye.
<L 20><T MT13><P 211>

þe fend techib worldly riche men, clerkis and religious, to make solemnyte whanne riche men ben dede wiþ dirige and messis and wax and rengynge and grete festis, but whanne pore men ben dede vnneþe wole ony man berie hem or seie derige or masse.
<L 4><T MT13><P 212>

lord, soone and esely schulde synne be hurlid oute of lond 3if lordis wolden in al here wille, al here witt and power dispise synne and synful wrecchis, and preise and meyntene vertue and vertuous and certis þei ben holden

herto vp peyne of dampnacion, for ellis þei failen in mercy and charite, god techib it is mercy to counforten men failen in myschif and disese.
<L 11><T MT13><P 214>

God techib þat it is mercy to for3eue trespasis and wrongis don a3enst men hem self and algatis rancor and ewil wille of herte;
<L 27><T MT13><P 214>

and þe fend techib glotonys and dronkelewe men to excuse þis wast on þis manere: "God made alle goode mete and drynke couenable for men schulden spende it and lyue þerby;" but þei taken non hede of þe mesure ne hou falsly þei lyuen a3enst goddis lawe, and hou crist and his seyntis tau3ten and vseden abstyence and penaunce, and hou cristene men schulden conquere heuene bi brekyng of fleschly lustis, as crist techib in þe gospel, and hou crist and poul and petir comaunden vs þat we schullen not fille þe desiris of oure flesch, but as gestis or comelyngis and pilgrimes absteynen hem fro fleschly desires þat fi3tten a3enst þe soule.
<L 20, 27><T MT13><P 217>

siþ god techib and com annde þis obedience and þe merit þerof, last mannus folie be hei3ed more þan goddis ordynance.
<L 26><T MT14><P 225>

Also poul techib þus: "3e seruauantis obeische to fleschly lordis wiþ drede and quakyng or tremelyng, in sympilnesse of 3oure herte, as to crist;
<L 8><T MT15><P 227>

Also poul techib þus seruauantis; "
<L 16><T MT15><P 227>

3if ony man techib oper wise, and accordiþ not to þe hoole wordis of oure lord ihu crist and to þat lore þat is after pitee, he is proude, no þing kunnyng, but weilyng or languyschyng aboute questiouns and fi3ttyng of wordis, of whiche ben gendred enuyes stryues and blasphemys, þat ben dispisyngis of god, euyl suspescions and fi3ttyngis togedre of men þat ben corupt in herte or soule, þat ben priued fro treuþe". Also poul techib þat generally 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 chargiþ seruauantis to be suget, or vnderlout, to here lordis, and plesynge in alle þingis, and not a3en seiynge, not doynge fraude, but in alle þingis þor fidelite schewynge good feiþ or treuþe, to worschipe, or to make fair in alle þingis þe techynge of god oure saueour. And þerfore techib petir þat cristene men schullen haue so

good conscience and so good lif þat enemys of
oure feiþ þat bakbiten or myspeken of vs ben
confounded, and also þei þat falsly challengen
oure goode lif in crist be stoppid;
<L 13, 20, 27><T MT15><P 228>

for þes pore prestis distroien most bi goddis
lawe rebelte of seruauantis a3enst lordis, and
charge seruauantis to be suget þou3 lordis bi
tirauntis, for seynt petir techib þus: “Be ye ser
uauantis 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 techib poul þat princes ben not to
drede of good werk but of euyl, and a man
sette in grete power berip not wiþoute grete
cause þe swerd, þat is worldly power, for he is
a mynystre of god to do vengauce to him þat
doþ euyle. and seynt petir techib generally
cristene men to be suget to eche man for god,
and to þe kyng as to souereyn bifore opere,
and to dukis as seynt of þe kyng to vengauce
of mysdedis or mysdoeris and to preisyng of
goode dedis or goode doeris. Also poul techib
lordis þus: “3e lordis, 3eue to seruauantis þat
þing þat is ri3tful 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 dampneþ pride and
coueitise of clerkis, and techib mekenesse and
wilful pouerte and bisynesse in preiere and
gostly occupacion.

<L 12><T MT15><P 235>

for prestis owen to holde hem paied wiþ fede
and hilynge, as seynt poul techib;

<L 27><T MT16><P 248>

wheþer þe fend sathanas techib proude and
coueitouse clerkis, ful of symonye and opere
synnys, more witt and treuþe þan þe holy gost
techere of alle treuþe tan3te cristis apostlis and
euaunge listis, þat weren sad in bileue and
charite and holy and trewe in lif and techyng.

<L 21><T MT18><P 267>

and dauid seiþ þat god schal dampne alle men
þat speken lesyngis, and þe prophete zacharie
seiþ þat goddis curs comeþ to þe hous of
lieris, and seynt austyn declareþ in many bokis
þat of ei3te manere lesyngis þe leste is synne,
and who euere techib þe contrarie disceyueþ
þe peple.

<L 21><T MT18><P 270>

last lordis and comyns taken fro hem here
wast worldly goodis, and constreynen hem to
kepe mekenesse and pouert and pennaunce, as

god techib and here owene profession.

<L 16><T MT18><P 274>

here oure bileue techib 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
techib us, þat ofte tymes fendis children
passen here in welþe þe children of god þat
aftir schal haue blisse.

<L 18><T MT21><P 288>

ffor goddis lawe techib vs to don to opere men
as we schulden willen þat þei diden to vs.

<L 4><T MT21><P 293>

siþ crist techib þat 3if þyn broþer synnep in
þee, þou shalt þries reproue hym;

<L 5><T MT22><P 296>

and as anentis fals freris, resoun techib þat
þise ben fals, and poul spekip þat perile is in
fals freris.

<L 10><T MT22><P 298>

for siche kepyng of þise habitis techib þat þei
lasten in þis synne, and consenten to þe first
errours, as ypocritis a3ens god.

<L 10><T MT22><P 299>

and þus techib ilche word of crist, þat
reproueþ þise newe sectis, for here newe
obseruauancis to whiche þey oblischen hem so
myche smacchen som weye ypocrisie, or ellis
þey ben superflue, and oblischen men wiþoute
chesoun a3en þe freedom of cristis lawe.

<L 13><T MT22><P 299>

but men seyen þat freris don, boþe of here
breþeren and oper men, for 3if a frere be a
maister or a riche frere in mong hise breþeren,
he shal be loutid and worshipid more þen
cristis lawe techib;

<L 7><T MT22><P 306>

Oure bileue techib us þat crist is boþe god and
man, and so he is al my3ty, al witty, and al ful
of good wille.

<L 11><T MT22><P 320>

and bileuee techib þat he mai not fayle to
helpe men þat trauelen wel here.

<L 5><T MT22><P 324>

also beleuee techib men þat if a man be
contrite, god þenne for3yueþ him his synne;

<L 5><T MT23><P 330>

and if eny diffame hem or pursue hem by þis
lawe, þei baden shewe hem an able prest to

here þus synnes of hem, and þei wolen bleþely
shryne hem þus, and ellis not, as þis lawe
techib.

<L 28><T MT23><P 337>

and siþen beleue techib vs þat men þat
breken goddis hestis, and maken not aseþe
þerfore, moten nedis be dampned in helle,
Drede of þis grete peyny shuld moue men to
sorowe for synne.

<L 5><T MT23><P 339>

for crist heledde hem by þe weye, and so þis
gospel techib vs hou crist him self clensip of
synne;

<L 27><T MT23><P 343>

and þat prestis shuld assoyle men techib crist
in þe risynge of lazarus, for crist bad to hise
apostlis þat þei shulden vnknýt his bondis.

<L 5><T MT23><P 344>

and for hoolynesse of lif techib rude men by
groos ensauple, it is nedeful to þis herde and
to his floc to lyue hoolily.

<L 19><T MT27><P 408>

For 3if he fayle in ony of þese he techib not
wel his floc, ne puttþ his lif for his sheep
a3enus þe wolf whanne myster is.

<L 4><T MT27><P 409>

poul techib hou þat bishops shulden ordeyne
wel for þer hous and herbore men wiþoute
grucching, but herto þei moten haue wherof
ouer þer fode and þer hiling.

<L 17><T 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 techib not.

<L 1><T MT27><P 417>

not a3enus þer oune bed, ne a3enus þer modir
hooly chirche, Also bileue in icons epistle
techib þat men shulden not grete siche;

<L 11><T MT27><P 418>

Also crist techib in þe gospel þat 3if salt
vany3sche away it is not worþ aftir but to be
castun ont and be defoulid of men;

<L 7><T MT27><P 419>

but þis lore is tau3t of crist, and blessid be þe
weye þat techib it.

<L 18><T MT27><P 419>

Also almes shulde he fre and discreet as
goddis lawe techib, for ellis it were not
meedeful, and god 3aue no leue to do it;

<L 10><T MT27><P 420>

Also crist techib in þe pater noster to preye
god to 3yue vs oure breed, and it shulde be
maad oure breed bi oure trewe seruys þat god
biddþ;

<L 31><T MT27><P 421>

for hou shulde a lewid man do but as his prelat
techib hym?

<L 21><T MT27><P 422>

and manye sciensis ben vsid in scole þat
profiten not to goddis lawe, but tarien and
letten fro þis lawe, as poul techib opynly.

<L 22><T MT27><P 428>

for goddis word mut euere be trewe 3if it be
wel vndirstondun, and þis word is more
hoolsum to men siþen it is bileue and it techib
to sue crist, and þat mut ech man do þat shal
be sauýd.

<L 10><T MT27><P 438>

and bileue techib men þat þer is as myche wit
in þe ordenaunse of crist as in þe wordis of his
gospel; and bileue techib ouer þat crist faylide
not to his chirche to 3yue his ordenaunse to it
in þe making of hir partis.

<L 8, 9><T MT27><P 447>

and þus crist in leeuynge of þis techib þat it
shulde not be, for ellis crist were defauty in
ordeynynge for his chirche.

<L 16><T MT27><P 451>

it semyþ þat prestis þat kepen pari3schis
shulden teche hem þe gospel of crist boþe bi
lif and bi word, and moue hem to holde
charite, and bisie hem not in opere þingis
neþer of þe world ne mannus lawe, and make
obediense to þer prelatis as myche as goddis
lawe techib.

<L 12><T MT27><P 456>

oure bileue techib vi poul þat alle þingis fallen
to good to goddis children þat dreden hym,
and þus shulden cris- tenmen take hem.

<L 27><T MT28><P 461>

and þus goddis lawe techib þat willeful pouert
of a prest, 3if he haue mekenesse in his soule
and opere vertues more þan opere, he is herby
more to god, and þis hyennesse shulden prestis
coueyte.

<L 21><T MT28><P 468>

for bileue techib wel þat crist bad his prestis
be siche;

<L 26><T MT28><P 468>

for bileue techib vs þat crist was bischop of
mennus soulis, betere bi a þousynd part þan
any siþ þe chirche was dowýd, and so weren

cristis apostlis betere þan ony pope of rome.
<L 30><T MT28><P 470>

for oure bileue techib vs þat a man doiþ no
lengere merit þan þe while he lyueþ heere in
erþe;
<L 17><T MT28><P 477>

Capitulum 11m· but 3it anticrist grucchiþ and
seiþ þat þis is heresy, for it techib a weye bi
which hooly chirche shulde be destried.
<L 20><T MT28><P 478>

and anentis asoyling, bileue techib cristenmen
þat iesu crist mut nedis asoyle 3if eny man
shule be assoylid, and anticrist may not for
shame denye opynly þis bileue;
<L 16><T MT28><P 481>

but bileue techib cristenmen þat indulgensis
shulen no lengere laste;
<L 6><T MT28><P 482>

where he techib alle þe world þat dai of dome
shal not come, but if þe departing, þat is to
seie from þe empire of Rome, come bifore;
and he techib þe furþurmore þat þe man of
synne, þe sone of perdicoun schal be openyd
before þe dome.
<L 17, 19><T OBL><P 157>

But furþermore here, fort to declare þe more
opinli þe contra riouste bitwene þis antecrist
and Jesu Crist and his enhaunsing aboue God,
I schal put two or þre ensamplis hou3 þis
antecrist, 3e, into killing of cristen men, opinli
defendeþ and techib þe contrarite of þat þat
Crist in word and dede tau3t as beleue to alle
þe world, and haþ left iwrete into perpetual
mynde to his chosyn. For Crist techib þis
conclusion in word and dede, þat whosoever
wol kepe þe souerente of perfeccioun of þe
gospel, as dede nameli þe men in þe biginnyng
of Cristis chirche, þei schuld noo lordschip or
wordli possession haue, as we mai perceyue in
dyuerse placis of þe gospel.
<L 187, 189><T OBL><P 161>

But in þis poynt of beleue, as open and eche
daiis experiens techib, þis grete persone of
antecrist ofte before nempnyd, þe wiche sittip
in þe chirche of God, as it is before seide,
schewing himself as he were God, haþ no
reward to Iesu Crist and hys lawe and to þe
apostlis writing or wordis, ne to olde seinttis
writing, as Dyonyse, Ierom, Austen or seint
Ciprian þe martin þat speken and wnitene
acordingli to þe gospel of God.
<L 232><T OBL><P 163>

But, for as meche as seint Austen seiþ in {De
uerbis Domini} þat antecrist wol þat Cristis
chirche be heedles, I take þe chirche after þe

commune vnderstond ing þat nou3 is ryue and
nameli among antecristis disciplis, þat is to
seie from þe state of þe prelacie, þe pope and
his comperis bisi de þis, þe wiche nou3,
hou3soeuer þis witt came in, ben specially
callid holi chirche so ferforþ þat eche bischop
likip to be callid holi chirche, colouring þis
witt bi þe gospel wher Crist techib euery man
þat, after tweyn preueie vndurnemyngis of his
fau3ti broþur, he schuld telle his fau3te to þe
chirche if he hede not.
<L 296><T OBL><P 164>

For, as our beleue techib us, he was made
obedient to þe deef of þe cros.
<L 360><T OBL><P 166>

And acording to þis processe þe apostle Poule
techib, as he lernyd of Crist wiþout any mene,
hou3 seruantis schuld obeie to her lordis,
alpou3 þei were heþon, into payyng and losse
of her owne goodis and in peynful and bonde
seruage of her bodi.
<L 367><T OBL><P 166>

And if seche on is worþi dampnacioun þat
prechiþ our þat þe apostle tau3t, what is he
worþi þat techib euyn þe contrarie of þe
beleue of Crist and of his apostlis þat þei han
betake to þe peple?
<L 430><T OBL><P 168>

so þat he techib not þe beleue of þe sacrid oste
of his owun auctorite, or of any of þe apostlis
or of alle hem, but of oon þat neuer my3t li3e
ne erre. And þan suyngli seint Poule techib þe
beleue of þe sacrid ost, as he had lerned of
God.
<L 502, 504><T OBL><P 169>

Loo! so clerli in Iesu Crist seint Poule techib
þe beleue of þis oste wiþout any uariacion of
þe gospel, so þat bi þe wordis of seint Poule
we most beleue þat þe pure brede bi þe
consecracioun is not after þe consecracioun
onli brede but also verri Cristis bodi, and þe
wyne is blode.
<L 512><T OBL><P 170>

Furþermore in þe same processe seint Poule
techib þe entent of Crist in ordeinyng of þis
sacrament, wher he seiþ þus As ofte forsoþ as
3e schal ete þis brede and drink þis cuppe, 3e
schal schewe þe deef of þe Lord til he come'.
<L 522><T OBL><P 170>

Lo, hou3 seint Poule techib þis oste to be
brede after þe consecracioun! But wiþ þis he
techib a man not to rest in þat conseite, but
chifli to reward þat as Goddis bodi or ellis for
fau3te of beleue he takip þat sacrament
vnworþili.
<L 579, 580><T OBL><P 171>

For certis, as experience techib, þe brethe of Crist is so hateful to þis auou3tresse þat schuld be his spouse, þat sche wol not her þankis suffre no feiþful man to blowe þis breþe vpon hir ne vpon any oþur man, ne sche hirsilf wol blowe þis breþe in þe most nede vpon any man, alþou3 he be accusid of heresie.

<L 998><T OBL><P 182>

And, as experience techib, þis wickid seruant seiþ in his hert þat his lord makip tariyng to come;

<L 1107><T OBL><P 185>

But expereens techib us nou3 hou3 þis drunken seruant passip the mesure of þis lawe in maneres and beleue, and þat in articlis and in poyntis wiþout numbres.

<L 1199><T OBL><P 187>

For þeras Cristis lawe techib þis sacrid ooste to be brede and wyne and Cristis bodi and his blode, þis drunken dremer seiþ þat þis oost is neiþur brede ne wyne, ne Cristis bodi ne his blode, but accidentis wiþout subiect.

<L 1379><T OBL><P 192>

But antecrist hap nou3 pissid out þe fire bi his yuyl ensample 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 techib.

<L 1450><T OBL><P 194>

For þis renegat þat renoieþ openli Goddis lawe wol not þat any man take þe beleue of þis sacrament bi þe auctorite of Crist and his lawe, but þat euery man wiþ him reuerse and reneie alle þat Cristis lawe techib in þis poynt, and þat he take þe beleue of þe sacrid oost bi þe auctorite of his ful holi and most autentik determynacioun, þe wiche is eyn contrarie to alle þat Cristis lawe techib of þe beleue of þis sacrament, as it is seide before.

<L 1462, 1465><T OBL><P 194>

And whi þis bodi is rapur offrid in brede and wyne þan in oþur þingis seint Austen techib in a sermon {De pascha} wher he seiþ þus: 3if þou wilt vndurstonde þe bodi of Crist.

<L 1487><T OBL><P 195>

But as tou3ching þe beleue þat Cristis lawe techib in þis article, þat is to seiþe þat þe sacrid oost is brede and Goddis bodi, experience doþ þe first, and þe beleue of Cristis lawe doþ þe first and þe secunde, as seint Austen seiþ in his sermon {De pascha}, as I rehersed long before, and holi scripture rehersed before

confermep Austens wordis.

<L 1718><T OBL><P 201>

And no wondur, for þis beleue was fulli determeyd bi him þat kou3de not ne my3t erre, Iesu Crist, and full accept and stablischid in his chirche,— 3e, so ferforþ as I suppose þat antecrist schal neuer mow were out þe determynacioun bi his newe and contrarie tradicioun, alþou3 vndur þe name of holi chirche (þe wiche name ful faseli antecrist takip vpon hymself, as Austen techib {De ciuitate Dei} lj. 20 ca. 19).

<L 1735><T OBL><P 201>

For whan Crist seiþ þe brede þat I schal 3eue to 3ow is my flesche or my manheed for þe liif of þe world', he enformep 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.

<L 2038><T OBL><P 209>

And, certis, þe wordis of Petur wher he seiþ þus: We beleuen and han knowen þat þou art Crist, þe sone of quyk God' ou3t to be knowen notabli to alle cristen men, as þei were notable to seint Austen in {Tractatus in Iohannem} wher he markip þe ordre of Petris wordis, seiying We beleuen and han knowen', for, as he techib, a feiþful man most beleue first and know aftur, for, if he wol knowe first and beleue aftur, he schal neuer beleue and know.

<L 2177><T OBL><P 212>

Napeles, and men were wel avisid, þei schuld beleue, as Poule techib ofte, þat Crist is heede of þe chirche.

<L 2323><T OBL><P 216>

For {83 Questiones 75} he techib bi auctorite of holi scripture þat al Crist is þe heede and þe bodi togedre, þat is to seiþe Cristis manheed wiþ þe chosyn. And þe same sentence he hath {De ciuitate Dei li. 17 et Super Genesim ad litteram li. 11}, wher he techib Crist and his chosyn chirche to be oo bodi and Crist to be heede þerof, as Lucifer and his retinew ben oon and he hede.

<L 2327, 2330><T OBL><P 216>

For þis is þe stone and þe fundement þat mai not be meued, as seint Poule techib, alþou3 folis in ueyn presumen þe contrarie.

<L 2340><T OBL><P 216>

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 seiþe to bring to mynde þes wickid vessellis of antecrist, so þat he be war of þe wickid lemys of þe fonned

hirde and of his vessellis also.
<L 2391><T OBL><P 218>

Loo, hou3 þis clerk acording wiþ scripture and olde seintis techib what our sacrament is in kinde, and what it is bi gracious wirching of Goddis worde, and hou3 Cristis bodi and þis sensible sacrament ben ooned togedre, and what maner being Crist or his han in þis sacrid oost, and what maner of being of Cristis bodi feiþful men schullen seke in oure sacrefice.
<L 2684><T OBL><P 225>

but brede and wyne, þat is nou3 þe kinde of our sacrifice, as scripture techib wiþ olde seintis and nameli Austen, as I haue oofte rehersid, and also Goddis bodi and his blode bi his gracious wirching þour vertu of his worde.
<L 2719><T OBL><P 226>

And so, as Crist spekib þo þingis þat he hæþ hirde of his Fadur, so þis grete bodi of antecrist spekib þo þingis þat he hæþ hirde of his fadur þe fende, þat is a lier and fadur of lesing and stode neuer in truþe, as Crist techib (Io· 8).
<L 2783><T OBL><P 228>

and þis wirschip is betokened bi þes two uerbis adorare and colere, þe wiche be put in þe first commaunde ment þat techib þis wirschip to be don onli to þe lord God.
<L 2838><T OBL><P 229>

For, as Austen techib in {De uera religione} bi long processe, it is not of feiþful cristen religion to do þis wirschip to any of þe elementis, sunne or mone, ne to dede mennes bodies, or holi spirit or soule, ne to imagis;
<L 2855><T OBL><P 230>

For, as seint Austen techib in {De diferencia spiritus et anime, et 83 Questiones 46 et 3 De libero arbitrio}, mannes soule in kinde is þe best creature, euen in kinde wiþ angellus, alþou3 angellus ben aboue hem in office;
<L 2896><T OBL><P 231>

And so it sueþ furþurmore of þis þat alle þat the blinde peple offriþ to any creature is offrid to fendis in effect, alþou3 her effeccioun be opur, as it was of þe heþen idolatrers þat forged hem imagis and many diuerse liknesses in wirschip of goddis, þat is to seie Goddis angellis after her entent, and offrid to hem to þis ende þat þei schuld be mene bitwene hem and þe hi3e God whom þei callid þe Lord, to procure for hem good at þis Lordis maieste, as seint Austen tech-ib.
<L 2987><T OBL><P 233>

Herefor, bi þe casting down 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 þis world.

<L 3085><T OBL><P 235>

And herfor seint Austen techib {3 De libero arbitrio} þat God made þe a feldtelier'.
<L 3126><T OBL><P 236>

And bi þe same skele þer is no man þat demeh or downtiþ not þe sacred oost to be brede and wyne, and Cristis bodi and his blode, saue seche oon þat beleueþ not to Crist and his lawe þat techib so.
<L 3278><T OBL><P 240>

And so God mai make brede to be his bodi as his lawe techib, alþou3 antecrist, þat is þe vn feiþful renegat þat I haue so ofte spoke of, seiþ þat to be impossible.
<L 3291><T OBL><P 241>

Loo, whateuer antecrist and his lemys seien of Goddis lawe, it is ri3twise in Goddis si3t, not onli as a nempst þat partie þat techib good maneres, but also anempst þat partie þat techib a3enst trewe beleue!
<L 3410, 3411><T OBL><P 244>

To þe þridde persooone, to whom is aproprid trewe loue or good will to þe Fadir and Sone, answeriþ þe staat of þe comune þe which owiþ trewe loue and obedient will to þe statis of lordis and prestis, as seynt Poul techib {ad Eph· 6 et ad Heb· vltimo Serui obedite dominis vestris carnalibus cum omni timore et tremore etc· ad Heb· vltimo Obedite prepositis vestris;
<L 43><T OP-ES><P 04>

For suche synnes as I haue rehersid here, and manye mo þat ben comoun among hem, stonden not wiþ charite, wiþoute which charite no dede þat man doip is meedful to him, as seynt Poul techib (I Cor· 13) {Si linguas hominum loquar et angelorum etc·}.
<L 255><T OP-ES><P 12>

Anopir greet lesyng þese maistir liers and her sectis maken vpon þe sacrament of þe auter, seiynge þat þe sacrid oost is not Cristis bodi, notwiþstondinge þat Crist techib opunli, and alle feiþful men bifore þese sectis han take as trewe bileeue, it to be Cristis bodi. And fro þis bileeue þei varien on wundir dyuerse wise, notwiþstonding þat alle þe men þat ben now or euere were han no more of pure substance of þe bileeue in þis poynt þan Crist himsilf

techib expresli in þe gospel.
<L 262, 266><T OP-ES><P 13>

But þis opun penaunce wole þei not do, but
raþer maintene alle her foule heresies and
errours and lesyngis as experience techib.
<L 316><T OP-ES><P 14>

And so as experience techib us þis prophecie
of Ysaie is verified of þese maistir liers, and
of her bastard braunchis þat þei geten wiþ her
cursid seed in goostli hordam.
<L 373><T OP-ES><P 16>

For experience techib us hou þe peple, and
nameli þe grete boþe among lordis and clerkis,
ben falle awei fro Goddis lawe boþe in loue,
and in lernyng and lyuynge, and deliten
hemsilf in flatteryng and fablis and poisies, þe
whiche ben harmful, veyn and vnfruytful, and
stiren þe peple raþer to game or to wondring
þan to leue her synne and to do good, and so
to perfourme þe too parties of ri3twisnesse
and þis shulde be þe cende of al preching.
<L 385><T OP-ES><P 17>

For þe proud presumpcioun of þese sectis þus
boostinge of her meritis makip þat her dedis
ben refusid of God, as Crist techib in þe
gospel of Luyk bi ensauple of such a
religious ypocrite, a pharisee, and a publican
(Luce 18) {Duo homines ascenderunt in
templum ut ararent, vnus phariseus etc/}.
<L 479><T OP-ES><P 20>

And so as þe maliciouse bishops, pharisees
and scribis weren knytt togidir a3ens Crist þat
prechide a3ens her couetise, and curside him
and putte him out of her synagogis, and on al
wise lettide him and hise apostlis to teche þe
gospel, þe which techib prestis wilful pouert,
so bishops and religiouse, and kunninge men
of þis mengid lawe pursuen vumesurabli pore
prestis þat suen Crist and hise apostlis in
lyuyng and teching, and þat more maliciousli
þan diden her felowis in þe oold lawe.
<L 1127><T OP-ES><P 46>

But God woot þis is not soþe, for 3it knewe I
neuere prest þat goip aboute and freli prechip
þe gospel, as doen many of þese þat ben callid
Lollardis, but þat he desirip wiþ al his herte
for to come into opun and indifferent
audience, þere to declare al þat he holdip or
techib opun or priue;
<L 1166><T OP-ES><P 50>

For, dredles, experience techib us þis þat, and
þei be sure of a prest þat he schal not
enpungne her worldli profit is, nameli in
worldli possessiouns, beggerie and
mawmetrie, he shal li3tli haue leue to go and

preche as large as he wole;
<L 1212><T OP-ES><P 51>

And þis same lessoun tau3te hise apostlis, for
seynt Poul asigneþ þis sward to þe seculer
lordis, as it is ofte seid bfore (ad Ro· 13), and
techib men to preie first for suche men, þat þe
peple mai lede a pesible liif vndir hem, and
techib cristen men to obeie to hem, wheþer þei
ben cristen or heþen, 3he alþou3 þei ben
triuantis. And seynt Petir techib þe same
lessoun and biddip þe peple to obeie to þe
kyng, as to him þat is passynge oþir, and to
duykis, as to þo þat ben sent of þe kyng into
þe veniaunce of schrewis and preisynge of
goode men. And, as touchinge þis seculer
lordship, seynt Petir techib hou þer shulde be
no lordis in þe clergie;
<L 1373, 1374, 1376, 1379><T OP-ES><P
60>

as seynt Poul techib (ad Ro· I).
<L 1500><T OP-ES><P 64>

and þis lawe, as experience techib us, is
streitly ynow kept among hem.
<L 1543><T OP-ES><P 68>

And herfore seynt Poul tau3te þat þe cristen
peple shulde cleyne hem no priuat patroun, as
Petir, Poul or Apollo, as it is seid bfore, and
techib þat þe peple shulde sue him but no
ferþer þan he such Iesu Crist.
<L 1844><T OP-ES><P 86>

But whateuere þis peple seie here, we mote
take heede to þe rule of pref þat failip not, þe
which rule Crist techib us in þe gospel in
dyuerse placis where he seip: Leeue 3e þe
werkis'.
<L 1932><T OP-ES><P 92>

And herfor Crist techib in þe gospel men to do
almesse of þo þingis þat ben needles to him
þat delip almesse;
<L 2072><T OP-ES><P 100>

And if he þat bryngip not þe doctryn of þe
gospel wiþ him, as seynt Iohun techib, shal
not be freendli salued, hou moche raþer shulde
he haue no good cheer among Cristis freendis
þat seip þat þe gospel is þe falsest lawe and
heresie;
<L 2803><T OP-ES><P 133>

For in autorisynge and solempnysynge of þis
dampnable beggerie, and of alle þe lesyngis
and blasphemyes þat þei putten upon Crist,
and his lawe and hise seyntis in þis poynt, in
þe moost hooli dai, alþou3 experience techib
þei haue no nede, he þat is moost autentik
persoone among hem shal bere þe bag þat dai

and begge.

<L 2814><T OP-ES><P 134>

To þe þridde persone in Trinite, to whom is apropyd true loue or goode will to þe Fadir and Sonne, awnsweriþ þe state of þe comonte þe whiche owiþ true loue and obedyente will to þe statis of lordis and prestis, as saynt Poule techib saynge {Serui obedite dominis vestris carnalibus cum omni timore et tremore}, þat is Seruandis obeyiþ to 3our temperall lordis wiþ alle drede and tremblynge'.

<L 43><T OP-LT><P 05>

And, in full euydence and open tooknyng þat Good takiþ þis ordenance in his chirche as full, sufficient and in no wise fawtye in scarste or excesse þerof, Criste þe wisdam of þe Trinite, by whiche wisdom þe chirche is ordend and fowndid vpon þes þre statis, techib vs in all his lawe to kepe and to mayntene þis ordenance, wiþowten addyng þerto or abregyng þerfro.

<L 66><T OP-LT><P 05>

And so he auoidid þis swerde, and left it to þe temperal party of his chirche wiþ all þe purtenances And þis same lesson tau3te þe apostle, for saynt Poule assigneþ þis swerde to þe seculer lordis, as it is saide bifore, and techib men to pray firste for suche men þat þe peple mai lede a pesable liife vndir hem.

<L 284><T OP-LT><P 59>

And he techib cristen men to obey to hem, whedir þai ben cristen or heþen, 3e allþou3 þai ben tirawntes. And saynt Petir techib þe same lesson and biddiþ þe peple to obey to þe kyng, as to hym þat is passyng oþer, and to duykyss, as to þo þat ben sent of þe kyng into þe vengeance of schrewis and preysyng of goode men. And, as touchyng þis seculer lordeschip, saynt Petir techib how þer schulde be no lordis in þe clergy;

<L 286, 287, 291><T OP-LT><P 61>

and þis lawe, as experience techib vs, is streytly ynou3 kepte amonge hem.

<L 340><T OP-LT><P 67>

And for worþines of þis astate saynt Poule techib to pray, first of alle for kyngis and kny3tis, þat God 3eue hem grace to gouern hemselfe and her peple þat þai han in gouernance to þe plesance of God and to helpe of her owne sowlis.

<L 413><T OP-LT><P 75>

But whateuer þis peple saien here, we mot take hede to þe rewle of prefe þat fayliþ not, þe whiche rule Criste techib vs in þe gospel in dyuers placis wher he saiþ: Leue 3e þe werkis,

forwhi by her werkis 3e schul knowe hem'.

<L 683><T OP-LT><P 93>

And herfore Criste techib in þe gospell to do almes of þo þinges þat ben needeles or superflue;

<L 742><T OP-LT><P 101>

þerfor wilez our Lorde chasteþ lewez he techib Cristen men".

<L 33><T Ros><P 69>

Werfor Ierom to Paulinum techib happily symple men, seying, "Out take lifelode and cloþing & opne necessitez giffe nobing to any man, þat hondez ete no3t þe brede of childer.

<L 33><T Ros><P 70>

Vnde Ps·1·vbi loquitur de beato/, "In þe lawe of our Lord was his wille, and in his law schal he þinke day & ni3t," alibi, "Blessed is he wom þou techib or enformeþ, Lorde, & techēþ hym of þi law".

<L 16><T Ros><P 74>

þe 3', a prechour ow for to luffe like or conformely as he techib: Math·5·, "So schyne 3our li3t before men þat þai se 3our gode werkis and glorifie 3our Fader þat is in heuen".

<L 14><T Ros><P 86>

And herfore techib Crist to fle hem, for þei ben rauesching wolues: summe wolen as breris tere wolfe of sheep and make hem coold in charite, and summe wolen sturdely as þornes sleepe þe sheep of hooli chirche.

<L 33><T SEWW13><P 65>

but truþe þat God himsilf seiþ and techib in þe gospel þat schulden men worschipe and take and bileeue, and opir lawe of mennes fynding schulden men litil telle by.

<L 150><T SEWW15><P 78>

But þe gospel techib vs þat we schulden do priueli al such holynesse and crie it not to þe world, but purpose clenli wor schip of oure God, and leue worschip of þe world and reward here.

<L 184><T SEWW15><P 79>

Sipen þat þe troupe of God stondiþ not in oo langage more þan in anoþer, but who so lyueþ best and techib best plesip moost God, of what langage þat euere it be, þerfore þe lawe of God writen and tau3t in Englisch may edifie þe commen pepel, as it doiþ clerkis in Latyn, sipen it is þe sustynance to soulis þat schulden be saued.

<L 4><T SEWW20><P 107>

And þe gospel of seynt Marke techib þe same wordis also, and þe gospel of seynt Luk techib þe same wordis.
<L 14, 15><T SEWW21A><P 110>

Also Poul, Cristis apostle, techib in bookis of oure bileeue hou God wolde þat he prechide to þe peple wipouten such axyng, for, fro þe tyme þat he was conuertid, þre 3eer aftir he prechide fast and axide no leue herto of Petir for he hadde leue of Iesu Crist.
<L 28><T SEWW23><P 120>

But, for þis werk is meedful and Crist souereinly perfoormyde it, þerfore he techib hise disciplis to preie þe lord of þis ripe corn to sende hise werkmen þerto. And here Crist techib opunli þat men schulden not bie þis office, ne take no meede of þe peple to traueile þus in Cristis name, for þanne þei puttiden vpon Crist þat he sillide preching of Goddis word, and 3af leue to do symonye and boþe þese ben blasfemyes.
<L 42, 43><T SEWW23><P 120>

and neþer part schulde grucche here to do þus as Crist techib for it schulde turne wipoute charge to mede of boþe partis.
<L 67><T SEWW23><P 121>

Þe same techib Poul bi word and ensauple: in word in þat þat he techib in þe firste pistle to Thimothe vi° c° Seruauntis be 3e obedient, not oonly to feiþful but also to vnfeiþful lordis'; Þe same techib Poul bi word and ensauple: in word in þat þat he techib in þe firste pistle to Thimothe vi° c° Seruauntis be 3e obedient, not oonly to feiþful but also to vnfeiþful lordis'; in dede techib he þis, for he dredde so moche for to be acumbrið wip þis flood and for to 3yue opere men occasioun or ensauple of couetise, þat he lefte for to receyue þat þing þat was grauntid to him bi autoritee of þe gospel, and wip his owne hondis gat þat him nedide.
<L 126, 127, 129><T SWT><P 06>

And of þis blynd ypocrisie, in þe which restiþ þe chirche boþe of lerid and of lewde, sorwfully pleyneth seint Bernard {super Cantica omelia xxix} where he techib þat on þre maners þe deuel antecrist pursueþ Cristis chirche, first bi tirauntrie in tyme of martris, aftir bi heresie in tyme of doctouris and now bi ypocrisie.
<L 153><T SWT><P 07>

Wel woot þe deuel antecrist, wip þo þat cleuen to him, þat he shal be killid wip þe spiriit of Cristis mouþ, as seint Poul techib in þe secunde pistle to Tessalonyences ii° c°, and þe spiriit of Goddis mouþ is Cristis lawe, as he seiþ himsilf þe wordis þat I haue spoke to 3ow

ben spiriit and liif.
<L 256><T SWT><P 10>

And if þe clergie, þat shulde be þe aungel of God of oostis, ledinge þe puple fro Egipt into þe lond of biheeste, be an aungel of Sathanas transfigurid into an aungel of li3t, how shulde þe puple walke sikirly to þe place purposid, while þe leder techib awayward?
<L 304><T SWT><P 11>

And bicause þat we shulden be war þat we be not vnmerciful, Crist techib us in Luc þe xvi° c° what bitidde of an vnmerciful man, riche and glotoun, þat delicatly and shynynge fedde himsilf wip his owne goodis, not rekyng of þe wrecchid Lazar ligginge at his 3atis;
<L 345><T SWT><P 12>

For þe vndirstondyng of þis text Crist techib and specifien here þre bodily mysesis þat vnabliþ a man to gete his liiflode bi his labour, þat is to seie feblennesse bi age or siiknesse, lamenesse þat is depriuynge of mannys lymes bi birþe, hap or violence as bi prysonyng, and þe þridde is blyndnesse.
<L 455><T SWT><P 15>

And how þat opere shulden calle sich puple to þe feeste of pitee, makyng a puruyaunce for her nedis, techib Crist as it is writun bifore, and bihotiþ for þat mercyful dede euerlastinge liif, as it is writun in Mathew xxv° c° where Crist seiþ þat he shal rewarde wip þe kingdom of heuenes þo þat relceuen men in prisoun, or ellis siik wip ony of þese þre maner siiknessis specified bifore, whepir it be mete or drinke, cloþing or housyng, þe whiche foure ben nedeful to euery man. Poul also in þe firste pistle to Tymothe þe v° c° techib þat a widewe shulde not be chosun to lyue on þe almes of þe chirche bifore sixty wyntir, but þat she shulde laboure in trewe mennys housis, getyng her owne lyuyng, þat þe chirche shulde not be ouerchargid and vnsufficient for verry widowis.
<L 516, 523><T SWT><P 17>

For temporal lordis shulden haue be sufficient in rentis and possessiouns for to defende hemsilf and þe rewme, and for to auaunce her children, where now, as Bede techib in a pistle {Ad Egbertum episcopum Eboracencem}, so manye temporaltees bi þe foly 3yuyng of temporal lordis ben 3ouun to vnprofitable puple to God and man þat vnneþe is lefte wherwip þat fortraueilid kny3tis sones may be releued.
<L 547><T SWT><P 17>

Pope leo ordeyned þat no man but oonly oon schuld cristene a childe, man or woman, as þe law {de gratian non plures} techib.

Neuerpeles, seint Austyne seiþ þat woxen men
cristened schulde answepe for hem self,
neuerpeles þay haue nede of god faders, as
law techib.

<L 47><T Tal><P 176>

And þus, a3en be loore of seint Poul þat techib
3ou not to preche but if 3e were sent, of 3oure
owne autorite þe wolen go forþ and preche
and do what þou list'.

<L 843><T Thp><P 49>

And I seide, 'Sere, seint Poul techib men to
wepe wiþ men wepinge'.

<L 1342><T Thp><P 65>

For Dauib in his laste psalme techib men to
vsen dyuerse instrumentis of musik for to
preise wiþ God'.

<L 1350><T Thp><P 65>

And þis lessoun Petir techib men to vsen wiþ a
meke spirit and wiþ drede of þe Lord.

<L 1416><T Thp><P 67>

First he techib us þat we ben dettouris;

<L 2><T Thp><P 134>

þe secunde tyme he techib us þat we ben þe
sones of God;

<L 4><T Thp><P 134>

TECHON.....14

And us, as Austyn declaruþ, 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 pursewyng to men þat he moste
louede, to techon vs þat comen after hem.

<L 102><T EWS1-51><P 458>

And þus, of alle þe heretikis þat anticrist
browte euere in, þes þat blaboron vnto lordis,
and seyon þat þei schulde not here, ne konne,
þe gospel of Crist, for clerkis schulden techon
hem to lyue, ben mooste perelous in þe
chyrche, and moste to flee as anticrist.

<L 35><T EWS1SE-08><P 510>

þe bussynesse þat man haþ and traueyle to
gete hym suche goodis techon þe greetnesse of
his loue ouer þe loue of hys soule: for
negligence þat man haþ to gete hym foode of
his soule, and to do vertuous deedis, by
whiche his sowle schulde be norsched techep
how man reckuþ to luytul of hymself, for he
for3etuþ hys sowle.

<L 15><T EWS1SE-25><P 581>

þe furste seuene ben alle þes seyntis, þat ben
in heuene and don Godus wille, and helpon
mennys charite in erpe, and techon hem as
laumpus brennyng.

<L 77><T EWS1SE-30><P 604>

And he ches hym placis to techon inne þe
puple þat weron moste able, as synagogus
among Iewys;

<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 beþ 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 answepe as we schulden.

<L 54><T EWS2-66><P 62>

Here men seyn þat popus and byschopis and
opre 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 lykup;

<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 confusoures of þe
fend, whose lawe þei holdon and techon.

<L 139><T EWS2-77><P 128>

but þis is Godus lawe, howeuere þe fceind
termyne, and þus curatus schulde not sulle no
kynne seruyse þat þei don, but do frely and
take a3en almes þat men wolon 3yuon hem,
and neuere more curse ne plete, for such almes
of þe puple, but fle syche 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 counfort of us and so by such
counfort we schal growe in hope.

<L 67><T EWS2-116><P 301>

TECHOWRUS.....2

þis salt of þe erpe ben techowrus þe wyche by
þe lawe of Crist speke scharply to men, and
tellen hem þer defawtus.

<L 10><T EWS2-80><P 142>

And fowre propurtees ben in ly3t, þat
schuldon acorde to þese techowrus;
<L 72><T EWS2-80><P 144>

TECHUS.....1

sipen Seynt Petur techus, þat if a man speke
ou3t he schulde schape him for to speke as he
spake Goddis wordis, how miche more
schulde þeise prechours hold þis rewle, and
put away japes and lesynges in þer
prechynges, and speke wordes of Goddis
lawe, (for þei ben of vertu to teche men þe ri3t
weye, hou þei schulde come to heven), and
leve all oþer wordes but if þei helpe þe
prechoure to declare þe word of God, as
releffe fedus men.

<L 18><T A10><P 180>

TECHUP.....25

And in þis dede þat Crist dede he techup his
chyrche to bygynne for to purgen his
seyntuare, þat ben prestys and clerkys þerof
þat ben þe moste cause of synne, and siþ
purgen oþur partys whanne þe roote is
destroy3ed.

<L 37><T EWS1-10><P 262>

þe bridde vndyrstondyng ys clepud tropologic'
and hit techup how men schulden lyuen here
in vertewes;

<L 22><T EWS1-12><P 269>

And so experiens techup þat oon ordre louep
his broþer more þan a straunge man, a3en þe
rewle of charyte.

<L 50><T EWS1-23><P 315>

and hit is no drede hit techup vs vertewes, syþ
alle þe deedis of Crist telle men how þei
schulden doo.

<L 2><T EWS1-26><P 326>

Boþe þese eendys been to blame, but more
þese newe religious, for þese ypcori3tes leuen
Crist and Iohn Baptist his prophete, and
chesun hem a new weye þat mut ofte tymes be
clowtid, and be dispensud wiþ by antecrist, as
þe feend techup hem.

<L 86><T EWS1-28><P 338>

þe turnyng of þis watur into good wyn techup
vs how Crist maade his lawe moore sauery, as
þe wyn was betture þan þe watur byfore.

<L 52><T EWS1-33><P 362>

þe secounde miracle techup how Crist heelude
an heþene man, for loue of centurio þat kepte
Capharnaum, þat was heed town of þe cuntre
of Galilee.

<L 40><T EWS1-34><P 365>

But þe feend techup hise children to ben
hardye heere, and fi3te wipowten heuenly
cause;

<L 86><T EWS1-44><P 421>

And, for we schulden kyndely desyre for to
knowe þe sowles state, þerfore þe Hooly
Goost þat techup vs to knowe þese signes is
clepud a Cownfortour of man, passyng e oþre
cownfortoures.

<L 12><T EWS1-52><P 459>

And by þis ordre or þese wordis God techup
how synne wente byfore.

<L 63><T EWS1SE-01><P 477>

Furst techup Poul how þes preestis of þe puple
schulde passon in 3iftis of God þe comyns by
þer good lif.

<L 3><T EWS1SE-09><P 513>

And þus loue þat Poul biddup techup to
purueye good to men, not only byfore God to
prey3e God to make hem goode, but byfore
alle maner of men to for3yue hem and
disseruen to hem.

<L 30><T EWS1SE-10><P 518>

God 3yue grace to þe chyrche to lerne þis
lesson þat Poul techup, for þis schort lore of
Poul wolde turne al cristenedom to Crist.

<L 75><T EWS1SE-10><P 520>

for rotyng in þer heresye techup þat þer
biddyng is turned to synne.

<L 84><T EWS1SE-12><P 528>

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

<L 64><T EWS1SE-14><P 535>

And of þis techup Poul þe excellence of
charite, and þis is þe bridde part of þis epistle,
and makup ende of þis gloriouse lore.

<L 124><T EWS1SE-15><P 544>

{DOMINICA IJ QUADRAGESIME· Epistola·
Sermo 17· Rogamus uos et obsecramus· Prima
ad Tessalonicenses 4}· Poul techup in þis
epistle how cristone men schulden lyue
togydere, and holde hem euene in Cristus lawe
þat is tau3t by his apostlis.

<L 1><T EWS1SE-17><P 549>

But byleue techup us þat we han not here a
dwelllyng cite;

<L 80><T EWS1SE-22><P 571>

And owre byleue techup vs þat God kepup
þingus aftur þer valew, for 3if ony þing be

betture, God makip it to be betture.
<L 61><T EWS2-63><P 45>

And þei distruyen cuntreyes and citees, for
prelatis more and lasse here bosten more þan
Godis lawe techub, and þese wyndis ben
algatis closude wipynne þe bowndis of Godis
lawe, for þei ben euene as grete as Godis lawe
wole suffre hem.
<L 33><T EWS2-69><P 78>

And þus, as Crist techub, men synnon in sy3t
of wymmen;
<L 44><T EWS2-76><P 118>

Þe furste of þes þre wordis techub þat Crist is
God, for ellus þe Fadyr my3te not 3yuen hym
alle þingus.
<L 43><T EWS2-101><P 252>

And 3if he kepe wel Godus word wipouton
hauyng of suche lettris, he schal be sauýd in
heueene as owre byleue techub us.
<L 53><T EWS2-112><P 287>

And here Crist techub mekenesse a3eynus
pruyde of worldly men.
<L 23><T EWS2-122><P 321>

But byleue of þe gospel techub þat Crist in al
þis dude þe contrarye;
<L 90><T EWS2-MC><P 331>

TECHYN.....3
Her disposing in her soule & her wurchyng in
her fourme techyn þat þei louyn þe world &
worldly goodis more þenne soule helpe.
<L 248><T 4LD-2><P 208>

3if þei bynden hem to most pacience and
mercy and þer wyþ haten and ben woode wroþ
with men þat trewly dispisen synne and
reprouen here ypocrisie, and pursuen hem
cruely and with out mercy þat frely and sadly
techyn þe gospel and þe comaundements of
god wherby here symonye and ypocrisie is
more knowen of þe peple, þanne þei ben cruel
ypocritis.
<L 3><T MT01><P 05>

for þe dede doynge is proff of loue, as gregory
seip, and herfore þei preisen and techyn
mannus lawis and here owen tradiciouns to
gete þe pony by, but þei leuen and dispisen þe
gospel and letten it to be prechid, for þe
gospel techip þe holy lif of crist and his
apostlis and dampneþ þe cursed lif of þes
worldly prelatis, and þei commaunden þat no
man schal preche þe gospel but at here wille
and lymytacion, and forbeden men to here þe
gospel vp peyne of þe grete curs.
<L 20><T MT04><P 70>

TECHYTH.....1

And herfore techyth Crist hyse apostles þat þei
schulden not ben aferd for perelys þat schulle
come for to venge synne þat is doon;
<L 25><T EWS1-10><P 261>

teching⁵

TEACHINGE.....1

And in the ij^e pistil to Tess^e iij^e c^o Britheren,
we denouncen to you in the name of the Lord
Jhesu Crist, that ye withdrawe you fro ech
brothir goinge inordinatli, othir out of good
ordre, and not bi the teachinge which thei
token of us.
<L 4><T 37C><P 126>

TECHING.....82

And for to iuge who is suche, Crist left vs his
lawe sufficient to gouerne his chirche wip in
teching of it.
<L 271><T 4LD><P 247>

For ech good fadir bodili and goostli lyvyng
in dreede of God, aftir þe foorme of trewe
matrimonye, or after þe office of trewe
presthood, schal make knowen to hise soness
þoru trewe teching bi sobfastnes, þat is, verri
sobfastnesse of trupe in þe loore of Cristin
mannys 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
uggyng for drede and wo, and wast wildirnes
for defaute of good teching, not of God, but of
sleupi prestis;
<L 35><T A01><P 34>

Ffor by vertue of Cristis teching, iche mon is
holden to do after iche oþer, in als myche as
he techis Cristis comaundement or counseil;
<L 18><T A24><P 369>

And so þo freris þat haf founders done ageyns
her founders teching 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 vanyte þerof, to
gete hym a cappe of maysterdome, by preyer
of lordis, and grete giftis, and makyng 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 to leue hor povert and
symplenesse þat he is bounden to, and
deuoure pore mennis almes in waste and
feestyng of lordis and grete men, and so 3if
sclaunder to his breþer and oþer men, to lyve
in pride and covetise, gloterie and ydelnesse,

⁵ 6 variants; 437 occurrences.

and leewe þo servise of God as þof þei were
exempt from alle godis.
<L 19><T A24><P 376>

And þerfore Crist and his apostlis maden no
grete chirchis ne cloystris, bot wenten fro
cuntrey to cuntrey, preching þo gospel, and
teching men to do hor almes to pore men, and
not to waste housis.
<L 25><T A24><P 380>

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 4><T A24><P 381>

Þerfore make 3e nowe alle 3oure godis
comyne to pore men in nede, and lyve in
penaunce, prayer, ande holy teching in dede
and worde, leste Crist dampne owe for
traytouris and monquellers and scheders of his
blode for 3oure unpytuousnes.
<L 16><T A29><P 474>

and Petir himsilf þus fillid þe office of Crist,
in liuing, and in teching, and in þoling;
<L 22><T APO><P 05>

And eft, 3e tok me, he seiþ, as an aungel, 3e as
Crist Jhu, for Crist spekiþ in me, and he þat
dispicip our teching, dispiciþ not man, but
God þat 3af his Holy Gost in vs, for Crist seiþ
he þat heriþ 3ow heriþ me, and he þat dispiciþ
3ow dispisiþ me, þat is, wan 3e spek of my
spirit.
<L 8><T APO><P 06>

and neuerþeles to trewe vnderstanding me
þinkip it mai be seid sobli, and wiþ out blame:
for we schal vnderstond bi Holi Writte, and bi
teching of seynts and bi resoun, and bi comyn
experiens, þat in þre maners is a man seid
cursid.
<L 20><T APO><P 25>

But for it is writun, Prestis þat prestun wel bi
þei worpi had dowbie honor, most þat þei
trauel in word and teching: it semiþ hem to
preche, it is profit to bles, it is congregre to
sacre, it cordiþ to hem to 3eue comyn, it is
necesai to hem to visit þe sek, to pray for þe
vnmi3ti, and to fete of þe sacraments of God.
<L 2><T APO><P 30>

ilk man taking presthed, he takip him mater to
mak him holy, body and soule and spirit, and
so to be holy and halow oper, be en saumple
of lyuing, word of teching, and ministring of
sacraments, after þe sentence of Poule, in þe
ordering of prestis, seyng þus, Wil þu not tak
reclesly þe grace of God þat is in þee bi þe
putting vp on of my hondis.
<L 11><T APO><P 33>

And prestis þat prestun wel be þei hade worpi
dowble honor, and most þei þat trauelun 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>

þerfor as God 3euiþ knowing, and techiþ al
profitable þingis, and enformiþ alle and lediþ
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 techars, and ouer þe hold, as þe Salm seiþ,
and now God 3euiþ his lawe in þe hertis of
men, and writiþ it in þer bowelis, and not wiþ
enk, ne parchemyn, but wiþ þe Spirit of God,
and kenniþ hem in al ingis, os þe prophet seiþ,
and Jon in his epistil, nor for3etiþ hem not in
tyme, nor confoundiþ hem, so schuld he þe
jugis, 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 fellip his bidding.
<L 15><T APO><P 80>

and þus sum are his disciplis in a degre þat are
ordeynid and chosun to folow him in lyuing,
and þoling, and teching;
<L 5><T APO><P 82>

But God for his endles mercy kepe fro þe
malice of þer charmis, and charmers, and
coniurars, wichis, sortilegeris, and oper þat are
put in þe general sentens and cursing of þe
kirk, fro all þat wirkun bi fendis curst, or
veyni wiþ out God, and to wickid ende, and
namly fro hem þat enforcen to charme in to
iuel dedis, or not to obey to Cristis gospel, ne
to þe teching of þe apostlis, and prophetis, and
feipful 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', seiþ Crist to Nicodeme, sobly, sobly
I sey3e to þe, defawte is not in me in teching
of þis puple, but in vntrewþe hardnesse of hyt.
<L 63><T EWS1-54><P 471>

seyng on þis wise/ /'Heresis est dogma
falsum sacre scripture contrarium pertinaciter
defensatum maxime causa honoris &

temporalis comodi'} Heresie is a false teching
contrarie to holi writ foolhardili defended:
<L 32><T LL><P 30>

ben ful of many foule dis claudris/ bi teching
of þe deuel of helle:
<L 21><T LL><P 42>

in dede aftir her seiying/ & þis is þe teching of
Iesu Crist:
<L 14><T LL><P 54>

encreasing 3ou in vertu/ teching & monesting
3oure silf:
<L 24><T LL><P 56>

in wanting goostli teching/ as it is written· III·
Ion· Karissime fideliter agis quicquid operaris
in fratres & hoc in peregrinos'} ||
<L 21><T LL><P 85>

teching from þi childe/ for þou3 þou bete him
wiþ a 3eerde:
<L 3><T LL><P 94>

for he forsok it him silf/ Ion· vi· and also in
his teching:
<L 28><T LL><P 94>

bi þise seintis teching ||
<L 14><T LL><P 95>

þei ceessid not teching and preching Crist Iesu
||
<L 3><T LL><P 102>

aftir þe forme of Cristis teching/ Mat· xxv· /
where schel þei be punyschid þat wasten her
owene or hiden her owene:
<L 13><T LL><P 106>

þe wordis of teching/ but if þou seie to him
suche þingis:
<L 24><T LL><P 123>

and þus þey ben goostly disseyued, boþe for
hem wantip teching to wende to heuene bi
cristis weye, and for þey ben led to helle bi
errour of þe fendis weye.
<L 29><T MT27><P 420>

as oon to trauele bodily in mynistring of
sacramentis, anoper to trauele in preching and
oper teching of þe puple;
<L 16><T MT27><P 425>

But þer is anoper mene þat I spake of before
þat sitten in þe temple, þat is in þe chirche of
God, not upon Moises chaier but upon a
bereschrewe of her owne proude wille— and
þes ben chifflī þe grete aggregat persone of
ypocrit prelatīs, contrariūs to Crist in lyuyng
and teching, þe wiche ben speciali and most

passingli þe bodi of antecrist!
<L 119><T OBL><P 160>

Crist suffrid meche wrong wilfulli don to
hymself, and þis persone wol not her þankis
suffre þat men don hir ri3t in lawful
discharging or wiþdrawing of þes wordli
lordschipis and possessio-nus, þe wiche þei
holdyn and occupien euyn a3enst Cristis
lyuyng and his teching:
<L 131><T OBL><P 160>

And, for as meche as þei obstinatli auctorisen
þus þer owne proude wille, þei setten Cristis
wille and his teching at ri3t litil or nou3t;
<L 213><T OBL><P 162>

þe secunde point in þe wiche þis antecrist is
contrarie to Crist and to Moises, and so
enhaunsiþ himself aboue hem, is þis: þat þis
foreseide antecrist openli a3enst the ensample
of Crist and his apostlis, and also a3enst her
teching entriþ himself in wordli besinesse in
letting of his owne office, as I declarid onys in
a sermon þat begynnep þus {Omnis plantacio
quod non plantauit Pater meus celestis
eradicabitur}.
<L 219><T OBL><P 162>

But, certis, seint Poule had lerned in heuene a
better witt bi reuelacioun and teching of Iesu
Crist wiþouten any mene.
<L 420><T OBL><P 167>

And we mai marke here acordingli to seint
Poule þat fonnyd Eue, teching or supposing
ouer þe beleue whan sche added þis worde
Anauntir we die' to þe open and playn beleue,
þe wiche almy3ti God haþ tau3t, sche was
made anathena, þat is to mene diuided from
God, wiþ alle hir issue into þe tyme þat our
blessid Iesu had made aseep for her misbeleue
apon þe cros.
<L 432><T OBL><P 168>

And herefore seint Poule, teching þat men
most araie hem in manerys and in beleue 3if
þei wol worþili receiue þis sacrament, also he
seiþ þus suyngli in þe same place aboue leide,
Whosoeuer schal ete þe brede' and drink þe
chalis of þe Lord vnworþeli, he schal be gilty
of þe bodi and of þe blode of the Lord.
<L 571><T OBL><P 171>

And ouer þis, þat is wers wiþout mesure þan
any bodili disese or smyting, he smitiþ Cristis
peple gostli in wiþdrawing of her heuenli
uytaillus þat schuld be her euerlasting liiflode,
as is good ensample and trewe teching of
Goddis lawe.
<L 1144><T OBL><P 186>

As anempst God and uertuous maner tau3t in
Goddess lawe, þis wickid seruant is drunken
and out of mesure of Goddis lawe in þis poynt
specialli and openli: þat he, a3enst Cristis
ensample and teching and a3enst his open
forbeding, occupieþ wordli lordschippis and
possessions on wordli wise.

<L 1206><T OBL><P 187>

For he holdeþ alle þo acursid þat on any wise
besien hem to redresse þis drunken apostata to
þe soburnesse of Cristis lyuyng and his
teching.

<L 1211><T OBL><P 188>

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, reneiynng Goddis lawe in himsilf
and arting oþur to do þe same.

<L 1652><T OBL><P 199>

For alle seche ben gilty of alle þe synne þat þei
causen bi wiþdrawing of Goddis worde, yuel
ensample or fals teching, as seint Poule seiþ
(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.

<L 2146><T OBL><P 211>

But Poule dede þus, þat þe apostlis and oþur
feiful peple schuld wel knowe þat Poulis
teching and his felowis among þe heþen men
acorded wiþ Cristis teching and þe apostlis
among þe Iewis.

<L 2549, 2550><T OBL><P 222>

as þei were not, and þerfore al þe apostlis and
feiful peple weren wondur glad, seing þe
acord betwene Poulis teching and þe gospel
þat þei had lerned of Crist.

<L 2556><T OBL><P 222>

Sum men, and most to purpos as I suppose,
wolen vndurstonde bi þis place of halowing
Goddiss 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 þerfor I kan no better consail but alweie
to resort to holi scripture, þat is grounde of
alle our feiþ, and to rest sadli in þe wordis and
teching of Iesu Crist, þat seiþ to alle þo þat
schul be saued I 3eue to 3ow my pees, and in
me 3e schul haue pees', for mannes soule is bi
kinde so witti þat no þing mai make it to rest
or fulfille it saue Crist alone.

<L 3822><T OBL><P 254>

And in more witnesse of þis Crist wiþ teching
of his gospel turnede summe of þese pharisees
to his clene and purid sect, as Nichodeme,
Gamaliel and Poule;

<L 133><T OP-ES><P 08>

And so as þe maliciouse bishops, pharisees
and scribis weren knytt togidir a3ens Crist þat
prehide a3ens her couetise, and curside him
and putte him out of her synagogis, and on al
wise lettide him and hise apostlis to teche þe
gospel, þe which techiþ prestis wilful pouert,
so bishops and religiouse, and kunninge men
of þis mengid lawe pursuen vmesurabli pore
prestis þat suen Crist and hise apostlis in
lyuyng and teching, and þat more maliciousli
þan diden her felowis in þe oold lawe.

<L 1129><T OP-ES><P 46>

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 þat prestis shulden leue and vtirli
forsake þis temperal swerd wiþ hise
purtynauncis, and remitte þis temperal swerd
to lay partie, as þei diden wiþ alle hise
purtynauncis, as seculer lordship, office and
iugement.

<L 1410><T OP-ES><P 60>

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 lyuyng and þe teching of Iesu Crist
as it is opunli tau3t bifore.

<L 1789><T OP-ES><P 84>

And so a man mai euere saafli sue his lyuyng
and his teching wiþoute ony erring.

<L 1849><T OP-ES><P 88>

And of þis þou maist se þat suche nakid
argumentis, þat ben not clokid wiþ Cristis
lyuyng or his teching, ben ri3t nou3t worþ,
alþou3 ypocritis ablynden wiþ hem moche
folk 3he, suche men þat ben callid wise men
in þis world.

<L 1883><T OP-ES><P 90>

And for þe clergie he ordeynede sufficientli,
teching hem in word and in ensauple hou þei
schulde holde hem apaied wiþ liiflood and
hilyng, mynystrid to hem for her trewe labour
in þe gospel, as it is writun bifore.

<L 2121><T OP-ES><P 102>

And þei han robbid þe chirche of goodis of
grace in as moche as þei han putt awei þe
honest prestis bi apropiacioun of her chirchis,
þat schulde and sumtyme dide plaunte vertues
in þe chirche bi her trewe teching and good
ensauple, and bi honest perfourmyng of

dyuynе seruуce.
<L 2223><T OP-ES><P 108>

Lorde our belefe is that thou ne were nat of
that worlde / ne thy techyngе neither / ne thy
seruantes that lyuedden after thy teching.
<L 10><T PCPM><P 25>

And lorde/ maisters of the law hylden thy
teching foly/ & seyden that thou woldest
distroy the people with thy techyng.
<L 5><T PCPM><P 58>

And lorde/ me thinketh that who so wol kepen
thyne hestes him nedeth no glo-ses/ but thylke
that clepen hem self chri-sten men/ and lyuen
ayenst thy teching and thyne hestes/ nedelyche
they mote glose thyne heestes after her
lyuynge/ other els men shulden openlych
yknow her ypocrisye and her falsched.
<L 12><T PCPM><P 59>

Prouerbis speken myche of wijsedom and
keping of Goddis heestis, in comendinge
trewe teaching, and in repreuyng fals teching,
and Prouerbis treten mychel of ri3tfulnesse,
and iust domes and goueraunce, and of
punysching of auoutrie and othere falsenessis;
<L 9><T Pro><P 40>

Also holy scripture hath many figuratif
spechis, and as Austyn seith in the iij· book of
Cristen Teching, that autours of hooly
scripture vsiden moo figuris, that is, mo
figuratif spechis, than gramariens moun
gesse, that reden not tho figuris in holy
scripture.
<L 1><T Pro><P 44>

Austin in iij· book of Cristen Teching seith al
this and myche more, in the bigynnyng therof.
Also he whos herte is ful of charite
comprehendith, withouten eny error, the
manyfoold abundaunce and largest teching of
Goddis scripturis, for whi Poul seith, “the
fulnesse of “lawe is charite,” and in another
place, “the ende of lawe,” that is, the
perfeccioun, either filling, of the lawe, is
charite of clene herte, and of good conscience,
and of feith not “feyned,” and Jhesu Crist
seith, “thou schalt loue thi Lord God of al thin
herte, and of al “thi soule, and of al thi mynde,
and thi nei3ebore as thi self, for in these twey
comaunde “mentis hangith al the lawe and
prophetis”.
<L 27, 29><T Pro><P 45>

Austyn writith al this in the iij· book of
Cristen Teching, aboute the myddil, and in the
ende.
<L 21><T Pro><P 48>

Austin, in the bigynnyng of the iiij· book of
Cristen Teching.
<L 2><T Pro><P 49>

Austin seith this in the ende of ij· book of
Cristen Teching.
<L 11><T Pro><P 49>

Austin in ij· book of Cristen Teching.
<L 25><T Pro><P 49>

Seint Austyn seith al this in the bygynnyng of
the ij· book of Cristen Teching.
<L 32><T Pro><P 50>

and the noumbre of translatouris out of Greek
into Latyn passith mannis knowing, as Austyn
witnessith in the ij· book of Cristene Teching,
and seith thus, “the translatouris “out of Ebru
into Greek moun be noumbrid, but Latyn
translatouris, either thei that “translatiden into
Latyn, moun not be noumbrid in ony maner”.
<L 17><T Pro><P 59>

book of Cristene Teching, that if equiuok
wordis be not translatid info the sense, either
vndur standing, of the autour, it is error;
<L 40><T Pro><P 59>

Be 3· to teching of roide or boistous menn into
Criste: Gal· 3·, “Be law was our maister in
Criste”.
<L 7><T Ros><P 76>

And þis is þe teching of Iesu Crist in þe gospel
of seint Mathew (Mat·v), Looke 3oure li3t
schyne so aforн men of þis world þat þei may
se 3oure good werkis and gloriefie’ not 3ou
but 3oure fadir þat is in heuene’, of whom
comeþ al 3oure grace.
<L 98><T SEWW22><P 118>

And þe noumbre of translatouris out of Greek
into Latyn passith mannis knowing, as Austyn
witnessith in þe secounde book of Cristene
Teching, and seiþ þus þe translatouris out of
Ebru into Greek moun be noumbrid, but Latyn
translatouris, eiper þei þat translatiden into
Latyn moun not be noumbrid in ony manere.
<L 147><T SEWW14><P 70>

For Austyn seiþ in þe secounde book of
Cristene Teching þat, if equiuok wordis be not
translatid into þe sense eiper vndurstonding of
þe autour, it is error.
<L 175><T SEWW14><P 71>

Whi ffroward men: for þei wolen take no
goostli teching.
<L 80><T TK10C><P 374>

TECHINGE.....64

For the lyuyng of prelatys other of curatis, is the book and teching of the puple;
<L 8><T 37C><P 05>

And Poul seith in the ij^e pistil to Tessa^l iij^e c^o, He that trauailith not, eete not, And in the ij^e pistil of Jon, If any man cometh to you and bringith not this teching, that is, the verri teching of Jhesu Crist, nyle receyue him into youre housis, neither seie ye heil to him.
<L 1, 2><T 37C><P 14>

Therefore sith suche prelatys and curatis bryngen not the teching of the gospel neither in word ne in dede, feithful men shulen not resceyue hem as prelatys or curatis.
<L 6><T 37C><P 14>

If any man ful of stryf other of chidinge in wordis seith, that no prechinge is not but in the pulpit, and settith greet strengthe and difference bitwix teche and preche, symple cristene men nylen stryuen in wordis bi the teching of Poul in the j^e pistil to Cor^e, the xj^e c^o, and in the ij^e pistil to Tymothe, the ij^e c^o. 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 agens Goddis teching, another for thei chargen more to swere bi such a creature than bi God almighti.
<L 7><T 37C><P 39>

But hou euere it is of Joseph, it is opinli agens Cristis teching and holi doctouris and lawis, to swere bi a creature.
<L 23><T 37C><P 39>

Therefore he hadde more power gouen of God to edifie the chirche bi more writyng and teching and preching and suffring of paynis, than Petir hadde.
<L 19><T 37C><P 70>

Therefore it semeth to feithful men that Poul after Crist, passith alle apostlis in glorie, as he passide in werk and teching abouten edifyng of holi chirche, Cristis spousesse. 2^e Corollary. As seynt Poul hadde more power than Petir to edifie holi chirche, so a nothir cristene bisshop mai haue more power grauntid of the Lord, than hath the bisshop of Rome to edifie holi chirche in feith and vertuis bi excellence of holiere conversacioun and of more spedful teching.
<L 5, 13><T 37C><P 72>

This sentence is opin bi this, that as thei pas aen the comouns othir lewid men in ordre and gostli office, so thei owen to passe the comouns in holi conversacioun and opin

vertuose werkis to the teching 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, edifyng holi chirche bi word and teching, and bi ensaumple of holi conversacioun, so it semith wickid thing and greet 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 101>

And whethir prestis ben siche now, lat lordis and cristene men and the symple puple enquere diligentli, and if it be founde truli that thei ben siche, lat hem withdrawe here almes fro siche prestis, til thei wilen make amendis to God and holi chirche, and studie in holi scripture in fillinge it in werk and teching, and til thei charge more the ordnaunce of Crist, than of a synful man.
<L 18><T 37C><P 101>

For in the j^e pistil to Tymothe, the vj^e c^o in the bigynninge, Poul seith thus, What evere seruauntis ben undir yok, deme thei here lordis worthi of al honour, that the name and the tech-inge of the Lord be not blasfemid.
<L 22><T 37C><P 105>

And in the ij^e c^o to Tite, Moneste thou seruauntis to lie sogetis to here lordis in alle thingis, and pleese and not agenseie, and do no fraude, but shewe thei good feith in alle thingis, that thei ourne the teching of oure Saviour God in alle things.
<L 18><T 37C><P 106>

Thanne if seruauntis breken opinli and proudli this ordnaunce of God, and maken the name and the teching 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 payne bore, and evere lastinge peine in helle, if thei amende not hem in this lif.
<L 8><T 37C><P 107>

And if the prelatys and curatis don here dute in holi ensaumple and trewe teching, thei ben gilteles, though the puple receuve the sacramentis unworthili, and go to helle, in the ij^e c^o of Ezechiel.
<L 19><T 37C><P 119>

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 occupyng 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 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.

<L 18><T 37C><P 153>

But techinge of freres faileþ many weyes, for bei preche many tyme lesings or troufulinges or cronicles of þe worlde to plesse more þe puple, so þat wat bei trowe be more to plesse þe pupul & wyne more monei;

<L 496><T 4LD><P 257>

So þat þe pope & þe clergi mai no3t do, bot wiþ þe swerde of gode techinge & prechinge, and þe kinge & oper lordes schuld constreine wiþ þe swerde of temperall powere, as þe pope saiþ in his lawe & es acordinge to þe gospell & to Saint Poule bop.

<L 497><T 4LD-1><P 197>

and, as clerkis seyn, upon þe Sundai schal be þe laste jugement þat ever man schal have, And Cristene men schulde leerne bi techinge of priistis, and bisie hem devoutli on þe holiday to studie on virtues, and on þe ten comaundementis, and on þe sevene dedis of merci, bodili and goostli, and speke wiþ men, and specialli wiþ hem of hevenli þingis, and putte awai giles and wrongis and opir synnes;

<L 1><T A02><P 86>

And so Petur fedde þe folk in techinge of Goddus word, and lafte bodily fedyng, siþen it fel not to him.

<L 23><T A10><P 178>

ffor siþ Gods lawe seis þat he is oute of charite þat helpis not his broþer with bodily almes, if he may, in his nede, myche more is he oute of charite þat helpis not his broþers soule wiþ techinge of Gods lawe, when he sees hym renne to helle, 3he, by ignoraunce. And þus to magnyfie and mayntene hor roten sectis, bei neden men by ypocrisie, fals techinge, and stronge peynes to breke Gods heestis and leese charite.

<L 25, 28><T A24><P 370>

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 reprovynge of synne and destryinge þerof.

<L 25><T A24><P 387>

CAP· XL· Also freris seken bisily hor owne worldly worschip, and putten þo worschip of God byhynde, ageyns þo techinge of Jesus Crist and Seynt Poule.

<L 30><T A24><P 395>

And þis is openly ageyns Cristis techinge in Jones gospel.

<L 18><T A24><P 397>

and so to lette no man to forsake privat religioun, and kepe Cristis clene religioun, wiþoute newe wronge tradi ciouns of synneful men, þat ofte erreden in her owne lif and techinge.

<L 18><T A33><P 510>

Also, curatis ben more cursed in wiþdrawyng þis techinge in word and ensauple, þan ben parischenys wiþdrawinge tiþes and offringis, þou3 curatis dudon wel here office.

<L 33><T A33><P 519>

Þe fourþe article is þis, þat Cristis techinge and bileve of þe sacrament of his owne body, þat is pleyntly tau3t by Crist and his apostelis in gospellis and pistillis, may be tau3t opinly in chirchis to Cristen puple, and þe contrarie techinge and fals bileve, brou3t up by cursed ypocritis and heretikis and worldly prestis, unkunnynge in Goddis lawe, distried.

<L 13, 16><T A33><P 520>

Þis gospel gostli men moun vnderstonde þus: þat oure Lord Jesus Crist is euery dai born gostli in Bedleem (þat is, in hooli cherche whiche is 'þe house of bred') boþe þoru true techinge of þe word of God and admynistracion of þe holi sacramentes whanne, after priuei wirchyng of þe Hooli Gost enspyringe mennes soules, þoru grace bei bersten oute into meritorie dedes acordynge to þe li3f and techyng of oure Lord Jesus Crist.

<L 4><T CG07><P 74>

For Matheu telliþ þat Iesu wente aboute al þe cuntre of Galile, techinge in þer synagogis and preching þe gospel of þe reume of heuene.

<L 3><T EWS3-136><P 34>

Þes wordis spac Iesu in þe tresourye, techinge in þe temple, but not to haue of hem tresour.

<L 44><T EWS3-170><P 146>

Þes þingis seide Crist in þe synagoge, techinge in þe toun of Capharnaum.

<L 14><T EWS3-176><P 159>

I seide þat Crist entrede into hooly þingis/ þat is holy Chirche/ by holy Iyuyng & holy techinge/ preynge þe Fadir for us.

<L 16><T LAC><P 34>

þei ben fals prophetis, techinge fals cronyclis and fablis to colour here worldly lif þerby, and leuen þe trewe gospel of ihu crist;

<L 14><T MT07><P 153>

but certes þei shulde be us bysy aboute
 studyinge of goddis lawe and holy preyer, not
 of famulorum but of holy desires and clene
 meditacioun of god, and trewe techinge of þe
 gospel, as ben laboreris aboute worldly labour
 for here sustenance;
 <L 33><T MT10><P 195>

and muche more bysie 3if þei mi3ten, for þey
 ben more holden for to lyue wel and 3eue
 ensauple of holi lif to þe puple and trewe
techinge of holy writ þanne þe people is
 holden to 3yue hem dymes or offringis or ony
 bodily almes; and þerfore prestis shulde not
 leue ensauple of good lif and studyinge of
 holi writ and trewe techinge þerof for no
 bodily almes, ne for worldly goddis, ne for
 sauynge of here bodily lif. and as crist sauede
 þe world by writynge and techinge of foure
 Euaungelistis, so þe fend castep to dampne þe
 world and prestis for lettynge to preche þe
 gospel by þes foure;
 <L 2, 6, 8><T MT10><P 196>

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>

In vayn þei worshipen me, techinge þe looris
 and maundementis of men;
 <L 97><T OP-ES><P 07>

For whanne he was sou3t to his passioun, he
 profride himsilf, but whanne he was sou3t to
 be a kyng, and so to take upon him þe material
 swerd wip hise purtynauncis þat I spak of
 bifore, he fledde and hidde himsilf, and lefte
 þis swerd hooli in his place, techinge hise
 prestis bi þis ensauple to do þe same.
 <L 1671><T OP-ES><P 78>

And for þe clergy he ordenyd sufficiently,
techinge hem in worde and in ensauple how
 þai schuld holde hem apayde wip lyflode and
 helynge, mynystred to hem for her true labour
 in þe gospel, as it is wryten tofore.
 <L 792><T OP-LT><P 103>

For somewhat thou shewest vs now of our
 myscheues that we ben fal len in through the
 wisdom of maisters that haue by sleyghthes
 ylad vs away from the & thy techinge/ that
 thou that were maister of heuen taught vs for
 lo ue/ whan thou were here some tyme to hele
 of our soules withouten erreure or heresye.
 <L 24><T PCPM><P 59>

And lorde/ me thinketh 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 thralls &
 his seruantes.
 <L 6><T PCPM><P 60>

þerfore it semeþ to feipful men þat Poule after
 Crist passeþ alle apostles in glorie, as he
 passed in werk and techinge aboute þe
 edifiynge of holy chirche, Cristis spousesse. II
 corilarie As seint Poule hadde more power
 þanne Petre as to many pingis to edifie holy
 chirche, so anoþer cristen bishope may haue
 more power grauntide of þe Lord þanne hap
 þe bishop of Rome to edifie holy chirche in
 feip and vertues by excellence of holy
 conuersacioun and of more spedful techinge.
 <L 106, 113><T SEWW24><P 125>

So þat þe pope and þe clergi mai no3t do, bot
 wip þe swerde of gode techinge and
 preching, and þe kinge and oþer lordes
 schuld constreyn wip þe swerde of temperall
 powere, as þe pope saiþ in his lawe, and es
 acordinge to þe gospel and to saint Poule boþ.
 <L 117><T SEWW26><P 134>

for al þe werk or bisines þat stoondip in prestis
 stoondip in preching and in techinge, þat þei
 edefien alle men as wel bi þe kunnyng of feip
 as bi werkis of disciplyne þat is vertuous
techinge.
 <L 866, 868><T Thp><P 50>

þinke þee þis true techinge?
 <L 973><T Thp><P 53>

And I seide, Sir, seynt Poul, þat was a greet
 doctour of holi chirche, spekinge to þe peple
 and techinge to hem þe ri3t bileue of þis
 moost worþi sacrament, clepiþ it "breed þat
 we breken".
 <L 1000><T Thp><P 54>

And þus, ser, I seide not of tipis but of pure
 almes of þe peple Crist lyuyde, and also hise
 apostlis, whanne þat þei weren so bisie in
techinge þe word of God to þe peple þat þei
 my3ten not traueilen opir wise for to geten her
 lyuelode.
 <L 1431><T Thp><P 68>

For þer bi ensauple of himsilf seint Poul
 tau3te alle þe preestis of Crist for to traueile
 wip her hondis, whan for bisie techinge of þe
 peple þei my3ten þus done.
 <L 1437><T Thp><P 68>

And þe Archebischop seide to me wip a grete
 spirit, Goddis curse haue þou and myn for þis
techinge!
 <L 1540><T Thp><P 71>

And, certis, siþ Crist Iesu diede vpon þe cros wilfully to make man fre, men in þe chirche now ben to bolde and to bisie to make men pralle, byndinge hem vp peyne of endeles curs, as þei seien þei mouun, to manye observaunces and ordynaunces whiche neiþer þe lyuyng ne þe techinge of Crist ne of hise apostlis appreuē'.

<L 1955><T Thp><P 84>

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

<L 1973><T Thp><P 85>

And I seide, Sere, owen alle cristen men and wymmen, aftir her kunnyng and her power, for to conforme alle her lyuyng to þe lyuyng and techyng of Crist specialy, and also to þe lyuyng and to þe techinge of hise apostlis and of hise profetis, in alle þingis þat ben plesyng to God and edificacioun of his chirche?'

<L 2039><T Thp><P 87>

And I seide, Sere, owiþ þe doctrine, þe heestis eiþer þe counseil of ony liif to be accept eiþer obeied vnto, no but þis doctrine, þese heestis and þis counseil moun ben groundid in Cristis lyuyng and techinge speciali, eiþer in þe lyuyng and techinge of hise apostlis or of hise prophetis? And þe Archebischoþ seide to me, Oþer doctrine owiþ not to be accept, neiþer we owen to obeie to ony mannys heeste or counseile, no but we mowen perseue þat þis heeste or counseile acordiþ wiþ þe lyuyng and techinge of Crist, and of hise apostlis and prophetis'.

<L 2045, 2050><T Thp><P 87>

And I purpose wiþ þe helpe of God in al þe tyme of my liif acording to my cunnyng to go techinge and counseilinge whomeuere I may for to late and exchewe þe wei þat þei haue chosen to goon inne, which wol lede hem into þe worst ende, if in couenable tyme þei repenten hem not, verili forsakinge and reuokinge opinli þe sclandre þat þei haue put and euery dai 3it putten to Cristis chirche.

<L 2120><T Thp><P 89>

And he wepiþ ful bittirly, and cursik þee ful hertely for þe venymouse techinge which þou schewedist to him, conseilyng him to done þeraftir.

<L 2161><T Thp><P 91>

TECHYNG.....77

3ea, if a prest, for his perfeccioun, were required red of oo person or of many to abide wiþ hem in amending of her soulis, so þat he were for þe moost part ocupied in techyng of Goddis lawe, he my3t for his goostly traueil resceyne of hem bodily foode.

<L 28><T 4LD-2><P 199>

Ry3t so put al þy mynde, al þy soule, to þe verray sone of Crist Jesus, and þou schalt cacche hete, and brennyng love to þy God, and þou schalt have ly3t of understanding by þe techyng of his lawe, as muche as is nede ful to þe, and ensample of goode lyvyng to þy ney3ebore bysyde.

<L 3><T A04><P 103>

sith ensauple of gode lif, and gode techyng, and gode dedes, schulde cum fro þese clerkes and seculer lordes.

<L 11><T A09><P 133>

If þou be a prest, and nameli a curate, lyve þou holili, passyng oþer in holy preyere and holy deseir and þenkyng, in holy spekyng counselyng and trewe techyng, and ever that Goodis hestis and his gospel be in þi mouþ, and euer dispice synne, to drawe men þerfro.

<L 35><T A15><P 205>

principalli if þou maynteynest Anticristis disciplis in her erroours a3ens Cristis lif and his techyng, for blyndnesse and covetise and worldli frencipp, and helpist to slaundere and pursue trewe men, þat techen Cristes gospel and his lif.

<L 34><T A15><P 206>

þan þo prelatis and curatis þat wiþdrawen þe ri3tful prechyng of Cristis gospel fro Cristene men, þat ben holy Chirche, ben acursed of God and alle his seyntis: for þis trewe techyng is most dewe to holy Chirche, and is most chargid of God, and most profitiþ to Cristene men, 3if it be wel don.

<L 19><T A22><P 273>

for whanne þei kunnen not preche þe gospel, or may not, or wolen not, or letten oþere pore prestis to helpe Cristene soulis bi techyng of Goddis word, þei graunten leve to false prechouris þat sowen lesyngis, and bi flateriþ and oþere veyn preieris norischen men in synne, and robben þe peple bi fals beggyng þat þei putten on Crist, seiþng þat he beggede as þei don.

<L 14><T A22><P 274>

And siþ techyng in dede, doying and meyntenynge of open errour in lif, is as evyl techyng or worse þan techyng bi nakid word, certis þei ben opeyn heretikis, strongely meyntenynge here errour a3enst Goddis lawe,

as he is worse þat betiþ me wrongfully, þan he
þat manassiþ me or dispisiþ me only in word.
<L 7, 8><T A22><P 275>

And where Crist maad his spouse, and namely
of clergie, fair bi bri3t cloþes of wilful povert,
schynyng to God betre þan doþ any gold to
men, þes worldly clerkis han alle tobleckid
Cristis spouse wiþ drit of erþely goodis,
coveitise and pride and worldly bysynesse,
and robbed here pore of here cloþis and
goldyng of wilful povert, mekenesse and
gostly bisynesses of studyng and techyng of
holy writt, and preiynge, and oþer werkis of
penaunce.

<L 27><T A22><P 275>

And certis, howeuer we speken of
dispensation of þe Bischop of Rome, þis
symonyent mot do verey pennaunce, and gete
a newe ri3t or title, bi grace of God and ablete
of kunnyng and wil to his office, wiþ open just
lif and verrey techyng of his parischenis, and
ellis he holdiþ his benefice to his dampnacion;
<L 20><T A22><P 281>

for he schulde be his chif viker in holy lif, and
trewe techyng, and ri3tful governaunce of
Cristis Chirche, and now is most open his
traitour under colour of holynesse, 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.
<L 4><T A22><P 282>

Alle þo þat ben maade prestis, more to lyve in
wor schipe of þe world, at gentlemennys staat,
and for worldly myrþe and bodily welfare and
ese, þan to lyve in devocion and profite to
Cristene soulis, to sue Crist in mekenesse and
gostly traveile, in preiere and studyng and
techyng of Cristis gospel, and to be ensauple
and myrrour of pacience, chastite, and oþere
vertues, ben smyttid wiþ symonye, and on
sum maner sellen þis worþi sacrament,
whanne þei seyn masse for money, or name of
holynesse, or bodily nede, more þan for
devocion of Crist, of helping of soulis in
purgatorie, and of gostly love to make men
vertuouse in lif, and namely in unyte in
charite.

<L 13><T A22><P 286>

for ellis his lif lawe and techyng is fals, and
alle his disciplis gone in þe same sclandre.
<L 13><T A22><P 292>

what mirrour of mekenesse is þis, þat
bischopis and prestis, monkis chanons and
freris, þat schulden be meke and pacient and
lambren among wolvys bi techyng of Crist,
ben more proudly arraied in armer and oþere

costis of werris, and more cruel in here owene
cause þan any oþere lord or tiraunt, 3e, heþene
emperours!

<L 1><T A22><P 296>

In þe lif of Crist and his gospel, þat is his
testament, wiþ lif and techyng 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 goode lif
and trewe techyng, and wilful sofforyng of
deþ.

<L 17, 21><T A22><P 304>

3if þis meke lif com a3en, symonye, coveitise,
negligence and strif and plee and worldynesse
of prestis schullen down, and trewe techyng of
Goddis word, and ensauple of holy lif, and
pees and charite, schullen regne in
Cristendom.

<L 26><T A22><P 312>

for in þat þei meyn tenen Goddis enemys, to
lese and dampne children of holy Chirche
þoru3 false techyng and evyl ensauple.
<L 5><T A22><P 322>

for þei meynntenen here worldly lif a3enst þe
trewe techyng of Crist and his lawe, and wole
not leve her worldynesse for prechyng ne
peyne, in þis world ne in þe toþer.
<L 9><T A22><P 322>

And bi þis doying þes hie lordis and men of
lawe ben maistris of errour, techyng it in word
and dede, and constreynen pore men to holde
forþ, bi manas of bodi and loos of catel and
oþere persecuciouns, and þefore þei ben not
only heretikis but princes of heretikis, as þei
þat chefly meynntenen oþere men in synne and
compelle hem þerto.

<L 29><T A22><P 322>

Also, siþ siche curatis don not here office in
good lyvyng and trewe techyng, and comen
not into here benefices bi þe dore, þat is, Crist,
but symonye, pride, and coveitise, þei ben
þevys, as Crist seiþ in þe gospel, and cursed,
for þei wiþdrawen ri3ttis of holy Chirche.

<L 26><T A22><P 328>

Also, siþ God himself, and bi his prestis boþe
hap axid þus many þousand tymes þat prelatiþ
and curatis, more and lesse, do trewely here
gostly office in trewe techyng of þe gospel
and his comaundementis, wiþ open ensauple
of here owene good lif, to be myrrour to here
sugetis, þei þat wiþholden þes goodis ben
ri3tfully cursed of God and alle his seyntis.

<L 31><T A22><P 334>

Ande trewly, if þai be þus contrary to Crist in lyvyng and techyng, as þer open dedis and þo world crien, þai ben cursid heretikis, manuellars bodily and gostly, Anticristis, and Sathanas transfigurid into aungelis of li3t.
<L 4><T A29><P 459>

And if þai lyven proudly, wiþdrawyng techyng of Gods worde, wrappyng hem in secu lere offices, þai bene cursud and manslears and thefis ande ravynouris, as Goddus lawe ande mannes ande resoun witte nessen;
<L 2><T A29><P 469>

Ffor if he is cursud þat wiþholdis ony dewte of holy Chirche þat God commaundis, muche more þai bene cursid þat wiþ drawen ensauple of holy lyfe ande trewe techyng, suþen þis is moste dewte, ande moste medeful and nedeful, and beste meene to helpe holy Chirche.
<L 8><T A29><P 469>

But here in þis world, whiche is as ny3t in comparison of þat blessid day, and also for temptacions of wikked spiritus þat wandren in þis world as in ny3te, and for derknesse of ignoraunce and of synne whiche is among þe peple, þe lesse li3t (þat is, þe moone, whiche ben prestus) shulden take þe li3t of li3f, and of þe techyng of Crist, as þe moone dop of þe sunne, and schyne bi hire vertuus lyuyng and hire techyng to hem þat sitten in derknesse, and in schadeue of dep (þat is, in dedli synne), to dresse hire feet (þat is, hire affeccions) into þe weie of pees (þat is, into kepynges of þe commaundementis of God), which leeden to euerlastyng pees.
<L 365><T CG02><P 22>

Þis gospel gostli men moun vnderstonde þus: þat oure Lord Jesus Crist is euery dai born gostli in Bedleem (þat is, in hooli cherche whiche is 'þe house of bred') boþe þoru true techinge of þe word of God and admystracion of þe holi sacramentes whanne, after priuei wirchyng of þe Hooli Gost enspiryng mennes soules, þoru grace þei bersten oute into meritorie dedes acordyng to þe li3f and techyng of oure Lord Jesus Crist.
<L 8><T CG07><P 74>

Þe cause whi þat suche maner men haue stonde ofte tyme in þe market of þis world idel is for no man hap hured hem (þat is, hire prelatys and hire curates, whiche schulden be þe bailifes of God to hure his werkemen into his vyne3erd), neper wiþ good ensample of lyuinge, whiche was ofte more worse þan þe commyn peple, neper wiþ trewe techyng of Goddis lawe of whiche þei hadden no

knowyng, or ellis ful litel, and of þat litel þei weren ofte stoppid bi þe gobet of talwe (þat is, worldeli muk) þat was þrowen in hire mouþ so þat þei weren as houndes þat my3ten not ne wolden not berk þe lawe of oure Lord to hire sugestis, bi whiche þei schulden be confortid to wirche in þe vyne3erd of ri3twisnesse for hope of reward of þe blisse of heuene.
<L 101><T CG08><P 83>

Þe þrid is wiþ newe techyng of Goddis worde.
<L 298><T CG15><P 191>

but thei semen agenes Cristis techyng and lyuyng and his postlis, and brougt yn for pride and coueitise of worldly prestis, for to charge more the puple in cost than Crist and his apostlis ordeyneden.
<L 27><T Dea2><P 460>

gode spouse of cristen soulis, Jhesu Crist: whi forsakest thou so myche thi puple, that sinful mennes ordenaunce ben openly taugt and maytened by worldly prestis and her fau tours: and thyn ordenaunce, of wilful pouerte and greet mekenesse of clerkis, and continucl ocupacioun of hem in studyng and techyng holy writ, is dispisid and holdun errour, and they holdun cursid and foreprisoned that wolden bryng agen thi beeste ordenaunce?
<L 2><T Dea2><P 461>

And, for defawte in al þis comyth of ypocrisye of prelatys þat schulden techen pleyntly Godys lawe and not here erpely wyynyngus, þerfore seith Crist in his parable þat 3if þe blynde lede þe blynde þei fallen boþe in þe dy3k, But for Crist schulde be oure maystur, and we schulde not straunghe from hym, we schulden leue þese ypocrites and suwe lore of þis goode maystur, siþen he may not leue trewþe, ne faylen in techyng of trewth.
<L 78><T EWS1-04><P 239>

Here may we see þat sugetys schylden blame prelatys whan þey sen opynly greet defawtys in hem, as defawte of Godus lawe in kepyng and techyng;
<L 88><T EWS1-04><P 239>

But þei þenke not how Crist forsook to iuge by mannys lawe, techyng þat ilke iugement whiche is not don by Godis lawe is iugement of þe fend, and we witen not wer hit be ri3t.
<L 29><T EWS1-06><P 245>

And no conquerour myhte ateyne to lordschipe of al þis eurpe, for Alisawndre and Iulius leften myche for to conquere, and God wolde not þat þer lordschipe were more here in eurpe, techyng vs þat þe fend, prynce of þis world, hap not but luytel lordschipe of chyldren of pruyde, al 3if he be now partener

wip Crist of mo seruautys of þe feend þan
schal come to heuene.
<L 31><T EWS1-09><P 257>

And for a long tyme aftur he was eche day
techyng in þe temple.
<L 36><T EWS1-10><P 261>

For who schulde make a rewle to men þat he
knowip not, ne hap noo maistrye of hem, ne
techyng to kepon hit?
<L 43><T EWS1-11><P 266>

And, for þe synne of þis men stooode in pruyde
of þer statys, Crist telde hem a parable,
techyng hem how þei schulden chese þe fyrste
statys þat God loued moste, þat was moste
meke statys;
<L 16><T EWS1-17><P 288>

{DOMINICA XVIII POST FESTUM
TRINITATIS· Euangelium· Sermo 18·
Accesserunt ad Iesum pharisei audientes·
Mathei xxii·} This gospel tellip how Crist
destruyde sectis, techyng vs how we schulden
traueile suwyng Crist in þis.
<L 1><T EWS1-18><P 291>

And whanne þei weren wente fro Crist he
preysud Iohn Baptist, techyng þat men schulde
not preise a man in his presence, ne in
presence of hise, leste he were a faieur.
<L 44><T EWS1-28><P 337>

and þis lore biddip Crist in techyng of oure
pater noster.
<L 44><T EWS1SE-12><P 526>

And by techyng of God spekon somme men
þus of þes wordis, as tellon men of perspectif.
<L 22><T EWS1SE-27><P 589>

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>

And herfore traueylede Powle in techyng of
charyte, and teelde sixtene con dicionys þat
schulden folwe it;
<L 41><T EWS2-56><P 07>

For herby clerkis ben opre lewyd, or occupyede
abowte þe world, so þat prechyng and techyng
ben aweye for þe more part;
<L 83><T EWS2-68><P 74>

but defendyng and techyng 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 takyng to myraclis of oure
fleysh, of oure lustus, and of oure fyve wittis,
that that God tooc to the bryngyng in of his
bitter deth, and to techyng of penaunse
doynge, and to fleyinge of fedyng of oure
wittis, and to mortifyng of hem.
<L 31><T Hal><P 43>

he is heed and cheef anticrist/ a prophete or a
prechour techyng lesing:
<L 5><T LL><P 13>

preching & techyng/ boþe to Iewis & heepen
men:
<L 24><T LL><P 101>

for þei ben taken as holier men and holden
hem self more worpi for þise newe
ordinaunces of her owen fonnyd heuedis, þat
letten hem from þe better ocupacioun, þan for
clennesse of cristis ordre, þou3 þei seruen
neuere so perfity crist in holy lyuyng and
trewe techyng wipoute þis newe pro fessioun
and cermony, þe whiche crist and his
apostlis diden neuere ne tau3ten in al holy
writ.
<L 12><T MT01><P 03>

3if þei bynden hem to most charite and þer
wip ben in gret enuye amongis hem self, and
han dispitt and indignacion of good lyf and
trewe techyng of cristis gospel þat symple
men don out of here ordre, þes ben perilous
ypocritis and cursed of god for defaute of
charite.
<L 25><T MT01><P 04>

3if þei pursuen trwe men for techyng of þe
gospel, and seyn þere wip þat þei pursuen hem
for errours þat þei seyn openly to þe peple
when þei lien and falsly sclaudren trewe
men, but þe pursuyt is maad for prestes
techyng men where þei schullen do here almes
to here moste nedy nei3bores after þe gospel;
<L 6, 9><T MT01><P 05>

3if þei bynden hem to traueile faste and
techyng of þe gospel frely, as crist and his
apostelis diden, and herwip ordeynen costly
chambris and beddis and siluerene vessel and
gay cloþes and costly mete and drink, as
kny3ttis, barouns or erlis, and prechyn not but
onys or þries in þe 3eer bi fore grete lordis and
comuntees for veyn glorie or worldely
wynnyng, þei be þanne ypocritis at þe fulle.
<L 1><T MT01><P 06>

and at þe day of dom þere schal be lesse peyne
to sodom and gomor, þat weren distroied for
synne, þan to þo men þat wolen not resceyue
cristis disciplis and his gospel, ne lyue after þe
techyng of cristis gospel.
<L 18><T MT01><P 26>

but moche more cruel ben þes prelatis and curatis, þat kunnen not or may not or wolen not 3eue here gostly children gostly bred of þe gospel, þou3 here soulis ben in neuere so gret myschef, and 3it forbeden and cursen opere men 3if þei wolen for mercy 3eue here breþer techyng of goddis lawe, boþe treuly and frely, withouten beggyng as crist biddiþ.
<L 21><T MT04><P 59>

alle here preue spekyng and prechyng and techyng in scolis is for coueitise and magnyfyinge of here worldly staat: who is more idel in goddis seruyce, more in glotonye and wastynge of pore mennus goodis in schynynge vesselis and opere coatis?
<L 13><T MT04><P 62>

for þei stoppen and letten men fro kunnyng and kepyng and techyng of holy writt, þat is entre and ri3t weie to þe blisse of heuene, and neden men to bisien hem aboute studyng and kepyng and techyng of synful 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 meyntene suche wrecchid worldly lif of clerkys, and þis is þe brode weie to helle.
<L 24><T MT04><P 94>

Sumtyme men hadden traueile and werke at þe ful to studie and kepe and teche goddis lawe bfore þat þes newe lawes of worldly clerkis weren brou3t vp, and newe men ben occupied aboute lernynge and techyng of hem in alle here lif, þat vnneþe may þei loke and sauoure holy writt in here laste dayes;
<L 1><T MT04><P 95>

lord, what charite is it to prisone sich a man, and 3it þes anticristis clerkis cursen men al day for money for techyng of goddis lawe and for werkis of mercy and ri3twisnesse, and for þat þei wolen not assente to errouris a3enst holy writt expresly and a3enst reson.
<L 29><T MT04><P 95>

and þis is not lore of þe hooli goost, but techyng of þe kyng of pride.
<L 7><T MT22><P 323>

Here we seyne þe goddis techyng þat mich errour is in þis poynt.
<L 25><T MT23><P 341>

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.
<L 23><T PCPM><P 13>

Lord/ thou yaue vs a swerd to fygh-ten ayenst oure enemyes for oure coun-trey/ that was thyne holy techyng/ and christen mens law.
<L 11><T PCPM><P 48>

Lorde/ whether it be any need that ma sters beren wytnes to thy techyng that is is trew and good?
<L 21><T PCPM><P 57>

And lorde/ maisters of the law hylden thy teching foly/ & seyden that thou woldest distroy the people with thy techyng.
<L 7><T PCPM><P 58>

O lorde here ben many blessed techyng;
<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 techyng, that figuride holi 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 techyng in þe puple of God.
<L 18><T Ros><P 87>

And clerkis, þat shulden be most meke, most wilful pore, and most bysy in studyng and techyng holy writ, ben mayntenyd wip þe offryng of þes veyn pilgrimes in pride and coueytise, in idilnesse and fleyschely lustis, leedyng hem to helle.
<L 210><T SEWW16><P 88>

and with þar sotel techyng and prechyng, syngyng and redyng, piteously þay pile þe puple of þar good, and þarwith þay susteyne here pride, here lechery, here slowthe and alle oper vices;
<L 42><T SEWW05><P 35>

Ne ony persone holdyng or techyng suche maner of thynges Y shal obstinatly defende, be me or ony oper 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 techyng of penaunse doynge, and to fleyinge of fedyng of oure wittis and to mortifyng of hem.
<L 49><T SEWW19><P 98>

wheþer þis be grete deynte þat many capped monkes or oper pharisees shulde profer hem

redy to þe fyre for to mayntene þis heresie, þat þe sacrament of þe auter is an accident wipout subiecte, and in no maner Cristis body, a3eyne Cristis owne techynge and hise apostlis and þe best seyntis and þe wisest in Goddis lawe and resoun, and traueilen not spedily to distruy3e heresie of symonye þat regneþ opynly and is fully dampned in Goddis lawe and mannes also, and to distruy3e wordly pride and coueitise of prestis a3eynes Cristis mekenesse and wilful pouert?

<L 99><T SEWW21A><P 112>

eende here of his temperal lyf, I bileue þat in þe dai next bifore þat he wolde suffre wilfulli passioun on morn, in foorme of breed and of wyne he ordeynede his fleisch and his blood þat is his owne moost precious bodi, and 3af it to hise apostlis for to eten, comaundinge hem and bi hem alle her aftircomers þat þei schulden, in þis foorme þat he schewid to hem, vsen hemsilf and techen and comowne forþ to opir men and wymmen þis moost worschipful and holiest sacrament, into myndefulnesse of his moost holiest lvyunge and moost trewe techynge, and of his wilful and pacient suffrynge of þe moost peyneful passioun.

<L 242><T Thp><P 31>

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.

<L 296><T UR><P 110>

TECHYNGE.....212

Also þe Holy Gost warneþ Cristen men, hou in þe laste daies summe heretikis schullen departe fro feiþ of Goddis lawe, 3evinge entente to spiritis of error, and to techynge of develis, spekyng lesyngis in ypocrisie, forbedyng men and wymmen to be weddid, and techynge men to abstene hem fro metis, þe whiche God hap maad to be eten of trewe men, wip þank yngis and heriunge of God.

<L 22, 24><T A13><P 189>

For many ben prestis and religious, in doynge and opere, for to have lustful lif and eisy, 3ong and strong of complexion, and faren wel of mete and drynk, and wolen not traveile, neiþer in penaunce, ne studie of Goddis lawe, ne techynge, ne laboure wip here hondis;

<L 10><T A13><P 190>

And þat olde wymmen schullen be in holy abite, not puttyng fals cryme or synne to opere, ne suyng to moche wyn, and to be wel techynge, so þat þei teche prudence.

<L 4><T A13><P 194>

And þis techynge and chastisyng schulden in fewe 3eeris make goode Cristene men and

wymmen, and namely goode ensauple of holy lif of olde men and wymmen, for þat is best techynge to here children.

<L 3, 6><T A13><P 196>

But certis þei ben Sathanas techeris, and procuratouris to lede hem to helle, bi here cursed ensauple and techynge, and norischynge and meyntenynge in synne;

<L 31><T A13><P 196>

For bi þis cursid techynge, and endynge þerin, here children bodies and soulis ben dampnyd wipouten ende in helle.

<L 3><T A13><P 197>

And loke þat þes maistris cherische and meyntene 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 encesse, and synne be dispisid and forsaken, and vertues lovyd and hauntid, and goode Cristene peple drede God and his lawe, and love hym before alle þingis, and þes maistris to have moche þank of God and alle his halwes, and costen no more þan þei don now, ne so moche, but lasse and betre for boþe partis, and for Cristene and heþene.

<L 9, 12><T A14><P 203>

CHURCH TEMPORALITIES· FFOR ÞRE SKILLIS LORDIS SCHULDEN CONSTREYNE CRERLIS TO LYVE IN MEKENESSE, WILFUL POVERT, AND DISCRETE PENAUNCE AND GOSTLY TRAVEILE· OPYN techynge and Goddis lawe, old and newe, opyn en sauple of Cristis lif and his glorious apostlis, and love of God, drede of peynes and Goddis curs, and hope of grete reward in þe blisse of hevene schulde stire alle prestis and religious to lyve in gret mekenesse and wilful povert of þe gospel and discrete penaunce, and traveile to stoppe pride, coveitise, and fleischly lustis, and ydilnesse of worldly men, and renne faste to hevene bi ri3t weie of Goddis comaundementis, and to forsake trist in welþe of þis fals world, and alle manere falsenesse þerof;

<L 1><T A17><P 213>

And þus is trewe techynge of Goddis lawe, and ensauple of holy lif, wip drawn fro lordis and comyns for þes worldly lordischipis of clerkis, and symonye, pride, extorsions, and alle manere synne and meyntenynge of synne is brou3t in.

<L 25><T A17><P 215>

And 3it þei don not þe office of curatis, neiþer in techynge, ne prechynge, ne 3evynge of

sacramentis, ne resceyvynge of pore men in þe parische;
<L 4><T A17><P 216>

And whanne care of soulis and dymes and offryngys, and governe not þe peple in techynge and prechynge and sacramentis, as curatis, and han richessis and tresour more þan eny worldly man, and traveilen not þerfore as marchauntis and laboreris.
<L 15><T A17><P 216>

and holy lif and povert schulde turne to hem, and newe techynge and good ensaumple to alle manere men.
<L 23><T A17><P 216>

For parische chirchis appropriid þus schulden frely be 3oven to clerkis able of kunnyng and lif, and trewe techynge in word and dede.
<L 27><T A17><P 216>

and 3if þei witen þat þis lif is aʒenst Goddis techynge and his ensaumple, and 3it holden it forþ for lust and ese of body, and meyntene it in word or dede, þei ben expresse heretikis and cursed Anticristis, whom no man schulde resceyve in to his hous, ne grete hem in þe weie.
<L 11><T A22><P 271>

For þes pore prestis ben sclaudrid for heretikis, cursed and prisoned wiþouten answer, for as moche as þei stonden for Cristis lif and techynge, and meyntenaunce of þe kingis regale and power of seculer lordis, and savyng of Cristene mennus soulis, aʒenst Anticristis tirauntrie, and ypocrisie of his weiward disciplis, þat envenymyn and distroien holy Chirche.
<L 31><T A22><P 272>

þerfore, as moche as Goddis word and blisse of hevene and Cristene soulis ben betre þan erpely goodis, so moche ben þes worldly prelatis, þat wiþdrawyn þis grete dette of holy techynge, worse þeves and curseden sacrelegires þan bodily þeves þat breken chirchis and stelen chalicis, veste mentis, or nevere so moche gold out of hem.
<L 24><T A22><P 273>

And siþ techyng in dede, doying and meyntenynge of open errour in lif, is as evyl techyng or worse þan techynge bi nakid word, certis þei ben opeyn heretikis, strongely meyntenynge here errour aʒenst Goddis lawe, as he is worse þat betiþ me wrongfully, þan he þat manassiþ me or dispisiþ me only in word.
<L 9><T A22><P 275>

and, as who seiþ, no clerk, but treuþe in lif and prudence, þat is, know yng of creaturis boþe

erpely and gostly, and usyng of every in his degre, and wise techynge of Goddis lawe after þe nede of þe peple, makijþ a man to be a prest.
<L 2><T A22><P 280>

þat haten so moche pore prestis, techynge Cristis lif and þe gospel, to meyntene holy life of Cristene peple and þe kynges regalie, þat þei cursen hem and prisonen hem wiþouten answer, whanne þei ben redi reulid in alle goodnesse and treuþe after holy writt;
<L 34><T A22><P 287>

But certis Crist cam in to þis world to distroie þis fals pees, as he seiþ hym self, and to make pees bitwixe God and Cristene men bi feiþ and holy lif, and forsakyng of worldly muk and joie, and bi suffryng of peynes in body for trewe techynge, and holdyng of mekenesse and charite.
<L 27><T A22><P 296>

And alle þis is down bi fals suggestion, symonye, and peiryng of gov ernaunce of holy Chirche, for þei ben riche at þe fulle, and do not þe office of a curat neiþer in techynge ne relevyng of parischenys and helpynge þe Chirche as þei schulden, but alle goþ to no3t and to Anticristis covent.
<L 26><T A22><P 303>

But worldly clerkis breken foule þis worþi testament of Crist, for þei seken pees and prosperite of þis world, and pees wiþ þe fend and here flesch, and wolen suffre no traveile for kepyng and techynge of Goddis law, but rapere pursuen pore men þat wolden teche it, and so maken werre aʒenst Crist and his peple for havynge of worldly muk, þat Crist forbediþ to alle his clerkis.
<L 13><T A22><P 304>

And þus no mon schulde do after hom, bot when þei techen cerceynli þo heestis of God, or his counseils, leste men, doynge after hor techynge, in þis do ageyns þo wille of God.
<L 25><T A24><P 396>

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 prestis, siþ in hem hangijþ moche þe good lif and techynge of þe peple?
<L 7><T A28><P 449>

And þerfore þe bischop of Rome, þat is most contrarie to Cristis techynge and lif, may dispense as he wole;
<L 21><T A28><P 451>

Here Cristen men seyne pleylnly, þat whatever pope or oþer preste, in maner of lyvynge or

techynghe or lawismakynghe, con-trarius Crist,
is verrey Anticrist, adversary of Jesus Crist
and of his apostlis, ande of alle Cristen pepul.
<L 19><T A29><P 457>

and þis synful man, graunter of þis pardoun,
grauntis to mony oþer by his owen techynghe.
<L 3><T A29><P 460>

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
destrooynghe of obediens of prestis to lordis,
þat God commaundid ful myche, Cristen
lordis schulden þerfore avyse of þese lawes,
þat venyme coome not in under coloure of
holynes, lest þo ordynaunce of Crist in holy
lyvynghe, trewe techynghe, and gostly
occupacioun, be destroyed or hyndrid, ande
Anticristis ordynaunce, and worldly pompe,
and worldly occupacioun of his proude prestis,
and robberyng of comyns by fals statutis and
customys, be mag nified into destruccione of
Cristis religione.
<L 34><T A29><P 460>

Here Cristen men seyne stedefastly, þat iche
preste ande deken is holden by þo ordynaunce
of Jesus Criste for to preche þo gospel to
Cristen peple, boþe by ensauple of holy lyfe,
and faithful ande sadde techynghe, ande
wilefully suffer tribulacion þerfore, if hit come
not for worldely savour and wynnyng of
muck, but princepally for þonke of God and
love of savyng of Cristen soulis, þof al he do
no symony for a benefice upon synneful
mennes departyng.
<L 13><T A29><P 464>

When prestis ande clerkis weren bisye in
studynghe of holy writte, and forsoken
worldly pompe and vanite, and lyveden in
mekenes, sympulnes, charite, and gostly
travaile aftur Cristus techynghe, hit was grete
evydence þat God schewid to hem who was
saved.
<L 7><T A29><P 468>

Certus, Crist, God Almy3tty, durste never take
worldly office ande suche dome upon hym, as
þo gospel sais, for þen he had robbid þo
emperoure of his lordeschiþe, a3eyne his
owne techynghe.
<L 29><T A29><P 478>

þerfore synge we in hert by holy desire,
seyyng psalmus by clene werkis and
heryngus and ymþnus to God for his large
3iftus of mercy, wiþ brennynghe charite in
studynghe understondynghe and techynghe holy
writte, ande receyve we resonable customs

made of men in als miche as pai helpen us to
þis grete gode, and encresen oure love to God
and oure breþerin.
<L 30><T A29><P 482>

Forsope þai worschiþe me wiþouten cause,
techynghe þo doctrynys ande þo maunde
mentis of men.
<L 1><T A29><P 487>

Here is þo sothe sparid, for sobely a preste
may lawefully hire his wrytynghe, his travaile,
of techynghe, byndynghe of bokis, and mony
oþer honeste traveylis, as Seint Poule, worpi
many þousandus prestis, gat his lyvelode wiþ
a ful symple crafte, as holy writte wittenessis.
<L 20><T A29><P 492>

Lete prestis lif wele, þat þai be ly3t of worldly
men by holy en sauple, and sithen þai bene
Goddus aungelis, do þei þeire message,
techynghe þo gospel, and be þai devoute in
prayeris, desirynghe and sekynghe grace þat þei
mowne be þo folowers of Crist, and God will
not faile hem in nede.
<L 32><T A29><P 492>

as Seint Jon Crisos tome wittenessys by
techynghe taken of Cristis apostilis.
<L 3><T A29><P 493>

Ande if ony of þese curatus were trewe
aungelis of God, techynghe and witteness ynge
openly to povert of Crist, a3eyne worldynes
and extor siones ande werryys of proude
prestis, þai my3tten sone be tongide out of
court.
<L 25><T A29><P 493>

þe false feiþ tau3te of Anticrist and of his
false cursede dis ciplis is þis, þat þe sacrament
þat men seen wiþ bodely ei3e bitwene þe
prestis hondis is neþer bred ne Cristis body,
but accidentis wiþoute suget, and is neiper
groundid in holy writt ne reson ne wit, ne
tau3te bi þe moste wiseste olde seyntis, but
only by newe ypocritis and cursed heretikis,
þat magnifyen here owen fantasies and
dremes, and feyned power and myra clis, more
þan Cristis techynghe and his apostlis, and
Seynt Austyn and Seynt Jerom and Seynt
Ambrose, and many moo, wiþ þe
determinacion of þe trewe court of Rome, þat
is sett in þe beste part of þe popis lawe.
<L 26><T A33><P 520>

And in Actibus Apostolorum is seid þus: And
Cristene men weren dwellynghe in techynghe of
apostlis, and in comu nyinghe of brekynghe of
brede.
<L 18><T A33><P 521>

And so we muste to hem applie oure backes
boþe of bodi and of soule, and be sadelid wiþ
here hooli techynge (þat is, groundid in
Goddis lawe) or ellis, forsoþe, we ben not able
þat Jesus Crist sitte in oure soule.
<L 367><T CG01><P 09>

But here in þis world, whiche is as ny3t in
comparison of þat blessid day, and also for
temptacions of wikked spiritus þat wandren in
þis world as in ny3te, and for derknesse of
ignoraunce and of synne whiche is among þe
peple, þe lesse li3t' (þat is, þe moone, whiche
ben prestus) shulden take þe li3t of li3f, and of
þe techyng of Crist, as þe moone doþ of þe
sunne, and schyne bi hire vertuus lyuyng and
hire techynge to hem þat sitten in derknesse,
and in schadeue of deþ (þat is, in dedli synne),
to dresse hire feet (þat is, hire affeccions) into
þe weie of pees (þat is, into kepynges of þe
commaundementis of God), which leeden to
euerlastyng pees.
<L 367><T CG02><P 22>

And þanne þe li3t of her werkes, and of here
techynge and wilful suffryng, þerfore gret
martirdoom, schy nede longe tyme þoo into al
þis world and so brou3ten manie men out of
derknesses of her synnes into þe li3t of grace
and gode vertues, in so myche þat many
wynter duryng togidere þer was greet plente of
popes, bishopsis, and prestis martired for here
holi li3f and here true prechyng.
<L 390><T CG02><P 22>

þat is: A gret, forsoþe, and a special techynge
is by þe whyche cristen men ben tau3te to be
suget to hiere poweres, þat no man schulde
suppose þe ordinaunce of an erpely kyng to be
vnbounden or broken.
<L 116><T CG05><P 57>

þat is: þat he was born in þe hy3e wey
bitokeneþ þat þer is non opere wey to þe bysse
of heuene, but only þe ensaumple of his lyf
and his techynge.
<L 279><T CG05><P 61>

Also, men moun vndirstonde þat seþþe þe
disciples, þat weren chose of God bifore al
oper, for þei weren 3et þat tyme sumwhat
flescli and not fulli enspired wiþ þe Hooli
Gost as þei weren after, vndirstonden not þe
speche of wilful suffryng, myche more men
þat been al flesch and 3ouen to wordli lustis
moun not vndirstonde þe techynge of meke
and wilful pacyence and tribulacioun, but in al
maner tribulacions and aduersitees grucchen
a3en þe curteis visitacion of God.
<L 197><T CG10><P 111>

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 lifynge, for þei wolen
haue hire wille doon a3en þe wille of Crist.
<L 437><T CG10><P 117>

þat þe Lord commaundid him to be brou3te to
him mai bitokene þat God commaundide to
prestis to brynge synful men to Crist bi
prechyng and techynge, bi conceilyng in
schrifte, and most principali bi hire good
ensaumple of lyu ynge.
<L 458><T CG10><P 118>

And Crist, techynge hise children to marke
betture hise wordys, seiþ þat he schal now
speke but fewe þingus vnto hem.
<L 101><T EWS1-53><P 468>

Luk telliþ aftir hou Iesu was techynge in þer
synagogis in sabotis, and lo, a womman þat
hadde a spirit of sickness in ey3tene 3eer;
<L 15><T EWS3-232><P 302>

And if this wil not suffise thee, albeith that it
shulde suffisen to eche Cristen man, that
nothing schulde done oute of the techynge that
Crist tau3te, tachide to the dedis that God hath
done, of whiche we reden that at the biddyng
of God, for Ismael pleyide with his brother
Isaac, bothe Ismael and his modir weren
throwen 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 begilid Isaac of his heretage, that was the
sone of the fre wif of Abraham.
<L 44><T Hal><P 51>

3if þei ben glad of here enemys myslyuyng or
techynge, to lette þerby men to teche freliche
goddis lawe, þei ben cursed ypocritis.
<L 28><T MT01><P 04>

summe for þei willen not chaffare by
symonye, and summe bi bisnesse of studie
and techynge of holy writt, for þei wolen
neiþer dwelle in lordis courtis ne renne to
rome wiþ þe kyngis gold.
<L 10><T MT01><P 23>

for whanne þei han disceyued cristendom þis
hundrid 3eer and more bi ypocrisie and false
prechyng of fablis and errouris and heresies,
magnifyenge synful mennus ordinaunce
abouen goddis lawe and ordinaunce, and
drawen pore mennus almes and liflode to
proude beggeris to make grete wast houses,
and desceyue men bi fals assoilyng, bi fals
pardon, bi veyne preiers and synguler or
specyal, and letteris of fraternite, puttyng
open beggyng and clamours on ihu crist,
þanne þei crien fast þat poore prestis treuli and
frely prechyng þe gospel as crist biddiþ,
techynge men to do verray penaunce for here

synnes and not trusten ouermochte to false
pardon and cursed preieris of ypocritis, and to
do here almes to pore feble men crokid and
blynde, as crist seiþ him self;
<L 7><T MT01><P 27>

but false ypocritis stryuen a3enst þis profet of
cristen men, and clepen techynge of þe gospel
and goddis hestis newe techynge, and
techynge of verrey penaunce doynge and of
ri3tful 3euyng and of almes and open
prechyng a3enst synne errour a3enst charite.
<L 31, 32><T MT01><P 27>

and þus instede of cristis mekenesse and
pouert and charite and trewe techynge of þe
gospel is brou3t in worldly pride of prestis and
coueitise and enuye and discencion in cristis
peple, and bodily turmentynge bi prestis, as
þou3 þei weren worldly lordis of þe kyngis
lege men boþe of bodi and of catel, and
charyng of soulis with grete chargis a3enst
þe freedom of goddis lawe and the helpe of
soulis herbi brou3t in;
<L 17><T MT02><P 31>

þis cursynge schulde be suspendid for peril on
alle sidis, and trewe techynge of cristis gospel
and holy ensaumplis of prelatis lif and
manasyng of purgatorie and helle and
confortynge of þe blisse of heuene schulde be
schewed and regne among cristene peple;
<L 35><T MT02><P 36>

cristen men knowen wel of feiþ þat neiþer
petir ne poul ne ony creature may do ou3t
lawe fully a3enst þe trewþe of holi writt ne
a3enst þe edificacion of holy chirche, þat is
good techynge and gouernynge and amend
ynge of cristene soulis.
<L 19><T MT02><P 37>

for men seen þat þe kyng or þe emperour
my3tte wiþ worschepe were a garnement of a
frere for goodness of þe cloþ, and namely of
suche freris as schulden most kepe pouert of
crist and his apostelis, as ben clepid maistris
of diuynite, but verreily maistris of errour
boþe in techynge and in ensauple, and
summe oone haþ wast cloþis and costi, and a
noper symple frere þat nys not so gret flaterere
nakid or to rent.
<L 7><T MT03><P 50>

As anemtis traueile of freris it is knowen hou
þei gon ydel fro contre to contre, and fro toun
to toun, and fro hous to hous, beggyng nedles
of pore men, techynge opere to ben idel, and
stelen mennus children to þis ydelnesse, where
þei ben tau3t to lyue in swet of here body bi
comaundement of god and bi here owen reule
and by ensauple of petir and poule;
<L 3><T MT03><P 51>

and first fede bi ensauple of good lif, þe
secunde tyme bi trewe techynge of þe gospel,
and þe þridde tyme bi wilful suffryng of deiþ,
to make men stable in þe gospel and in hope
of blisse: and hereto crist comaunded his
disciples to preche opynly þe treuþe 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 wiþouten
ende.
<L 19><T MT04><P 55>

þat is 3if prelatis failen of good lif and
techynge, þei moten be þus seruyd of men, for
3if men vnder hem knowe þis defaute and
may amenden it and don not, þei consenten
and meyntenen hem in þis grete synne.
<L 21><T 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 bi ri3t tite, and
algatis confirma cion of god bi titel of grace is
nedeful to hem, And þat comeþ not but hi
verray repentaunce of synne don hifore, and bi
trewe lif and techynge and meyntenynge of
goddis lawe vpon here kunnyng and my3t.
<L 23><T MT04><P 64>

3if a trewe man displese a worldly prelat for
techynge and meyntenynge of goddis lawe, he
schal be schlaundrid for a cursed man and
forboden 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;
<L 22><T MT04><P 74>

and here owene fyndynge vp, þat crist and
apostlis spoken not of, as is þis newe song, þei
clepen it goddis seruyce, and magnyfien it at
þe fulle, but good lif and techynge of þe
gospel þei setten at nou3t.
<L 30><T MT04><P 77>

for þei tristen to haue more þank to do here
almes aftir synful mennus wille and techynge,
3e to ryche houses or ryche men þat han no
nede, þan for to do here almes aftir cristis
techynge and to most nedy men.
<L 20, 22><T MT04><P 81>

And þis is don for drede al loos of bere
worldly pride and coueitise, and of worldly
lordischipis þat þei luau a3enst cristis lawe
and his techynge and his owen lif and his
apostlis;
<L 25><T MT04><P 85>

for here þou3t, speche, cost and traueile is
more aboute worldly goodis þan goddis lawe
in studyng and techynge and holy lif of hem

self and þe peple.
<L 4><T MT04><P 88>

for comunly of alle prestis he is most contrarie to crist boþe in lif and techynge, and he meyntenep most synne bi preuylegies, exempcions and longe plees, and he is most proud a3enst cristis mekenesse, most coueitons of worldly goodis and lordschipis a3enst þe pouert of crist and his apostlis, and most idel in gostly werkis and occupied in worldly causes a3enst crist besy traueyle and his apostlis in prechynge of þe gospel, and most principale sillere of benefices and veyn in dulgencis and sacramentis where crist comaundip men to 3eue frely alle gostli þingis as þei han frely resceyued hem of god.

<L 29><T MT04><P 89>

to a prest to teche cristis gospel frely wipouten licence of hym or his prelatiſ vnder hym, þou3 god comaundeþ prestis, bi open techynge and his lawe and opyn ensauple of cristis lif, to teche þis;

<L 11><T MT04><P 90>

for þei stoppen and letten men fro kunnyng and kepyng and techynge of holy writt, þat is entre and ri3t weie to þe blisse of heuene, and neden men to bisien hem aboute studyng and kepyng and techyng of synful 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 meyntene suche wrecchid worldly lif of clerkys, and þis is þe brode weie to helle.

<L 22><T MT04><P 94>

and he þat can not þes worldly statutiſ maad for singuler wille and coueitise is hoolden but a fool and vnable to teche and reule cristene peple, þou3 he kunne kepe and teche neuere so wel cristis gospel and goddis comaundementis, and to þis ende þes worldly moldwerpiſ taken keies of helle in stede of keies of þe kyngdom of heuenes, for þei taken ypocrisie and worldly tirauntrie and bostful worldly lif, and meyntenyng of synne bi fals pardon and fals absolucion and cursed preieris, and leuen kunnyng and techynge of holy writt and edefyng of cristene soules to heuene by good ensauple of here holy lif.

<L 11><T MT04><P 95>

Þei seyn, siþ þe peple schulden worschipe gregorii, petir and poule, and opere trewe apostlis of crist, and þei eomen in þe staat of apostlis, þanne þe peple schulden worschipe hem þus moche, but þei taken no rewarde hou þes apostlis comen to þis staat, bi ordeynynge and chesyng of god and for holy lif and trewe seruyce þat þei diden to cristene peple, in trewe techynge of þe holy gospel boþe in

word and dede;
<L 24><T MT04><P 96>

but þei loken litel þat mannus eleccion makip hem not in sich staat, but chesyng of god and kunnyng of holy writt, and souereyn traueile and holy lif, and techynge and meyntenyng of þe gospel, and brennyng charite to deþe for goddis loue, and sauynge of cristene soulis;

<L 4><T MT04><P 97>

and þei þat schulden most lede þe peple to heuene, bi trewe techynge of holy writt and ensauple of wilful pouert and mekenesse and bisy traueile in praiseris and deuocios and penaunce, leden þe peple to helle bi here worldly lawis, coueitise, pride and queyntise of þe world, and ydelnesse and glotony and fleschly lustis;

<L 2><T MT04><P 98>

þei maken men wene þat here worldly lif and cursed ys þe holy lif 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 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 fi3ttinge a3enst enemys of soule bi mekenesse, wilful pouert, and grete traueile in techynge of þe gospel, and suffryng of peynes and deþ.

<L 9><T MT04><P 99>

for as scottis token þe skochen of armes of seynt george and herebi traieden englichemen, so þes anticristis prelatiſ taken name and staat of cristis apostlis, as 3if þei wolden helpe and lede cristene men þe ri3tte weie to heuene as þei diden, but herebi þei betraien cristene men into synne by suyng of here techynge and cursed lif, and leden ham faste þe weie to helle.

<L 23><T MT04><P 99>

but alle þis is for þei wolden dwelle stille in robberyng of þe peple and here cursed lustis and slaundre, and disceyue cristen men in good techynge and ensauple of holy lif.

<L 28><T MT04><P 101>

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 vnworþily, and þiſ feyned pardons þe peple leueþ to do here almesse to pore nedy men enprisoned bi god himself and doþ it to ryche men and wasteris, and hopip to haue more þank of god þerby þan to do it aftyr cristis owne techynge;

<L 32><T MT04><P 102>

and 3it þei owen to be most meke of alle
opere, and most bisi in studyng and
techynge of holy writt and ensauple of alle
goode manere of lif, boþe to cristene men and
to heþene;
<L 22><T MT04><P 103>

for þei don cristis holy lif and techynge, and
so in a manere crist hym self, on þe cros of
lesyngis and bitraien him to heþene men
whanne þei 3euen cure of soulis to worldly
foolis, werse þan ben heþene houndis.
<L 24><T MT04><P 104>

and þei slen his prophetis and apostlis,
whanne þei do cursedly a3enst here techynge
and maken it fals as moche as þei kunne: þis
sentence witnessiþ ion crisostom vpon þe
gospel of seynt matheu;
<L 8><T MT04><P 105>

And certis 3if ony man preche in grace þer
comeþ more good þerof þan alle fendis lymes
may don harm, þou3 many þousand sathanas
children ben deppere dampnyd for here rebelte
a3enst god and his gracious techynge.
<L 28><T MT05><P 109>

And for þis charite seiþ god to þe prophete þat
he schal make his tounge cleue faste to þe roof
of his moup, for þe peple is þus hard a3enst
god and his techynge.
<L 9><T MT05><P 110>

And gregori seiþ, þat men of gret kunnyng and
vertuous lif þat chesen stilnesse and desert for
loue of contemplacion ben giltif of as many
soulis as þei my3tten seue bi techynge and
dwellynge in þe world;
<L 11><T MT05><P 112>

lord, what charite is it to a kunnyng man to
chese his owene contemplacion in reste, and
suffre opere 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.
<L 5><T MT05><P 113>

for þei taken þe ordre of presthod and bynden
hem to kepe þis ordre and holi lif and
techynge of goddis peple aftir cristis lif and
his apostlis, and specialy in verrey mekenesse
and wilful pouert and bisi traueile in techynge
of goddis lawe and wilful dep suffryage
þerfore. But bi þes worldly possessions and
lordischipis þei ben turned to pompe and pride
and coueitise and grete bisynesse of worldly
plees and worldly festis and seculer lawis, þat
deuocion and holy meditacion and studyng
and techynge of cristis holy gospel is for3eten,
and discencion among cristene men brou3t in,

and meyntenynge of wrongis and oppresynge
of pore men bi here worldly power and
cautelis holden vp.
<L 3, 5, 9><T MT06><P 116>

and þus þes possessioneris, and namely
religious, leuen goddis comaundement and
werkis of mercy and charite vndon for
obedience of synful men, And distroien
presthod and trewe techynge and holi lif of þe
peple in eche degree.
<L 11><T MT06><P 117>

Þanne siþ trewe techynge of curatis is leid
down by apropiacion of parische chirches, and
kny3tthod bi amorteysynge of temporal tees is
mochel distroied, and þe pore peple hard piled
bi coueitouse clerkis opynly; it sueþ þat þes
proude posses sioneris distroien þe comunes
of þe lond, siþ þei fordon trewe techynge bi
curatis and clerkis and good gouernaile bi
kny3ttis, and ben cruel in gedrynge of here
rentis and mercymendis more þan lordis
wolden, and 3euen ensauple of pride and
coueitise and wrongful meyntenynge of
worldly plees a3enst ri3t and good conscience,
and letten almes of curatis, and wasten pore
mennys liflode in pride and glotonye and
worldly array more þan grete lordis may wel
atteynen to.
<L 18, 23><T MT06><P 118>

for bi þis techynge here ypocrise and lesyngis
schulde be knowen, and þei be turned to here
first ground or ellis for saken al.
<L 22><T MT06><P 120>

And þei bryngen forþ poyntis of here
worldlynnesse whanne þei diden a3enst holy lif
and techynge of crist, and hiden here grete
sorowe and penaunce þat þei diden for sich
wildenessis;
<L 3><T MT06><P 121>

For bi als moche as þei haue seculer
possessions more þan crist and his apostlis
hadden þei ben bi þat bounden þe more, and
þei ben bounden to holy lif and trewe
techynge bi presthod in as mochil as þei may
þerfore;
<L 29><T MT06><P 121>

and þei taken bisynesse of þe world and leuen
studyng and techynge of holy writt and
deuocioun in preiere and þinkyng of
heuenely swettenesse;
<L 1><T MT06><P 122>

for bi cause of þis lordischipis men comen to
grete prelacies and opere degrees of þe chirche
bi money and worldly fauour and pledynge
and fi3ttinge, where þei schulden come to
hem bi mekenesse and holy lif and bisi

traueile in studynghe and techynge of goddis lawe;

<L 19><T MT06><P 122>

for þei bynden hem self to be dede to þe world and forsaken it and bysynesse, and on þe toþer side þei bynden hem to obedience for to take worldli bisynesse aftir biddynge of a worldly and synful and coueitous and vnkunynge abbot or priour, and þis þei moten do bi vertue of þis obedience, þou3 god stire hem to be betre occupied aboute studynghe and techynge of holy writt, and þus mannus comaundement is performyd bi blyndnesse and ypocrisie and goddis comaundement and more profit of cristene soules is putte bihynde.

<L 25><T MT06><P 126>

and in þis defaute ben religious mendynauntis as principal þeuys and forgoeris of anticrist, þat seculeris and curatis may almost gete no bok of value, and herby, as seynt Richard primat of irland witnesseth, þei easten to distroie clergie of seculeris and trewe techynge of þe peple.

<L 28><T MT06><P 128>

for þei wolen not suffre men to fulfille his wille ne his 3ittis and saue mennus soulis bi trewe techynge of goddis hestis and poyntis of charite, but constreynen men bi gret violence and tument to leue goddis stirynghe and goddis lawe and wille vndon.

<L 14><T MT06><P 135>

Capitulum 37m. Also þes 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 coueitise and enuye þat þei dwellen inne and meyntenen strongly;

<L 28><T MT06><P 137>

for wiþ pore mennus liflode þei hiren my3tty men to stryue and plede a3enst goddis techynge, and helpe and releuynghe and encressynge of seculer lordis, and helpe and releuynghe of pore comunes;

<L 18><T MT06><P 138>

but 3it þes possessioners ben ful of synne, and þou3 þei ben most bounden to pacience, mekenesse and charite 3it þei ben wode whanne men wolen ameude here cursed lif bi techynge of þe gospel;

<L 6><T MT06><P 139>

for instede of trewe techynge of cristis gospel þei ben doumbe, or elles tellen lesyngis of mennys tradicions for pride and coueitise of worldly goodis;

<L 27><T MT07><P 144>

for wiþdrawynge of techynge in word, in dede, in good;

<L 21><T MT07><P 146>

and þus where þei schulden lede here parischenys to heuene bi trewe techynge and holy ensauple and gret desir of heuenely þynges, þei leden hem to helle ward bi cursede ensauple of pride, coueitise and euyl techynge to sette here lykynghe endeles in ioie and worschipe of þis wrecchid world.

<L 14, 17><T MT07><P 147>

for þei shitten holy writt, as þe gospel and com nundementis and condiciounes of charite þat ben clepid þe kyngdom of heuene, bi here false newe lawis and euyl glosynghe and euyl techynge;

<L 9><T MT07><P 148>

and þerfore þei make þe peple to sue here techynge and here statutis and customes and to leue goddis techynge, and herbi leden hem blyndly into helle;

<L 17, 18><T MT07><P 148>

þei schulden drawe men fro worldly vanytes and techen hem þe perilis of þis lif and to þenke on here dep day, and be myrrour to hem to morne for here synnes and opere mennus and fer longe tarynghe of heueneley blisse, and laste in holy preicris and trewe techynge of þe gospel and aspiynghe þe fendis cautelis, and warne cristene men of hem.

<L 20><T MT07><P 151>

þe ben blynde lederis ledynge þe blynde peple to synne bi here euyl ensauple and fals disceit in techynge, and at þe laste into helle;

<L 3><T MT07><P 153>

But þei lenen to teche þe grete penaunce and sorow þat þei didnen 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 goodis plesith god and is vertuous lif, a3enst cristis lif and his techynge and his apostlis also;

<L 23><T MT07><P 153>

And þe peple bileueþ þe contrarie of þis techynge of crist bi þis fablis and seyntis dedis or lesyngis putt on sevntis.

<L 5><T MT07><P 154>

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 17, 18><T MT07><P 158>

certis a more blasphemye ground castid
neuere sathanas to norische synne of clerkis
and fals disceit in techynge, and to lede
blyndly cristene soulis to helle.
<L 31><T MT07><P 158>

but þis is ex presly a3enst goddis techynge.
<L 6><T MT07><P 159>

mennus liflode in riot and wombe ioie, and
suffren cristene men perische in body and
soule for defaute of techynge and werkis of
mercy.
<L 26><T MT07><P 161>

þei maken lordis and comunes bi blynd
deuocion and ypocrisie to meynthen worldly
clerkis in pride, couetise and ydelnesse and
false techynge of anticristis errors vnder
colour of fredom and worschipyng of holy
chirche and goddis lawe.
<L 3><T MT07><P 162>

O 3e curatis, seep þes heresies and
blasphemyes and many moo suyng of 3oure
wickid lif and weiward techynge, and forsake
hem for drede of helle, and turne to good lif
and trewe techynge of þe gospel and
ordynaunce of god, as crist and his apostlis
diden, for reward of heuenely blisse, and in
confessions and opere spechis charge 3e more
brekenge of goddis hestis þan brekyng of
foly bihestis of newe pylgrymagis and
offryngis;
<L 2, 3><T MT07><P 163>

Almy3tty god brynge curatis into holy lif and
trewe techynge after crist and his apostlis.
<L 10><T MT07><P 163>

First, comynly þei comen to here ordris by
symonye many weies, for þei ben more maad
prestis for worldly honour and aisy lif and
welfare of body þan for deuocion to lyue in
clennesse and holynesse and penaunce, and
gret gostly traueile in preieris and studyng
and techynge of goddis lawe, and to suffre
persecucion and sclandre and prisonyng
perfore;
<L 8><T MT08><P 166>

it semeth þat god seiþ bi þes newe singeris as
he dide in þe gospel to pharisees, "þis peple
honouereþ me wiþ lippis but here herte is fer
fro me, þei worschipe me wiþouten cause,
techynge lore and comaunde mentis of men".
<L 28><T MT08><P 169>

Capitulum 11m. Also for gostly li3t of good
ensample and trewe techynge þei hilden out
foul derkenesse of many synnys;
<L 14><T MT08><P 171>

and siþ crist seiþ in þe gospel þat prestis owen
to be salt of þe erþe and li3t of þe world, þat is
myrrour and ensample to make men bareyne
fro synne and bi li3t of trewe techynge brynge
heþene men to cristene feiþ, hou ben þei not
traitours to god and procuratouris of sathanas
whanne þei leuen þus gostly lif and trewe
prechyng of the gospel and 3euen ensample
of synne and boldnesse þerinne?
<L 23><T MT08><P 171>

and þat semeth wel bi here lif, studye and
spekyng, for it is aboute worldly goodis and
net aboute studio and techynge of holy writt;
<L 6><T MT08><P 172>

Capitulum 17m. Prestis weiward of lif turnen
vpsodoun cristis techynge bi lesyngis and
ypocrisie;
<L 1><T MT08><P 174>

for þei conseiln here maistris faste þat þei
tristen not to pore prestis and witty clerkis
trewely techynge þe gospel and
comaundementis of god and where men owe
to do here almes, but lyuen forþ after olde
errouris and lesyngis and anticristis prechouris
þat prechen for here wynnynge and fablis and
newe soteltes for veyn name of clergie, and
bidde hem do as here fadris diden, þat many
tyme lyuede in falsnesse to gete goodis of þis
world and mysprendeden hem in pride and
glotonye, and þei witen neuere where þei
dieden out of charite and han dampned in
helle;
<L 2><T MT08><P 175>

and certis þis is anticristis techynge, for men
ernen and geten moche wrappe of god in
doynge syche nouelries for worldly name and
ignoraunce, þe whiche nouelries god biddiþ
not, and in leuyng werkis of mercy where
god comaundiþ hem to be don, for bi þis
techynge þei wenen þat it is almes to
myspenden here goodis and leuen goddis
comaundement vndo.
<L 1, 5><T MT08><P 176>

and þe comune peple is constreyned bi
anticristis lawis to meyntene wiþ tipis and
offryngis false curatis and confessouris, þat
disceyuen hem in techynge of goddis lawe and
norischen hem in synne and so leden hem to
helle, And þus bi þes men falsnesse regneth,
and treuþe and vertuous lif ben distroied, and
so þes þre fals men distroien þis world boþe in
soule and in worldly goodis.
<L 31><T MT09><P 186>

and 3it god in all þe lawe of grace chargiþ not
siche sung but deuocion in herte, trewe
techynge and holy spekyng in tonge, and
goode werkis and holy lastyng in charite and

mekenesse;
<L 12><T MT10><P 191>

First men ordeyned songe of mornynge
whanne þei weren in prison, for techynge of
þe gospel, as ambrose and men seyn, to putte
away ydelnesse and to be not vnoccupied in
goode manere for þe tyme;
<L 16><T MT10><P 191>

and þes fonnyd lordis and peple gessen to
haue more þank of god and to worschipe hym
more in haldynge vp of here owen nouelries
wip grete cost þan in lernynge and techynge
and meyntenynge of his lawe, and his
seruauntis and his ordynaunce.
<L 20><T MT10><P 192>

A lord, 3if alle þe studie and traueile þat men
han now abowte salisbury vss wip multitude
of newe costly portos, antifeners, graielis, and
alle opere bokis weren turned into makynge of
biblis, and in studyng and techynge perof,
hou moche schulde goddis lawe be forpered
and knowen, and kept, and now in so moche it
is hyndrid, vnstudied and vnkept.
<L 8><T MT10><P 194>

But þes prestis schulden sue crist in manere of
lif and trewe techynge; but crist lefte sich
occupacion, and his apostlis also, and weren
betre occupied in holy preiere and trewe
techynge of þe gospel;
<L 2, 4><T MT10><P 195>

And blissed be þe fruyt of þi womb: þat is ihu,
fer bi his mercy and grace comeþ 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 perfit charite.
<L 21><T MT12><P 208>

and 3it þes ypocritis blenden lordis and
prelatis to enprisone siche pore prestis
techynge þe treupe bi comaunde ment and
ensaumple of crist and his apostlis,
notwipstondynge þat lordis and prelatis ben
charged vp peyne of dampnacion to helpe hem
and meyntene þis treupe and prechouris of it.
<L 34><T MT13><P 211>

It is holden a werk of mercy to birie dede men
after þe techynge of goddis lawe;
<L 4><T MT13><P 212>

þe ei3te and twentipe, þat þei approprien not
parische chirchis to ouer riche houses bi false
suggestions and symonye, and putten þere an
ydiot, and 3euen 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 holdynge vp
of þe chirchis in hilynge and bokis and opere
ornamentis.
<L 9><T MT14><P 223>

but a3enst þis heresie poul writip þus in
goddis lawe: "what kynne seruauantis ben
vnder 3ook of seruage deme þei here lordis
worþi alle manere honour or worschipe, þat þe
name and techynge of þe lord be not
blasphemyd," þat is, holden wrongful and
dispised;
<L 4><T MT15><P 228>

Also poul techip þat generally 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
seruauantis to be suget, or vnderlout, to here
lordis, and plesynge in alle þingis, and not
a3en seiynge, not doynge fraude, but in alle
þingis þor fidelite schewynge good feip or
treupe, to worschipe, or to make fair in alle
þingis þe techynge of god oure saucour.
<L 26><T MT15><P 228>

and catel in resonable 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
principally whanne þei don not here gostly
office, but harmen here sugetis in fals
techynge and euyl ensaumple of lif, but þou3
þei deden wele here office and men wolden
not paie dymes, þei schulden suffren mekely
and not curse, as ihu crist dide.
<L 12><T MT15><P 230>

and þerfore pore clerkis ben sclaudrid for
heretikis, for þei seyn þe treupe of holy writt,
and hurlid and cursid and prisonyd and lettid
to preche þe gospel, for drede laste þei warne
þe peple after cristis techynge of þe false
disceitis of anticrist and his worldly and
proude and coueitouse clerkis.
<L 6><T MT15><P 237>

for 3if lordis wolden dispise þe pride of
coueitouse clerkis and not conferme hem ne
meyntene here worldly lordschipe and
symonye, þat is opynly dampnyd bi holy writt
and cristis lyuynge, þes proude worldly clerkis
ful of coueitise and lecherie and opere synnes
schulden sone ben abatid, and holy lif and
trewe techynge schulde be brou3t a3en.
<L 30><T MT15><P 240>

but 3if þer be a gostly curat or prest þat lyueþ
a good lif in mekenesse and doynge almes to
pore men, and not wastynge pore mennus

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 be holde a nyggard, an hound, or an hoog, an ypocrite and an heretik; namely 3if he reproue hem of here wickid lif and teche hem þe beste weie to heuene boþe in word and dede, and so be hurlid and pursued priuely or apertly, and so hatid amonge hem þat he schal be fayn to sette his chirche to ferme to suche a gettere nerehonde for nou3t, or ellis for fals sclaudre 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 3, 12><T MT15><P 243>

so þat comunly siche benefices comen not frely, as crist corn aundiþ, but rapere for worldly wynnyng or flatteryng or preisyng and þank of my3tty men and lordis, and not for abilnesse of kunnyng of goddis lawe and trewe techynge of þe gospel and ensauple of holy lif, and herefore comynly þes prelatis and resceyueris ben foulid wiþ symonye, þat is cursed heresie as goddis lawe and mannus lawe techen opynly and many seyntis.

<L 14><T MT16><P 245>

for whanne þei han a fat benefice geten 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 neiþer in good ensauple ne trewe techynge.

<L 12><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 disceyuen hem boþe in bileue and techynge and good lif and erpely goodis, as crist doþe in þe gospel, and comaundiþ curatis to do þe same vp payne of here dampnacion;

<L 9><T MT16><P 249>

for þei han cure and charge at þe fulle of god to helpe here breþeren to heuene ward, boþe bi techynge, preiynge and ensauple 3euyng;

<L 30><T MT16><P 251>

and þus schulde symonye, coueitise and ydelnesse of worldly clerkis be leid down, and holynesse and trewe techynge and kuowyng of goddis lawe be brou3t in, boþe in clerkis and lewid men.

<L 23><T MT16><P 252>

þei seyn þat nychodeme and many moo writen þe gospellis of cristis lif and his techynge, and þe chirche putte hem away and approued þes

fourre gospellis of matheu, mark, luk and ion.
<L 17><T MT17><P 256>

lord, hou doren cristene men meyntene siche heretikis, a3enst goddis techynge and pees of cristene peple?

<L 27><T MT17><P 257>

for in steed of keies of heuene, þat ben kunnyng of holy writt and power to distroie synne and saue cristene soulis bi trewe techynge and good ensauple, þei han ignoraunce of goddis lawe, and no wil to studie and lyue þeraftir, but kunnyng and practisyng in here owene wickede lawis for pride and coueitise, and feynen hem power of tirauntrie to stoppe treue men fro prechyng of þe gospel, and 3if þei prechen a3enst here wille to curse hem and prisone hem and brenne hem;

<L 22><T MT17><P 259>

and he may not faile in þis techynge but for vnablete of him þat schulde resceyue þis techynge.

<L 18, 19><T MT17><P 260>

and 3if it be a3enst charite to preche and crie openly a3enst synne of prelatis and men of þe chirche and opere my3tty men, þan cristis lif and his techynge and his apostlis and prophetes in þe olde lawe and his comaundementis to his prophetis weren a3enst charite, ful of detraction and sclaudryng.

<L 26><T MT18><P 264>

suppose þat þis clerk writynge or techynge contrarie speche to holy writt schal be dampnyd, for þan he is a deuyl as crist seiþ of indas, and as þei feynen his writynge and techynge is wittiere and trewere þan techynge and writynge of god almy3tty þan it sueþ opynly þat a fool and a cursed deuyl is wittiere and trewere þan ihu crist, kyng of wisdom and treuþe.

<L 13, 15, 16><T MT18><P 267>

wheþer þe fend sathanas techiþ proude and coueitouse clerkis, ful of symonye and opere synnys, more witt and treuþe þan þe holy gost techere of alle treuþe tan3te cristis apostlis and euaunge listis, þat weren sad in bileue and charite and holy and trewe in lif and techynge.

<L 25><T MT18><P 267>

for prelatis comen in þe staat of cristis apostlis to lyue in pouert, mekenesse and traueyle of þe gospel as þei deden, but þei ben turned to coueitise, worldly lordischipis, pride, ydelnesse and vanyte, and turnen cristis lif and techynge vpsodom.

<L 14><T MT18><P 268>

but for þes veyn religious forsaken þe techynge and lif of crist, mene persone in trinite, þerfore þei kunnen no mene bitwixe seiynge soþe in eche tyme and bitwixe lesynge.

<L 22><T MT18><P 270>

and ihu clepid herode a fox in his absence and in his presence spak no word to him, as diuerse gospellis seyn and 3it anticristis clerkis tellen false lesyngis in open sermons vpon certeyn personys and in here absence, so þei don openly a3enst here owene techynge;

<L 13><T MT18><P 273>

þat non of þe clergie be lettid to kepe trewely and frely þe gospel of ihu crist in good lyuyng and trewe techynge, for no feyned priuelegie or tradicions founden vp of synful wrecchis.

<L 26><T MT19><P 279>

And so bi þis sentence prestis schulden not haue worldly lordeschippis, siþ Criste and his apostles han vtirly forfendid hem boþe in her lyuyng and techynge, as it suiþ playnly heraftir.

<L 58><T OP-LT><P 05>

But clerkis nowe lyuen not oonly contrariouly to þis techynge and ensauple of Criste, but also þai maken stronge lawis reuersyng boþe his wordis and dedis, and letten in all þat þai may hem þat wolde teche þe troupe of Criste.

<L 198><T OP-LT><P 45>

For whan he was sou3te to his passion, he profred hymself, but whan he was sou3te to be a kynge, and to haue taake vpon hym þe material swerde wiþ his purtenances, he fled and hidde hymself, and left þis swerde hooly in his place, techynge his prestis by þis ensauple to do þe same.

<L 458><T OP-LT><P 77>

Capitulum vi: And so whoso lokip wel þe dede of Siluestir, it was expresly a3ens þe lyuyng and þe techynge of Ihesu Criste, as it is openli taw3t bifore.

<L 542><T OP-LT><P 85>

And so a man may euer saafly sue his lyuyng and techynge wiþowte eny erryng.

<L 601><T OP-LT><P 89>

And of þis 3e may se þat siche nakid argumentis, þat ben not clopid wiþ Cristis lyuyng or his techynge, ben ri3t nou3t worþe, allþou3 þe clerkis abynden wiþ hem myche folke in þis worlde.

<L 636><T OP-LT><P 91>

But now to goostly vndirstondinge, euery bischop schuld be a waite or a wacchman to tell and to warne byfore to alle þe peple, by his goode lyvyng and techynge, þe perell of synne.

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

For this water is the clere techynge of the gospell / that encloseth seuen commaundementes.

<L 23><T PCPM><P 14>

Lorde our belefe is that thou ne were nat of that worlde / ne thy techynge neither / ne thy seruantes that lyuedden after thy teching.

<L 8><T PCPM><P 25>

And yef he speke thy techynge / he shal ben holden an heretyke / & a cursed.

<L 26><T PCPM><P 31>

And so lorde/ thylke that haue the key of connyng/ haue ylockt the truth of the techynge vnder many wordes/ & yhyd it from thy chyl dren.

<L 8><T PCPM><P 39>

But lorde/ syth thy techynge is ycome from heuen a boue/ our hope is/ that with thy grace it shall breken these wordes/ & shewe him to thy peple/ to kele both the hun ger and the thyrst of the soule.

<L 10><T PCPM><P 39>

O lorde/ me thin keth that this is a fyghtyng ayenste kynde and moch ayenst thy techynge.

<L 27><T PCPM><P 48>

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

<L 5><T PCPM><P 57>

Trulych lorde so these maysters seggeth nowe/ for they haue ywritten many bokes a yenst thy techynge that is truthe/ & so the prophesye of Dietemie is fulfilled whan he sayth: Trulyche the false pointes of the masters of the law hath ywrought lesynge.

<L 10><T PCPM><P 58>

And lorde I trowe/ for thou were a pore man/ men token lytell regard to the and to thy techynge.

<L 22><T PCPM><P 64>

And yet lorde he wole segge that he forsaketh all thynges that he oweth as thy trewe diseyples

mote done after thy techynge in the gospel.
<L 23><T PCPM><P 65>

And whan they shulden feden thy shepe in the
plen tuouse lesew of thy techynge/ they stan
den betwene hem & her lesewe/ so that thy
shepe ne han but a syght of thy le sewe/ but
cten they shullen nat therof.
<L 8><T PCPM><P 70>

But thy shepherdes abyden styll 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
plentuouse and swete lesewe/ and kepen thy
flocke from raucuynge of the wylde bestes of
the felde.
<L 21><T PCPM><P 73>

Clopus of coloure schuld be prestis, þat
euermore schulde be stable and grounde of
oper parties of holy chirche by techynge of
Goddis lawe.
<L 34><T SEWW25><P 128>

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
lyuyng and to þe techynge of Crist and his
apostlis, and moost opinli schewynge and
declarynge how þe chirche of Crist hap be and
3it schal be rulid and gouerned.
<L 125><T SEWW04><P 32>

Wel we witen þat scribis and farisees and
princis of prestis in Crist tyme weren more
contrarius to his techynge þan þe comoun
pepel, for þoru3 entysynge of hem þe pepel
criden do him on þe cros'.
<L 70><T SEWW20><P 108>

he us graunte þat suffrid skornys, betyngis,
spettyngis and at þe laste most schameful deef
for techynge of þe gospel and lyuyng
þeraftur, merciful God.
<L 109><T SEWW20><P 109>

Wele I wote þat þo pope is noþinge sibbe to
Petur but if he lif a pore lyfe ande a meke, as
Petur dide, and passe in fedyng of Cristus
schepe, wip techynge of þo gospel.
<L 65><T SEWW25><P 129>

For þe clerkis Crist also ordeynede,
ensaumplynge hem and techynge hem to
receyue þat þat was nedeful to liiflode bi title
of þe gospel and not of beggyng, seiynge on
þis wise þe werkman is worpi his meede';
<L 506><T SWT><P 16>

And anoon þanne Archebischof seide to me,
William, I knowe wel þat þou hast þis twenti
wyntir and more traueilid aboute bisili in þe

norþ lond and in opir diuerse contrees of
Ynglond, sowynge aboute fals doctryne,
havyng greet bisynesse and schrewid wille
for to enfecte and poysoun al þis lond if þou
my3tist wip þin vntrwe techynge.
<L 185><T Thp><P 29>

And forþi, ser, þat þis forseid lore of maistir
Ioon Wiclef is 3it holden of ful manye men
and wymmen þe moost acordinge lore to þe
lyuyng and to þe techynge of Crist and his
apostlis, and moost opinli schewynge and
declarynge how þe chirche of Crist hap be and
3it schal be rulid and gouerned, herfore manye
men and wymmen accepten þis lore and
purposen þoru3 Goddis help for to conferme
her lyuyng like herto to þis lore of Ioon
Wiclef.
<L 565><T Thp><P 41>

And where, ser, 3e seie þat I haue troublid þe
comounte of Schrouesbirie, and manye oper
men and wymmen, wip my techynge, þis
doynge if it þus be is not to be wondrid of
wiise men, siþen alle þe comountee of þe citee
of Ierusalem was troublid wip þe techynge of
Cristis owne persone, þat was veri God and
man and þe moost prudente prechour þat eue
was or schal be.
<L 693, 695><T Thp><P 45>

Forþi, siþen we haue taken vpon vs þe office
of presthood, þou3 we ben vnworpi þerto, we
coueiten and purposen to fulfille it wip þe
helpe of God, bi autorite of his owne lawe and
bi witnesse of seintis and of greeete doctours
acordinge þerto, tristinge stidefastli to þe
merci of God þat he, forþi þat he comaundiþ
vs to doon þe office of presthood, wol be oure
sufficient witnesse, if we bi ensauple of his
holi lyuyng and techynge speciali bisien vs
feipfulli to do oure office iustli.
<L 773><T Thp><P 47>

For certis, ser, if þe woundirful worching of
God, and þe holi lyuyng and techynge of
Crist and of hise apostlis and profetis weren
maade knowen to þe peple bi holi lyuyng,
and trewe and bisie techynge of preestis, þese
þingis weren sufficient bokis and kalenders to
knowe God bi and his seintis, wipouten ony
ymage maade wip mannes hond.
<L 1134, 1136><T Thp><P 58>

And anoon herwip cam into my mynde þe
loore of seint Petir, techynge preestis speciali
to halowe þe lord Crist in her hertis, beyng
euermore redi in þat þing þat in hem is to
answere þoru3 feip and hope to hem þat
asaen of hem resoun.
<L 1413><T Thp><P 67>

And I seide, Sere, bi autorite of Crist himsilf
 þe effectual vndirstondyng of Cristis word is
 taken awei from alle hem cheflyliche ben
 grete lettrid men, and presumen to
 vndirstonden hi3e þingis and wolen ben holde
 wise men, and desiren maistirschiþe and hi3e
 staate and dignyte, but þei wolen not
 conforme hem to þe lyuyng and techynge of
 Crist and of hise apostlis’.
 <L 1823><T Thp><P 80>

And I seide, ‘Sere, owen we to bileue þat al
 Cristis lyuyng and his techynge was trewe in
 euery poynt?’
 <L 2029><T Thp><P 86>

And I seide, ‘Sere, owen we to bileue þat þe
 lyuyng and þe techynge of þe apostlis of
 Crist and of alle þe prophetis ben trewe,
 whiche ben writun in þe bible for þe helpe and
 saluacioun of alle Goddis peple?’
 <L 2032><T Thp><P 86>

And I seide, Sere, owen alle cristen men and
 wymmen, aftir her kunnyng and her power,
 for to conforme alle her lyuyng to þe lyuyng
 and techynge of Crist specially, and also to þe
 lyuyng and to þe techinge of hise apostlis and
 of hise profetis, in alle þingis þat ben plesynge
 to God and edificacioun of his chirche?’
 <L 2038><T Thp><P 87>

And þerfor Maluerne seide to me, I vndirtake,
 if þou wolt take to þee a preest, and schryue
 þe clene, and forsake alle siche opynyouns,
 and take þe penaunce of my lord here for
 holding and techynge of hem, wiþinne schort
 tyme þou schalt be greetly confortid in þis
 doynge’.
 <L 2101><T Thp><P 89>

TECHYNGES.....1
 and þe sterre, whiche aperid to hem in þe
 eeste, wente tofore heere and ladde em ri3tli to
 þe si3t of þe child, bitokeneþ þat whan a man
 hap herd þe entisynges of þe fend and boweþ
 no3t to hem and, þou3h he haue bowed to
 hem, after forsakeþ hym and al his werkes, þe
 ri3t bileue þat he first took in baptim wole go
 tofore him and redili lede him to þe grace of
 oure Lord God, which makeþ him to haue wiþ
 gostli si3t of þe manhede of oure Lord Jesus
 Crist, and of al his werkes and tech-ynges, and
 suen þerafter.
 <L 85><T CG07><P 76>

TECHYNGUS.....1
 and þus þei lesen þer li3f for techyngus þus
 contrarye leeden to contrarie eendis.
 <L 87><T EWS1-44><P 421>

temporal⁶
 TEMPARAL.....2
 And so here mouþ þei putten into heuene, but
 here tunge passip into erþe, in as myche as
 wiþ here feyned beggyng þei licken þe
 temparal goodis of þe erþe.
 <L 304><T 4LD-3><P 231>

And þus, sere, into greete charge of þe
 parischens þei paien her temparal goodis
 twyes, where oonys my3te suffice, if prestis
 weren trewe spenders.
 <L 1506><T Thp><P 70>

TEMPARALE.....2
 Also þo pope settis more pris by temparale
 dritte þan by mannys soulis, ande by seculere
 frendeschiþe and fauoure of fleschely love þen
 by þo blode and deth of Goddis Son, þat was
 rannisome for mannes soules.
 <L 5><T A29><P 470>

and for þai betrayen many þowsandis of soulis
 to fendys of helle, for to be deuourid of hem in
 everlastyng dethe, for temparale avaunsyng
 of sum one man, where Criste Gods Son died
 moste payneful deth for ich one of hem, as
 Grosthed wittenessis in þo same sermone.
 <L 29><T A29><P 470>

TEMPERAL.....152
 And þer lijf & þer wordes contrarien togeder
 siþen þei prechin þat þat men schulde leue þe
 loue of þis worlde and 3if þer temperal godes
 to men þat ben nedy.
 <L 530><T 4LD><P 259>

Bot wele I wote þat be all lawes, ri3t as þe
 kinge es lord & souerayne of all temperaltes &
temperal gode, ri3t so es þe pope lord &
 souerayne of spiritualte & spirituale gode &
 godes of holi chirch.
 <L 397><T 4LD-1><P 192>

for, als þou saist, all es holi & mai no3t be put
 in no temperal mannes possessioun, lo, how
 openliche men mow se þat 3e mene no3t
 oneliche to abrege þe kinges powere, bot to
 distroye holli his regalte.
 <L 415><T 4LD-1><P 193>

And Criste answerd & said, “þat es yno3e”, in
 tokene þat Saynte Peter schuld haue boþ þe
 swerde of temperalte & þe swerde of
 spiritualte, þat es to mene, boþe spirituale
 powere & temperal powere;
 <L 482><T 4LD-1><P 196>

And siþen þe money þat þei disspenden
 comeþ not from heuene for Criste toke of þe
 erþe þeise temperal goodis and sciens of

⁶ 14 variants; 318 occurrences.

alkemie helpiþ hem not, for rþei can not
þeron, in speculatif ne practisse, for þan þei
were false, asaie if þu wilt, and so þe pore
pupel mut make þer dispenses, boþe in þer
comensing & oþer priuey festes.
<L 87><T 4LD-4><P 239>

If we taken hede to rauishing of temperal
goodis þat þei taken of tenautes wiþouten
autorite, it comeþ to many þousand pounde in
þe reme of Englonð, & sipen þei medelen
ypocricye & deseyuyng of þer soule, it is oþon
þat þis þefte is werst of al oþer.
<L 1078><T 4LD-4><P 284>

Also oure worldly prelatis and prestis robben
holy Chirche of þe tresour of wilful povert and
mekenesse, and maken Cristene men blynd
wiþ pouder of worldly goodis, bi pride and
coveitise, and robben seculer lordis of here
heritage and temperal power, þat God 3af hem
to meyntene his lawe and his ordynaunce in
clerkis.
<L 17><T A22><P 275>

And whanne þe kyng and seculer lordis
perseyven wel þat clerkis wasten here
auncetris almes in pompe and pride, glotonye
and oþere vanytees, and þei wolden take
a3enst þe superfluyte of temperal goodis, and
helpe þe lond and hemself and here tenautes,
þes worldly clerkis crien faste þat þei ben
cursed for entermyng of holy Chirche
goodis.
<L 31><T A22><P 275>

And rapþer þei wolen rere baner a3enst þe kyng
and his lordis and comyns, þan temperal
lordischipis schulden turne to þe kyng and
lordis, and þei on spirituale, as God ordeyned.
<L 10><T A22><P 276>

and in glotonye, drounkenesse, lecherie, and
grete festis wasten þer goodis, where þei
schulden lyve in abstynence and penaunce,
and devoute preieris for here goode doeris and
comynste of Cristene men, And where þei
schulden fynde many pore men in mete and
drynk and herbore, and sumtyme cloþis, þei
wasten pore mennus liflode 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 þe laste in here deþ, and graunte of
apropriyng of parische chirchis, and
amortisyng of temperal lordischipe more þan
nediþ.
<L 35><T A22><P 276>

And þus as Judas staaþ þe money 3oven to
Crist and his disciplis to lyve þerby, so þes
worldly clerkis and religiouse taken huge
noubre of temperal 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 oþere
vanytees.
<L 7><T A22><P 277>

CAP· IV· Also, alle symonyentis þat bien or
sillen spiritual þingis for temperal þingis
unlefful, ben cursed solempneli, boþe bi
Goddis lawe and mannis.
<L 22><T A22><P 278>

and þerfore Seynt Austyn biddiþ, þat sich a
sovereyn þat spekeþ not good cleenely for
hymself, but worldly worschipe and temperal
wynnyng, þat he schal not rikene him among
Goddis servauntis.
<L 9><T A22><P 280>

and þis is cursed marchaundise wiþ temperal
service and benefices of þe Chirche.
<L 26><T A22><P 280>

Certis it semeþ, þat alle doying in þis mater is
cursed corserie of symonye, 3evynge þe sygne
of holy ordris for temperal drit.
<L 7><T A22><P 283>

For in confession we seken more after tipes
and oure temperal wynnyng þan after kepyng
of Goddis hestis, or contricion for synne, or
paying of dettis to pore men, owe þei nevere
so moche and ben in power to paye;
<L 16><T A22><P 283>

þan it is putt on him for malice, and coveitise
of worldly clerkis, and for to colour here
owene raveyne, bi whiche þei stelen fro lordis
and comyns here temperal lordischip and
goodis;
<L 20><T A22><P 292>

And 3if it be resonable þat a man schal be
hangid for stelyng of fourtene pens, moche
more schulden þes blasphemers of God, þat
stelen so many lordischipis and temperal
goodis from comynste of seculeris, and wasten
hem in synne.
<L 27><T A22><P 292>

Also it is grete synne to lie and disceyve men
bi lesyng of here temperal goodis;
<L 32><T A22><P 292>

Also þes worldly clerkis and religious, dowid
wiþ temperal rentis and londis, breken foule
þe ri3tful wille of here dede foundeiris;
<L 32><T A22><P 305>

and þes Sathanas clerkis cursen soulis to helle
for a litel temperal dette, þat þei wolen paye as
soone as þei may, and many tymes whanne it

is not dette, but bi long errour and þefte and custom brou3t up, a3enst Goddis comaundement 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 hap alle þe tipes and offrynges to himself, and opere prestis more kunnyng in Goddis lawe and of cleaner lif, han no þing but temperal almes.
<L 13><T A22><P 312>

And it semep þat þei understonden þis, how evere it be taken, wrong fully or justly, bi here newe dampnacion þat þei maden at London in þe erþe schakyng, where þei saiden þat it is errour to seie þat seculer lordis may at here dom take temperal goodis fro þe Chirche, þat trespassiþ bi long custom.
<L 23><T A22><P 313>

Of þis wrongful sen tence 3oven of bischopis in þe erþe to don, wiþ good reson suen þes poyntis, þat þou3 a collegie of clerkis, or covent, or religious, ben open þeves, 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 trespassiþ bi long custom.
<L 9, 10><T A22><P 314>

But þes blynde moldewerpi, evere wrotyng in þe erþe aboute erþely muk, schullen wite bi holy writt and Cristene bileve, þat þou3 þe kyng, Goddis viker, take temperal goodis fro worldly cursed prestis and Anticristis religious, ful of pride covetise symonye heresie and blasphemye, and meyntening of opere mennus synnys, 3it þe kyng takip not þes goodis evyle from holy Chirche, but justly takip þes goodis of holy Chirche, evyl occupied bi Sathanas clerkis, and restoreþ hem to holy Chirche.
<L 5><T A22><P 315>

Perfore of alle þevys þes semen most cursed, for þei robben contynuely, boþe of temperal goodis, of mennus children, and of gostly goodis, and sleen soules and bodies boþe of riche and pore under colour of holynesse.
<L 28><T A22><P 319>

Also, in gret multitude of fatte horses and proude, wiþ gai gult sadeles and schynyng brideles, wiþ miche wast and proude meynye, more niseli disgysid þanne any temperal lordes mey nye, sittynge atte mete eche day schynyngeli, wiþ precious vessel and rial cuppebord boþe of seluer and of gold, and her meynye fallynge down, as to a god, at every

drau3te þat þey schul drynke, and many opure poyntes of pride schulle folowe hem, whiche were to longe to reherce here.
<L 425><T CG02><P 23>

Þanne þey schullen studie and 3eue al here bisnesse ny3t and day how þey may gedere manye temperal lordschepes into her hondes and do litele good for hem, opure to þe kyngis, opure to þe rewme.
<L 436><T CG02><P 23>

Bi þe see mai skylfully be vndurstonde temperal lordes or kny3thode.
<L 513><T CG02><P 25>

And ri3t as þe see bereþ vp schippes, so schulde also lordes and kny3tis bere vp hooly cherche, and stifly maynteyne trewe techeres of þe gospel, and helpe to chastise false prechoures or errouris and eresie, and hem þat prechon in þat entent to spoyle þe peple of her temperal godes.
<L 530><T CG02><P 26>

Ri3t in þis manere fareþ it bi temperal lordes and kny3ttis: þei han grete flodes of large londres and rentes, as þe see bankes, wheche þei holden of God bi þis seruice and for þis ende, to holde hem in þe cours and order for whiche God ordeynde hem firste, as I seyde 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 þorou doynge of þe seuene 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 mysese or mischef, but for it is a mene to a blessed pouerte (þat is, pouerte in spirite), þerfore Matheu seip: 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 ensauple of mekenesse and of obediens to temperal lordes, and for to pay to hem wylfulli tributes of oure worldli goodes, seþþe þei boþe were come of kyngis kynde.
<L 74><T CG05><P 56>

And þus, bi ensauple of Jesus Cristis dedes and also bi his lawes, it seemep þat þer nys no man, neþer clerk, neþer seculer, except from obedience to temperal lordes.
<L 96><T CG05><P 56>

and, for to schewe þat þe apostle meneþ of temperal power as wel as of spiritual, Seint Petre seiþ in his pistel: {Subiecti estote omni humane creature propter Deum; <L 101><T CG05><P 56>

He was also þus leyd in cloþes in tokene þat whoso wole heere in þis world vncloþe himself of þe olde man (as Seint Paule seiþ: þat is, do away olde custum of synne), and cloþe hym wiþ þe newe man þat is formed aftur God (þat is, wiþ newe vertues lyuyng), and also of his temperal goodes cloþe his nakede breþeren, þanne þis blesside chyld wole cloþe alle suche in þe blysse of heuene wiþ ouerpassyng clerete, boþe in bodi and soule. <L 202><T CG05><P 59>

3e schullen vnderstounde þat God sente no3t his messengeris to schewe þis blesside birþe to þe grete emperour of Rome, which was þe grettest temperal lord of þis world, neþer to Kyng Heroudes, þat was kyng of Galilee, in whiche cuntree dwellede Oure Ladi, þe moder of þis blesside chyld, and in whiche he was also conceyued, neþer to þe hy3e bischop of Jerusalem, þat was in þoo dayes hiest in spiritual dignitee, but as þe gospel seyþ: Þer weren scheperdes in þat same cuntree, wakyng and keypyng þe wacches of þe ni3t vpon her flok. <L 299><T CG05><P 61>

Heere it semeþ openly bi þis text þat God sente first message and ioyful tybynges of his Sonus birþe to semple, pore scheperdes, to schewe þat he was not born in to þis world to regne on mennus bi worldely excellence and temperal power, but in pore estaat and semple to lede his lyif, and so to regne þorou3 grace vertuously in mennes soules. <L 317><T CG05><P 61>

He seide þis also to schewe þat he is not acceptor of persones, but þat acceptable may be a pore scheperde, eþer anoper poore man of any lefful craft eþer ocupacioun, 3ef he loue God and keepe his heestes, as þe hieste man of degree in þis world, temperal eþer spiritual. <L 329><T CG05><P 62>

3ea! boþe of his lyif and of his lawe) to hem þat beþ diligent and wel ocupeed in her degree, weþer it be spiritual eþer temperal, and specialli to hem þat beþ wakeris in keepinge of her cure whiche þei han vpon Cristis scheep. Also, weþer it be temperal oþer spiritual, and not to sleeful, hurid hynes, þat beþ recheles and takeþ non heede of Cristes scheep, but onely of muk, and wolle,

and oþer temperal lucre þat comeþ of hem. <L 353, 355, 357><T CG05><P 62>

And not onely þe aungelis in þe blysse of heuene, as I seide bifore, maden ioye of þis blesside birþe, ne sengulerli þis oon was sente into erþe on þis message, but for þis special miracle allone aboue þat þat euere was schewyd tofore þere aperide wiþ him grete multitude of aungelis (whyche beþ kny3tes of heuene to fi3te euere a3en fendis vnder þe baner of God) whiche maden ioye heere in erþe amonge men, declaringe his spiritual excellence and lordschepe in his godhede, as tofore was declared his temperal pouerte in his manhede, seiynge: 'Glorie be in hi3nesse' (þat is, in heuene) to God, and in erþe pees to men of good wyllle'. <L 435><T CG05><P 64>

In þese wordes, ri3t as þis spiritual kny3thode declarede þe goostly lordschipe of þis pore chyld in hi3e glorie of heuene, ri3t so acordeþ to þis lordschipe: þei preferreden heere in erþe good wyllle of men tofore alle maner of temperal rechesses. <L 441><T CG05><P 64>

Bereas ofte tyme temperal richesches norischeþ miche vnreste and trobel in herte and ofte stryif and debate wiþ neyheburs, and þis pees in soule moun neuere wyckede men haue, for hem wanteþ good wille, þerfor seiþ þe prophete Ysaie: {Non est pax impijs}. <L 449><T CG05><P 65>

and so, forþermore, reste and pees, vnite and charite, þorou3 whiche aftur þis temperal lyif alle suche buþ brou3te to euere lastyng pees in þe blysse of þe Kyng of Pees. <L 472><T CG05><P 65>

Also, in þis blessid dede God techet vs þat for no spiritual neþer temperal dignite, estaate, ne power, we schulden not lifte vp oure hedes into pride aboue oure breþeren, to holde vs self þe bettere eþer þe worpiere þerfore doynge wronges to oure sugetis bineþe vs; <L 214><T CG06><P 71>

Þe greet clerk Groosthed, in a sermoun þat he makip þat bigynneþ þus: {Pauper et inops laudabunt nomen tuum}, seiþ þus: Man is disposed to loue of temperal riches in foure degrees, of whiche þe first degree is sett in helle, þe seconde is sett in purgatorie and fynalli in heuene, þe þridde and þe fourþe degree ben sett anon in heuen. 'Þe first degree is whan a man loueþ so myche þese rychessis þat he wole breke a commaundement of God to gete oþer hoolde þese temperal þyngis'. And þanne he loueþ not God, but forsakip him for a lital temperal þyng, and if he dieþ oute

of charitee (Romaynes 6 chapitre), anon he is dampnyd to þe fire of helle. 'þe seconde de gree is whanne a man loueþ so temperal þyngis þat þei moun not be lost wipouten sorwe;

<L 218, 224, 225, 228><T CG09><P 99>

þe þridde degre is whanne a man is so disposid to temperal þyngis þat he mai lese hem alle wipoute sorwe, and welde wipoute gladnesse.

<L 234><T CG09><P 99>

And he þat is in þis degre mai vse ri3tfulli temperal goodis, and no man mai fille þe ri3tful vsynge in þese temperal goodis bifore þat he come to þis degre. þe fourþe degre is whanne a man despisip so temperal þyngis þat he hadde leuere to welde hem no3t, and is sori if he be chargid wip hem, and ioieþ whanne he is dischargid', and þis degre is of apostlis and of perfite men þat schal sitte in seetis beside God and deme al þe world.

<L 245, 246, 248><T CG09><P 100>

ri3t so, in strengþe sufferynge (not oonli in temperal goodis, but also in hire owne bodi, as prisenyng, and betynge, and suche oþer) answerþ to þe same frute.

<L 386><T CG09><P 104>

And þis is clepid an axynge bi voice, maad to man, for temperal helpe to re leeue þat þat clepeþ his nede in þe maner þat men beggen of oþer fro dore to dore.

<L 389><T CG10><P 116>

First a3ens glotenye, for glotenye is a gret synne, hi3li forboden of God, and harmeþ mannes bodi, and mannes soule, and his temperal goodes, and his nei3bour boþe.

<L 8><T CG11A><P 131>

and for to hyndere himself, boþe in bodi and soule and in his temperal godes, as I seide tofore, for Salamon seiþ: He þat loueþ metis schal be in nede, and he þat loueþ wyn and fatte þyngis schal not be maad riche'.

<L 93><T CG11A><P 133>

þis, me þinkip, may bitoken þat þo þat shulden be feders of Cristis peple goostly shulden ouerpas þe see of þis worlde, þat is: fully forsaken, as vnleful, desire of hauing of temperal goodis of þis worlde.

<L 29><T CG14><P 176>

Whoso doþe 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 temperal goodis for bodile sustenance.

<L 277><T CG15><P 191>

Seint Gregorius and oþer doctouris vnder stonden by þis þries feding: first, wip his temperal goodis whiche þei han vnder her gouernaunce of tiþis and offringis, taking þerof oonly to hem a streite lyuing, as Poule writip to Thimope: {Habentes alimenta et quibus tegamur, hijs contenti simus;}

<L 292><T CG15><P 191>

And not oonly prestis han panteris to breke and sett forþe of þis breed, but also euery oþer man þat haþe plente of þis loof of temperal goodis.

<L 301><T CG15><P 191>

And þus, whosoever dispendip his temperal goodis in almes dedis wip þe vþi circumstauncis þat ben here rehersid, his is a good panter to God, and brekip wel and departip þis þrid lofe of breed after þe Lordis wille, þat is: þe lofe of bodile sustenance.

<L 344><T CG15><P 192>

The first last þing is mannys bodily deeph, for þat is þe last eende of his temperal lijf, of whiche spekip Holy Scripture (2 Re· 14·14): {Omnes morimur, et quasi aque dilabimur in terram, que non reuertuntur}.

<L 163><T CGDM><P 211>

And o rote of þis þraldam is lordshipe þat anticrist haþ, for he chalangeþ to be ful lord, boþe goostly and temperal;

<L 88><T EWS1SE-19><P 559>

And siþ lordchip and temperal godis nurschen synne in þes two folc, drawe away þes two brondis and þis buylyng wole aftir quenche.

<L 27><T EWS3-229><P 294>

where Crist seiþ· Mat·xvi· {Porte inferi non preualebunt aduersus eam'} 3atis of helle schullen not mow haue mi3t a3en holi chirche/ vpon þis tixte seiþ Lire þus {‘Ecclesia non consistit in hominibus ratione potestatis vel dignitatis ecclesiastice uel secularis· quia multi principes & summi pontifices inventi sunt apostatasse 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 temperal/ for manye princis & hi3e bischopis & oþir of lowere degree· state or dignite·

<L 21><T LL><P 21>

ben two viciouse extremytees/ Oone is temperal possessioun:

<L 16><T LL><P 42>

Serui subdite estote in omni timore dominis· non tantum bonis & modesties· sed etiam

discolis' / þat is to seie· Seruauntis be 3e
suget in al drede 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
paciencie/ But fendis lymes feynen hem·
<L 2><T LL><P 83>

wiþ temperal posses sioun/ þat sche mai not
rise·
<L 13><T LL><P 94>

twise for bediþ hise prestis/ to haue þis
temperal lordschip·
<L 26><T LL><P 94>

of temperal possessiouns/ as was Petir
forsakyng Crist & Poul purswyng þe chirche/
Petir & Poul dide verry penaunce·
<L 30><T LL><P 96>

temperal ne spirituel/ þan he is redi whanne he
may·
<L 29><T LL><P 112>

3if þei come in to þe chirche to holde and
meyntene þe pouert of crist and his apostelis
and bynden hem þer to, and þer with ben most
coueitouse abouten worldely goodis, summe
aboute temperal almes nedles and summe
aboute worldely lordyschype, bi ypocrisie and
lcsyngis and flateryngs, þei ben þan trecherous
ypocritis and perilous enemys of crist and his
chirche.
<L 21><T MT01><P 05>

and þus whanne þei han robbid lordis bi
ypocrisie of here temperal lordischipis sotyly
and wrongfully þei rauyschen þe goodis of
pore prestis vnder hem;
<L 16><T MT04><P 103>

for þei crien þat it is heresie or errour a3enst
goddis lawe þat seculer lordis may take
temperal goodis fro clerkis trespasyng bi
longe custome; and certis 3if seculer lordis
may not take temperal goodis fro clerkis,
þanne þou3 clerkis trespassen neuere so
make, 3e in traierie, conspiryng þe kyngis
deþ and quenys and alle þe lordis and ladies
and comunes of oure land, þe kyng may not
ponysche hem bi a ferþing worþ, and þanne is
goddis lawe fals þat 3eueþ power to kyngis
and seculer lordes to ponysche generally,
outakip no man;
<L 22, 23><T MT06><P 130>

and certis oper þei ben of more my3t and wrtt
to do boþe temperal office and spiritual
togidre þan weren crist and his apostlis, or
elles þei ben foolis disceyued bi pride and
coueitise of þis world;
<L 26><T MT06><P 131>

certes þes ben religious of anti cristis and
sathanas þat maken so grete stryues and
discencions, and to bryng men out of charite
for to geten to hem a litel drit of temperal
goodis.
<L 11><T MT06><P 132>

for þei affermen who euer takip ony temperal
goodis fro holy chirche, þat is þe comynthe of
clerkis aftir here dom, he is a þeeþ and cursed
in dede;
<L 25><T MT06><P 136>

and herefore ben many proude and lecherous
lorelis founden and dowid wiþ temperal and
worldly lordischipis and gret cost.
<L 29><T MT10><P 191>

but if it haade be a prestis office to dele aboute
þus bodily almes, Crist þat coude best haue do
þis office wolde haue take þes temperal goodis
to dele hem among poeuere re men;
<L 13><T MT10><P 195>

and þou3 lordis and grete men wynnyn hereby
worldly name and temperal goodis, þei lesen
charite and here soule þat ben worþi a
þousand fold betre þan alle erþely tresour.
<L 1><T MT13><P 215>

and now who can faste renne to rome and bare
gold out of þe loud and paie it for deed leed
and a litil writyng, and stryne and plede and
curse for tipes and opere temperal profitis, þat
ben clepid wiþ anticristis clerkis ri3ttis of holy
chirche, schal haue grete benefices of cure of
many þousand soulis;
<L 24><T MT16><P 245>

vndur colour of þe wiche close þei ben
temperal lordis of þe more parti3e of
cristendom, and wol be of alle þe world 3if þei
mai.
<L 205><T OBL><P 162>

For þe grete clerk Gorham upon þe Apocalips,
bi þe flode þat is many watris vndurstondeþ
abundaunce of temperal possessions.
<L 1229><T OBL><P 188>

But, certis, þe grounde of refusing of Cristis
wyne þat meruellisli confortip and kepeþ men
in sobirnesse, and chesing of þis wyne þat
makip men hornewoode, is þe grete
habundaunce of temperal possessions, þe
wiche þis vnclene woman occupiþ a3enst þe
lawe of God, for bi þis sche felle into
apostasie a3enst his lawe.
<L 1319><T OBL><P 190>

And þus, alþou3 þer were no pope as oft hap
betid, or alþou3 al cristendome had forsaken
him for a fals renegat, as þe Grekis han, or

alþou3 þe pope wiþ al his endowid prelacie þat ben temperal lordis were an antecrist and heretik in þe mater of her wordli lordschip and office and symonye, and in þe feiþ of þe sacrid oost, and in þe sacrament of penaunce, and in many oþur poynttis þe wiche I suppose few of hem to be clene, 3it neuer þe latur þis power abideþ in þe chosen chirche of Crist, alþou3 þei ben here but a litil flok.

<L 2434><T OBL><P 219>

And notwiþstondinge þat kyng Dauid, purposinge to encrease þe worship of God in his peple, ordeynede syngers and pleiers in dyuerse musical instrumentis to serue bisili bifore God in þe temple, 3it presumede he not to take ony þing þat God hadde assigned to þe temperal partie of his peple, and endowe wiþ suche goodis þes mynystis of þe temple;

<L 839><T OP-ES><P 34>

And siþ kyng Dauid, þe chosun of God, afir his owne herte and ful of þe spirit of prophecie, and Salomon his wise sone also durste not in a litil chaunge þe ordynaunce of þe goodis, mouable and vnmouable, þe whiche God hadde bitake to her gouernaunce, ne durste take ony of þe temperaltees, þe whiche God hadde lymytid to temperal men, and make þe prestis riche wiþ hem and to amende her part, as þou3 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 citees, þat were sumtyme in gouernaunce of kyngis and oþer grete temperal lordis, ben summe bi foly 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 placis where prestis ben cheef lordis, þei leden þe peple to batel and gouernen hem in al wise worldli as þe kyngis and temperal lordis diden bifore.

<L 1081><T OP-ES><P 44>

In tokenyng wherof, as a greet maistir of þis mengid lawe toolde me now late, þe clergie haþ maad such a lawe þat þei shal gete out of þe laymen hondis alle þe temperal possessiouns and lordships þat þei mai, and in no caas þei shal delyuere ony suche lordships to laymen a3en, what nede so euere þei haue. And þanne I askide of him, in caas þat þe clergie hadde alle þe temperal possessiouns, as þei han now þe more part, hou shal þe seculer lordis and kny3tis lyue, and wherwiþ, siþ God haþ in boþe hise lawis alowid her staat and her liiflood.

<L 1103, 1106><T OP-ES><P 46>

For, siþ þei han now þe more part of þe temperal lordships, and wiþ al þat þe spiritualtees and þe grete mouable tresours of þe rewme, þei mai li3tli make a conquest upon þe toþir partie, nameli siþ þe temperal lordis ben not in noumbre, good, witt, ne manhod liik as þei han be bifore, and þe partie of þe clergie in alle þese poyntis encreesen, 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 enpungned opunli ne priueli, as fer as þei mai lette it.

<L 1113, 1115><T OP-ES><P 46>

And so Crist wolde þat þese two swerdis weren in her kyndli placis, and nameli þe material or temperal swerd, þe which bi Goddis lawe, boþe oold and newe, as we mai se bi þe processe of þe book of {N numeri} and of þe Kyngis, and bi seynt Poulis wordis (Ro· 13), þe whiche I reherside bifore, 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 certis, I drede me not þat þe lay partie of þe chirche, and nameli þe lordis, han as moche or more colour of þe first partie of þis text to chalenge oonli to hem þe temperal swerd wiþ hise purtynauncis þat longen þerto, as seculer possessiouns and lordships, seculer iugement and seculer office, as oure prestis han euydence of þe secunde part of þis text to chalenge þe tipis of þe peple, as þingis oonli longinge to hem. And if þei were indifferent in her iugementis, as þei demen þat it is wrong and dampnable a seculer man to take upon him a prestis office, in preching or mynystringe of sacramentis, and in disposinge of tipis þat were lymytid to þe staat of clergie, so þei shulde deme it ful dampnable a prest to ocupie þis temperal swerd wiþ þe purtynauncis þat longen þerto specified bifore.

<L 1348, 1356><T OP-ES><P 58>

And so be avoidide þis swerd, and lefte it to þe temperal part of þe chirche wiþ alle hise purtynauncis.

<L 1370><T OP-ES><P 58>

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 þat prestis shulden leue and vtirli forsake þis temperal swerd wiþ hise purtynauncis, and remitte þis temperal swerd to lay partie, as þei diden wiþ alle hise purtynauncis, as seculer lordship, office and iugement.

<L 1411, 1412><T OP-ES><P 60>

For al dai it is seyn þat lay men 3yuen her temperal possessiouns to þe clergie, but coude I neuer se ne heere þat ony suche lordships were 3oue a3en to þe lay partie.
<L 1545><T OP-ES><P 68>

And as her abite þat is her shroud bitokeneþ þat þei ben deede, so her large tonsure or shauyng bitokeneþ her pouert and rasyng awei of alle temperal possessiouns or lordship;
<L 1594><T OP-ES><P 70>

And in þis fleyng of Crist fro þis lordship, aftir þe myracle and grace þat God þe fadir hadde mynystir bi him, he dampnede þe resceuyng of þe lordship, þe which Siluestir took of Constantyn, and commendide and confermede þe dede of þe blessid prophete Elize, þat refusive 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 secular lordships to temperal lordis, as it is tau3t bfore, and alowide þe comounte her liiflood gotun bi trewe marchaundise and husbondrie, for he was partener þerof.
<L 2108><T OP-ES><P 102>

and moche raþer 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 almesse 3uyng be distriyng or apeiring of ony astaate appreued of God in his chirche, it wole sue þat þe endowing of þe clergie wiþ worldli lordship ou3te not to be callid almesse but raþer alamys, or waasting of Godis goodis, or distriyng of Goddis ordynaunce, for as moche as þe clergie was sufficientli ordeyned fore bi Cristis owne ordinaunce.
<L 2153><T OP-ES><P 104>

And so, as no man shulde presume to wiþdrawe, wiþholde or turne þe tipis fro þe liyn or kynred or staat of presthod, as þei seien, so moche raþer shulde þer no man presume bi 3uyng or taking to aliene þe temperal lordships fro þe staat of secular lordis.
<L 2418><T OP-ES><P 118>

hou moche raþer shulde not a secular lord or a lay man aliene from him and his issu or fro þe staat of temperal lordis þe secular lordships, þe whiche God haþ lymytid to þat staat?
<L 2445><T OP-ES><P 120>

And nar þese ypocritis shamles, þei my3ten be foul ashamed to seie þat þei mai in no caas

delyuere þe lordships þat þei ocupien 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, 3he, into ful vndoing of þat staat, notwiþstondinge þat God haþ expresli 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 erþe mai bitokene þe comune of þe peple þat tilip þe erþe, 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 signyfiþ temperal possessiouns, as Gorham seiþ 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 secular hondis alle the temperal lordeschip þat þai may, and in no caase delyuer noone a3en. And þerfore a gentilman axid a greete bischop of þis londe, in caase þat þe clergie hadde alle þe temperal possescyons, as þai han now þe more parte, how schal þe secular lordis and knyghtis lyue, and wherwiþ, siþ God haþ in bothe his lawis alowid her staate and her liiflode.
<L 202, 205><T OP-LT><P 47>

For, siþ þai han now þe more part of þe temperal lordeschips, and wiþ þat þe spiritualtees and þe greete mouable tresouris of þe rewme, þai may 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 secular 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 his purtenances þat longeþ perto, as secular lordeschips wiþ secular iugement and secular offyce, as oure prestis han euydence of þe secunde party of þis tixte to chalenge þe tipis of þe peple, as pingis oonly longynge to hem. And if þai wer indifferent, as þai demen þat it is wronge and dampnable a secular man to take vpon hym a prestis office, in prechyng or minystryng of sacramentise, and in disposyng of tipis þat weren lymytid to þe state of þe clergy, so þai schulden deme it full dampnable a prest to ocupie þe temperal swerde wiþ þe purtenance þat longiþ perto specified tofore.
<L 263, 271><T OP-LT><P 59>

And so he auoidid þis swerde, and left it to þe temperal party of his chirche wiþ all þe purtenances And þis same lesson tau3te þe apostle, for saynt Poule assigneþ þis swerde to þe seculer lordis, as it is saide bifore, 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 taake vpon vs þis temperal lordeschip and sue hem in þis’.
<L 615><T OP-LT><P 89>

And so, as no man schuld presume to wiþdrawe, wiþholde or turne þe tipis fro þe state of presthode, as þai sayne, so myche raper schuld no man presume bi 3euynge or takynge to aliene þe temperal lordeschips fro þe state of seculer lordis.
<L 913><T OP-LT><P 119>

It is certen forsop þat takyng away of temperal peyne is after temperale profete or gode, no3t aylastyng gode.
<L 27><T Ros><P 72>

Perfor Criste, takyng þe schappe of a seruant, despised al temperal þings.
<L 18><T Ros><P 94>

He is not schepparde but marchaunt which fedid þot þe lordis scheep for most entere loue but to temperal meedis.
<L 35><T SEWW12><P 61>

Whateuer prelat loueþ not Crist frely or for himsilf sekid not God for himsilf, but serueþ God for temperal þingis, and desiriþ onour of men.
<L 36><T SEWW12><P 61>

For, if þei han her temperal hire, þei reken not hou her floc fare.
<L 46><T SEWW13><P 65>

And by þis falsnesse sclauderen þei Crist and his seyntis, and bryngen þe symple puple in errour of Cristis lif and his apostelis and oþer seyntis, and in errour of bileue, and to waste temperal godis and leue dedis of charite to her pore neyeboris þat ben nedy and mysese, 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 nynþe is þat it is a3ens þe lawe of God þat bischopis and oþer prelati of þe chirche schulden haue temperal 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 bischoppis acordyngly wiþ Goddis lawe moun haue temperal goodis and possessions in resonable mesure, so þat þei spenden hem as Goddis awmyneris, and not holding hem as wordely lordes.
<L 140><T SEWW02><P 22>

Þe tende conclusiun is þat manslaute be batayle or pretense lawe of rythwysnesse for temperal 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 temperal lordis and temperel men may lefully take alle possessions and temperal godys from alle men of holy chirche, and from alle bysshops and pre latis, boþe hors and harneys, and gyve þar good to pore puple;
<L 53, 54><T SEWW05><P 35>

vpon þis tixte seiþ Lire þus, ‘Þe chirche is not in men bi weye of powere or dignite, spiritual or temperal, for manye princis and hi3e bischopis and oþer of lowere degree, state or dignite are founden to be apostataas, or haue gon abak from þe bileue;
<L 6><T SEWW22><P 115>

Perfore, siþen þese profecies shulen nedis be filled and þe tyme sett in Apocalips is nowe passed, and þe werkis of þe bishope of Rome in many þingis ben openly contrarie to þe werkis of Ihesu Crist, whi perseyuen not cristen men þat þe comynge of antecrist nei3eþ now, and þat þe determinacioun of þe chirche of Rome boweþ away fro holy scripture and resoun for her owne pryde and temperal wynnyng and flei3 sly lustis’.
<L 166><T SEWW24><P 126>

Bot wele I wote þat be all lawes, ri3t as þe kinge es lord and souerayne of all temperaltes and temperal gode, ri3t so es þe pope lord and souerayne of spirituale and spirituale gode, and godes of holi churche.
<L 29><T SEWW26><P 132>

Bot it semeþ þat 3e sai one wiþ 3our moup and anoþer wiþ 3our hert, and for 3e wolde be sotilte encroche to 3ou lordschipe of temperale godes, (and þat es forboden 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 hap no power of no worldlich gode after þat it es 3euen to holi churche, for, als þou saist, all is holi and mai no3t be put in no temperal mannes posses sioun.
<L 45><T SEWW26><P 132>

Sir Kni3t, 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 swerdes', and Criste answerd and said þat' es yno3e' in tokene þat Peter schuld haue boþ þe swerde of temperalte and þe swerde of spirituale, þat es to mene boþe spirituale powere and temperal powere; <L 104><T SEWW06><P 134>

And afir þis whanne Crist wolde make an eende here of his temperal lyf, I bileue þat in þe dai next bifore þat he wolde suffre wilfulli passioun on morn, in foorme of breed and of wyne he ordeynede his fleisch and his blood þat is his owne moost precious bodi, and 3af it to hise apostlis for to eten, comaundinge hem and bi hem alle her aftircomers þat þei schulden, in þis foorme þat he schewid to hem, vsen hemsilf and techen and comowne forþ to oþir men and wymmen þis moost worschipful and holiest sacrament, into myndefulnesse of his moost holiest lvyng and moost trewe techyng, and of his wilful <L 235><T Thp><P 31>

Þis sentence apreueþ seynt Poul, (in þe ii Cor þe 3 cº) where he seiþ of himsilf and of opere feiþful apostlis and dissciplis seiinge þus "We neden no lettris of comendacioun, as summe oþer prechours neden whiche prechen for couetise of temperal goodis eiþir for mannes presumyng". <L 795><T Thp><P 48>

For þese heuenli pilgrimes moun not neiþer þei wolen be lettid of her purpos bi ke reyne of ony doctrine discordinge from holi writt, neiþer bi þe floodis of ony temperal goodis and tribulaciouns, neiþer bi wyndis of ony pride or boost or manassyng of ony creature. <L 914><T Thp><P 51>

And I seide, Ser, wiþ my forseide protestacioun I seie þat þis worldli vsage of temperal lordis þat 3e speken now of, whiche in caas may be don wiþouten synne and also left, is no symylitude to worschipe ymagis maad bi mannes hond, siþ Moyses seiþ in Deut·iiii cº, and Dauib seiþ in þe Ps· 96, and þe Wise Man seiþ in þe 14·15 cº, and also Baruk þe profete seiþ in þe 6º, and oþer dyuerse seintis of þe bible forboden so pleykli þe worschipyng of alle siche ymagis'. <L 1096><T Thp><P 57>

But Crist tau3te þe peple to do almes, þat is werkis of mercy, to pore nedi men of þe surpluys of her temperal goodis, whiche þei weldiden more þan þei nediden resonabli to her necessarie lyuelode". <L 1427><T Thp><P 67>

And herfore þe peple is ful heuy to paie as þei done her temperal goodis to parsones and to opere vicaris and prestis, þat schulden be feiþful dispensouris of þe parischens goodis, takinge to hemsilf no but a scarce lyuelode of tipis neiþer of offringis bi þe orde naunce of þe comoun lawe. <L 1490><T Thp><P 69>

For whateuere þat prestis take of þe peple, be it tipe or offryng or ony oper dewtee eiþer sowde, þe pres tis owe not to haue hereof no but a bare lyuelode, and to departe al þe remnant to pore men and wymmen speciali of þe parischen, in whiche þei taken þese temperal goodis. <L 1497><T Thp><P 70>

And also þe parischens þat paie her temperal goodis, be þei tipis or ellis, to preestis þat done not her office amonge hem iustli ben partyners of euery synne of þese prestis, forþi þat þei susteynen þese prestis folili in her synne wiþ her temperal goodis. <L 1508, 1511><T Thp><P 70>

For þei seien now þei mowen bi her swerynge, þou3 it be fals, voyde blame or temperal harme whiche þei schulden haue if þei sworn not þus. <L 1717><T Thp><P 77>

And I seide to þese clerkis þat þus bisili counseileden me to sue þese forseide men, Seres, if Philip of Repingtoun, Nicol Herforde, Ion Purueye and Robert Bowland, of whom þe counseilen me to take ensauple, hadden þei forsaken beneficis of temperal profit and of worldly worschip, so þat þei hadden exchewid and alyened hem from alle occasiouns of couetise, and of fleischly lustis, and hadden taken hem to symple lyuyng and wilful pouerte, þei hadden hereinne 3ouun good ensauple to me and to manye oþer for to haue sued hem. But now, sil, alle þese foure men haue schamefulli and sclaudrousli don contrarie, consentyng to resceyuen and to haue and holden temperal beneficis, lyuyng now more worldli and fleischly þan þei diden biforehonde, confourmyng hem to þe maneres of þis world, I forsake hem hereinne and alle her sclaudrouse doynge. <L 2106, 2112><T Thp><P 89>

For, certis, ri3t many men and wymmen marken and hideousen þe falsnesse and þe cowardise of þese forseide vntrewe men, how þat þei ben stranglid wiþ benefices and wikdrawen from þe treuþe of Goddis word, forsakinge to suffre þerfore bodili persecucioun, For bi þis vnfeiþful doynge, and apostasie of hem specially þat ben greeete

lettrid men and haue knowlecheide opiny þe treupe, and now, eiper for plesynge or displesinge of tirauntis, haue take hire and temperal wagis to forsaken þe treupe and to holde þera3ens, sclaudringe and pursuynge hem þat coueiten to suen Crist in þe weie of ri3twesnesse, 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 & þat es forboden to all clerkes, as I haue schewid openli tofore;
<L 410><T 4LD-1><P 193>

& 3eue þai wiþstonde þe temperale power, þe kinge & þe lordes temperals schuld chastise hem & constreyne hem, for þerto þai bereþ þe swerd, as it es said tofore be autorite of Saynte Poule'.
<L 473><T 4LD-1><P 196>

& onone Crist repreued him and bad him putt vp his swerd, in token þat þe temperale swerde langid no3t to him ne to none oþer preste for to fi3t ne smyte wiþ no temperall swerd.
<L 490><T 4LD-1><P 196>

and catel in resonable 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 principally whanne þei don not here gostly office, but harmen here sugetis in fals techynge and euyl ensauple of lif, but þou3 þei deden wele here office and men wolden not paie dymes, þei schulden suffren mekely and not curse, as ihu crist dide.
<L 7><T MT15><P 230>

It is certen forsoþ þat takyng away of temperal peyne is after temperale profete or gode, no3t aylastyng gode.
<L 28><T Ros><P 72>

Seculer possession is forbode or intirdicte to clerkez, werfore prestez, dekenez and curatis owe no3t for to haue in possession seculer lordescheppez of lewde men for þair sustenyng or for pore mennez, in vnderstandyng be seculer lordescheppez temperale þings, after reson be wiche þam owe to be of þe lawe of God necessarye stipende or sowde to lewde men to do & perfourme þe seculer office of þam þat hap lordeschepe.
<L 5><T Ros><P 83>

Item Augustinus super Iohannem, omelia 46}, þai þat precheþ Criste for to gete lucre of temperale þings or be enuy, þai may be seide marchandez or hired menne worþily to be con dempned of God.
<L 10><T Ros><P 86>

Item Lira super isto textu, Math·10, "Excuteite puluerem etc'"}, "Schewyng ane opne tokone or syngne þat 3e come no3t to prech to þam for temperale lucre or wynnyng".
<L 17><T Ros><P 91>

Item Lira super illo, Dan· vltimo, Erat draco magnus etc'"}, "Men of Babilon," he seiþ, wen þei sawe ane vnwont þing or a maruele passyng þe vertu of man, þai rected it as God, for in þat war þei de ceuyed of þe prestes worschipyng þe dracon for temperale wynnyng þat þai bare þerof.
<L 23><T Ros><P 101>

one þe same wise in holy chirch is somtyme done moste deceyuyng of þe puple in miracles feyned of prestes or of þam þat cleuch to þam for temperale lucre, and sich bene to be drawn out by þe rote of gode prelates, as þise war drawn vp be Daniel".
<L 26><T Ros><P 101>

Bot it semep þat 3e sai one wiþ 3our mouþ and anoper wiþ 3our hert, and for 3e wolde be sotilte encroche to 3ou lordschipe of temperale godes, (and þat es forboden 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 hap no power of no worldlich gode after þat it es 3euen to holi chirch, for, als þou saist, all is holi and mai no3t be put in no temperal mannes posses sioun.
<L 41><T SEWW26><P 132>

But in all þinge þat longeþ to temperalte þai schuld be suggetes to þe kinge and to oþer lordes temperales, and, 3eue þai wiþstonde þe temperale power, þe kinge and þe lordes temperals schuld chastise hem and constreyne hem, for þerto þai bereþ þe swerd, as it es said tofore be autorite of saynte Poule'.
<L 96><T SEWW26><P 134>

Parde, þou wost wele þat, when þat Crist schuld be take, Peter drowe his swerde for to fi3t and smote of Malkus here, and onone Crist repreued him and bad him putt vp his swerd, in token þat þe temperale swerde langid no3t to him, me to none oþer preste for to fi3t ne smyte wiþ no temperall swerd.
<L 111><T SEWW26><P 134>

TEMPERALES.....2

But in all þinge þat longeþ to temperalte, þai schuld be suggetes to þe kinge, & to oþer lordes temperales.

<L 473><T 4LD-1><P 196>

But in all þinge þat longeþ to temperalte þai schuld be suggetes to þe kinge and to oþer lordes temperales, and, 3eue þai wiþstonde þe temperale power, þe kinge and þe lordes temperals schuld chastise hem and constreine hem, for þerto þai bereþ þe swerd, as it es said tofore be autorite of saynte Poule'.

<L 95><T SEWW26><P 134>

TEMPERALL.....23

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

<L 211><T 4LD-1><P 185>

More skilfulli were a worldlich lord a fals seruante to God þat had auaunsid prestes wiþ Goddes tresore, þat es to sai, þe godes of holi chirche, & putt him in Goddes werk to wirche and trauaile in kepinge of Goddes pepel out of þe deuces mouþe, & þan toke sich one fro Goddes seruyse & putte him in his own temperall seruice.

<L 321><T 4LD-1><P 189>

Also, 3eue þat noþinge þat es ones in þe clergie hondes 3euen to holi chirch, als þou saist, mi3t neuer be affter in temperall mannes power, ne no temperall man haue power ne lordschip þerof, how schuld þan oni clerk bi him mete or drink or ony oþer þinge þat him nedede, or sell to oni temperall oni maner gode þat þai had?

<L 431, 433><T 4LD-1><P 194>

& onone Crist repreued him and bad him putt vp his swerd, in token þat þe temperale swerde langid no3t to him ne to none oþer preste for to fi3t ne smyte wiþ no temperall swerd. And temperall men schulde chastise men bodelich wiþ temperall power, & þat bitokneþ þat þai bere þe swerde, as Saint Poule saiþ. And temperall men schulde chastise men bodelich wiþ temperall power, & þat bitokneþ þat þai bere þe swerde, as Saint Poule saiþ. So þat þe pope & þe clergi mai no3t do, bot wiþ þe swerde of gode techinge & prechinge, and þe kinge & oþer lordes schuld constreine wiþ þe swerde of temperall powere, as þe pope saiþ in his lawe & es acordinge to þe gospels & to Saint Poule bop.

<L 491, 493, 494, 498><T 4LD-1><P 197>

To þe þridde persone in Trinite, to whom is apropyd true loue or goode will to þe Fadir and Sonne, awnseriþ þe state of þe comonte þe whiche owiþ true loue and obedyente will

to þe statis of lordis and prestis, as saynt Poule techiþ saynge {Serui obedite dominis vestris carnalibus cum omni timore et tremore}, þat is Seruandis obeyiþ to 3our temperall lordis wiþ alle drede and tremblynge'.

<L 45><T OP-LT><P 05>

And notwiþstondinge þat kynge Dauyd, purposynge to encrese þe worschip of God in his peple, ordend syngers and players in dyuers musical instrumentis to serue byfore 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 wiþ siche goodis þes mynystres of þe temple;

<L 105><T OP-LT><P 35>

For all day it is seen þat seculer men 3euen her temperall possessions to þe clergi, but cowde I neuer seen ne here þat eny siche lordeschipis wern 3euen a3en to þe seculer party.

<L 342><T OP-LT><P 67>

as þou3 he sayde "What charge is to me of þe sowlis, so þat I haue well ordenyd for þe temperall goodis?"

<L 395><T OP-LT><P 73>

For þis sinne in hem may not be vndo till þe temperall lordeschip in hem be distried, whiche haþ envenemyd alle þe clergi.

<L 546><T OP-LT><P 85>

And in þe tyme of þe new lawe Criste assignyd þe seculer lordeschipis to temperall lordes, as it is tau3te byfore, and alowid þe comonte her liflode goten bi true merchandise and hosbondrie and oþer craftis.

<L 781><T OP-LT><P 103>

Siþ þan, as it is sayde byfore, it is noone almes to releue oo wreche and make anoþer or mo, and to make hem riche wiþ temperall lordeschip, þe whiche ben forfendit to siche peple, and namely if siche almes3evynge be distroynge or apeyrynge of eny state aprevyd of God in his chirche, it will sue þat þe endowyng of þe clergy wiþ worldly lordeschiþe ow3t not to be callid almes, but raper allamyse, or wastynge of Goddis goodes, or distroynge of his ordenance, for as myche as þe clergi was sufficiently ordeynyd by Criste.

<L 820><T OP-LT><P 105>

Also, 3eue þat no þinge þat es ones in þe clergie hondes, 3euen to holi chirch, als þou saist, mi3t neuer be affter in temperall mannes power, ne no temperall man haue power ne lordschip þerof, how schuld þan oni clerk bi him mete or drink, or ony oþer þinge þat him nedede, or sell to oni temperall oni maner

gode þat þai had?
<L 59, 61><T SEWW26><P 133>

Parde, þou wost wele þat, when þat Crist schuld be take, Peter drowe his swerde for to fi3t and smote of Malkus here, and onone Crist repreued him and bad him putt vp his swerd, in token þat þe temperale swerde langid no3t to him, me to none oper preste for to fi3t ne smyte wiþ no temperall swerd.
<L 112><T SEWW26><P 134>

And temperall men schulde chastise men bodelich wiþ temperall power, and þat bitokneþ þat þai bere þe swerde, as saint Poule saiþ. So þat þe pope and þe clergi mai no3t do, bot wiþ þe swerde of gode techinge and preching, and þe kinge and oper lordes schuld constreynen wiþ þe swerde of temperall powere, as þe pope saiþ in his lawe, and es acorde to þe gospell and to saint Poule bop.
<L 114, 115, 118><T SEWW26><P 134>

TEMPERALLE.....2

And þof it were so þat he mi3t & were able to haue sich lordschip, 3it it semeþ bi all þe wordes of þe charter þat Constantyne 3aue to Saint Siluester þat he ne ment neuer þat þe pope schuld haue temperalle lordschip.
<L 152><T 4LD-1><P 183>

Pride þanne schal be ful hi3 in prelatis, for hir pride schal passe alle temperalle lordes in alle þyngis þat longeþ to lordes astaaf, as in stronge castellis and ryalle maneris, proudeli aparaylit wiþinne, in halles, chaumbres, and alle opure houses of office.
<L 418><T CG02><P 23>

TEMPERALS.....2

3eue þai wiþstonde þe temperale power, þe kinge & þe lordes temperals schuld chastise hem & constreynen hem, for þerto þai bereþ þe swerd, as it es said tofore be autorite of Saynte Poule'.
<L 474><T 4LD-1><P 196>

But in all þinge þat longeþ to temperalte þai schuld be suggetes to þe kinge and to oper lordes temperales, and, 3eue þai wiþstonde þe temperale power, þe kinge and þe lordes temperals schuld chastise hem and constreynen hem, for þerto þai bereþ þe swerd, as it es said tofore be autorite of saynte Poule'.
<L 96><T SEWW26><P 134>

TEMPERELE.....1

For it semeþ wele more synne for a preste þat es a person & haþe cure of mennes soules to leue his schepe þat he haþ token of God to kepe & þat he schall 3eue hard answeere of at þe daye o dome, & go & serue a bihsschope or anoper lord in temperele office, as to be his

steward or his countrollere or clerke of his kicchen or his tresorere or any oper seculere office.

<L 304><T 4LD-1><P 189>

TEMPORAL.....101

Therefore in as moche as Goddis word is better than mannis bodi, and the lif of grace and of blisse is better than temporal lif in this peyneful world, in so moche euele prelatis and curatis that with drawn Goddis word and holy ensaumple ben worse than bodili . . .
<L 18><T 37C><P 06>

2· Corollary· If prelatis, and most religiouse men, that owen to be wilfulli pore and lyue in labour of here handis, wasten opinli temporal godis and the almese dedis of lordis and here foundouris in pride, glotonie, and lecherie, and othere synnis, temporal lordis moun medefulli, and ben holden to, withdrawe fro hem seculer lordshipis and possessions whiche thei mysusen so comounli, and to turne tho into due and iust vsis· This sentence is open bi this, that in the xviiij· c· of Numeri and Deut· preestis and dekenis ben forboden of God to take pos sessioun nameli into eritage in the lond of Israel outake dymis and sacrificis and offringis assignid in the lawe of God, and in the xliiij· c· of Ezechiel, in the ende, seculer lordis ben forboden of God to geue possessioun to preestis or to dekenis in Israel
<L 14, 17><T 37C><P 15>

and Austyn undirstondith that Crist seith this to the king and to seculer lordis to compelle rebel men bi temporal power to entre mekeli into the kep inge of Goddis lawe.
<L 14><T 37C><P 27>

2· Corollary· Cristene kingis and temporal lordis shulden teche here meyne and sugetis the comaunde mentis of God in constreynynge hem to kepe Goddis heestis and to be not hardi to breke tho in the presence of hem.
<L 13><T 37C><P 31>

But hou euere it be of this temporal peyne of deth, almighti God shal punshe alle hem that sweren thus bi peyne greuouse withouten comparisoun, if thei leue not here errour and do fruytful penance.
<L 21><T 37C><P 37>

And certis as longe as hethen men wolen lyue peesibli with vs cristene, and not werre on vs to distrie oure cristendom, we han noon auctorite of God to werre agens hem for worldli lordshipe othir veyn name and temporal godis.
<L 6><T 37C><P 64>

Therefore sith the profecies shulen nedes be fulfillid, and the tyme set in Apo calips is now passid, and the werkis of the bisshopis of Rome in manie thingis ben opinli contrarie to the werkis of Jesu Crist, whi parseyue not cristene men that the comyng of antecrist neighth now, and the terminacioun of the chirche of Rome boweth awei fro holi scripture and reesoun, for her owne pride and temporal wynnynge and fleshli lustis.
<L 3><T 37C><P 76>

The xxvij. Article. If a newe couetous bisshop of Rome risith up, which for pride or temporal lucre wole geue at his liking alle beneficis in the hond of cler gie, and make voide fre elecciouns and orde dauncis of the clergie of oure rewme bi title of patronage, bisidis and agens entent of foundouris and seculer lordis, which eleccions and ordenauncis of patronagis camen forth of seculer lordis, this proude bisshop of Rome is a disturblere of bisshopis and of othere prelatis, and of al oure rewme, for he doth opinli agens elde decrees of the chirche that geuen the chesinge of the erchebisshop to alle his suf fragans to chese the beste among hem, and
<L 10><T 37C><P 84>

This sentence is opin bi this, that sich a man procurith vnfeithfulli the harm and distriynge of the rewme, bothe in soulis and in bodies of men and in temporal godis of oure rewme.
<L 15><T 37C><P 87>

Therefore it suith opinli that be that procurith siche prouisiouns in the rewme, pro curith the harm and distroiynge of the rewme, bothe in prosperite of temporal godis, and in helthe of bodies and of soules.
<L 15><T 37C><P 88>

And thanne the founders or here successouris moun medefulli withdrawe fro hem seculer lordships and othere temporal godis, nameli superflu godis whiche thei mys usen so to greet harm of hemsilf and of othere cristene men.
<L 9><T 37C><P 91>

It semith opinli that religiouse possessioneris distrien lordis and here comns bothe in temporal godis and spi ritual.
<L 6><T 37C><P 92>

A Corollary. If temporal lordis leeven out rightfulness and the drede of God, and usen tirauntrie and extorcious on the puple whiche thei shulden defende fro enemies and wrongis, thei ben traitouris of Crist, menquelleris of pore men, and tirauntis of antechrist.
<L 1><T 37C><P 103>

And Poul acordith opinli in iij. c^o to Coloc^r in the ende, and most pleynli in the jⁱ pistil to Tymothe, the vj. c^o in the begin ninge, and the iij. c^o to Tite, and in the jⁱ pistil of Petir, the ij. c^o. A Corollary. If servauntis othir bonde men bi colour of cristene fredom forsaken to serve mekeli and feithfulli to cristene lordis in sich servise that is not contrarie to Goddis heestis neithir 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.
<L 9><T 37C><P 105>

2. Corollary. Prelatis othir religiouse possessioneris that procuren the mynistris of the king and othere myghti men in cuntreis to forswere hemsilf agens tho king, eithir to pursue not feithfulli his causis, but to suffre in hondis of religiouse men temporal godis that perteynen to the king bi reesoun of unfeul amorteisinge, 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 soulis, and ben disturblers of pees and dis troieris of good generali of the rewme.
<L 18><T 37C><P 111>

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.
<L 8><T 37C><P 131>

A Corollary Prelatis othir seculer lordis that ordeynen vnable curatis, and most for fleshli affeccoun othir for temporal lucre, ben cruel enemyes of holi chirche and traitouris of Jhesu Crist and of al cristen puple.
<L 3><T 37C><P 135>

and it accordith, othir is just, that this kynde ceeße of al noise of temporal thingis, as ben clerkis and deuout men to God, that is, turnid fro the world.
<L 3><T 37C><P 149>

Hou moche grettere and wors is the tresoun of prelatis and of seculer lordis that drawen awei prelatis and curatis that ben as signid speciali to the kepinge and workinge of soulis of the sonis of the King of kingis, sith thei take grettere salarie of temporal godis for this gostli office, than Crist and his apostlis token in this lijf for here sore travaille and yit, to encreessinge of tresoun, bothe prelatis and lordis holden and ocupien siche curatis about toordis, as aboute here kichenis, and holdinge of courtis, othir othere seculer officis, othir in here chapelis for song and vse of Salisberi,

othir of a nothir chirche which is founden up
of synful folis, and not for the office of the
holi gospel, which oure Lord Jhesu Crist
comaundide speciali to prestis and cu ratis, Of
this abhominacioun and trecherous
disturblyng of holi chirche, it
<L 4><T 37C><P 154>

And on same wise þe coveytous man makip
his maw met þe temporal goodis, as Poul seiþ
þat averyce is service of mawmetis.
<L 23><T A02><P 83>

Crist forsoke to þo fende temporal lordschip;
<L 23><T A09><P 140>

and if he be blynde in his soule for poudre of
temporal goodis, or slepe for lust, as swyne
done, and þus perel come to schepe, þo Lord
þat owis þo schepe by skil schulde dampne
hym for negligense.
<L 1><T A09><P 151>

But serve we trewly as God biddus to our
sugetis, and þei ben holden to serve us in
temporal godes;
<L 10><T A10><P 177>

þei seide as byleve þat þis is an heresye to sey,
þat men of þo Chirche have temporal pos
sessiouns is agenyis holy writte, whosover
affermes hit.
<L 7><T A20><P 233>

and þen shulden temporal godes multiplie in
rewmes as þei first did, to worschipe of God.
<L 10><T A20><P 241>

for temporal goodis and spirytual rebbed he
fro þes rewmes.
<L 22><T A21><P 246>

And as Crist fau3te wiþ suche swerd, so
schulde alle his prestis, and plese men wiþ
meke speche, 3e, 3if þei leese her cotis and al
her temporal goodis, and specially her
lordschipe.
<L 17><T A21><P 259>

And þus love ungroundid in God, but oonli in
temporal goodis, mut nedis faile and do harm,
for al siche love is sinful.
<L 19><T A23><P 351>

CAP. XV. Also freris by lettris of fraternite
disseyven þo puple in feyth, robben hom of
temporal godis, and maken þo puple to trist
more in deed parchemyne, seelid wiþ
leesinges, and in veyn preyers of ypocrites,
þat, in caas, ben dampned devels, þen in þe
helpe of God, and in hor owne gode lyvyng.
<L 20><T A24><P 377>

Wiþ symo nye, for þei sellen þis spiritual gode
for temporal godis, and þat unskilfully, for
suche chafferynge or grauntinge of lettris was
nevere ensamplid of Crist ne his apostils, and
3itte þei loved best mennis soulis.
<L 33><T A24><P 377>

And þus þei disseyven þo puple in byleve, and
robben hom of temporal godis, and maken to
recke lesse of hor owne gode lyvyng, for trist
of þese fals lettris.
<L 26><T A24><P 378>

And so my3t 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, bot trowe þo sawes þat Anticrist
lyes, for wittes of þo puple erren ful ofte.
<L 21><T A25><P 408>

Bot speke we of beggyng of mon and beggyng
of temporal godes;
<L 1><T A25><P 411>

And somme cryen by worde aftir temporal
godes in yvel maner, aftir more þe þei schulde
have;
<L 5><T A25><P 411>

And so iche mon schulde, by þo wey of
kynde, take þat hym nedes of temporal godes;
<L 16><T A25><P 411>

Bot by suche lordschipe hit is leueful to
graunte men temporal godes at þo wille of þo
Lord;
<L 6><T A25><P 423>

And siþ þei ben as myche now holdon to serve
God, and sommwhat mor for takyng of
temporal goodis, it semeþ þat þei ben bounde
to mor þen þei may.
<L 9><T A26><P 438>

þe ground of þis malice stondiþ in prestis, þat
ben þus cooldid wiþ temporal goods.
<L 30><T A26><P 438>

Ffor summe freris writen þus in Coventre,
among articlis þat þei dampneden as heresye
and error, þat it is errour to saye þat seculer
lordis may leuefully and medefully taken
away temporal goodis, 3oven to men of þe
Chirche.
<L 24><T A33><P 514>

Also, 3if þis be errour as freris feynen, þat
pou3 an abbot and al his covent ben open
traitours, conspiringe into deþ of þe king and
quene and of opere lordis, and enforce hem to
distroie al þe reaume, þe kyng may not take
fro hem an halfpeny ne ferþing worþ, siþ alle

þes ben temporal goodis.
<L 15><T A33><P 515>

and napeles þe kyng may not ponische, neiþer
in temporal goodis ne in here body;
<L 27><T A33><P 515>

and seculer lordis may leuefully and
medefully, in mony causes, taken away
temporal godis 3oven to men of þe Chirche.
<L 3><T A33><P 517>

Be þe first, gostly þingis ai lastand are bout
for temporal þingis þat are falling and passing.
<L 3><T APO><P 10>

or led wiþ þe spirit of lust of flesche, graunt or
behi3t ani swilk þingis, oþer for mony or oþer
3erþli bodili temporal good and fleschly
þingis, or preyour or fauour of meed, or
fleschli þings, or for swilk luf, haterad, or
drede of swilk men, or for vndeū seruise, or
oþer vndeū cause and vnþertinent, 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
benfices, or oþer graces, wiþ swilk froward
inwit, who doutiþ þat þei ne bi3e sinfully, or
veriliar en force to bye þing þat schal not
geyt?
<L 4><T APO><P 11>

þis semib þe þe sawis of feiþful doctours, put
in þe canon, so and þei þat wenun to bye
indulgens for þer temporal goods, and wenun
to be assoilid or for 3euun be hem, þof þei
abi3d in þer synnes, nor mak not satisfaccoun
dewly of þer synnis on oþer syde, but also eft
turnun a3en þer to;
<L 18><T APO><P 11>

opun and comyn fame tra ueyliþ, þat in þe
court of Rome mai no man geyt no grace, but
if it be bowt, nor þer is noon grauntid, but if it
be for temporal meed;
<L 14><T APO><P 12>

þe souereynes of þe kirke howun not to curse
for temporal þingis;
<L 9><T APO><P 23>

and namly, wan þey putt kepars to gedre
temporal þings to hem, after þer decre, rather
þan to gedre souls to Ihu Crist.
<L 19><T APO><P 36>

and eft Hostiensis seiþ of hem þat 3euē a
peney, or peyneyes, 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 casis, to tak or 3ef temporal þing
for goostly þing, of forþword, or certeyn

couenaunt, it is synronye.
<L 23><T APO><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 toþer, as it semib bi holy writt,
and bi þe lawe, for Symon Magus seyng þe
apostil 3euē þe Holy Goost bi leying vpon
his handis, offrid him money to bye þe gostly
power, þat þei schuld tak þe Holy Goost þat
he schuld putt hands to;
<L 1><T APO><P 53>

but þus mikil þe more þat it silf bi his
prouisiouns, dispensacouns, and 3euē of
pastoral curis, ordeyniþ in þe een of þe sun,
swilk as are towchid bifore, hyrdis, 3a traytors
of þis world, þat it peruey to þe temporal lif of
sum man, it haþ be taken to þe deuowring or
swelluing of alle bestis of þe feld, þat is to al
þe fendis to ay lasting deþ many þow3andis;
<L 29><T APO><P 55>

But now bi new lawis, clerkis propriun to
hemsilf temporal þingis as seclereis, and not
only to liflod and hyling, but to lust and
worldly hynes.
<L 2><T APO><P 77>

Goddis law biddiþ help þe supprissid, jugiþ to
þe fadirles, defendiþ þe wydow, and how
temporal lordis ow to þole no wrong be don;
<L 16><T APO><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 bischops signifying or bidding, put him in
to prisoun, til he suget him to þer dome, þow
it be vniust.
<L 19><T APO><P 79>

Stonen prelatis are þey endurid in temporal
þingis bi þe affeccounis of men þat þey brek
bi seculer power.
<L 11><T APO><P 90>

vnwise, wan it is only about temporal þingis,
or vnhonest, or vnprofitable to soule hele;
<L 30><T APO><P 100>

as if possessioneris to kep þe religioun of
monk, or chanouns, more to be partiners of
temporal goodis, and to lif in delitis, and
hi3nes of þe world, þan to lif in wilful pouert,
dewe obediens, and chastite.
<L 19><T APO><P 102>

Alien sonis han li3ed to me, alien sonis han
3eldid and crokid fro þi pathis, arett þu tier
lifing damp nacoun, þat lufun þe maner of þe

world for þe cloyster, and dispice for Crist a fewe facultes, and couetun moo a3en Crist, and inword coueyteis restip or lurkip under dispicyng of temporal þingis.
<L 27><T APO><P 104>

Also þus man leuyng occupacoun about temporal þingis, and necessariis of lif, for wark mere profitable and more gostly, and helful to soule, and þerfor it nedip to beg.
<L 19><T APO><P 108>

First, in his temporal goodis, as God rehershþ to his prophete Moyses, in be 28 chapitre of Deuteronomie·5.
<L 390><T CG13><P 174>

to þi souereynis, boþe spiritual and temporal, subieccion and obediens;
<L 369><T CGDM><P 217>

Temporal lordis also shullen þere 3eelde her accountis.
<L 538><T CGDM><P 222>

hou þei han chastisid false prechouris and antecristis disciplis þat disceyuen þe peple in her bileue and in her temporal goodis;
<L 545><T CGDM><P 222>

But if it be so þen þat prelati and prestis holden not þis rule þat I haue rehersed, as Goddis lawe techþ, but ben more prouder þen ony temporal men in costious aray for her owne bodies;
<L 559><T CGDM><P 223>

And þis telde Cristus wending into þe temple aftur þese wordys, as 3if he wolde seyn in his worchyng þe cause of synne þat I haue teld is wyckydnesse of prestus and clerkys, and herfore I bygynne at þe temple not to destruy3en hem in her personys, but to take fro hem cause of her synne, and ordeyne þe chyrche in temporal goodys as I haue ordeynyd hem to lyue'.
<L 45><T EWS1-10><P 262>

And, 3if we marke alle syche eerberys in Englonde þat be plantyd of newe in comune Cristis religioun, as þei spuylen þe remenaunt of temporal goodys, so (pat is more duyly) þei spuylen hem of vertewes: for alle cristen men schulden ben of o wille, and variaunce in syche sectis makyp variaunce in wille, and gendreþ discensioun and enuye among men.
<L 58><T EWS1-11><P 266>

3et þese 3eldis fownde of men helpon alle þer breþren in nede boþe of temporal goodis, and laten hem dwellen in Cristis ordre.
<L 69><T EWS1-26><P 329>

Synges ben maade in hem, for þei meuen eurlpy men and chaungen as þe see temporal goodis, and for such chaungyng chaungen men in wylle.
<L 54><T EWS1-27><P 332>

For, 3if þei han þer temporal huyre, þei recke not how þer floc fare.
<L 51><T EWS1-48><P 440>

And, as mannys sowle is bettur þan þe body, and endeles good passeþ temporal good, so þis knowyng of þe sowle passup oþre mennys kunnyng.
<L 15><T EWS1-52><P 459>

And, as þei han robbyd hem of temporal goodis, so þei wolden pryuon hem of swerd as vnable, and sey3e þat such f3ityng schulde beste falle to preestis.
<L 98><T EWS1-52><P 463>

And it is knowon of byleue þat temporal goodus þat we han doon no good but luytul while þat we wandren in þis pilgrymage.
<L 24><T EWS1SE-25><P 582>

And algatis þat þei haue fier of charite to make hem cleer, for fumys of temporal goodis letton monye to take þys Spirit.
<L 71><T EWS1SE-29><P 600>

Frerus schulden helpe in þis cause, siþ þei ben growndud in pouerte, and þei han but temporal goodis, þe whyche ben knyttude to þer hertus;
<L 117><T EWS2-75><P 115>

Wel I wot þat Crist forsooc to be iuge in temporal goodis, and þis iugement, yuele doon, is muche worse to þe iuge and þus apostlus makynge preestus hadden schewyng of God, for ellus þei hadden do folyly in þingus þat þei knewe not.
<L 117><T EWS2-87><P 190>

Men han proued of tetymus þat preestus schulde not þus be ryche, ne þus be dowede in temporal lordschipe by men of resoun, or of Godus half.
<L 73><T EWS2-88><P 195>

Man schulde axe no temporal þing, but 3if it were weye to his blis, ne ony þing but 3if it were treupe and wrþi þat God schulde 3yue it hym, and no þing but 3if it were blis or mene to come to blis.
<L 69><T EWS3-195><P 223>

And þis may falle to popis and bisshopis fro þe tyme þat þe world haþ gnarid hem wip temporal possessiouns and oþere glory of þe

world.
<L 15><T EWS3-216><P 268>

And if þise affectuousli & vertuousli be
disposid in mannes soule bi þe hate of þe
world & of him silf he profitiþ in to þe loue of
God & of his neieibore/ And bi þe dispising
of temporal & passinge þingis:
<L 3><T LL><P 29>

and be þe freris and here mynystri war þat þei
be not bisi of here temporal goodis, þat þei
don freli of here þingis what euere þe lord
inspiriþ to hem.
<L 23><T MT03><P 40>

But lord, who is now so coueitous abouten
worldly lordschipis and temporal goodis as
oure prelatis, for comunly alle here visitacion,
alle here sacramentis and ordri 3euyng and
halwyng of placis and vesty mentis and
blissyng is don for coueitise and worldly pride
and dignyte;
<L 9><T MT04><P 62>

but of sclandre anemptis god and his angelis
reken þei not, but alle here care is last here
ypocrisie bi knowen to lordis and my3tty men,
for drede of takyng away of here temporal
lordschipis þat ben 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 enemyes and preie for hem hertly til
þei weren dede, as crist dide on þe cros and
his apostlis to hare deþ and namely seynt
steuene.
<L 14><T MT05><P 110>

Þanne siþ trewe techyng of curatis is leid
doun by apropiacion of parische chirches, and
kny3thod bi amorteysyng of temporal tees is
mochel distroied, and þe pore peple hard piled
bi coueitouse clerkis opynly;
<L 19><T MT06><P 118>

and so 3if we can so clerkis schulde wiþ ioye
suffre temporal lord schipis be taken away
from hem.
<L 22><T MT21><P 293>

and þis wiþdrawing of temporal godis were
betere bridil a3enus siche men þan to amersy
hem bi officials, bi erchedekenes or bi
bischops;
<L 20><T MT27><P 435>

swerdes in thy company whan thou shul dest
go to thy passyon/ that as these cler kes seyen/
betokeneth a spirituall swerds & a temporal
swerde/ that thou ioye to thy viker to rule

with thy church.
<L 28><T PCPM><P 46>

also he is seid to seke his owne profitis
temporal, therfore 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 away 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 ri3tfulnesse 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 comynyng of sacramentis.
<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 fishis;
<L 8><T Pro><P 47>

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
feruent in preestly office as it was in þe
bigynnynge, fleyng into desert of
contemplacioun, of studie and trewe and hooly
preching, disseuered from þe noyse of
temporal þingis, þe nouble of hem þat
schulden be sauēd schulde be fulfuiid and þe day
of doom schulde anon be present, þerfore þe
wrooþ deuel sente a greet flood afir þis
womman, þat is to seie to greet habundaunce
of temporal goodis as Parisience seiþ on þe
same text.
<L 79, 82><T SWT><P 05>

Nepeles for þis temporal lordship þat Crist, in
ensample of þo þat schulden be hise foleweris,
fully refuse, sum men, pretendinge or
shewing hemsilf to ocupie Cristis stide and
his apostlis, goen ful lowe not oonly to men,
leuyng þe fredom of þe gospel wherbi a
spiritual man deemeþ alle þingis, but also
falliþ doun bi symonye to þe deuel bi vsurie,
flateringe and lesyng and opere hidouse
synnes.
<L 98><T SWT><P 05>

And to þat sowneþ þe profecie of Hildegard þat
temporal lordis wiþ þe comuntee, þe whiche
lyuen actiifly and sumtyme weren but as erþe
in comparisoun of þe clergie, whos lyuyng or
conuersacioun schulde be in heuene as þe
Apostle seiþ, of wilful, free and meek
delyueraunce of þe clergie shal take in greet

partie þis flood fro þe clergie, and shal helpe it
þat it be not drawun of þe flood of
temporaltees fro his office, but þat it may
freely flee into desert of contemplacioun and
take entent to preestly ocupacioun.
<L 222><T SWT><P 09>

Certeyn, as we seen afir þe quantite of almes
of poore men, þei multiplen hem meynce as
worldly as a temporal lord, and alle þe my3tye
of þe cuntree þei confederen to hem for to
putte doun vndir foot þe poore, alwey bringing
yn, in as moche as in hem is, newe bondage as
Farao dide on þe 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, confermyng to hem her
worldly lordship, seiynge 3eldiþ to Cesar þat
longiþ to Cesar', þe same dide Petir 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
hemself and þe rewme, and for to auance her
children, where now, as Bede techiþ in a pistle
{Ad Egbertum episcopum Eboracencem}, so
many temporaltees bi þe foly 3yuyng of
temporal lordis ben 3ouun to vnprofitable
puple to God and man þat vnneþe is lefte
wherwiþ þat fortraueilid kny3tis sones may be
releued.
<L 545, 549><T SWT><P 17>

workes are good according to the wordes of
oure lord, Math ·xxv· I 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 · &c · & e uer we shulde consyder
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· & what so euer
spryngeth no out of fayth, is synne Ro maynes
·xiii· And all my temporal goodes that I haue
not geuyng, or delyuered, or not gyuen by
wryting of myne owne hande beryng the date
of thys present wrytyng I do leaue and gyue
to mar garete my wyfe, and to rycharde my
sonne which I make myne executours, wytnes
this myne o wne hande, the ·x· daye of
October, in the ·xxii· yere of the reygne of
king Henry the ·viii· Tyndall· Now let us
examyne the partes of this Te stament
sentence by sentence.
<L 5><T WW-TWT><P 24>

TEMPORALE.....9

þat þis dowyng of þo Chirche in temporale
lordschipe stondis in Gods lawe and meryt of

þo Chirche;
<L 9><T A20><P 234>

Somme men seyn þat poudre of temporale
godes makes þese freris to owverloke þo lawe
of hor God, as dogge lokes ofer towarde
Lincolne, and litel sees þeroff.
<L 33><T A20><P 236>

Bot ageyne þis arguen þese Anticrist clerkes,
and feynen þat þei haue verrey lordship of noi
medeful dedes, as fer forthe as ony mon haues
lordship of temporale godes.
<L 5><T A25><P 423>

þo secunde tyme, See, 3e Cristen peple, þo
willeful poverté of Jesus Crist, how he hade
nou3t by worldly lordschipe one howse where
he my3t reste his heved, but lyved by
temporale almes of Mary Mawdeleyne ande
oper holy wymmen, as þo gospel sais.
<L 7><T A29><P 458>

POINT XIV· Also byschopis and freris beren
symple men on hande þat þai sayne, þat hit is
a3eynes holy writte þat clerkis haue temporale
possessiones.
<L 20><T A29><P 474>

Seint Bernarde in a sermone of apostilis seis,
þat a preste havyng temporale pos sessione
schal nout haue Goddis part.
<L 2><T A29><P 477>

Lord! siþen Jesus Criste al witty, þat couthe
best depart temporale godis to pore men,
wolde not take þo kyngedame, as þo gospel
sais, þow þo pepule wolde for love haue
ravysschid hym þerto, (and 3it he was verreyly
son of kyng David, and my3t not erre in ony
doyng), how þen durne þese erply moldy-
warpis take so grete burthen of worldly dritte
upon hem?
<L 5><T A29><P 478>

wheþer þai cun better þen Criste, and bene
more my3tty for to do temporale and spirituale
office togedir, þat one of þes is an open fole
and a cursid!
<L 14><T A29><P 478>

Ande siþen synne is so playne, and more
encredid herby, and we bounden upon payne
of dampnacioun for to preche and crye holy
writte a3enes þo fendis ooste, when a drunken
preste, in luste and welthe of þis lyife, has
syngulere affeccion to a man or a cause for
temporale dritte, all prestis in þat diocise schul
be gnarid wiþ a newe 3ock or cerymony ever
more;
<L 7><T A29><P 482>

TEMPORALL.....2

Werfore we ordenyd to make preastis of all
degrys þat þer my3t be great plenty of þem, to
wipstand lordis of þe world, and to ouergo
kyngis and oþer temporall lordis þat ou3t to
haue lordschipis, and so to make þem
subiectis to our preastis.

<L 60><T SEWW17><P 90>

And he shewethe euery where that all men
shoulde doo penaunce, and herof the cler kes
of the lawe haue grete nede whyche haue ben
euer agaynste God the Lorde bothe in the olde
lawe and in the newe, to sley the Prophe tes
that speke to them the worde of God, ye see
that they spared not the sonne of God when
that the temporall iudge woulde haue dely
uered hym and so forthe of the Apostels and
martirs that hathe spoken truely the worde of
God to them and they say hereby to spea ke of
the holy scripture in Englyshe, and so they
woulde condempne the holye ghoste that gaue
it in tonges to the apostles of the Christe as it
is wrytten to speake the worde of God in al
languages that were ordayned of God under
heauen as it is wrytten.

<L 30><T WW><P 05>

TEMPORALLY.....1

so ante crist hauyng glorie of þe world
temporally/ passeþ þe mesurs of men boþ by
hi3enesse of honours & power of sygnes.

<L 12><T AM><P 119>

TEMPOREL.....6

Als oft of men are seid singing for menis
fauor, and temporel wyning, or hope of ani
temporel profet, sobly 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 howuiþ to not, þat to a wowe is a
resonable creature to obey him to his
souereyn, to kep sum hard þing þat is sensible,
or vnible, a bout þing ay lasting or temporel,
wise or vnwyse;

<L 28><T APO><P 100>

as if it be more for lust of flesch, pride of
world, or to geit temporel 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 temporel strength they people chase, As
a lyon proud in erth here;

<L 1320><T PT><P 189>

þe correlari is: þe preyere of ualue springand
out of perfyth charite schulde embrace in
general alle þo þat God wolde haue sauיד, and
leue þer marchaundise now usid for special

preyeris imade to mendynauns and
possessioneris and othere soulis prestis, þe
qwiche ben a puple of gret charge to al þe
reme mayntenid in ydilnesse, for it was proud
in a bok þat þe kyng herde þat an hundrid of
almes housis suffisede to al þe reme, and þerof
schulde falle þe grettest encres possible to
temporel part.

<L 92><T SEWW03><P 26>

temporalte⁷

TEMPERALTE.....18

DIALOGUE BETWEEN A KNIGHT AND A
CLERK A kni3t of þe kinges of Yngeland & a
clerk of Yngland þat was late comen fro þe
courte weren togider in a place, so þat þe clerk
bigan to speke of þe pope, & in maner
repreued þe kni3t & said, I haue grete
wonder, ' he said, þat þe kinge & som of his
counseil & of his kni3tes & oþer men of þe
temperalte, þat schuld be gouerned by holi
chirche, as bi þe pope & bi bihsschopes & bi
þe clergy, melleþ paim of men of holi chirche
& of þair godes, in mani maners a3aynes
Goddess lawe & a3aines holi chirch.

<L 5><T 4LD-1><P 177>

Loke þan wheþere þat power streche to
temperalte or to spiritualte.

<L 98><T 4LD-1><P 181>

parde þan schuld he haue no power ne no
lordschip in Yngeland, for Yngland was neuer
soget to þe emperoure, bot euer it haþ bene led
bi himself & vsed his owen lawes, & no man
haþe bene abouen him in temperalte.

<L 165><T 4LD-1><P 183>

& þat tyme þe kinge & þe lordes vsed her
power in temperalte, as God had ordayned,
wipouten lettinge of þe clergie. And þe clergi
saip þat all þat þai haue es 3euen to holi
chirch, and þerfor þe temperalte ne haþe no3t
to done wip hem. And so bi coloure of holi
chirche, þai þat ne schuld haue no
possessiones bot in almess & vnder þe
gouernaile of þe kyng, boþe her bodies & her
godes, þai blyndeþ þe kyng wip a feyned pite
& all þe temperalte, & sayne þat holi chirch
schuld be fre from all worldlich power.

<L 205, 218, 222><T 4LD-1><P 185>

But in all þinge þat longeþ to temperalte, þai
schuld be suggetes to þe kinge, & to oþer
lordes temperales.

<L 472><T 4LD-1><P 196>

And Criste answerd & said, "þat es yno3e", in
tokene þat Saynte Peter schuld haue boþ þe
swerde of temperalte & þe swerde of
spiritualte, þat es to mene, boþe spirituale

⁷ 7 variants; 74 occurrences.

powere & temperal powere;
<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 spirituelte. For þan schall holi chirch stonde wele boþe in temperalte & in spiritualte, & þan schall þou haue þat þou askist of God when all resoune fayleþ þe, þat es when þou biddist God leue it wele be.
<L 501, 503><T 4LD-1><P 197>

in þe spiritual part/ or officeris in temperalte;
<L 14><T LL><P 81>

but he chees þese men of þe tribe or kynred of Leuy, and leet hem lyue on her owne part, and so kepte his regalie and þe staat of þe temperalte hool wiþoute ony apeiring or amenusyng þerof.
<L 842><T OP-ES><P 34>

but he chese þes men of þe tribe or kynrede of Leuy, and lett hem lyue on her owne parte, and so kept þe temperalte hool wiþowte eny peyrynge þerof.
<L 108><T OP-LT><P 35>

Qwan þe chirche of Yngelond began to dote in temperalte aftir hir stepmodir þe grete chirche of Rome, and chirchis were slayne be apro priacion to diuerse placys, feyth, hope and charite begunne for to fle out of oure chirche;
<L 7><T SEWW03><P 24>

But in all þinge þat longeþ to temperalte þai schuld be suggetes to þe kinge and to oper lordes temperales, and, 3eue þai wiþstonde þe temperale power, þe kinge and þe lordes temperals schuld chastise hem and constreyne hem, for þerto þai bereþ þe swerd, as it es said tofore be autorite of saynte Poule'. 'Sir Kni3t, 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 swerdes', and Criste answerd and said þat' es yno3e' in tokene þat Peter schuld haue boþ þe swerde of temperalte and þe swerde of spirituale, þat es to mene boþe spirituale powere and temperal powere;
<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 spirituelte; for þan schall holi chirch stonde wele boþe in temperalte and in spirituale, 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.
<L 121, 123><T SEWW26><P 134>

TEMPERALTEES...20

And þus Anticristis clerkis feren þe kyng lordis and comyns, þat þei dar not mende þe open þefte of cursed clerkis, myspeyndyng þe almes of lordis and temperaltees in symonye glotonye and wrong purchas of secular lordischipes, a3enus Goddis lawe, notwiþstondyng þat þe kyng is Goddis viker, to venge synne and wrongis don in þis rewme generally of mysdoeris.
<L 3><T A22><P 276>

And heere may men se by resoun þat Cristis prestis shulden not grucche 3if men token þer temperaltees; And 3it he hadde no temperaltees of kyngis þat dwelten in þis erþe, for he ordeyned in þe olde lawe þat his prestis shulden haue no siche lordchip, and he kepte it in þe newe lawe for hym and hise ful streytly.
<L 25, 26><T EWS3-228><P 292>

for þei dreden more to displese lordis and my3tty men, bi seynge and meyntenyng of a profitable treuþe, for loos of here temperaltees þan to displese god bi suffryng of opyn synne and dompnese, for whiche þei ben dampnable, as seynt poul seiþ;
<L 10><T MT06><P 126>

3it crist paide for him and his disciplis tribute to þe emperoure, þou3 he hadde non such temperaltees.
<L 1><T MT06><P 140>

þat his souereyn schal not dore correcte him for drede of his temperaltees and wrapþe of lordis;
<L 23><T MT07><P 155>

And siþ kyng Dauid, þe chosun of God, aftir his owne herte and ful of þe spirit of prophecie, and Salomon his wise sone also durste not in a litil chaunge þe ordynaunce of þe goodis, mouable and vnmouable, þe whiche God hadde bitake to her gouernaunce, ne durste take ony of þe temperaltees, þe whiche God hadde lymytid to temperal men, 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, notwiþstanding þat kyng Dauid was so ful of vertuous kyngli condiciouns þat he is sett in scripture as a patroun and ensauple of alle goode kyngis, hou dar oure kyngis, þat han not þese 3iftis of God, so expresli a3ens Goddis lawe, þe oold and þe newe, presume to ouerturne al þe glorious ordynaunce of God aboute suche temperaltees and make þe staat of presthod lordis and riche, expresli a3ens þe liif and þe loore of Crist and þe apostlis, and a3ens þe processe of þe oold lawe in þis poynt confermed by þe newe?
<L 849, 857><T OP-ES><P 34>

And certis þis lawe of getyng yn of þese temperaltees into þe clerkis hondis, and þese oþir wordis þat þis autentik man þus teelde to me, ou3te to he take heede to.
<L 1111><T OP-ES><P 46>

wherof we mai take an opun euydence, but if þe deuel ablynde us, þat þei maken not alle þese newe ordynauncis to distrie heresies and errours, but Herodis and Caiphas drede of lesyng of her temperaltees is cropun into her hertis, and makip oure hooli fadris and worshipful prelatis to pursue and kille Crist in þe manere as I haue toold aboue.
<L 1209><T OP-ES><P 51>

Al þis sorwe and wiþoute noumbre more is brou3t into þe chirche bi þe dreed þat þe clergie haþ of lesyng of her temperaltees, and þoru3 þe vile couetise þat þei han to gete yn more.
<L 1229><T OP-ES><P 52>

And in as moche as Crist seide þese wordis to alle men: /Reddite que sunt Cesaris Cesari, et que sunt Dei Deo/ (Luc: 20), 3ildip to Cesar þo þingis þat ben of Cesar, and to God þo þingis þat ben of God', he confermede to þe lay partie þis swerd wiþ hise purtynauncis, in þe persooone of Cesar, in whom þat tyme was cheefli þis swerd wiþ alle þe temperaltees þat longen þerto.
<L 1345><T OP-ES><P 58>

And in þe tyme of þe newe lawe Crist assignede þe temperaltees or seculer lordships to temperal lordis, as it is tau3t bifore, and alowide þe comounte her liiflood gotun bi trewe marchaundise and husbondrie, for he was partener þerof.
<L 2108><T OP-ES><P 102>

And so þese ypocritis, and nameli þe religiouse endowid, as mounkis and chanouns and suche oþer sectis, han foul robbid and maad pore Cristis chirche, and þat wiþ a sotil and a dampnable manere of þefte þat is ypocrisie, for þei han robbid þe lordis of her temperaltees and þe curatis of her sustynaunce.
<L 2205><T OP-ES><P 108>

And þus clerkis han not so moche colour to seie þat þe lordis and lay peple robben hooli chirchie, if þei wiþdrawe þe tipis from hem, or turne hem to þe possessioun or vss and mynistracioun 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 temperaltees from hem. And þis takyng of þese temperaltees into þe hondis of þe clergie haþ neuere þe lesse malice of robberie, alþou3

it be not don bi violence;
<L 2423, 2424><T OP-ES><P 118>

And if a bishop and his colege or an abbot and his couent mai not aliene from hem ony of þe temperaltees þat þei han, ne 3yue to her founder ony of þe possessiouns þat he haþ 3oue into her deede hondis, what nede þat euer he haue, yboundun oonli bi a positif lawe or a dritti tradicioun þat þei hemsilf han maad;
<L 2437><T OP-ES><P 118>

And nar þese ypocritis shamles, þei my3ten be foul ashamed to seie þat þei mai in no caas delyuere þe lordships þat þei ocupien 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, 3he, into ful vndoing of þat staat, notwiþstondinge þat God haþ expresli autorisid þis staat in þe oold lawe, and confermyd it and her liiflood to hem in þe newe lawe.
<L 2470><T OP-ES><P 120>

And þis encumbrance of þis womman, wiþ þe apostasie and avoutrie þat suen þerof, shal not ceesse into þe tyme þat þe erþe opene his moup and swolow up þis flood, and so helpe þis womman, as þe Apocalips spekip þat is to seie, into þe tyme þat seculer princis take þese temperaltees a3en into her hondis and redresse þe clergie to heuenli lyuyng, as Gorham seip upon þe twelþe chapitre of þe Apocalips.
<L 3081><T OP-ES><P 143>

THE LOLLARD DISENDOWMENT BILL
And in the same yere at a parlement holden at Westminster the comens putte a bille vnto the kyng of the temperaltees beyng in religious handes, of the which the tenour sewith: To the moste excellent redoubte lorde the Kyng, and to alle the noble lordes of this present parlement, shewen mekely alle the trewe comvnes seyyng this sothely: oure liege lorde the Kyng may have of the temperaltees by bisshopes, abbotes and priours, yoccupied and wasted provdely withinne the rewme xv erles and m lvc knyhtes, vi m lcc squyers and c houses of almesse mo thanne he hath now at this tyme, well mayntened and trevly by londes and tenementz susteyned.
<L 7><T SEWW27><P 135>

TEMPERALTES....14

Bot wele I wote þat be all lawes, ri3t as þe kinge es lord & souerayne of all temperaltes & temperal gode, ri3t so es þe pope lord & souerayne of spiritualte & spirituale gode & godes of holi chirch.
<L 397><T 4LD-1><P 192>

for whanne þe kyng and lordis axeden of grete
prelatis subsidies and dymes for here
temperaltes þei graunten hem so þat pore
curatis and annueleris may be taxid at hare
settyng;
<L 11><T MT04><P 103>

and wiþ þis, notwiþstondyng þat kyng
Dauyd was so full of vertuous and kyngly
condicions þat he is sett in scripture as a
patrone and ensauple of alle goode kyngis,
how dar oure kyngis, þat han not þes 3iftis of
God, so expresly a3ens Goddis lawe, þe olde
and þe newe, presume to ouerturne all þe
glorouse ordinance of God abowte siche
temperaltes and make þe state of presthode
lordis, a3ens þe lyfe and þe lore of Criste and
his apostles, and a3ens þe proces of þe olde
lawe in þis poynte confermyd bi þe newe, in
whiche he haþ so openly in worde, dede and
in ensauple taw3te and commaundit hem þat
þai schuld not be lordis so?
<L 120><T OP-LT><P 35>

And certis þis lawe of getyng in of þes
temperaltes, and þes oþer wordis of þis
bischoþ, ou3te to be taken hede to.
<L 209><T OP-LT><P 47>

And for Crist wolde not þat prestis schulde
haue syche worldly gouernance, he saiþ to alle
men: {Reddite que sunt Cesaris Cesari, et que
sunt Dei Deo}, 3eldip to Cesar þo þingis þat
ben of Cesar, and to God þo þingis þat ben of
God', confermyng to þe secular party of þe
chirche þe material swerde wiþ his
purtenance, in þe persone of Cesar, in whom
þat tyme was chefly þis swerde wiþ alle þe
temperaltes þat longen þerto.
<L 260><T OP-LT><P 59>

And þus clerkis han not so myche coloure to
sai þat þe lordis and þe lay peple robben holy
chirche, if þai wiþdrew þe tipis fro hem, for
als miche as þai han take her temperaltes fro
hem. And þis takyng of þes temperaltes into
þe handis of þe clergi haþ neuer þe lesse
malice of robrye and cause of malice in
itsilfe, for als miche as it is done by
symylacion of holynes, þe whiche is double
wickidnes.
<L 917, 918><T OP-LT><P 119>

And meue þe kyng and his rewme to aske
scharpely of his clerkus þis offys: þat alle his
possessioneres, on payne of lesyng of alle her
temperaltes, telle þe kyng and his rewme wiþ
suffycient growndyng what is þis sacrament;
<L 60><T SEWW01><P 18>

Bot wele I wote þat be all lawes, ri3t as þe
kinge es lord and souerayne of all temperaltes
and temperal gode, ri3t so es þe pope lord and

souerayne of spiritualte and spirituale gode,
and godes of holi church.
<L 29><T SEWW26><P 132>

That is for to say of the temperaltes of the
erchebisshop of Caunterbury with the twoo
abbeys there, Shrevysbury, Coggesale and
Seint Oyses ben worth by yeer xx m l marcis.
<L 26><T SEWW27><P 135>

And yitt c houses of almesse and euery houvs
c marcis with londe to feden with alle the
nedefull pore men and no coste to the tovn
but only of the temperaltes morteyssed and
wasted amonge provde worldely clerkes, the
which provde clerkes for alle that is takyn
away of here temperaltes mow yitt expenden
by yeer in her spiritualtes as hit is exten in the
cheker clerelich c m l xliij m l vj c xxxiiij
{libri}, x s' iiij d' ob.
<L 73, 74><T SEWW27><P 137>

And yitt have we nat touched of colages, of
chauntres, of White Chanons, of cathederall
chirches with her temperaltes, and chirches
with here temperaltes, and chirches appropred
into houses of monkes, of Charterhouses, and
ne of Frenche monkes, ne of glebes, ne of
Bonchommes, ne of spytells, ne ermytages, ne
of Crouched Freres.
<L 78, 79><T SEWW27><P 137>

TEMPORALTE.....2

Therfore religious possessioneris, and nunnis
shenden moche the puple bothe in temporalte
and spiritualte, bi meyneteninge of the bisshop
of Rome.
<L 1><T 37C><P 94>

þe pope takup on hym power and connyng for
to gouerne al þis world, boþe in spirituale and
in temporalte as myche as fallup to wynnen
heuene;
<L 785><T EWS2-MC><P 357>

TEMPORALTEES...17

Forsothe the shauinge of the heed is the put
tinge awei of alle temporaltees, for thei owen
to be apaied with lyfode and clothinge, and
haue no propirte among hemsilf, but haue alle
thingis comoun".
<L 12><T 37C><P 149>

And for drede of losse of þes temporaltees, þei
doren not reprove synne of lordis and my3tty
men, ne frely dampne coveitise in worldly
men, ne in meyntenynge of fals plee;
<L 21><T A17><P 215>

And 3if worldly clerkis of þe Chaunserie or
Chekir seyn þat þe kyng and lordis may not
þus amende þe clergie, and turnen here
temporaltees into secular mennis hondis, for

drede of curs, seie þat þei blaberen moche of Anticristis curs and his clerkis, and magnyfien þat for here owene pride and coveitise, but þei speken not of curs of God, þat oure lordis rennen inne, for þei meyntenen not Cristis ordynaunce in þe clergie. And to Luciferis clerkis, þat it is al on to blabere þat oure lordis may not take a3en þe temporaltees fro Anticristis clerkis, and to blabere þat oure lordis may not holde and meyntene Goddis hestis and Cristis owene ordynaunce.
<L 19><T A17><P 217>

And in tokyn of doynge away alle temporaltees, clerkis bene schaven þo hede, and schul have no þinge but dymus and of fryngus, as dekenys in þo olde lawe.
<L 34><T A29><P 476>

Seint Bede says in a pistil to Enberthe archebyschop of 3orke, þat þo 3yfftus of kyngus, 3yving temporaltees to prestis, were moste foltische.
<L 6><T A29><P 477>

þat alle possessioners, on peyne of leesyng of alle hor temporaltees, telle þo kyng and his rewme, wiþ sufficiaunt groundynge, what is þis sacrament;
<L 18><T A31><P 503>

Also it perteyneb to þe kyng, þe while a bishop or an abbotis see is voyde, to have in his hond al here temporaltees, and at his owene wille to 3eve hem to prelati3. Þerfore þe kyng may take away þes temporaltees from prelati3, whan laweful cause exitiþ.
<L 10, 12><T A33><P 516>

But men of þe Chirche had fre licence to trespase, 3if þe king mi3te not bireve here temporaltees whanne þei synneden grevously.
<L 16><T A33><P 516>

And no drede muche more he may ponisshe hem by takynge away of here temporaltees, þat is lasse þan bodily peyne.
<L 37><T A33><P 516>

and to graunte her wille/ for her worldly wynnyng/ of offring to maumetis/ & taking of temporaltees enuynmed.
<L 2><T AM><P 141>

and þus þei ben dede to profitynge of oþere men and here temporaltees ben mortesi3, þat is confermyd in þis deþ, for þei comen neuere to seculer men 3if þei may, þou3 þei ben getyn bi neuere so fals title and a3enst conscience;
<L 24><T MT06><P 123>

Capitulum 14m Also þes possessioners dreden more lesyrge of here temporaltees þan loos of goodis of vertue and of charite, and chargen more name and preisyng of men þan preisyng and þank of god;
<L 6><T MT06><P 126>

And þat is ful hi3 merueyle to þenke on þo þat in þe bigynnyng of þe chirche at þe ensauple of Crist and his apostlis dredden worldly lordship, and leften hous and feeldis, londis and rentis, as a þing wiþdrawing men fro plentee of perfeccioun of þe gospel and fro þe maner of lyuyn in þe staat of innocence, þe which lyuyn parfiit men aftir her power shulden desire, ben so fer fallun þat vnneþe þe more part of temporaltees and fatte beneficis may fulfille her appetiit.
<L 110><T SWT><P 06>

And to þat sowneþ þe profecie of Hildegard þat temporal lordis wiþ þe comuntee, þe which lyuen actiifly and sumtyme weren but as erpe in comparisoun of þe clergie, whos lyuyn or conuersacioun shulde be in heuene as þe Apostle seiþ, of wilful, free and meek delyueraunce of þe clergie shal take in greet partie þis flood fro þe clergie, and shal helpe it þat it be not drawun of þe flood of temporaltees 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 hemself and þe rewme, and for to auaunce her children, where now, as Bede techiþ in a pistle {Ad Egbertum episcopum Eboracensem}, so manye temporaltees bi þe foly 3yuyn of temporal lordis ben 3ouun to vnprofitable puple to God and man þat vnneþe is lefte wherwiþ þat fortraueilid kny3tis sones may be releued.
<L 548><T SWT><P 17>

TEMPORALTES...1

And þerfore seynt ierom criede and wrot to his deþ þat clerkis schulden lyue on dymes and offrynges þat is goddis part and not haue seculer lordischipis ne worldly riches, but in pouert sue cristis cros: and seynt bede wrot to þe erchebischop of 3ork þat 3ifte of kynges whanne þei 3auen temporaltes to clerkis was most fool 3euyng, and telliþ many harmes comynge þerof;
<L 11><T MT06><P 118>

TEMPORALTIES...2

And sith þo kynges regalie askes by olde statute þat þo kyng may in mony, in caas, take temporalties fro clerkis, and freris seyn þat þis takynge is error ageyns Gods lawe, þei

dampnen þis rightful regalye.
<L 15><T A24><P 391>

For chief lordschipe in þis lond of alle
temporalities, boþe of secular men and
religious, perteyneth to þe kyng of his general
governyng.
<L 3><T A33><P 516>

thef⁸

þEEF.....24

And þerfor Jeremie seiþ, ri3t as a þeef is
confondid whan he is takyn, so schal be
confondid þe hous of synful men.
<L 14><T A15><P 208>

Þis mai bymene þat whanne suche a blynde
man in synne, as I seide bifore, hereþ hou
Dauid, (spousebreker and mansleer),
Magdelyn (defoulid 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 womman), þe þeef þat
hyng bisides Crist in þe oure of his deþ,
Poule (þat ful crueli pursuede Cristis peple),
þat alle þese been passid to heuene and beþ ful
glorious seyntis, þenne if suchon axide hou þis
may be þat þus synful peple as þese weren ben
passid þus to heuen, Hooli Writt and treue
prechouris answeren to þis question þat bi þe
gracyous mercy of oure Lord Jesus Crist, þat
seiþ himself bi þe prophete Ezechiel: {Nolo
mortem peccatoris, sed magis vt conuertatur et
viuat}.

<L 417><T CG10><P 117>

And þus I can not see but þat þe ende of alle
þat þou art aboute is not ellis but to make me
to hate and despise my Lord God of heuen and
helle and of al þe world, and chese þe to my
Lord God, fals þeef, whiche, for þi stynkyng
pride and foule couetise þat wilned to haue be
euen and like to God, my worschieful Lord
and þyn þrew þe doun into þe depe putt of
helle, þere to wone, world wiþouten ende.
<L 302><T CG11><P 129>

And siþen þat no man wote redily when þis
þefe wole come (þat is: deef), for þe Wise
Man seiþe: {Nescit homo finem suum,} No
man knowiþ his eende, wheþer it shal be in
3ouþe, mydel age, or eelde, þen me pinke it
were grete wisdom euermore bisily to lye in
awayte for sodeyne comynge of þis þeef, þat
is: for to eschewe synne and lyue vertuously,
and euer haue deef in mynde.
<L 209><T CGDM><P 213>

And þus, whan þei maken freris, þei faylen in
charite of God, for þei failen of Goddis reule
in multiþlyng of felowis þus as þe feend þat

temptiþ men coueitþ to haue felouship in
peyne, and a lecchour seiþ to a womman þat
he loueþ hire, and wile bryng forþ mo
creaturis of God to profy3t of holi chirche, and
so a þeef þat getiþ hym felowis to robbe trewe
men of þer goodis.
<L 62><T EWS1SE-31><P 610>

And þus pilgrymes, þat goon ly3t and syngyn
gladli bi Cristis uoys and whistelen sweteli bi
hope of blis, feren þus þer goostli enemyes,
for it is seid comynli þat a weygoere whan he
is uoyde syngiþ sure bifore þe þeef, and
moneye makith hym drede more.
<L 58><T EWS1SE-50><P 683>

and herfore seiþ Crist: Þis þing wyte we wel
þat 3if þe hosbonde wyste whanne þe þeef wer
to come, certus he wolde wake, and suffre
hym not to myne hys hous.
<L 101><T EWS2-76><P 121>

And for þis perele of þis þeef schulden men
wake warly; but, for þis harm of þis þeef is not
but by Godus iugement, þerfore seiþ Crist to
warne alle men; '
<L 119><T EWS2-76><P 121>

And so seiþ Iesu Crist to aungelus þat stonden
bysyde: 'Tak þis besaunt fro þis þeef, and
3yue it hym þat haþ ten besauntus;'
<L 90><T EWS2-78><P 132>

'Þis þing', he seiþ, 'wyte we wel, þat 3if þe
hosbonde wyste what tyme þe þeef wolde
come and stele his goodus, he wolde wake ful
bussyly, and suffre not þis þeef þus to breke
his hows and spuyle hym'. It is towched
byfore how þis þeef is þe feend, þat doþ al his
diligense to tempte man whan he schal dy3e;
<L 76, 78, 79><T EWS2-82><P 157>

Þis þeef worcheþ euere by disseytus, and
fi3tup blelyeste on ny3tus;
<L 86><T EWS2-82><P 157>

and so þe feend in alle his werkis is a tyraunt
and a þeef.
<L 23><T EWS2-117><P 303>

Þat þing wyte 3e wel, þat 3if þe hosbondeman
wiste what our þe þeef were to come, certis he
wolde wake and suffre hym not to myne his
hows.
<L 518><T EWS2-MC><P 347>

Þe þeef comeþ not but for to stele and sle and
lese.
<L 14><T EWS3-201><P 237>

SERMO IN FERIA TERCIA
PENTECOSTEN AD PROCESSIONEM· Qui
non intrat per ostium in ouile ouium sed

⁸ 6 variants; 145 occurrences.

ascendit aliunde, ille fur est et latro Iohannis x
c. Crist seiþ þat may not lie þat whoso entrip
not bi þe dore into þe floce of scheep, but
clymbiþ vp on oper side, he is ny3t þeeþ and
day þeeþ.

<L 2><T EWS3-App><P 319>

or falseli vseþ hem/ he is a þeeþ & worþi
peyne:

<L 21><T LL><P 106>

so was þe þeeþ/ þat hangid on Cristis ri3t
si3de:

<L 16><T LL><P 107>

for þei affermen who euer takip any temperal
goodis fro holy chirche, þat is þe comynthe of
clerkis aftir here dom, he is a þeeþ and cursed
in dede;

<L 27><T MT06><P 136>

as þat þeeþ tolde in þe crosse to crist hise
fordone synne;

<L 34><T MT23><P 335>

and he suifride hem moost pacientli for to
leyen her hondis moost violentli vpon him,
and to bynden him and to leden him forþ as a
þeeþ and to scorne him and to buffeten him,
and to al tobawme him wip her spittinges.

<L 248><T Thp><P 31>

And herfore seiþ Lyncoln "þat prest þat
prechiþ not þe word of God, þou3 he be seen
to haue noon oper defaute, he is antecrist and
sathanas, a ni3t þeeþ and a dai þeeþ, a sleer of
soules and an aungel of li3t turned into
derknesse".

<L 879><T Thp><P 50>

And þan þe Archebischoþ, smytyng wip his
fist fersli vpon a copbord, spake to me wip a
grete spirit, seiynge, Bi Iesu, but if þou leewe
suche addiciouns, obeiyng þee now here
wikouten any accepcioun to myn ordinaunce,
or þat I go out of þis place I schal make þee as
sikir as ony þeeþ þat is in Kent!

<L 2074><T Thp><P 88>

of whiche spekiþ þe Wise man/ beter is a þeeþ.

<L 124><T TK10><P 375>

þEF.....27

as a þef in a derknesse biddiþ a trewe man
stonde, for he wold þat no man spak a3enns
him.

<L 20><T A16><P 212>

For, as Crist seiþ, he is a ny3t þef and a day
þef; and a þef may do no verrey penaunce, but
3if he restore þat þing þat he hap takyn away,
as Seynt Austyn seiþ;

<L 8, 9><T A22><P 281>

And as Judas was a þef and no membre of
Crist, ne pert of holy Chirche, þou3 he
mynistride þe ordre of bischoþod, but was a
deuel of helle, as Crist seiþ in þe gospel, so,
3if þes worldly clerkis schullen be dampned
for here cursed synnes, as coveitise ypocrisie
symonye and dispeir, as Judas was, þei ben
fendis of helle and no Cristene men, ne
membris of Crist, ne pert of holy Chirche.

<L 23><T A22><P 315>

First, alle clerkis of our lond semen cursed in
þis poynt, for in eche parische chirche a
comyn þef and mansleere schal be resseyved
fourty daies at þe leste, and no lawe passe on
hym to make restitution, þou3 he be of power,
and to ponynsche 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
meyntenen þis privylegie, þat what evere þef
or felon come to þis holy hous of religion, he
schal dwelle þere alle his lif, and no man
enpeche hym, þou3 he owe pore men moche
good and have ynou3 to paye it.

<L 2><T A22><P 317>

for þou3 þei knowen þat here curat is a cursed
þef, wipdrawyng trewe prechyng and
ensaumple of good lif, and dide grete
symonye in comyng to his benefice, 3it þei
schullen not be suffrid to wipdrawe here tyþes
here, as long as a grete prelat of Anticrist wole
suffre him in his synne, for money or
negligence or favour.

<L 12><T A22><P 318>

but whanne þe fend dare not dere a just man,
þanne worldly clerkis maken þe kyng and
lordis, for blynd pite, to turmente his body as
he were a strong þef, 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 siþ he is irregular þat writiþ a lettre of
dom wherof o þef is dampned to deþ, or sittiþ
in place as associated wip þe domesman, moche
more þes worldly prelatis þat sitten in
Perlement, and conseilen þat oure gentelmen
schullen goo out of oure lond to werre wip
Cristene men, where many þousand ben slayn,
ben irregular bi Goddis lawe and mannis.

<L 18><T A22><P 329>

and þus he is a þef, and fraudulent reuar.

<L 23><T APO><P 112>

Make 3e to 3ow sachelus þat wole not waxe
oolde, but tresor þat fayluþ not in heuene,

whider þe þef comeþ not ne þe mow3te
destruyeþ;
<L 88><T EWS2-108><P 276>

for a þef may hungre a3eyn his wyll in
prisoun, and a werriowr may hungre for an
yuel ende;
<L 52><T EWS2-65><P 56>

Bis þef is þe feend, ioyned to man to tempte
hym, and to harme hym al þat he can, and
specially in tyme þat þis man schulde dy3e.
<L 102><T EWS2-76><P 121>

And as a corde is a good þing, and þe tre is
good þing, but 3et þe hangyng on þe galewis
is harmful to þis þef, so worldly goodys ben
goode, but disus of hem is yuel;
<L 135><T EWS2-89><P 205>

But he seyde þis, not for he þou 3te of þe nedy
men, but for he was a þef, and hauynge pursis
bar þo þingis þat weren sente. And so eche
man þat yuel dispendit Goddis good is a þef
And Iudas was smyten wiþ coueytise, siþen he
hadde no nede by his maystir, for Crist fond
hym euere ynow and tau3te hym to forsake þe
world;
<L 10, 12><T EWS3-177><P 164>

Barabas was an hardy þef, þat for manslau3tir
was put in prisoun.
<L 183><T EWS3-179><P 179>

Anoþer word þat Crist spac heere was þat he
seyde to þe þef Today þou shalt be wiþ me in
paradis3.
<L 310><T EWS3-179><P 184>

Crist seiþ þus at þe bigynnyng Sopely, sopely
Y seye to 3ou, he þat entriþ not by þe dore
into þe foolde of sheep, but steyeþ aboue by
þe roof, he is ny3t þef and day þef.
<L 4><T EWS3-201><P 237>

For he þat stelip an oxe or a cowe is a þef and
gretly peyned bi mannus lawe;
<L 12><T MT01><P 11>

and geten priuylegies of kyngis to meyntene
eche þef in here place wiþouten restitucion,
and stryuen and plenden to meynthen þis
wrong priuylegie more þan þe best reule of
here ordren or ony poynt of charite.
<L 3><T MT06><P 134>

for he þat bi brekyng of goddis hestis, as bi
false sweryngis, false mesures or wei3tis, or
cay slei3te getiþ or holdiþ his nei3eboris
goodis, doþ not goddis wille, but is þef and
traitour of god and his nei3eboris bi goddis
lawe.
<L 27><T MT11><P 199>

and a þef is more worþi to be suffrid þan þe
lastyng of a lesyngmongere;
<L 16><T MT18><P 270>

for 3if he dide, he eet as a priue þef mete of
oþere pore men.
<L 5><T MT27><P 422>

For Ieremye seiþ Ri3t as a þef is confounded
whan he is taken, so schal be confounded þe
hous of synful men!'.
<L 3874><T OBL><P 256>

DEFES.....3
& if þu wilt wite how þes þefes mai li3tli be
stanced, telle comouns how þei schulde axe
bisili of hem, vndur þer comoun seel, wat þer
almes schal profite to oþer soules, siþen no
man schulde chafer be beding & louyng, but
euery parti were serten of his chaffer.
<L 1082><T 4LD-4><P 284>

þat is: oþer þei mut be stronge þefes, to robbe
here neiboris in þe cuntre;
<L 279><T CG11A><P 139>

Sepþe þanne couetise is so perelous, as is
schewid here bifore, it were þanne grete
wisdom wiseli to be war þerof, as Crist
warneþ in þe gospel and seiþ (Lu. 12. 15):
Biholdeþ, and beþ war of al manere of
couetise' and makeþ 3oure tresourie in heuen',
bi large almesdede to hem þat beþ verreie
pore, where it mai neuer faile, where ruste mai
not destruye it, ne mouþ mai not waste hit, ne
þefes moun not stele it'.
<L 574><T CG11A><P 147>

ÞEUES.....48
ÞE SECULER We seyen þat siþ biggyng
wiþouten nede, as is stronge bigginge, is
ensaumple & mayntenynge of þeues;
<L 229><T 4LD-3><P 227>

siþen þei ben þeues & robben comoun puple,
& traituris to God, as Seint Poule seiþ &
Hildagar expowneþ oponly inow, it semeþ þat
lordes schuld distroie þes traitours, boþe for
loue of God & loue of þer suggetis.
<L 1074><T 4LD-4><P 283>

But 3et þer been oþer þat ben in worse plite
þat haten þe crowyng of þe cok, as þeues
whiche, whan þei heren þe cok crowe, beþ
aferd lest þe li3t of dai schulde come sodeynli
vpon hem and þei be taken in here euele and
knowen for suche as þei been. Pese ny3t þeues
moun bee vnderstonde þoo þat Crist seiþ in
Jones gospel 'comeþ no3t in bi dore, but stieþ
vp by anoþer wei': þat is, proude symonient
prelatis, and curatis, and prestis, þat al hire
lyif, whiche is derke ny3t, þoru synne and

ignorance of Goddis lawe, spoyleþ Goddes
peple þoru her priuei ypocrisie and her feyned
lawes.

<L 175, 178><T CG02><P 17>

And þus alle suche þeues, fo fere of knowyng
of here liyf, ben aboute as myche as þei mai to
stoppe þe true cokkis crowyng;

<L 196><T CG02><P 17>

So, þou such prechours ben stoppid for a
tyme, 3et at þe last God wole haue his lawe
knownen and þeues taken wiþ þe feet.

<L 200><T CG02><P 18>

And þat semerþ wel, for we reden neuere þat
Crist euere tok so real veniaunce heere in his
meke manhede as he dede in figure of
destruccion of þis synne, wanne he made a
scourge of cordis, and þreew out of þe temple
boþe bieris and selleris of dowues, and seide It
is writen: Myn hous schal be cleped an hous
of preieres, and 3e han mad hit a denn of
þeues— for wanne so euere suche doinge
schal befall, þanne schal þe cherche be a foul
den of þeues.

<L 455, 456><T CG02><P 24>

Not to necligent and slewful scheperdes lyege
in her beddes, and suffrynge þeues to stele her
schep, eþer wilde beestes to deuoure hem,
oþer elles to breke ouer þe folde and renne
into mennes corn;

<L 345><T CG05><P 62>

Crist diede not for his owene synne, as þeues
dye for here synne, but Crist oure broþir þat
my3te not synne diede for synne þat oþre
hadden don.

<L 39><T EWS1SE-41><P 649>

And, siþ Crist is alle þing þat seyntis han nede
of, þis tresor is more nedful þan al þis erþly
tresor, for þeues may not stele þis, as iewelus
or money, and mow3tis may not feble þis as
þei may cloþus and iewelus.

<L 95><T EWS2-108><P 276>

and þeues may not come to heuene, ne take of
heuenys blisse.

<L 101><T EWS2-108><P 276>

for þei ben somownede and reprouede monye
weyes, and aftur put in prisoun, and brende or
kyllude, as worse þan þeues.

<L 109><T EWS2-65><P 58>

for 3if þei cam not in by Crist, þat is dore of
his Chirche, þei ben þeues and heretykes, and
styon vp by þe roof.

<L 140><T EWS2-67><P 70>

Wel I wot þat þeues vson to worchen on ny3t,
and slepon on þe day, and so vson þese newe
þeuy, þat cam in aboue þe dore;

<L 124><T EWS2-68><P 75>

and þese herdis schuldon not fle sych tyme in
whiche þeues sleen þe schep, and coueyton
more þe wolles of hem, and þe donge wiþ oþre
goodis, þan þei coueyte þer sowle helpe.

<L 119><T EWS2-73><P 104>

And þes chyl dren comen in by þefte, and þei
ben þeues in al þer ly3f, to caste how þei schal
cleke to frerus alle þe goodis þat þey may
gete, oþur of þer frendis or oþre, by what
menys þat þei can caste.

<L 140><T EWS2-86><P 183>

and hem falluþ to defende pore men fro þeues
and yuele wedrus.

<L 187><T EWS2-MC><P 335>

And so hyt semerþ by Godus lawe þat suche
þeues schuldon be dampnyde, siþ þei takon
away mennys goodys, costlew and preciouwe.

<L 54><T EWS2-VO><P 368>

But, for al good shulde be do to God, and men
shulden hope mede of hym, þerfore biddiþ
Crist aftir Nyle 3ee gedere tresouris to 3ou in
erþe where rust and mou3te destrieþ hem, and
where þeues deluen out and stelen.

<L 47><T EWS3-144><P 57>

þese wordis mai wel be seid vnto curates more
and lesse, for whoeuere ben vnworþi curatis
and seruen not bi Goddis lawe, of hem is
Cristis word soiþ þat þei ben stronge þeues to
him.

<L 5><T EWS3-App><P 319>

as hooris & þeues/ traueiling fro place to
place;

<L 19><T LL><P 52>

a den of mani þeues/ forsoþe alle þat entren
not;

<L 17><T LL><P 92>

and ypocritis ben most cursed before al oþer
þeues, for þei ben þeues of goodis or grace
and dysceyuen oþer men in goodis of vertu,
þat ben betere þan goodis of fortune or goodis
of kynde, and as a þing is betere so þe
mysusyng þerof is more dampnable, as
lyncolne and oþer clerkis prouen;

<L 3><T MT01><P 04>

þei ben foule þeues, for þei robben þe almes
3euere boþe of feiþ, of worldely catel, and
pore bedrede men of here liflode.

<L 26><T MT01><P 11>

pei 3euen not drenk to pore þristi men but
rapere drawn here sustynauce fro hem vndir
colour of holynesse, and so ben worse þan
comune þeues and outlawis, for þei take fro
riche men and parte oft wiþ pore men.
<L 6><T MT01><P 14>

panne no weddid man owip to leue his wife
and children and meyne vngouerned, and goo
many hundred myles in drede of þeues and
enemies, and wast his goodis and suffre his
folk to perische in soule or in body.
<L 6><T MT02><P 32>

And herefore þei ben worse þan iudas for
many skillis, for þei sillen crist in a manere as
iudas dide wiþ more dispit and more
stynkyng coueitise, and 3it þei hiren lordis to
meyntene hem in þis cursednesse, and 3eue
pore mennus goodis to hem for þis ende, and
hiren also iurouris and opere gentil men of
contre to forswere hem wytyngly on þe bok
and not to putten hem vp for extorsioneris and
þeues;
<L 12><T MT04><P 63>

And 3if lordis wolen helpe pore prestis in ri3t
of goddis lawe, and bryng proude worldly
clerkis to mekenesse and pouert, as god
comaundiþ hem in his lawe, þei schullen be
suspendid from alle goddis seruyce and here
lordis entirditid and þei cursed and taken to
prison 3if þei stonden sadde in goddis cause,
and þes feyned þeues seruen of þis, to forbede
men to do goddis seruyce and his
comaundement and profit of here soulis for
feyned drede of anticrist and so maken men
more to dreden anticrist and his peynes, and in
caas synful foolis and deuelys of helle, þan
almy3tty god in trinyte and his offense, and to
lese þe blisse of heuene;
<L 25><T MT04><P 79>

Capitulum 7m· Þes proude possessioners ben
þeues and heretikis;
<L 10><T MT06><P 121>

Capitulum 18m· 3yt þes possessioners ben
þeues and so striers of clergey and of good lif
in the people, for þei han manie bokes, and
namely of holy writt, Summe by bygging and
some by 3ifte and testamentis and some bi
opere disceitis and sutiltees, and hyden hem
from seculer clerkis and suffren þes noble
bokes wexe roten in here libraries, and neiþer
wolen sillen hem ne lenen hem to opere
clerkis þat wolden profiten bi studyng in
hem and techen cristene peple þe weie to
heuene.
<L 16><T MT06><P 128>

and þus þei faren as þeues, slepyng on þe day
and wagyng on þe ny3t to robbe men of here

catel by ypocrisie of þis wakyng and
preyng, 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 þeues;
<L 23, 28><T MT06><P 133>

Capitulum 35m· Proude possessioners ben
perilous þeues and cursed heretikis;
<L 24><T MT06><P 136>

panne siþ þei taken away þe noble gostly good
of wilful pouert and symplenesse and
mekenesse, in whiche vertues crist groundid
holy chirche, þei ben stronge þeues and
anticristis disciplis.
<L 2><T MT06><P 137>

Capitulum 16m· Also þei ben þeues, robberyng
pore men of here sustenaunce bi colour of
holynesse;
<L 16><T MT08><P 173>

neþeess 3if þei han money of þes lecherous
þeues þei schullen lie in here cursed synne fro
3eer to 3eer, 3e be al here lif 3if þei paien
moch and redily.
<L 33><T MT13><P 213>

þe fend and his seyn þat it is manlynesse and
ri3twisnesse and almes to betyn gadlyngis and
be vengid on hem þat don hem wrong, for ellis
þeues and lorellis wolden ouerrenne hem and
here sugetis wolder not drede hem;
<L 32><T MT13><P 214>

and þus whanne þei schulden haue hous hold
of ri3twise men and vertuous of lif, þei
meyntenen proude luciferis children,
extorsioneris, robberies, and reuers, to distroie
hero pore nei3eborens and maken here hous a
den of þeues, and ben procuratours of þe fend
to holde vp falsnesse and opere synnes, and to
putte doun goddis lawe and his seruautis.
<L 22><T MT15><P 243>

and certis it is gret wonder þat god suffriþ so
longe þis synne ynponyschid opynly, namely
of prelatis courtis þat ben dennys of þeues and
larderis of helle;
<L 3><T MT16><P 251>

for men wenen þat þes stronge þeues ben
vnder no kyngis lawe ne prelatis lawe in oure
lond.
<L 4><T MT18><P 270>

men 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 þeues.
<L 30><T MT22><P 300>

and wakyng at mydny3t fallip to beues 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 beues, and nestis of serpentis, and homely
housis of quye deuels.
<L 8><T MT28><P 477>

Po yuele scheppardis ben ny3t beues and day
beues, or hirid hynes.
<L 4><T SEWW12><P 60>

And if up hap þou þenkist My goodis in þe
meene tyme my3ten haue encreecid my
poscescioun', so certyn þei my3ten þe meene
while haue be etun wiþ wormes and stolun of
beues or haue ben stired wiþ rust.
<L 430><T SWT><P 14>

BEUYS.....34
beuys priuey and opun slears and traytors of
þe schep, makyng þe hous of prayors a den of
þeuis.
<L 32><T APO><P 54>

After þis telluth þe story how Crist wente into
þe temple, and caste owht boþe sellerys and
bygggherys, and seyde to hem þat Hit is wryten
"myn hows schulde be an hows of prey3er",
but 3e han maad hit a den of beuys'.
<L 35><T EWS1-10><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
Ierusalem into Iericho, and he fel into beuys
hondys þat spuyledon hym and fastnyde
manye sorus vpon hym, and wenton and leften
hym half qwyc.
<L 20><T EWS1-13><P 272>

And whanne Crist hadde seid þis parable he
axede of þis man of lawe whyche of þese þre
men semyd hym to be ney3ebore vnto þis seke
man þat þus fel into þe beuys hondys.
<L 32><T EWS1-13><P 272>

Þese beuys þat wowndeden hym ben þe
fendys þat tempteden hym;
<L 49><T EWS1-13><P 273>

He puttude hem not in prisoun, as heþene men
putton beuys.
<L 84><T EWS1SE-13><P 532>

He was ofte in perelis of weyes, in perelis of
flodis, in perelis of beuys, in perelis of hys
owne kyndrede, in perelis of heþene men, in
perelis in cite, in perelis in wilderness, in
perelis in þe see, in perelis in false freris and
þis perele of alle þes ey3te is þe moste, as

Austyn seiþ.
<L 46><T EWS1SE-14><P 534>

For freris and beuys ben ofte peynede, but þat
ys for þer owne folye.
<L 62><T EWS1SE-14><P 535>

And so putte þow away false mekenesse, as is
in ypocritis, and constreyned mekenesse, as is
in beuys and prysoneris, and take þe vertu of
mekenesse þat hap ground in Iesu Crist.
<L 10><T EWS1SE-21><P 565>

And þus þes sophistres þat gabbon þat þei han
nowt, neþir in propur, ne in comyne, and 3eet
men seen þat þei han boþe plasis and howsus
and oþre goodis, myche more plente uously
þan oþre poore men þat þei robbon, þese false
men mote nedis be dampnede of Crist þat is þe
furst trewþe, for þei dyuerse not fro beuys,
but þat þei robbon more synfully to þis greet
man of hem þat is more strong in his malys.
<L 55><T EWS1SE-23><P 575>

And so hys suffryng was more medful, siþ he
suffrede not for his owne synne, as beuys
whan þat þei ben hangude, or oþre traytors
whanne þei ben kyllude suffre not so medfully
as men þat seruede not þis dch.
<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
beuys, þat cam in aboue þe dore;
<L 125><T EWS2-68><P 75>

And algatus we ben tawte by Crist to flee
prisownyng of men as beuys.
<L 177><T EWS2-86><P 185>

as somme men arguen for beuys, þat þei ben
more hardye men, why schulde þei not haue
þe goodis þat þei robbon from oþre men,
specially siþ by Godus lawe alle þingus
schulden be comune. But here men seyn þat
beuys ben hardye but to do synful deedys, and
þei ben þe moste cowardus in doynge of
deedis of vertew.
<L 129, 132><T EWS2-89><P 204>

for boþe vertuwis and synnys ben furst in þe
spyry3t, and wantyng of goodis stondeþ wiþ a
dampned man, as beggerys and beuys ben
oftene porere þan Iob was.
<L 27><T EWS2-122><P 321>

and beuys breken siche mennus housis and
stelen tresour þat þei han gederid.
<L 58><T EWS3-144><P 58>

And Crist seyde to hem It is writoun þat myn
hous shal be clepid þe hous of preyour, but

3ee han maad it a dene of beuys!
<L 17><T EWS3-148><P 71>

and wiþ hym two opere beuys, on eþer syde,
but in þe myddis Iesu.
<L 262><T EWS3-179><P 182>

And þerfore seyde Iesu anoþer tyme to hem
Sopely, sopely Y seye to 3ou, þat Y am a
dore, and so alle þat camen byside me ben
ny3t beuys and day beuys, but þe sheep
herden hem not.
<L 12><T EWS3-201><P 237>

And þerfore seyde Iesu anoþer tyme to hem
Sopely, sopely Y seye to 3ou, þat Y am a
dore, and so alle þat camen byside me ben
ny3t beuys and day beuys, but þe sheep
herden hem not.
<L 12><T EWS3-201><P 237>

And þes prelatis þat comen not by hym ben þe
beuys þat he spekiþ 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><P 237>

al 3if þis harm be for a tyme, 3it it turneþ at þe
laste to good, for pursuynge of þes beuys and
helpynge of mennus owne discrecion and trist
to Crist, þe hierst herde, ben ful medeful to
sheep. And whanne þes beuys shulen be
dampnyd, þe sheep shulen haue ioye þerof.
<L 29, 31><T EWS3-201><P 238>

And þus þey ben ny3t beuys in þer entre, and
day beuys in þer opyn spuylyng, for by feyned
ri3t of þes ipocritis þey seyen þat þey may wel
do þus But þes sheep þat Crist haþ ordeyned
to blys heren not þe voys of hem, for þey
obeschen not to þer maners ne suen hem, al
3if þey gon bifore;
<L 37><T EWS3-201><P 238>

3if þei techen wyues, prentis, seruauantis and
children to stele fro here housbondis, maistris
and fadir and modir and 3euen it to þes
pharisees, as hildegar seiþ, þei ben perilous
beuys to make discencioun among manye.
<L 20><T MT01><P 11>

and in þis defeaute ben religious mendynauntis
as principal beuys and forgoeris of anticrist,
þat secularis and curatis may almost gete no
bok of value, and herby, as seynt Richard
primat of irland witnesseth, þei easten to
distroie clergie of secularis and trewe
techyng of þe peple.
<L 24><T MT06><P 128>

and þanne strumpatis and beuys preisen sire
iacke or hobbe and williem þe proude clerk,

hen smale þei knacken here notis;
<L 26><T MT10><P 192>

wherefore god seiþ bi þe prophete ysaie, þat
siche lordis ben felawis of beuys and here
hondis ben ful of blood, and þerfore whanne
þei preien many preieris bi mouþ and holden
vp here hondis, god wole not here hem ne
resceyue here offryngis þat ben wrong fully
geten of pore mennus goodis bi extorcions and
raueyne and robberie.
<L 15><T MT15><P 234>

and þou3 þey diden none opere malices þey
ben antecristis and satanas transfigurid into an
aungel of li3t, ny3t beuys and day beuys,
sleeris and distrieris of scheep, makinge þe
hows of preier a denne of beuys.
<L 112, 113, 114><T SEWW12><P 63>

THEVES.....3

and aftir þei pillen hor tenauntis, and
distourblen rewmes, and so þei ben worse þen
theves by cause of þis glotorye.
<L 27><T A09><P 158>

CAPXXXIIIIAlso freris ben theves, bothe
nyght thefis and day thefis, entryng into þo
Chirche not by þo dore, þat is Crist;
<L 28><T A24><P 391>

To serve god they ben full lame, Goddes
theves, and falsly stele;
<L 810><T PT><P 173>

tiraunt⁹

TIRANTES.....0

TIRAUNT.....2

what mirrour of mekenesse is þis, þat
bischopis and prestis, monkis chanons and
freris, þat schulden be meke and pacient and
lambren among wolvys bi techyng of Crist,
ben more proudly arraied 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 schullen be dampnyd in helle
ben deuelis chirche or synagoge, and þe deuel
is bore false prince and kyng, but rapere her
tiraunt.
<L 4><T MT11><P 199>

TIRAUNTIS.....36

A Corollary· If temporal lordis leeven out
rightfulnes and the drede of God, and usen
tirauntrie and extorcions on the puple whiche
thei schulden defende fro enemies and wrongis,
thei ben traitouris of Crist, menquelleris of

⁹ 7 variants; 63 occurrences.

pore men, and tirauntis of antechrist.
<L 6><T 37C><P 103>

And in the j· pistil of Petir, the ij· c;
Serauntis, be ye soget in al drede to lord is,
not oonli to gode lordis and mylde, but also to
tirauntis.
<L 22><T 37C><P 106>

that is to seie, a prelat mai not please togidere
tirauntis and gode symple men; and a man
bounde to ertheli covetise, lesith mynde to
speke profitable truthe for just men, and to
repreve tirauntis and extorcioneris.
<L 18, 21><T 37C><P 137>

And 3itt þe fend hap tau3t hise children to
alege here for hem hooly writt, saying þat
Goddis lawe biddiþ not oonly to obeies to
good men but also vnto tirauntis.
<L 140><T 4LD-2><P 204>

þe deedis of tirauntis and of ipocritis, hi3ed in
þis world, ensaumplinge wickidenes, schulen
be lowid þoru peyne eendeless, whanne trewe
meke men schulen have coroun of joie;
<L 25><T A01><P 05>

so schulen þese tirauntis of pride fallen in her
owne turn, whanne þei pursuen þe meke þat
doren not keveren þe soþe.
<L 14><T A01><P 29>

Also tirauntis ben ofte tymes comyn
mysdoeris; for seculer tirauntis robben þe pore
peple, and namely here owene ten auntis and
sugetis, bi extorsions, bi wrong mercymenis,
and newe customes and chargis, þat þei hilden
pore men and leven hem half quyk.
<L 20, 21><T A22><P 331>

But tirauntis of þe chirche, as hie prestis wiþ
here officeris and opere curatis, ben worse
comyn mysdoeris.
<L 24><T A22><P 331>

and pursueþ to mannis lawe more cruely þan
alle opere tirauntis.
<L 28><T A22><P 331>

Or ellis þus þe tirauntrie and wrongful
ouerledynge on þe pore peple (þat ben þe
chelderen of Israel) of þese tirauntis is so gret
and peineful to bere þat þe noyse and þe cri of
here preyeris is herd into þe heres of God in
heuene, as it was of þe cheldern of Israel for
þe wrongful oppressinge of Kyng Pharao in
Egipte, as it telleþ in þe ii and iij chapetur of
Exodi.
<L 572><T CG02><P 27>

þat is, þe grete and forkid stif trees þat I spak
of, whiche þat oo suyche is þe loue of God, þe

toþer of her breþeren) and bi helpe of þe longe
tree þat is leid aboue, (þat is, for hope of þe
blisse of heuene), schulde bere vp þe vine of
ri3twisnesse þat it were not ouergon and
oppressid wiþ breris and wedis of weiward
and worldeli tirauntis.
<L 257><T CG08><P 88>

And in þe ei3teþe book/ defaute of prestis
among Goddis folk bryngiþ in tirauntis.
<L 12><T LAC><P 32>

but where ben worse tirauntis and heretikis?
<L 23><T MT04><P 69>

helpe nowe bi 3eftis of þe same holy gost þi
pore seruauntis þat al þer lif han ben cowardis,
and make hem stronge and holde in þe cause
to meyntene þi gospel a3enst anticristis and
tirauntis of þis world.
<L 22><T MT04><P 71>

for þei dreden 3if lordis weren in reste and
pees þat þei schulden perceyue þe cursednesse
of here symonye, ypocrisie, coueitise, and
robberie of here pore tenauntis, and suffre not
prelatiþ be worldly lordis and tirauntis, as þei
ben now, and þerfore þei casten to occupie
lordis in werris, and conseilen þerto vnder
colour of wisdom and charite þat þei may
regne in here lustis and coueitise as hem
lykeþ.
<L 2><T MT04><P 91>

and bi þes seculer lordischipis þat þei han be
ypocrisie þei ben emperours and tirauntis of
opere prestis.
<L 20><T MT04><P 103>

whanne þei hem self wiþ here cursed lif and
confederacie wiþ tirauntis for here gold ben
cause of discencion and enemyte.
<L 15><T MT06><P 138>

Capitulum 24m· Also þei maken riche men
and tirauntis to holde werre a3enst god after
here deþ day; for whanne þes riche
marchauntis and tirauntis dien and mowen no
lengere meyntene synne in þis world bi here
owen persone, þan þei fynden many worldly
and synful prestis, bi goodis falsly geten þat
schulden be restorid to pore men, not to lerne
and teche holy writt as crist comaundiþ but
dwelle at o place and crie on hey wiþ newe
song þat lettiþ deuocion and þe sentence to be
vnderstonden;
<L 1, 3><T MT08><P 177>

for þes pore prestis distroien most bi goddis
lawe rebelte of seruauntis a3enst lordis, and
charge seruauntis to be suget pou3 lordis bi
tirauntis, for seynt petir techiþ 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 sicke þat drawn fro goddis scole”.

<L 11, 13><T MT15><P 229>

and so many cursed disceitis haþ anticrist brou3t vp bi his worldly clerkis to make curatis to myspende pore mennus goodis and not don trewely here office, or ellis to forsaken al and late anticristis clerkis, as lordis of þis world, 3e more cruely þan opere tirauntis, robbe þe pore peple bi feyned sensures and teche þe fendis lore boþe bi open prechyng and ensauple of here cursid lif Also 3if sicke 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 22><T MT16><P 250>

but certis god suffriþ sicke ypocritis and tirauntis to haue name of prelatis for grete synnys of þe peple and vnworþinesse þerof, þat eche part lede oper to belle bi blyndnes of þe fend;

<L 12><T MT16><P 251>

heritage of erþly lordis goiþ ofte tyme amys whanne tirauntis and goddis traytours comen eyris aftir gode men;

<L 31><T MT28><P 476>

and God seith in the Sautir of suche tirauntis, “thei deuouren my puple as the mete “of breed”.

<L 8><T Pro><P 34>

and tirauntis schulden be aferd to conspire a3ens Goddis seruauantis, leest God take veniaunce on hem, as he dide on this man Aaman, that con spiride the deeth and general distroyng of Jewis.

<L 42><T Pro><P 36>

But, þoru3 her olde and her newe vnschamefast synnes, þese tirauntis and enemyes of truþe schullen be so blyndid and so obstinate in yuel þat þei schullen gessen hemsilf 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 lyuynge, and for her trewe knowlechyng of truþe, and for her pacient, wilful and glad suifryng of persecucioun for ri3twisnesse, deseruen þoru3 þe grace of God to ben eiris of þe eendles blis of heuene.

<L 126><T Thp><P 28>

And, as hauynge no drede of þe malice of tirauntis, but tristinge stidefastli in þe help of þe Lord, wiþ ful purpos for to knoweleche þe trewþe and to stonde þerbi perseuerauntli aftir

my kunnyng and my power, I seide to þe Archebischoþ, Ser, if þe truþe of Goddis word mi3te now be accept of men as it schulde be, I doute not bi licli euydence þat ne þei þat ben seide out of þe feiþ of holi chirche in Schrouesbirie and elliswhere ben in trwe feiþ of Crist.

<L 663><T Thp><P 44>

But þer ben two manere souereynes: vertues souereynes and vicious tirauntis.

<L 798><T Thp><P 48>

But in þis forseid wise sogettis owen not to be obedient to trowauantis, whiche ben vicious tirauntis, siþe her willes, her counseilis, her heestis and her werkis ben so vicious þat þei owen to be hatid and left. And þou3 sicke tirauntis ben maistirful and cruel in bostinge, in manassinge, in betinge and in diuerse ponyschinge, seint Peter biddiþ þe seruauantis of suche tirauntis to obeien mekeli to suche trowauantis, suffringe mekeli her malicious cruelte.

<L 817, 819, 822><T Thp><P 48>

and to schame euere greetli þerof, and to loue alle vertues and to drawe to hem, ymagynynge how mekeli Crist and his sueris bi ensauple suffryden scornes and sclaudris, and how pacientli þei aboden and token þe wrapful manassynge of tirauntis, how homely þei weren and seruysable to pore men for to releue hem and conforte hem bodili and gostli aftir her kunnyng and her power, and how deuoute þei weren in preieris, how feruent in heuenli desiris, and how þei absentid hem fro spectaclis and fro veyn si3tis and heeringe, and how stable of contenaunce þei weren, how herteli þei weileden and sorewiden for synne, how bisi þei weren to lette and to distroie alle vices, and how laborouse and ioieful þei weren to sowe and to plante vertues.

<L 1269><T Thp><P 63>

For, certis, ri3t many men and wymmen marken and hideousen þe falsnesse and þe cowardise of þese forseide vntrewe men, how þat þei ben stranglid wiþ benefices and wikdrawen from þe truþe of Goddis word, forsakinge to suffre perfore bodili persecucioun, For bi þis vnfeipful doynge, and apostasie of hem specially þat ben greete lettrid men and haue knowlechide opinly þe truþe, and now, eiþer for plesynge or displesinge of tirauntis, haue take hire and temperal wagis to forsaken þe truþe and to holde pera3ens, sclaudringe and pursuyng hem þat coueiten to suen Crist in þe weie of ri3twesnesse, manye men and wymmen herfore ben now moued;

<L 2146><T Thp><P 90>

TIRWNTES.....0

TYRAUNT.....6

For 3ef þe kinge wold benym þe pope or þe clergie oni maner power þat he hæpe or a3t to haue bi þe gift of God, 3e wold sai þat he were a tyraunt. & þat semþ wele, for as it es said of clerkes þat haue bene at þe courte o Rome, þe cardinales clepes þe pope a tyraunt when he wibstondes somdele of her will þat es wrongfull a3eynes Goddes will.
<L 172, 174><T 4LD-1><P 183>

3e, by þo lawe of Crist, if þo lord be untrew mon and tyraunt to his sogettis, 3it schulden þei serve hym, ffor þei schulden serve to God in mekenesse and charite.
<L 8><T A09><P 147>

and so þe feend in alle his werkis is a tyraunt and a þeef.
<L 23><T EWS2-117><P 303>

And þanne þes blasfeme prelatis and tyraunt lordus of þis world schal lurke for drede of þer synnys;
<L 460><T EWS2-MC><P 345>

And 3it the wickid tyraunt Saul pursuede 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.
<L 45><T Pro><P 9>

TYRAUNTES.....1

napeles it were wele worþi þat men clepid hem tyrauntes when þai desire & be maistri bene about to abrege or to sopplaunt þe kinge of ony poynte of his reale power, which es 3euen to him bi God himself, as it es writen in þe first boke of Kinges, & as it es writen in þe decreez.
<L 176><T 4LD-1><P 183>

TYRAUNTIS.....18

on þe toþur syde, þat siche men seyne þat men owen to obeise to tyrauntis þe wheche ben wickud men, we graunte wel þat þis is soope, but þis bindiþ 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.
<L 148><T 4LD-2><P 204>

And he þat were a kny3t of God & durst telle sich a feende his defaute, he schuld knowe truly obediunce done to tyrauntis.
<L 157><T 4LD-2><P 205>

But al siche persecusioun mekly suffrid wiþoute grucching, for þe loue of Ihesu Crist, is clepid of true men obedience done to

tyrauntis.

<L 160><T 4LD-2><P 205>

Ffor alle men þat schulde stonde for Gods lawe, and lyven as tyrauntis for to mayntene hit, synnen ugly in þis ageyns hor God.
<L 4><T A20><P 240>

So many men þenkiþ, 3if prestis leueþ Cristis ordynaunce, and lyueþ as seculer lordis, and fi3te as tyrauntis of þe world, þei schal slege Crist in his membris and make an ende of þis liif, ffor þis passiþ wickidnesse of prestis of þe oolde lawe.
<L 31><T A21><P 258>

Also alle tyrauntis and extorsioneris and conselours and con sentours þerto, fallen in þis grete curs, for alle þat þei han þus is þeste, bi Goddis jugement and reson;
<L 31><T A22><P 318>

for þei suffren wickid tyrauntis oppresse pore men bi extorsions and opere wrongis, whanne þei may li3tly 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 crokid, as Job was, as holy writt telliþ.
<L 12><T A22><P 332>

And so þei þat tyrauntis, extorsioneris, yvel lyvers, preysen lordis ben and ladies also.
<L 7><T A24><P 387>

and so, 3if God wole, boþe ypocrites and tyrauntis schullen be destuyed, as þe antipope wiþ his cowrt and þese newe religiouse, and þan schal Godis lawe reygne wiþ þe trewe partis of his chirche.
<L 57><T EWS1-36><P 375>

And so by seruyse goostly and bodyly schulde þei serue not only to goode lordis and resonable to þer seruauantis, but also vnto tyrauntis þat destruye Cristus scole, as duden boþe Erowde and Pilate.
<L 66><T EWS1SE-25><P 583>

for Crist was suget to þes tyrauntis, as God obescheþ to mannys voys. þis subiection is no synne, al 3if tyrauntis synnen in takyng it;
<L 68, 70><T EWS1SE-25><P 583>

Serui subdite estote in omni timore dominis non tantum bonis & modesties sed etiam discolis' / þat is to seie Seruauantis be 3e suget in al drede 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 feynen hem:
<L 3><T LL><P 83>

warars· cursars· schidars· sclaunderars & blasfemars/ for Poul seiþ· I· Cor· vi· {Neque malidici regnum dei possidebunt'} / Þere ben vilen spekar· liears· glosears· bacbitears· motrars· swerars· & forswerars· as seint Ion seiþ· Ap· xxi· {Omnibus mendacibus pars illorum erit in stagno ardenti igne & sulphure quod est mors secunda'} / Þere ben michars· robbars· and extorcioners· tyrauntis· & oppres sours· for þe prophete seiþ· Zac· v· {Omnis fur sicut ibi scriptum est iudicabitur'} ||
<L 14><T LL><P 130>

Also þes prelates bi extorsions and maistrie taken þe litel good þat þei schulden lyue bi þat þei geten bi gret swoot of here body, and þus, as god seiþ of tyrauntis, þei taken here skyn fro þe bak, and eten and drynkyn mennus blood, whanne þei be raueine and ypocrisie disceyuen 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 licneth tyrauntis and raueynouris to lyouns, woluis, beeris, and othere vnresonable beestis, to dispise her synne.
<L 7><T Pro><P 32>

and of tyrauntis that han prosperite in this lijf.
<L 20><T Pro><P 37>

And, but we enforsen vs to don þus wilfulli and in couenable tyme, þe Lord, if he wol not lese vs, wol in dyuerse maneres moue tyrauntis a3ens vs, for to constreynen vs violentli for to don penaunce, whiche we wolden not don wilfulli.
<L 77><T Thp><P 26>

tirauntrie¹⁰

TIRANTRIE.....3

Þan schulde Cristondom growe here in þe erpe & tirantrie of þe fende be chased away.
<L 504><T 4LD><P 258>

And loke eche wise man where þis be traiterie and open heresie, and tirantrie of Antecrist and his cursed prelati and veyn religious.
<L 19><T A22><P 276>

þis hidnesse, as Austen seiþ (super Ps· 9), is gile or disceite, as is ipocrisie, and þe lion betokenep violens of tirantrie, þe wiche two knyrtogedur ben þe werst and þe last persecucion of antecrist.
<L 3232><T OBL><P 239>

TIRAUNTRIE.....30

And thanne this forseid Inno-cent dide this crueleste tirauntrie 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 tirauntrie and extorcions on the puple whiche thei shulden defende fro enemies and wrongis, thei ben traitouris of Crist, menquelleris of pore men, and tirauntis of antechrist.
<L 2><T 37C><P 103>

for thei don worse tirauntrie on the puple undir the colour of rightfulness and of profyt, and the puple mai not so defende hemsilf fro siche iugis, as fro straunge enemies.
<L 9><T 37C><P 111>

Þe princis of Edom ben erpeli kyngis, þat of pride and tirauntrie þristen mennys blood wip injuries;
<L 14><T A01><P 22>

and if þei be turnyd lastyng into tirauntrie and ipocrisie þoru pride and covetise, God schal dampne hem as wickide men in whiche þe devel haþ my3t, regnyng in hem for her synne.
<L 34><T A01><P 28>

For þes pore prestis ben sclaunderid for heretikis, cursed and prisoned wipouten answere, for as moche as þei stonden for Cristis lif and techyng, and meyntenaunce of þe kingis regale and power of secular lordis, and savyng of Cristene mennus soulis, a3enst Anticristis tirauntrie, and ypocrisie of his weiward disciplis, þat envenymyn and distroien holy Chirche.
<L 33><T A22><P 272>

And þes coveitouse prestis, ful of maw-metric, crie faste Sathanas curs and tirauntrie a3enst Cristis breþeren, eyris of hevene.
<L 38><T A22><P 293>

what ensaumple of pacience 3even þes worldly prestis and religiouse, þat schulden 3eve alle here goodis and here bodely lif to kepe oþere 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, clepid in name, but in dede Sathanas trone, and bi open tirauntrie, þat a man my3tte soonere gete grace and ri3twisnesse at þe kyng or emperour þan at hem, for Goddis drede is not in hem, ne love of God and desire of hevene, but þe world and joie þerof and pride of Lucifer and cruele of Sathanas.

<L 12><T A22><P 296>

¹⁰ 6 variants; 47 occurrences.

for þei holden hem out bi ple, bi cavyllacions
and false questis, hirid for money and
frendischip, and dryven to forswere hem for
drede of here lordischip and tirauntrie.
<L 12><T A22><P 302>

and 3if ony pore men telle þe treupe of holy
writt aʒenst þe tirauntrie of Anticrist and his
officeris, nou3t ellis but curse hem, prisone,
brenne, and slee, wiþ outen answerē.
<L 5><T A22><P 309>

But men wondren more whi þei cursen þe
kyng and his trewe officeris, þat for felonye or
dette or eschet taken his owene goodis, aʒenst
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 19><T A22><P 313>

þerfore þei schulden meke hem self boþe to
God and man, and leve þis fendis pride and
Anticristis tirauntrie, and open tresoun and
blasfemye aʒenst God and his viker þe kyng.
<L 33><T A22><P 315>

and þei schullen not preche wiþouten leve of
þe bischopis, and þei wolen not suffre hem to
preche fully þe treupe of holy writt, and warne
þe peple of Anticristis tirauntrie, and of his
clerkis ypocrisie, as God biddiþ hem do.
<L 3><T A22><P 333>

Bot þese freris schewen here tirauntrie at þo
fulle, whoso knewe wil hor peynes and
tourmentis.
<L 25><T A24><P 383>

many lordis & ladies holden fast wiþ hem þat
lyuen in lustis & lecherie/ tirauntrie & pride;
<L 4><T AM><P 153>

Or ellis þus þe tirauntrie and wrongful
ouerledynge on þe pore peple (þat ben þe
chelderen of Israel) of þese tirauntis is so gret
and peineful to bere þat þe noyse and þe cri of
here preyeris is herd into þe heres of God in
hevene, as it was of þe cheldern of Israel for
þe wrongful oppressinge of Kyng Pharao in
Egipte, as it telleþ in þe ii and iij chapetur of
Exodi.
<L 570><T CG02><P 27>

And for þis cause, as þe gospel seiþ aftur, men
schul wexe drye for dreede and abidyng þat
schal come to al þe world' þat is, men
schullen wexe drye in auarice from
almesdede, abidinge for fere of such tyrauntrie
þat schal regne in al þe world, leste 3if þei
departede here goodis away and þis tirauntrie
endure þei schulden not haue wherewiþ to

lyue.
<L 590><T CG02><P 27>

for wiþ 3oure greuouse tirauntrie:
<L 9><T LL><P 69>

by tirauntrie/ Neipir prestis bi ypocrisie/
Neipir comvnes bi stelþe & robry/ Of þe firste
it is writen: Isaie i · {Principes tui infideles
socij furum'} Bi princis ben vnfeipful:
<L 21><T LL><P 105>

pauperum sanguine manus habet pollutas'}
Who þat haþ eiþir bi þeeft as robrie: eiþir bi
strengþe: as tirauntrie: eiþir bi fraude or gile as
ypocrisie: þo þingis of þe whiche þe pore owid
to be norischid: he haþ his handis pollutid: in
þore mennes blood/ and who þat clopiþ him
wiþ suche goodis: or fediþ him wiþ suche
goodis: or reriþ vp bildyngis wiþ suche gooten
goodis:
<L 9><T LL><P 108>

þanne as þei louen more þe roten peny þanne
þe sauynge of cristene soulis, so þei louen
more þe roten peny þan þe blood of ihu crist,
and in tokene þerof þei ben besy boþe ny3t
and day to gete þe peny wiþ falsnesse, cautelis
and tirauntrie, but of mennus soulis is left
care;
<L 10><T MT04><P 72>

and he þat can not þes worldly statutis maad
for singuler wille and coueitise is hoolden but
a fool and vnable to teche and reule cristene
peple, þou3 he kunne and kepe and teche
neuere so wel cristis gospel and goddis
comaundementis, and to þis ende þes worldly
moldwerpis taken keies of helle in stede of
keies of þe kyngdom of heuenes, for þei taken
ypocrisie and worldly tirauntrie and bostful
worldly lif, and meyntenynge of synne bi fals
pardon and fals absolucion and cursed
preieris, and leuen kunnyng and techynge of
holy writt and edefyng of cristene soules to
hevene by good ensauple of here holy lif.
<L 9><T MT04><P 95>

for in steed of keies of heuene, þat ben
kunnyng of holy writt and power to distroie
synne and saue cristene soulis bi trewe
techynge and good ensauple, þei han
ignoraunce of goddis lawe, and no wil to
studie and lyue þeraftir, but kunnyng and
practisyng in here owene wickede lawis for
pride and coueitise, and feynen hem power of
tirauntrie to stoppe treue men fro prechyng of
þe gospel, and 3if þei prechen aʒenst here
wille to curse hem and prisone hem and
brenne hem;
<L 25><T MT17><P 259>

Pat þe kyng and lordis gouerne hem self in here astaaf as god ordeyned it, in gret wisdom, my3t of men and sufficient riches to a3en stoned wrong and mysdoeris, and helpe pore men, fadirles and modirles and widewes and aliens in here lordischepe and worschipe, and rewarde trewe men, to reule clerkis in mekenesse, wilful pouert and bisynesse of gostly traueile 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.
<L 25><T MT19><P 280>

And so as power and will wiþoute wisdom is tirauntrie, so will bi himself is ofte tyme rebelloun or woodnesse;
<L 2236><T OP-ES><P 110>

Also in Exodi men moun knowe, hou God kept his simple peple in Egipt, and encresside hem gretly in that lond, vndir the persecucioun and tirauntrie of Farao, and deliueride hem by many miracilis, 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 ouercome the strong peple of Amalech.
<L 6><T Pro><P 4>

But wo worþ fals coueitise and yuel counseile and tirauntrie bi whiche þei and manye oper men and wymmen ben lad blyndelyngis into an yuel eende!’
<L 96><T SEWW04><P 31>

And of þis blynd ypocrisie, in þe which restip þe chirche boþe of lerid and of lewde, sorwfully pleyneþ seint Bernard {super Cantica omelia xxix} where he techiþ þat on þre maners þe deuæl antecrist pursueþ Cristis chirche, first bi tirauntrie in tyme of martris, aftir bi heresie in tyme of doctouris and now bi ypocrisie.
<L 154><T SWT><P 07>

And hereþoru3 þe Lord is wrappid greetli and moued to take hard veniaunce, not oonli on hem þat doon þis yuel, but also vpon alle hem þat consenten to þese antecristis lymes, whiche knowen þeir mi3te knowen her malice and her tirauntrie, and ou3ten to wiþstonde her viciousnesse and wol not.
<L 16><T Thp><P 24>

But wo worþ fals coueitise and yuel counseile and tirauntrie bi whiche þei and manye oper men and wymmen ben lad blyndelyngis into an yuel eende!’
<L 535><T Thp><P 40>

TIRAUNTRY.....5

Also þese symonyens drawen moo soulis to synne and to helle by þer cursud lyfe, ande felle censuris, and sotile tirauntrie, þen alle þo deuelis of helle schuld do wiþouten hem.
<L 27><T A29><P 471>

An aungel cried in þo aer when þo chirche of Rome was dowyd with halfe þo empyry, þat þis day venym is sched into þo Chirche of God, treuly seyng þo pride symony ande tirauntrie in þo Chirche sprungen fro þat tyme, and leevynge of spirituale occupacione.
<L 10><T A29><P 477>

Let al þo worlde deme wisely by þer open dedis, ande tirauntrie on retenantis, ande sittynge in parlement above grete lordis, seyng þat no parlyment may be holden wiþouten hem, wheþer þis be feyned ypocrisie or treuth.
<L 2><T A29><P 478>

þerfore, as 3e wil be saved bifore God, distroyes Anticristis tirauntrie in his ypocritis, and mayntene 3oure state in þat fourme þat God made hit, ande bringis prestus to þo mcke ordynaunce of Jesus Criste, and helpe 3oure selfe and 3oure pore tenantis wiþ þo waste godis to whichce heretikis, havyn þo nome of prelatis and prestis, makyn sacrificise to Belial, by pride, covetise, glotony, lecherie, symonye, and alle cursidnessis.
<L 4><T A29><P 479>

But of oper þat lyveden late, and bene clepid seyntis, and seen grete heresies of open tirauntrie of worldely prelatis, ande tolden nout þo treuth and suffriden þerfore persecucion, as did Grosthede þat was pursued of þo pope, and mony trewe Menourys, as men sayne, but raþer faveriden hem in þese open erroris, men witten never wheþer þai died fynaly wiþouten satisfaccioun for þer synnus, ande endid in charite.
<L 20><T A29><P 489>

TYRAUNTRIE.....5

For firste þei schewen grete devocioun and swettenes of holy lif to 3onge childre, til þei ben professid, and þen maystren hom by tyrauntrie to do mony þinges ageyns hor conscience, and so nedden hom to go to helle or to prisoun, and sumtyme to cruel deth.
<L 23><T A24><P 397>

And for þis cause, as þe gospel seiþ aftur, men schul wexe drye for dreede and abidyng þat schal come to al þe world’ þat is, men schullen wexe drye in auarice from almesdede, abidinge for fere of such tyrauntrie þat schal regne in al þe world, leste 3if þei departede here goodis away and þis tirauntrie endure þei schulden not haue wherewiþ to

lyue.

<L 589><T CG02><P 27>

þe secound deefnes is of men þat ben greet men in lordship, or men of lawe, to whos state it longiþ to here benignly þe pleyntis of hem þat ben wrongfully disesid or oppressid by false tyrauntrie and wolen not here hem, but turne þe deaf eere, but if þei bring hem presauntis, or 3yue hem grete 3iftis, or at þe leest wey to behete hem at a certeyn day.
<L 265><T CG13><P 171>

But woso wolde wiþ good wyll obesche to hym wiþowte 3ifte, Crist wolde taken hym to grace but þese man taken to tyrauntrie.
<L 101><T EWS1-41><P 405>

And 3it the wickid tyraunt Saul pursuede 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.
<L 2><T Pro><P 10>

TYRAUNTRYE.....2
and marchauntis bi usure, under colour of treupe þat þei clepyn chevysaunce, to blynde wiþ þe puple, for þe devyl schameþ to speke of þis þesþe, and lordis, þat bi extorsious oppresse þe puple wiþ tyrauntrye and raveyne, a3ens Goddis lawe, not dredynge him þat is Lord of alle.
<L 25><T A02><P 88>

Ffor þo first bondage come bot of synne, and bondage to men come of tyrauntrye;
<L 28><T A09><P 125>

TIRAUNTRYE.....2
Oute on þis fals heresie and tirauntrye of Anticrist, þat men ben nedid strongly to kepe more his lawes, and obeeche more to hom, þen to Cristis comaundements evere rightful!
<L 29><T A24><P 370>

And þis word þat Crist seiþ heere may be shewid now in dede, for errours þat now ben don ben hid and defendid, not by resoun but bi tirauntrye, by mannus strengþe and by lesyngis;
<L 36><T EWS3-200><P 236>

tithe¹¹

TIBE.....13

Panne, bi here owene dom, siþ curatis and prelatis þat breken openly Goddis hestis ben ri3tfully cursed of God, sugetis schulden not comyne wiþ hem, rescevyng here sacramentis, ne tibe ne offere to hem ony

goodis, for þan þei comynen wyttyngly wiþ cursed men, þat þei schulden not do for alle þis worlde, bi here owene sentence.
<L 22><T A22><P 328>

þere lermen housbondes to tibe ful euele;
<L 411><T CG11A><P 143>

And þus luytul þing þat saueroþ helpe of mannys body, þei techen bope to tibe and take tibe þerof, but grete maundementis of God, þat towchen sowle heele, ben lasse telde of Pharisees for wantyng of worldly wynnyng.
<L 171, 172><T EWS2-VO><P 372>

and þis parting were ofte vnskeiful, and þus siche general lawe were nou3t, and þer ben opere difficultees heere, what þing men shulden tibe, as wode or erbis or oper fruyt; and hooris or vsureris tibe þer wynnyng;
<L 12, 13, 14><T MT27><P 433>

And þus litil þing þat sauereþ help of mannes bodi þei techen bope to tibe and take tibe þerof, but grete maundementis of God þat touchen soule hele ben lesse teeld of pharisees, for wantyng of worldli winnyng;
<L 153><T SEWW15><P 79>

þe þred: þat no man is holdoun to tibe in manere nowe vsed of þe chirche, but suche tipis and offirngis be þe lawe of God schuld be deled to þe pore nedi men.
<L 7><T SEWW02><P 19>

þe 4 question of tibe And I seide, Ser, I nempnede þere no word of tipis in my prechings.
<L 1390><T Thp><P 66>

But to preestis, forþi þat her office was myche more esi and li3ter þan was þe office of Leuytis, God ordeyned þat preestis schulde take for her lyflode to don her office þe tibe part of þo tyþis þat weren 3ouen to Leuytis.
<L 1423><T Thp><P 67>

For whateuere þat prestis take of þe peple, be it tibe or offryng or ony oper dewtee eiþer sowde, þe pres tis owe not to haue hereof no but a bare lyuelode, and to departe al þe remnant to pore men and wymmen speciali of þe parischen, in whiche þei taken þese temperal goodis.
<L 1494><T Thp><P 70>

TIBINGUS.....1

and alle þe gospelis spekon goode tibingus of ioie of þe blisse of heuene.
<L 3><T EWS1SE-01><P 475>

TIBIS.....81

¹¹ 5 variants; 117 occurrences.

I wol þat þei haue not ellis but be payde wip
offringis of tibis".
<L 99><T 4LD-2><P 202>

þat þing þat souniþ to prestis wynnyng, as
tibis & offringis, þat þei for3eten not, alþou3
þei for3eten to serue God.
<L 103><T 4LD-2><P 202>

Also in begynnyng of Tobie men finden þus:
Whan prestis of þe temple wenten to calveren
of gold to honour hem for goddis, of Jeroboam
kyng of Israel made, Tobie offride trewely alle
his firste fruytes and tibis, so þat in þe þridde
3eer Tobie ministred alle his tybis, to
proselitis and commelingis, or gestis, and
wipdrou3 hem holilich fro þe wickede
preestis.
<L 33><T A33><P 517>

þe firste, 3if curatis don not here office in
word and in ensauple þat God comaundiþ,
þanne here sugetis ben not bounden to paie
hem tibis and offringis.
<L 31><T A33><P 519>

A, Lord Jesus Crist siþ wipinne fewe 3eeris
men paiede here tibis and offringis at here
owen wille free, to goode men and able, to
grete worschipe of God, to profit and fairnes
of holi Chirche fi3tinge in corpe, where it
were leueful and needful þat a worldly prest
shulde distroie þis holy and approvid custome,
constreyn ynge men to leue þis fredom,
turnynge tybes and offringes into wickede
uses, or not so goode as þei weren don bfore
tymes!
<L 6><T A33><P 520>

If I am þe part of þe Lord, seiþ Jero, and a litil
cord of his heritage, I take not part wip oper
linagis, but, as a decoun and prest, I life on
tibis, seruing þe auter, I am susteynd of
offryng of þe auter;
<L 27><T APO><P 43>

Pere lernen persons and vikeris to plede for
hire tibis, and punysche hem more perfore þan
for alle þe dedli synnes.
<L 402><T CG11A><P 142>

Seint Gregorius and oper doctouris vnder
stonden by þis pries feding: first, wip his
temperal goodis whiche þei han vnder her
gouernaunce of tibis and offringis, taking
þerof oonly to hem a streite lyuing, as Poule
writiþ to Thimoþe: {Habentes alimenta et
quibus tegamur, hijs contenti simus;}
<L 293><T CG15><P 191>

and 3it þei takun hire of her parischis neuer þe
lasseas offringis and tibis and opere

possessiouns dowid for almes.
<L 24><T JU><P 55>

in many casis sugetis may leffly wip holde
tibis by goddis lawe and mannys also;
<L 15><T MT06><P 132>

and þe comune peple is constreyned bi
anticristis lawis to meyntene wip tibis and
offryngis false curatis and confessouris, þat
disceyuen hem in techynge of goddis lawe and
norischen hem in synne and so leden hem to
helle, And þus bi þes men falsnesse regneþ,
and treuþe and vertuous lif ben distroied, and
so þes þre fals men distroien þis world bope in
soule and in worldly goodis.
<L 29><T MT09><P 186>

and þus men shulden not 3yue hem offeringis
ne opere tibis, þe while þey lyuen þus, for þat
were consent to þer synne, and to nurshe hem
a3enus crist.
<L 15><T MT27><P 435>

and so men shulden wipdrawe þer tibis and
3yue hem to opere wisely. it were an almes
and greet wit to 3yue tibis of sicke wolues to
opere pari3schens þat ben trauelid bi lawis þat
anticrist haþ brou3t yn; and so ofte tyme þe
remenaunt of tibis were to litli for dispensis
þat anticrist makip to pursue sicke men, þat
stonden for resoun of goddis lawe. and hou
euer iuges speken heere, þis were not a3enus
goddis lawe, for al sicke almes of tibis shulde
be bope skileful and willeful;
<L 5, 6, 8, 11><T MT27><P 436>

but þis is noon herdis offiss to be hirid for
tibis or offeringis.
<L 22><T MT27><P 436>

Also it falliþ comynly þat a curat dispendiþ as
myche in plees mayntenyd for his tibis as ben
þe tibis in hem self;
<L 2><T MT27><P 437>

For, alþou3 þei se wel, or mai if þei be not
dampnable recheles, þat þis lordschip in the
clerge is openli dampned in holi writt, boþ in
þe olde lawe and in þe newe, as euer was
manscleyng, auou3trie, tresoun or þeft, and
notwipstonding þat þe clerge in immesurable
numbre is purueied of liiflode and heling in
ful grete habundaunce bi tibis, offringgis and
oper deuociouns of þe peple, and
notwipstonding into mentenaunce of her owne
astate þei ben nedid to pele and spoile þe pore
commyns bi dyuerse menys, 3it þe astate of þe
secler 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
haþ to þis lordschip, and also to di3e in þat

cause, and to seke oþur sobre folk þat kepen hem vnder þe mesure of Goddis law, and grucchen a3enst þe vnrule
<L 1281><T OBL><P 189>

And so God asignede to þe prestis and dekenes þe firste fruytis, and tīþis, and oþir certein deuociouns of þe peple, þe whiche was liiflood ynow for hem, her wyues, children and meyne, And he chargide soore and hard þe peple for to þenke on þis clergie, and þat þei 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 sonnes of Leuy alle þe tīþis of Israel into possessioun for þe seruyce þe which þei doen to me in þe tabernacle.
<L 909><T OP-ES><P 36>

þei shal be apaied wiþ þe offring of þe tīþis, 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 or more colour of þe first partie of þis text to chalone oonli to hem þe temperal swerd wiþ hise purtynauncis þat longen þerto, as seculer possessiouns and lordships, seculer iugement and seculer office, as oure prestis han euydence of þe secunde part of þis text to chalone þe tīþis of þe peple, as þingis oonli longinge to hem. And if þei were indifferent in her iugementis, as þei demen þat it is wrong and dampnable a seculer man to take upon him a prestis office, in preching or mynystringe of sacramentis, and in disposinge of tīþis þat were lymytid to þe staat of clergie, so þei shulde deme it ful dampnable a prest to ocupie þis temperal swerd wiþ þe purtynauncis þat longen þerto specified bifore.
<L 1351, 1354><T OP-ES><P 58>

And in þe tyme of þe lawe 3oue bi Moyses God made ful and sufficient ordynaunce for al his peple, hou and wherbi þei shulde lyue, for he delide þe lond among þe lay peple, and asignede þe firste fruytis and tīþis to þe prestis and dekenes.
<L 2102><T OP-ES><P 102>

And if oure prestis cleyment tīþis as goodis in a manere entailid to hem, for as moche as God in þe oold lawe hadde 3oue and entailid suche tīþis to þe kynred of prestis bi euerlasting ri3t, notwiþstonding þat þis entail was 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 confermed bi Crist and hise apostlis, and so ferforþly þei cleyment ri3t in þese tīþis þat no man mai lawfulli wiþholde hem or mynystre hem, saue þei, ne þei mai be turned or 3oue to ony oþir staat or kynred,
<L 2396, 2398, 2402><T OP-ES><P 116>

Hou moche raper þanne is it an hidous and dampnable synne to 3yue or to take awei þe seculer lordships and possessiouns fro þe staat of seculer lordis, þe whiche God hadde 3oue and entailid to hem bi þe same lawe and ri3t bi þe which he hadde 3oue þe tīþis to þe prestis in þe oold lawe?
<L 2411><T OP-ES><P 118>

And so, as no man shulde presume to wiþdrawe, wiþholde or turne þe tīþis fro þe liyn or kynred or staat of presthod, as þei seien, so moche raper shulde þer no man presume bi 3yuyng 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 chirchie, if þei wiþdrawe þe tīþis 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 temperaltees from hem.
<L 2416, 2420><T OP-ES><P 118>

For, certis, siþ þes tīþis and offryngis (þe whiche as I suppose counteruailen þe seculer lordis rentis of þe rewme, or ellis passen as it is ful licli, for if þei ben lesse in oo chirche, þei passen þe seculer rent in anopir), ben sufficient for alle þe prestis in cristendom, and þei ben eucne delid, it were no nede to amortise seculer lordships to þe staat of clergie, þe which amortising is vndoing of þe lordis and apostasie of þe clergie;
<L 2476><T OP-ES><P 122>

And ouer þes tīþis and offryngis þat ben of certein, þe clerkis han many grete and smale perquisitis, þe whiche smacchen of symonye and extorcioun, as þe firste fruytis of vacaunt beneficis.
<L 2483><T OP-ES><P 122>

And so God assignyd to þe prestis and deknys þe first fruytis, and tīþis 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 sonnys of Leuy alle þe tīþis of Israel into possessioun for þe seruyce þe whiche þei done to me in þe tabernacle.
<L 149><T OP-LT><P 37>

pai schal be payde wiþ offrynge and tibis, þe whiche I haue departid into her vsis and nedis”.

<L 152><T OP-LT><P 37>

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 his purtenances þat longeþ þerto, as seculer lordeschipis wiþ seculer iugement and seculer offyce, as oure prestis han euvidence of þe secunde party of þis tixte to chalenge þe tibis of þe peple, as þingis oonly longynge to hem. And if þai wer indifferent, as þai demen þat it is wronge and dampnable a seculer man to take vpon hym a prestis office, in prechyng or minystryng of sacramentise, and in disposyng of tibis þat weren lymyted to þe state of þe clergy, so þai schulden deme it full dampnable a prest to ocupie þe temperal swerde wiþ þe purtenance þat longiþ þerto specified tofore.

<L 265, 269><T OP-LT><P 59>

For he delyd þe londe amonge þe laye peple, and assigned þe fyrste fruytis and tibis to þe prestis and deeknes.

<L 774><T OP-LT><P 103>

And if oure prestis clayme tibis as goodis in a maner entaylid to hem, for als miche as God in þe olde lawe had 3oue and entailed siche tibis to þe kynred of Levy and to noone oþer lyne. For Criste cam of þe lynage of Juda, to whiche lyne was no tibis grauntid.

<L 890, 892, 893><T OP-LT><P 117>

For as it is writen in {Policricon} þe sevenþe boke, Gregor þe sexte ordenyd first tibis to be payde to curatis oonly.

<L 897><T OP-LT><P 117>

And 3itt þai claymen so ferforpli þes tibis þat no man lawfully may wiþholde hem or minystre hem, save þai, ne þai may be turnyd or 3ouen to eny oþer state or kynred, saue oonly to hem, allþou3 men wolden do þat vndir coloure or bi titill of perpetuall almes, for þis schulde he demyd of þe clergy a dampnable synne, and distroyng of holy chirche and sacrilege. Hou myche rapier þen is it an hidous and a dampnable synne to 3eue or to take away þe seculer lordeschipis fro þe state of seculer lordis, þe whiche God had 3eue and entaylid to hem bi þe same lawe and ri3te by þe whiche he had 3ouen þe tibis to þe prestis in þe olde lawe?

<L 898, 906><T OP-LT><P 119>

And so, as no man schuld presume to wiþdrawe, wiþholde or turne þe tibis fro þe state of presthode, as þai sayne, so myche

rapier schuld no man presume bi 3euyng or takynge to aliene þe temperal lordeschips fro þe state of seculer lordis. And þus clerkis han not so myche coloure to sai þat þe lordis and þe lay peple robben holy chirche, if þai wiþdrew þe tibis fro hem, for als miche as þai han take her temperaltes fro hem.

<L 912, 916><T OP-LT><P 119>

For, certis, siþ þes tibis and þis offryngis (þe whiche as I suppose cowntirvaylen þe seculer lordis rentis of þe rewme, or ellis passen as it is full likly, for þou3 þai he lesse in oo chirche, þai passen in anoper), þen sufficient for alle þe prestis in cristendome, and þai wer euen delyd, þen it wer no nede to amortise seculer lordeschipis to þe state of þe clergi, þe whiche amortesyng is yndoynge of lordis and apostasie of þe clergy;

<L 945><T OP-LT><P 123>

þe þred: þat no man is holdoun to tipe in manere nowe vsed of þe chirche, but suche tibis and offryngis be þe lawe of God schuld be deled to þe pore nedi men.

<L 8><T SEWW02><P 19>

Ech cristen man knowiþ þat it is eresie of symonye to bie or sille auteris, tibis and þe Holy Goost.

<L 69><T SEWW12><P 61>

For lo I 3af to him, Ioon Purueye, a benefice no but a myle out of þis castel, and I herde moore compleynt and wondir of his coucitise aboute tibis and oþer dewtees þan I dide of alle þe men þat weren avaunsid wiþinne my diosyse’.

<L 103><T SEWW04><P 32>

For lo I 3af to him, Ioon Purueye, a benefice no but a myle out of þis castel, and I herde moore compleynt and wondir of his coucitise aboute tibis and oþer dewtees þan I dide of alle þe men þat weren avaunsid wiþinne my diosyse’.

<L 543><T Thp><P 40>

and þat preestis haue now no titil to tibis;

<L 631><T Thp><P 43>

þe 4 question of tipe And I seide, Ser, I nempnede þere no word of tibis in my prechings. But more þan a moneþ afir þat I was þere arestid and in prisoun a man cam to me into prisoun, and he askide me what I seide of tibis.

<L 1391, 1394><T Thp><P 66>

And þis man seide to me, “Oure preestis seyne þat alle men be so oblichid to paien tibis of alle þingis þat renewen hem, þat þei ben acursid þat wiþholden ony part wytingli of her

tippingis”.

<L 1398><T Thp><P 67>

Wherefore, ser, I seide to þis man in þis wyse, “In þe olde lawe which eendid not fulli into þe tyme þat Crist roos vp a3en from deep to lijf, God comaundide tibis to be 3ouen to Leuytis for þe greete bisynesse and bodeli traueile þat parteynede to her office.

<L 1419><T Thp><P 67>

But now,” I seide, “in þe newe lawe neiþer Crist ne any of hise apostlis token tibis of þe peple, neiþer comaundide þe peple to paie tibis neiþer to preest ne to dekne.

<L 1425><T Thp><P 67>

And þus, ser, I seide not of tibis but of pure almes of þe peple Crist lyuyde, and also hise apostlis, whanne þat þei weren so bisie in techinge þe word of God to þe peple þat þei my3ten not traueilen opir wise for to geten her lyuelode.

<L 1429><T Thp><P 68>

But, as Cistrence telliþ, in þe þousand 3eer of oure lord Iesu Crist two hundrid seuenti and oon pope Gregori þe nynþe ordeynede first tibis to be 3ouun to preestis now in þe newe lawe.

<L 1443><T Thp><P 68>

Certis, þis lore contrarieþ pleyntli þe ordynaunce of holi fadris, whiche haue ordeyned, grauntid and licencide prestis to ben in dyuerse degrees and statis to lyue bi tibis and offryngis of þe peple and bi oþer dewetees”. And I seide, Ser, if preestis weren in mesurable noumbre, and lyueden vertuously and tau3ten bisili and trewli þe word of God bi ensaumple of Crist and of hise apostlis, wiþouten tibis and offryngis and oþer dewetees þat preestis now calengen and taken, þe peple wolde freli 3eue hem sufficient lyflode’.

<L 1475, 1479><T Thp><P 69>

And herfore þe peple is ful heuy to paie as þei done her temperal goodis to parsones and to opere vicaris and prestis, þat schulden be feiþful dispensouris of þe parischens goodis, takinge to hemsilf no but a scarce lyuelode of tibis neiþer of offryngis bi þe orde naunce of þe comoun lawe.

<L 1492><T Thp><P 70>

And also þe parischens þat paie her temperal goodis, be þei tibis or ellis, to preestis þat done not her office amonge hem iustli ben partyners of euery synne of þese prestis, forþi þat þei susteynen þese prestis folili in her synne wiþ her temperal goodis.

<L 1508><T Thp><P 70>

And þanne þe Archebischoþ seide to me, ‘Þou þat schuldist be deemyd and rulid bi holi chirche, presumptuouseli þou demist holi chirch to haue errid in ordynaunce of tibis and of oþer dewetees to be paide to preestis.

<L 1516><T Thp><P 70>

Ben not tibis 3ouen to preestis for to lyue bi?’

And I seide, Sere, seint Poul seiþ þat tibis weren 3ouen in þe olde lawe to Leuytis and to prestis þat camen of þe lynage of Leuy.

<L 1519, 1520><T Thp><P 70>

But oure prestis, he seiþ camen not of þe lynage of Leuy, but of þe lynage of Iuda, to which Iuda no tibis weren bihoten for to 3eue. And þerfore, Poul seiþ, siþ þe presthode is chaungid fro þe generacioun of Leuy to þe generacioun of Iuda, it is necessarie þat chaunginge be maad of þe lawe, so þat prestis lyuen now wiþ outen tibis and oþer dewetees þat þei now cleymen, suyng Crist and hise apostlis in wilful pouert as þei haue 3ouun to hem ensaumple.

<L 1523, 1526><T Thp><P 71>

For þou seist þat it was leefful to Leuytis and to prestis to take tibis in þe olde lawe, and so to ioien her priuylege, but to vs prestis now in þe newe lawe þou seist it is not leefful to take tibis.

<L 1542, 1544><T Thp><P 71>

3e witen wel, ser, þat þe Leuytis and prestis in þe olde lawe þat toke tibis were not so free neiþir so perfu3t as Crist and hise apostlis þat token noo tibis. And, ser, þer is a doctour, as I vndirstonde it is seynt Ierom, þat seik þus “Þoo prestis þat calengen now in þe newe lawe tibis seyen in effect þat Crist is not bicomen man, neiþer he hæþ suffrid 3it deþ for mannes saluacioun”. Wherefore þis doctour seiþ þis sentence: “Siþ tibis weren þe hyris and wagis lymtyd to Leuytis, and to prestis of þe olde lawe for þe beringe aboute of þe tabernacle, and for þe sleeynge and fleyng of bestis, and for þe brennyng of sacrifices, and for clensynge of þe temple, and for trumpinge to bateile bifore þe oost of Israel and for oþer dyuerse obseruaunces þat parteyneden to her office, þo prestis þat wolen now calengen or take tibis, denye þei þat Crist is comen in fleische, and do þei prestis office of þe olde lawe for whiche tibis weren grauntid. Or ellis,” as þis doctour seiþ, “prestis take now tibis wrongfulli”.

<L 1548, 1549, 1551, 1553, 1559, 1560, 1561><T Thp><P 71>

And I seide, ‘Sere, whi clepe 3e þe takynge of tibis “þe freedam of holi chirche”, and siche oþer dewetees whiche preestis calengen now

wrongfulli "þe freedom of holi chirche", siþ
neiþer Crist, ne hise apostlis calengiden, ne
toke no siche dewetees?
<L 1566><T Thp><P 72>

TYPESES.....12

But to þe children of Leuy 3aue I alle þe tyþes
of Israel in poession, for her true seruice þat
þei serueden me in þe tabernacle of
couenaunt.

<L 97><T 4LD-2><P 202>

And 3it Crist was circumcidid, but we reden
not where he took tyþes as we don, and we
reden not in alle þe gospel where he paiede
tiþes to hie prestis or bad ony man do so, but
boþe he paiede tribut to þe emperour for hym
and his, and comaundide oþere men to do so.
<L 1><T A22><P 312>

for þou3 þei knowen þat here curat is a cursed
þef, wiþdrawyng trewe prechyng and
ensauple of good lif, and dide grete
symonye in comyng to his benefice, 3it þei
schullen not be suffrid to wiþdrawe here tyþes
here, as long as a grete prelat of Anticrist wole
suffre him in his synne, for money or
negligence or favour.

<L 14><T A22><P 318>

and alle curatis and prelatis þat taken tyþes
and offryngis, and doun not here spi-ritual
office, of God ordeyned in his lawe, ben
cursed þevys;
<L 34><T A22><P 318>

siþ summe of receyven dymes and dotaciouns,
as þes possessioners, but some forsaken alle
siche tyþes and possessionis, as freres
mendinauntis.
<L 7><T A33><P 513>

þat boþe tyþes and offringis ben 3oven 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
resceyved;
<L 5><T A33><P 517>

But setten þer a viker or a parische prest for
litel cost, þou3 he be vnable boþe of kunnyng
and lif to reule his owene soule, and for pouert
of benefis he may not go to scole, ne lerne at
hom for bisynesse of newe syngyng and
gedryng of tyþes and mynstringe of
sacramentis and oþere occupacions.
<L 20><T MT06><P 116>

lital setten þei bi seynt bernardis word, þat
what euere þou haldest to þe of tyþes and
ryngis ouer symple liflode and streit cloping,
it is not þin;
<L 12><T MT06><P 132>

þat þei haunten strif and plee and gendren
enuye and hate among lewed men for tyþes,
whanne þei don not here office a3enward; for
now þei leuen prechyng of þe gospel and
crien faste aftir tyþes, and somonen men to
chapitre and bi fors taken here goodis, and
ellis cursen hem seuene fote aboue þe erþe
and seuene foot wiþinne þe herþe and seuene
fote on eche side; & afterward drawen men to
prison, as þei weren kyngis and emperours of
mennus bodies and catel, and for3eten clenly
þe mekenesse and þe pacience of crist and his
apostlis, hou þei curseden not for tyþes
whanne men wolden neiþer 3eue hem mete ne
drynk ne herbwre.

<L 2, 4, 10><T MT07><P 146>

but þe olde testament for wyngnyng of tyþes
and offeyngis is sumwhat practised;
<L 25><T MT07><P 157>

TYÞIS.....10

þerfore þes stronge biggers, þat excusen
hemsilf by here fastyng & wakyng &
preyere, ben ifyured bi þe farisee þat,
preyinge in þe temple, lyft vp his i3en to
heuen and seyde, Lord, I þanke þee I am nou3t
as oþir men beþ, but I faste tweyas in þe woke
& 3eue tyþis of alle þat I haue'.

<L 238><T 4LD-3><P 228>

Also in begynnyng of Tobie men finden þus:
Whan prestis of þe temple wenten to calveren
of gold to honour hem for goddis, of Jeroboam
kyng of Israel made, Tobie offride trewely alle
his firste fruytes and tiþis, so þat in þe þridde
3eer Tobie ministred alle his tyþis, to
proselitis and commelingis, or gestis, and
wiþdrou3 hem holilich fro þe wickedede
preestis.
<L 34><T A33><P 517>

þerfore 3if oure prelatis or oþere prestis,
whatevere þei ben, ben opinly blecked by
sacrifise of maumetrie, as wiþ covetise, þat is
opinly sacrifise of fals goddis, and oþer grete
sinnes, as pride, symonye, and manquellinge,
glotonye, dronkenesse, and lecherie, by þe
same skil tyþis or offringis shulde be
wiþdrawn from hem by Goddis lawe, and be
3oven to poeure nedy men, at ensauple of
rit3ful Tobie.
<L 5><T A33><P 518>

And mucche more þei may and owen to
wiþdrawe here tyþis for grete synnis and opin,
as for symonie, þat is heresie, as þe popes
lawe saiþ, and for covetise, þat is wurshipinge
of false goddis, as holy writ seiþ;
<L 30><T A33><P 518>

Also, by God and his lawe curatis ben muchel more bounden to techen here sugetis charitably þe gospel and Goddis hestis, boþe by opin preching and ensauple of good lif, for to save here soulis, þanne here sugetis ben holden to paien hem tybis and offringis.
<L 27><T A33><P 519>

þe firste bok of þe olde lawe tellip of abel and caym, hou þey brenten þer tybis to god, and þe smoke wente up to heuene.
<L 21><T MT27><P 431>

þis is no skileful acounte to god to 3yue hym rikenyng of his tybis.
<L 31><T MT27><P 434>

And þanne þe Archebischoþ seide to me al angrili, What seist þou to þe fourþe poynt þat is sertefied a3ens þee, prechyng openli and boldeli in Schrouesbirie þat preestis haue noo titil to tybis?
<L 1389><T Thp><P 66>

But to preestis, forþi þat her office was myche more esi and li3ter þan was þe office of Leuytis, God ordeyned þat preestis schulde take for her lyfode to don her office þe tīpe part of þo tybis þat weren 3ouen to Leuytis.
<L 1423><T Thp><P 67>

But þe mooste dele of þese prestis now wasten þese parischens 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 sustynance, neiþer of tybis ne of offringis, ne of oper large wagis and sowdis þat prestis taken of þe peple in dyuerse maners, ouer þat þei neden for nedeful sustynance of mete and hilynge.
<L 1500><T Thp><P 70>

TYPES.....12

But to þe children of Leuy 3aue I alle þe tybes of Israel in pocession, for her true seruice þat þei serueden me in þe tabernacle of couenaunt.
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<L 20><T MT06><P 116>

litol setten þei bi seynt bernardis word, þat what euere þou haldest to þe of tybes and ryngis ouer symple lifode and streit cloping, it is not þin;
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þat þei haunten strif and plee and gendren enuye and hate among lewed men for tybes, whanne þei don not here office a3enward; for now þei leuen prechyng of þe gospel and crie faste aftir tybes, and somonen men to chapitre and bi fors taken here goodis, and ellis cursen hem seuene fote aboue þe erþe and seuene foot wiþinne þe herþe and seuene fote on eche side; & afterward drawn men to prison, as þei weren kyngis and emperours of mennus bodies and catel, and for3eten clenly þe mckenesse and þe pacience of crist and his apostlis, hou þei curseden not for tybes whanne men wolden neiþer 3eue hem mete ne drynk ne herbwre.
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TYBIS.....10

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heuen and seyde, Lord, I þanke þee I am nou3t
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wþdrou3 hem holilich fro þe wickedde
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whatevere þei ben, ben opynly blecked by
sacrifise of maumetrie, as wþ covetise, þat is
opynly sacrificise of fals goddis, and oþer grete
sinnes, as pride, symonye, and manquellenge,
glotonye, dronkenesse, and lecherie, by þe
same skil tybis or offringis shulde be
wþdrawn from hem by Goddis lawe, and be
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wþdrawe here tybis for grete synnis and opin,
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lawe saiþ, and for covetise, þat is wurshipinge
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charitably þe gospel and Goddis hestis, boþe
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<L 21><T MT27><P 431>

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more esi and li3ter þan was þe office of
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take for her lyflode to don her office þe tþe
part of þo tybis þat weren 3ouen to Leuytis.
<L 1423><T Thp><P 67>

But þe mooste dele of þese prestis now wasten
þese parischens 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 sustynauce, neiþer of
tybis ne of offringis, ne of oþer large wagis
and sowdis þat prestis taken of þe peple in
dyuerse maners, ouer þat þei neden for
nedeful sustynauce of mete and hilynge.
<L 1500><T Thp><P 70>

tradicioun¹²

TRADICION.....4

þe þre and twenþe, þat in alle þingis þei ben
bisi to seke goddis worschipe and loue hym
and his lawe and holde no custome ne
tradicion þat hyndriþ 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.
<L 21><T MT14><P 222>

But he wol þat his owne wil and tradicion be
take as ful feiþ, not to be engnued or dou3tid
of any man.
<L 816><T OBL><P 178>

and þus newe cloþe and olde, and newe wyne
and olde botellis, wherbi Crist vndurstondeþ
his owne lawe and þe tradicions of ipocritis
þat Crist fonde here, wold wþ lesse violens
haue be glosid togedre þan þe tradicion of þis
grete antecrist and of many oþur ipocrite sectis
incorporat in him.
<L 1661><T OBL><P 199>

Marke we here also how contrarie ben þe
sentencis of þes two olde seinttis and þe newe
iaping of antecrist, for þes seinttis seien þat
Cristis blode mai not be, or be seien in þe
chalice whan þe wyne lackiþ, and þat oþur
newe vngrounded tradicion seiþ euen þe
contrarie, for it seiþ þat þer is neiþur brede ne
wyne in þe sacred oost!
<L 3657><T OBL><P 250>

TRADICIONES....4

for he is aboute bi many weyes to hide and
derke þe lawe of Crist, and bi his tradiciones
fordo þe fredoom þat Crist 3af.
<L 100><T EWS1SE-42><P 655>

but rapur þei schulden take of Powle and oþer
apostles for to trauele, and leue þer newe
tradiciones, as Petur dide, wþ oþre apostles,
and profi3tede more þan þese men don.
<L 97><T EWS2-58><P 19>

¹² 7 variants; 78 occurrences.

But certus, as tradicionen maade bysyde Godis lawe, of prestis and of scribys and of pharisees, blyndedon hem in Godys lawe, and made it dispuysud, so it is now of Godis lawe by newe mennys lawes, as decretallys and decrees.

<L 114><T EWS2-65><P 58>

In uanum autem me colunt, docentes doctrinas, et precepta hominum: relinquentes enim mandata Dei tenetis tradicionen hominum: bene irritum fecistis mandatum Dei, ut tradicionem vestram seruetis/;

<L 95><T OP-ES><P 07>

TRADICIONS.....35

And the secundi part of the article is opin bi this, that ellis the forseid religioun shulde kepe vnwysli and with greet error here owne statutis, and shulden blasfeme the Lord in puttinge abak his comaundementis and counseils, and mag nifie more synful mennis tradicions, than the comaundementis of God and the counseils of Jhesu Crist.

<L 17><T 37C><P 90>

But þei techen loris and maundementis of men, worschipe me wiþouten cause, þat is, siche men as techen and chargen mennis lawis and tradicions and comaundementis, more þan holy writt and Goddis hestis, veynly and faisly worschipe God.

<L 36><T A18><P 222>

how grete hyndryng of Cristen feiþ is it, þat so many clerkis leven holy writt, and namely Cristis gospel, and studyen hevene, mennys lawis and worldly coveitouse prestis tradicions, maad of here owene willardis dom for here pride and coveitise, and charge hem more þan Goddis hestis!

<L 17><T A22><P 295>

3if þei hopen to plesse god more bi kepyng of here owne tradicions and singuler obedience and profession to synful wrecchis, and maken opere more sikyrly to hopen þus, þanne for kepyng of cristis gospel and trewe obedience, eche man to oper in þe drede of crist as crist and his apostelis diden, þei failen foule in good hope.

<L 28><T MT01><P 19>

As to chastite deme men of here bodily chastite, but of gostly chastite it semeth þat þei ben alle avouteris, for þei halde religioun þat is maad of synful men better þan religion mend of crist hym self, and þei chargen more tradicions or customes maad of here owen errouris þan þe just lawis and heste mend of almy3tty god, and þus is gostely matimonye bitwixe crist and cristen mennus soulis

broken, siþ it stondiþ in ri3tfulnesse and mercy and feiþ.

<L 20><T MT03><P 49>

Capitulum 21m. Prelatis also setten more pris bi here owen tradicions, maade for to meyntene here pride and worldly wynnyng, þan bi þe gospel of ihu crist;

<L 1><T MT04><P 89>

and it is luciferis pride and more to seie þat techeris of mannys tradicions maade of synful foolis ben more profitable and nedeful to cristene peple þan techeris of þe gospel and goddis comaundementis;

<L 18><T MT04><P 93>

for þei stoppen and letten men fro kunnyng and kepyng and techyng of holy writt, þat is entre and ri3t weie to þe blisse of heuene, and neden men to bisien hem aboute studiynge and kepyng and techyng of synful mennys tradicions ful of error, þat ben maad for pride and coueitise, and also to lerne pride and coueitise and worldly lif and to haunte and meyntene suche wrecchid worldly lif of clerkys, and þis is þe brode weie to helle.

<L 25><T MT04><P 94>

þan it is betre to make moo newe lawis and moo ordris in þe chirche, til þe lawe of god be for3eten and newe tradicions in excercise and newe ordris magnified more þanne þei clene ordre þat crist made himself;

<L 17><T MT04><P 97>

and herebi may men see where þes possessioners louen and dreden more goddis hestis or synful mennys tradicions.

<L 14><T MT06><P 120>

for þei holden here owene tradicions more perfit þan reulis þat crist made in þe gospel.

<L 24><T MT06><P 125>

for instede of trewe techyng of cristis gospel þei ben doumbe, or elles tellen lesyngis of mennys tradicions for pride and coueitise of worldly goodis;

<L 29><T MT07><P 144>

for comunly þei kunnen not preche þe gospel, and þei wolen lerne bisily mennus tradicions for worldly wynnyng, but not þe gospel þat crist god and man tau3te and comaundid curatis to techen þat to lif and dep;

<L 18><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 12><T MT07><P 157>

þe secunde, þat þei setten more pris and
deynte bi goddis comaunde mentis þan bi
tradicions maad of here owene synful hedis.
<L 7><T MT14><P 220>

and poul biddiþ þat men schulden not comune
wiþ hem, þet þei ben confoundid and schamed
of here false heresie and turne to cristis clene
religion wiþouten errour of synful mennus
tradicions.
<L 7><T MT17><P 262>

þat non of þe clergie be lettid to kepe trewely
and frely þe gospel of ihu crist in good
lyuynge and trewe techynge, for no feyned
priuelegie or tradicions founden vp of synful
wrecchis.
<L 27><T MT19><P 279>

Crist besiid himsilf ny3t and dai to make þe
wille and þe lawe of his Fadur knowen to alle
þe world, and þis persone wiþ alle sclei3tis,
constitucions and statutis and ordenaunsis þat
he kan deuyse besieþ hym to stop and to
furbarre the freedom of the gospel, þat it be not
know among Goddis peple, and he magnifiþ
his owne tradicions and constitucions,
charging þe peple vnder grete peyne þat þei
haue hem redili wrete, þat þei be ofte itau3r
and strei3tli kept, and þat bi grete peynes and
censuris.
<L 136><T OBL><P 160>

And þus þis open enhaunsing of antecristis
tradicions, and commending þerof, and
charging þerof aboue Cristis lawe, makip taco
us open euydens hou3 þis man, so ful of þe
fende, enhaunsip himsilf aboue alle þing þat is
God in kinde, or ellis seide a God bi office.
<L 180><T OBL><P 161>

Napeles, as euery þing is in his owne kinde
whan it is vnmengid, so mai Cristis beleue
vnmengid wiþ alien tradicions and
determinacions be callid symple and so pure
and chast.
<L 731><T OBL><P 175>

And þus, what for suffiience þat
professouris of þis renegatis tradicions
supposen in hem to be gouernaunce of þe
chirche, and what for wynnyng þat þei felen to
come bi her decreis and determinacions, and
stabilsching of her owne wille, and oppressing
of Cristis wille and his lore, what also for
sclaundur þat is put upon Cristis lawe of
falsnesse and insuffiience to þe gouernaunce
of his chirche, and also for as meche as nou3
Cristis lawe is rapur matir of persecucion þan
of promocioun to þo þat studien it and labouren

it to make it knowen, fewe or welny none of
þe clergie þat ben my3ti men and frendid
besien
<L 845><T OBL><P 178>

For þei had lefte þe lawe of almy3tti God, her
spouse, and wedded herself to gainful
tradicions of mennys bifinddinggis, as Crist
pleyneþ upon hem in þe gospel.
<L 964><T OBL><P 181>

For I haue wist many men examnyd in our
londe in dyuers materis þat haue be demed bi
scripture, and sum haue ben conuyet of
heresie bi þe chiff lymys of þis renegat, but I
neuer koude wete þat seche antecristis lemys
koude aleie for hem any hole processe or ellis
hole sentens or text of Goddis lawe, but onli
her owne tradicions and determynacions,
norwiþstanding þat þe olde descripcioun of
heresie is þis Heresie is fals lore contrarie to
holi scripture obstinatli defendid'.
<L 1007><T OBL><P 182>

And ouur þis, siþ a man mai not, as olde
seinttis seien and supposen, be conuict of
heresie bi lasse auctorite þan holi writt, þis
apostata, conuicting men of heresie bi his
tradicions, seiþ in þe same dede þat his owne
wille and determyna cioun is as meche of
auctorite or more þan Goddis lawe;
<L 1031><T OBL><P 183>

But antecrist hap nou3 pissid out þe fire bi his
yuyl ensample 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 techiþ.
<L 1448><T OBL><P 194>

And no drede þe tradicions of phariscis
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, reneiynng Goddis lawe in himsilf
and arting opur to do þe same.
<L 1652, 1653><T OBL><P 199>

and þus newe cloþe and olde, and newe wyne
and olde botellis, wherbi Crist vndurstondeþ
his owne lawe and þe tradicions of ipocritis
þat Crist fonde here, wold wiþ lesse violens
haue be glosid togedre þan þe tradicion of þis
grete antecrist and of many opur ipocrite sectis
incorporat in him.
<L 1660><T OBL><P 199>

And whoso wol loke antecristis tradicions in
þis mater, he schal se hou3 þis uyolens is do
wiþout auctorite of Gods reson and olde
determinacion of Cristis chirche, 3he, and
wiþout experience or olde use of þe chirche or

olde doctouris sentence.
<L 1675><T OBL><P 199>

For wete þou wel here, alþou3 þis be an heuy
conclusioun to mennys wittis nou3 blinded
wip antecristis tradicions and olde custome of
synne, þat if any seint of heuene wold aproue
seche sacrifice or offring don to creaturis þe
wiche is du3e to God onli, he schuld no more
abide in heuene þan dede Lucifer and his
retinew þat begunnen þis heresie first!
<L 2970><T OBL><P 232>

And þerfor he hap araid hym a soft heed of þe
most delicat and esie rulis contened in ciuile,
and isprad þerup on tendur tradicions þat he
callip canoun.
<L 3146><T OBL><P 237>

And þis is open at i3e if we take hede:
antecrist, þat is vnri3twise, vnwise, corruptible
and a defoulid creature, bi his new tradicions
and determinacions 3eueþ dome a3enst Crist
and his lawe and feipful men þat louen it.
<L 3339><T OBL><P 242>

Of þis processe of seint Petur we mai se þat
seint Petur wold haue be gretli displesid wip
þis new frantike determynacion aboute þe
sacrament of þe au3ter, and many oþur
vngrounded tradicions brou3t into þe chirche
bi þe grete renegat and autentike eretik þat I
haue oofte spoken of.
<L 3369><T OBL><P 243>

But þis vnsaueri and newe presumpcioun is
euyn a3enst seint Ieromes witt and consail
{Epistola 54 ad Lucinum} þat, irequired to
seie his feling of certeyn custummes of þe
chirche, answerþ þus: I suppose schortli þis
þing to be tau3t and amonestid: þat þe
tradicions of þe chirche, nameli þo þat greuen
not þe feip or worche not þera3enst, ben to be
kept like as þei ben take of þe gretter men, and
not þe custome of sum men to be ouerturned
bi oþur mennes custome or maner'.
<L 3690><T OBL><P 251>

For they chrgen more men nes tradicions thn
thy commaundements And lorde / we lewd
men han a belefe that thy goodnes is endles /
& yef we ke pen thy hestes / than ben we thy
trewre seruntes / & though we pryen the but a
lytell & shortlych thou wylt thyngen on vs / &
graunteth vs tht vs nedeth / for so thou
behighten vs somtyme: & lord I trow / that
pray man neuer so many quynt praiers / yf he
ne kepe nat thine hestes / he ne is nt thy good
serunt.
<L 23><T PCPM><P 26>

TRADICIOUNS....27

CAP· VII· Also freris chargen more brekyng
of hor owne tradiciouns þen brekyng of þo
comaundementis of God.
<L 24><T A24><P 372>

CAP· XLV· Freris also by Lucifers pride hyen
homself, and holden hom holier þen alle oþer
oute of hors sect, for as myche as þei bynden
hom to new tradiciouns of synful men, þo
whiche ben ful of error, over þo moste
sufficient reule of Jesus Crist, þat leffte no
profitable ne nedeful þing out of his reule.
<L 16><T A24><P 398>

And in many caas fredom of þo gospel moste
be forsaken for hor newe tradiciouns.
<L 22><T A25><P 417>

Also þo seyntis wolde not þat 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, þat ofte erreden in her owne lif and
teching.
<L 16><T A33><P 510>

how worschipen þei god and techen childre to
leue þe maundement of god and to suffere
fadire and modir to perische for feyned
obydience to synful mannus tradiciouns?
<L 21><T MT01><P 09>

certis þe chargen men ouer my3t and maken
hem bysy to kunne wrongful tradiciouns of
synful folis makynge and to leue holy writt
vnstudied, vnknoud and vnkept;
<L 12><T MT02><P 38>

for þe dede doynge is proff of loue, as gregory
seip, and herefore þei preisen and techyn
mannus lawis and here owen tradiciouns to
gete þe pony by, but þei leuen and dispisen þe
gospel and letten it to be prechid, for þe
gospel techip þe holy lif of crist and his
apostlis and dampnep þe cursed lif of þes
worldly prelatis, and þei commaunden þat no
man schal preche þe gospel but at here wille
and lymytacion, and forbeden men to here þe
gospel vp peyne of þe grete curs.
<L 21><T MT04><P 70>

and þei chargen more to breke suche
tradiciouns maad of synful men þan to breke
þe comaundementis of god and poyntis of
charite;
<L 7><T MT06><P 120>

And in repref of her rulis and tradiciouns or ordynauncis, þe whiche þei kepte streytli and made opir folk to kepe, nameli such ordynaunce þat sownede to her wynnyng, Crist spekiþ þus (Marci 7): Ypocritis, Ysaie þe prophete propheciede wel of 3ou, as it is writun {Populus hic labiis me honorat cor autem eorum longeest a me}, "Þis peple honouriþ me wiþ lippis but her herte is fer fro me".

<L 88><T OP-ES><P 06>

for 3e leuen þe maundementes of God and holden þe tradiciouns or rulis of men'.

<L 98><T OP-ES><P 07>

And so Crist seiþ ferþermor þere 'Veyn haue 3e maad þe heeste of God, þat 3e kepe 3oure owne tradiciouns.' And wiþ suche vngroundidritis and tradiciouns þei chargide not oonli þer owne sect but also oþer peple.

<L 102, 103><T OP-ES><P 07>

For þe esseis weren opun heretikis, for þei refuside al Goddis lawe and helden to her owne tradiciouns and rulis.

<L 653><T OP-ES><P 26>

þis ensauple I write here þat men haue þe more opun knouleche hou vertu is a mene bitwene two vicis, þat men leue þe viciouse extremytees or eendis and holde hem in þe vertuous mene, for þus dide Crist and hise apostlis and disciplis here in erþe, and also opir perfit and vertuouse men þat weren in Cristis chirche, þe whilis it stood vndir þe pure lawe of Crist, and was not infect wiþ þese maistir liers and her sectis and her dritti tradiciouns.

<L 759><T OP-ES><P 29>

And as þei took more and more sauour in maistership and gouernaunce of þe peple, and drowen into more and more couetise, so þei multipliede her tradiciouns, þe whiche sownede into couetise.

<L 1013><T OP-ES><P 42>

and þei hadden scribis, þe whiche weren kunnyng in suche gaynful tradiciouns;

<L 1017><T OP-ES><P 42>

And at þe laste þis gouernaunce fel into þe prestis power, þe whiche, as þei lyuede not as pure prestis of Goddis lawe, ne as dide þe firste iugis, ne as kyngis, but of ech of þes hadden sumwhat, so þei maden hem a mengid lawe of Goddis lawe, of þe kyngis and of her owne tradiciouns.

<L 1043><T OP-ES><P 43>

And bicause þat þei ben not of þe pure soort of presthod of þe gospel, as were Crist and

hise apostlis and her folowers, ne of þe pure soort of kyngis, as weren kyng Daud and þe kyngis þat folowiden hise maners, but mengen boþe þese staatis togidir for þe worldli profit, prosperite and welþe þat þei han þerbi, þerfore þei han maad hem a lawe liik to þe staat þat þei stonden yn, þe which is gedering of þe emperours lawe and of her owne tradiciouns.

<L 1088><T OP-ES><P 44>

þei leften Goddis lawe in greet partie, and studiede and magnyfiede her owne tradiciouns for worldli wynnyng, and oure doen þe same (Mt. 23): {Ve vobis scribe et pharisei ypocrite, qui decimatis mentam, et anctum.

<L 1240><T OP-ES><P 52>

And wundir it is þat þese ypocritis mai euece resceyue and take fro þe lordis her goodis, notwiþstondinge þat Goddis lawe is a3ens hem in þat,— and þei mai neuer 3yue or delyuere a3en þo goodis for þe statutis and tradiciouns þat þei maken among hemsilf bi her owne couetous witt. And in þat þei magnyfien her owne tradiciouns aboue Goddis lawe, and maken þe lordis þat assenten to hem to do þe same. 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 techen þe lay peple to do þe same. And nar þese ypocritis shamles, þei my3ten be foul ashamed to seie þat þei mai in no caas delyuere þe lordships þat þei ocupien 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, 3he, into ful vndoing of þat staat, notwiþstondinge þat God haþ expresli autorisid þis staat in þe oold lawe, and confermyd it and her liiflood to hem in þe newe lawe.

<L 2460, 2461, 2465, 2468><T OP-ES><P 120>

and synful mennis tradiciouns, either statutis, and letten greetly the gospel to be prechid, and holy writ to be known and kept.

<L 22><T Pro><P 30>

ne take þei not of Cristis lijf to traucile not as Crist dide not, for neþer þei can ne þei may be ocupied ellis as Crist was, but raþer þei schulden take of Poul and opir apostlis for to traucile, and leue þeir newe tradiciouns, as Petir dide wiþ opir apostlis and profitide more þan þese men doen.

<L 85><T SEWW23><P 121>

Acordinge þanne wiþ þese I calle antecrist al þe confederacie of hem þat a3ens Crist and aboue his gospel magnyfien mennys tradiciouns and lawis for wynnyng and deli cat liif, and bisily doen execucioun of her owne

wille and comaunding, not reckinge of þe
heestis of God and his lawe.
<L 264><T SWT><P 10>

TRADICOUN.....1

And here rehersiþ Austeyn, speking of þe
multitude of tradicouns of þe kirk, þat seiþ
þus: Sum supprise wiþ seruil chargis our
religioun þat our Lord Ihu Crist wold to be fre,
in so wast halowing of sacramentis, so hat þe
condicoun of Jewis is more suffurable, þat is
sogetid not to manniss tradicoun, but to Goddis
ordinaunce.
<L 30><T APO><P 75>

TRADICOUNS.....6

But if þei haue bounden hemself, þer as he
maad hem free, and setten mikil bi þer oun
tradicouns, and litil bi his, and puttyñ his
bidding to forþfil þer, and folowen wickid
coueitis and oþer iuel, þan schal þis be
verified in hem þat Crist seiþ in his gospel, þe
Holi Goost wan he comiþ schal find þis world
of dome; and eft, Whi brek 3e þe biddings of
God, to kepe 3or own tradicouns?
<L 12, 17><T APO><P 45>

leuing þe biddings of God, for to kepe þer
oune tradicouns.
<L 20><T APO><P 45>

law canoun is callid law ordeynid of prelatz of
þe kirk, and pronounce to constreyn rebell bi
holy rewi, and it may be vnderstondyn as þei
ben contrari to þe lawe of þe gospel, as are
many decretal epistlis, and generaly alle þe
tradicouns of þe dowing of þe kirk fro þe tyme
of Constantyn;
<L 25><T APO><P 73>

And here rehersiþ Austeyn, speking of þe
multitude of tradicouns of þe kirk, þat seiþ
þus: Sum supprise wiþ seruil chargis our
religioun þat our Lord Ihu Crist wold to be fre,
in so wast halowing of sacramentis, so hat þe
condicoun of Jewis is more suffurable, þat is
sogetid not to manniss tradicoun, but to Goddis
ordinaunce.
<L 27><T APO><P 75>

In þe secound maner are religious callid þoo
þat departun from oþer puple bi sectis
foundun, and bi tradicouns, and oþer sensible
ritis.
<L 24><T APO><P 100>

TRADYCION.....1

And if a bischop and his colage or an abbot
and his couent may not alien fro hem eny of
þe temperalteis þat þai han, ne 3eue to her
founder eny of þo possessions þat he haþ 3oue
hem, what nede þat euer he haue, ibounden
only by a posityue lawe or a tradycion þat þai

han hemsilfe made;
<L 932><T OP-LT><P 121>

traitour¹³

TRAITORS.....2

It semeþ þat þai bene verai traitors to þair
kinge more þan 3eue þai slowe þe kinge
bodelich, for it es mich more peryle wiþout
comparisoun to sle a mannes soule þan his
bodie.
<L 258><T 4LD-1><P 187>

þei ben perilous ypocritis and disceyuen foule
cristen men to meyntene goddis traitors
principaly.
<L 10><T MT01><P 13>

TRAITOUR.....22

The sentence of the firste part is opin bi this,
that Judas that was a theef and ful auarous, the
traitour of Crist and a devil, in the xiiij^c of
Jon, xxvj^c of Mt^r and vj^c of Jon^r 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^c of Mt^r and in othere placis of the
gospel.
<L 22><T 37C><P 120>

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 occupyng him
aboute the keepinge 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 keepinge and teching 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 scie
nai.
<L 20><T 37C><P 153>

ION I graunte I haue done amysse in many
dedes of my lijf and if I wolde iustifie al þis
þat I haue done, I were Goddis traitour, worþi
to be dampned.
<L 118><T 4LD-4><P 240>

and he is Goddis traitour and heretik til he
amende þis entente, and do wel þis gostly
office, as Crist tau3te.
<L 34><T A18><P 226>

As whoso were, up peyne of hangyng and
drawyng, to fede many lege men of oure
kyng, and toke þerfore wagis ynowe, and
wastide hem, and suffride þe kyngis lege men
die for hunger, or 3elde þe castel and hemself
to þe kyngis enemys, he were a cruel traitour
and sleere of all þes men; and 3it more

¹³ 15 variants; 136 occurrences.

traitour, 3if he lettide opere kny3ttis of oure kyng to vitele þes men asegid, and rescowe hem of here enemyes.

<L 3, 4><T A22><P 274>

As kny3t, chargid of þe kyng to kepe his castel and his men, and hereto hadde wagis ynowe, and wolde not do þis office, but lette opere þat wolden save þes men for pite, but over þis he nedide hym to be governed bi here enemyes, and þei schulden have here goodis for to slee þes men in þe castel, in þis poynt were most opyn traitour to his kyng, so it falliþ bi oure weiward prelatiþ, þat prechen not Cristis gospel, but letten opere pore prestis to teche trewely and frely Goddis word, and senden freris þat colouren here open synne, and prechen fablis and lesyngis, and robben þe pore peple bi stronge beggyng and nedles.

<L 27><T A22><P 274>

for he schulde be his chif viker in holy lif, and trewe techyng, and ri3tful governaunce of Cristis Chirche, and now is most open his traitour under colour of holynesse, 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.

<L 5><T A22><P 282>

But men wondren more whi þei cursen þe kyng and his trewe officeris, þat for felonye or dette or eschet taken his owene goodis, a3enst 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 extortion and tirauntrie.

<L 17><T A22><P 313>

For þanne bi Goddis auctorite he takip þes goodis from Anticristis chirche, þat is traitour and enemye of God, of þe kyng his viker, and alle men, in Goddis half, and restaureþ hem to holy Chirche, whanne he depertiþ hem wisly to just men, to helpe of pore men, and encresyng of vertuouse lif boþe of prestis lordis and comuneris.

<L 12><T A22><P 315>

And þus bringing in of newe ordres, wiþ service þat þe pope confermeþ, techen þat he is traitour to God, and turneþ þe Chirche up so down.

<L 28><T A23><P 347>

for ellis he hadde not þus traied Crist, and be mooste unkynde traitour.

<L 27><T A23><P 349>

Judas þe traitour sai as wel þe blessid conuersacion and þe myracles of oure Lord Jesus Crist as Petre and John and alle his

felawis, and 3et napeles 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.

<L 344><T CG10><P 115>

But vpon þe text of þis gospel bi ordre of seynt matheu Ion with þe gildene mouþ seiþ 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. 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.

<L 2, 4><T MT01><P 26>

for siþ þei ben ennemyes 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 wiþouten leue of cristis traitour and of deuelis in helle; and so prestis ben con streyned bi bodily peynes and dep to leue goddis wille and precept for contrarie comaundement of goddis traitour, and in caas a deuyl in flech, as ihu crist seiþ of iudas scariop.

<L 28, 30><T MT06><P 135>

for he þat bi brekyng of goddis hestis, as bi false sweryngis, false mesures or wei3tis, or cay slei3tte getiþ or holdiþ his nei3eboris goodis, dop not goddis wille, but is þef and traitour of god and his nei3eboris bi goddis lawe.

<L 27><T MT11><P 199>

for 3if þei suffreden ony of here scruauntis to dispise oure erpely kyng moche ponyschyng schulde come to hem and þei ben holden false and traitour to þe kyng.

<L 3><T MT12><P 207>

and certis bi lawe þat men vsen þenne he is traitour to crist;

<L 12><T MT22><P 311>

Dauith sparyde Saul his enemye, that pursuede him to deeth vniustly, and was a traitour and blasfemere of God, and not oonly sparide him twyes bitaken in to his hoondis, whanne he my3te haue slayn him, and 3it ascapide harmles, but also lettide hise men to smyte hym, whanne thei my3ten haue slayn him, and scapid harmles.

<L 42><T Pro><P 9>

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, siþ, 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.
<L 390><T Thp><P 35>

TRAITOURS.....46

sipen þei ben þeues & robben comooun puple,
& traituris to God, as Seint Poule seiþ &
Hildagar expowneþ oponly inow, it semeþ þat
lordes schuld distroie þes traitours, boþe for
loue of God & loue of þer suggetis.
<L 1076><T 4LD-4><P 283>

For þan þei meyntenen Goddis enemys in
dispisyng of God, and so bicomene Goddis
traitours himself;
<L 4><T A14><P 203>

How stronge þeues and traitours ben þei now
to kyngis and lordis, in denying þis obedience,
and in 3evyng ensauple to alle men in þe
lond for to be rebel a3enis þe kyng and lordis!
<L 10><T A22><P 298>

Where ben more traitours boþe to God and
holy Chirche, and namely to here lege lord
and his rewme;
<L 24><T A22><P 298>

And certis 3if men taken regard to þe ground
of holy writt, boþe þe Olde Testament and
Newe, and to lyvyng of Crist and his postlis,
and to þe lif and governaunce of oure worldly
clerkis, þei may openly se þat oure worldly
blynde clerkis ben most traitours of Crist and
his lawe, and most traitours to þe kyng and his
rewme, and moste distroien pees of holy
Chirche and Cristene londis.
<L 10><T A22><P 300>

and bi þis doynge þei ben grete traitours to
God, to here kyng, and to here maistris.
Perfore, as capital traitours and chef heretikis,
þei schulden be hurlid out of oure rewme, but
3if þei wolen treuely make satisfaccion, and
do treuely here office.
<L 31, 32><T A22><P 300>

Wi ben not þes cursed traitours?
<L 18><T A22><P 303>

And hereby þes worldly clerkis ben traitours
to God and here lege lord þe kyng, whos lawe
and regalie þei distroien bi here power, and
false traitouris to þe pope, whom þei
norischen in Anticristis werkis, for to have
here worldly staat in richessis and lustis
meyntened bi hym.
<L 2><T A22><P 307>

And þus þe kyng is constreyned bi Anticristis
lawis to suffre and meyntene opyn þeues and
mansleeris, and traitours of God and alle men,
in here opyn cursed synne.
<L 35><T A22><P 314>

and þes ben cursed ypocritis, and weiward
traitours to God and here lege lord þe kyng
and alle Cristendom, and þei ben conformed in
þis heresie, þat þei wolen lyve and die þerfore.
<L 17><T A22><P 317>

where ben more cursed heretikis þan þes
weiward traitours?
<L 30><T A22><P 324>

For þei moten nedis be traitours of God and
his peple in þe sovereyn medicyn of soulis
helpe, þe while þei ben þus bisy aboute
worldly occupacion.
<L 28><T A22><P 335>

Also, 3if þis be errour as freris feynen, þat
þou3 an abbot and al his covent ben open
traitours, conspiringe into deþ of þe king and
quene and of oþere lordis, and enforce hem to
distroie al þe reaume, þe kyng may not take
fro hem an halfpeny ne ferþing worþ, siþ alle
þes ben temporal goodis.
<L 12><T A33><P 515>

þerfore þe men þat bysyen hem to take away
þys lordshipe fro þe kyng, as don freris and
here fautours, in þis poynt ben sharper enemys
and traitours þan Ffrensshe men and alle oþere
naciouns.
<L 8><T A33><P 516>

þat schameþ his scruyse in wel or in woo/ &
suche men schewen hem traitours to God:
<L 15><T LL><P 10>

as yuelwilli traitours/ to clense her modir holi
chirche:
<L 10><T LL><P 95>

to hem þat þei bigilen/ yuelwilli traitours:
<L 9><T LL><P 110>

þei ben wickid ypocritis and robberis of poore
men and traitours to lordes and ladies.
<L 24><T MT01><P 06>

þei beren false witesse and ben traitours to
god and stynkyng blasphemers.
<L 15><T MT01><P 12>

þanne þei ben ypocritis, enemyes of pore
gentil men and traitours of pore men and of
lordes and ladies.
<L 19><T MT01><P 13>

siþ þei suffren not þe peple to here goddis
word frely, but lesyngis, fablis, and þerto to be
robbid, and þus þes prelatis ben procuratours
of þe fend, enemyes of crist, and traitours to
his peple.
<L 8><T MT04><P 60>

And þus alle men ben conquerid to þe fend almost, þus þes cursed pilatis not prelatiſ ben verray anticristiſ, procuratours of sathanas, and traitours, of ihu crist and his peple.
<L 31><T MT04><P 63>

for god 3eueþ hym lordi schipis and presentynge of chirchis to meyntene goddiſ lawe and help trewe prestis to teche his peple þe gospel and maunde mentis of god, and 3if þei holden wiþ goddiſ tresour curatis in here worldly seruyce or chapellis, and letten hem to kepe cristene souliſ, þe whiche crist bou3t wiþ his precious blod, þei ben foul traitours to ihu crist and to þe peple þat þei disceyuen þus;
<L 21><T MT04><P 65>

siþ he seiþ nay hymself bi þe prophete: foule ben oure lordis blent to meyntenen open traitours of god, bi gret cost of rentis and lordischipis and 3ifte of grete benefices, for here stynkyng and abhomynable blastis and lowd cryn ge;
<L 23><T MT04><P 77>

Capitulum 40m. Also prelatiſ ben doumbe houndis þat may not berke in tyme of most nede but ben traitours to god and his peple;
<L 2><T MT04><P 104>

and siþ þei taken þe charge and offis to lade þe peple bi so perilous weies and enemyes bi trewe prechyng of þe gospel and ensauple of here owne holy lif, and suffren cristene souliſ be stranglid wiþ woluyſ of helle þorou3 here doumbnesse and occupiynge aboute þe world, þei ben cursed traitours to god and his peple;
<L 10><T MT04><P 104>

for þei han maad a preue couenaunt wiþ sathanas here maister, þat he schal haue souliſ of here feyned iurdiccion so þat þei haue here worldly pride and coueitise and ydelnesse and fleschly lustis at here wille: but woo to suche traitours of cristene peple.
<L 21><T MT04><P 104>

but þei don þis for þei wolden haue money for here lettris and sweryng þat men not preche a3enst here synnes, 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 fabliſ, cronycliſ, and lesyngis for to robbe þe pore peple aftirward bi clamouse beggyng, dampnyd bi goddiſ lawe;
<L 27, 29><T MT04><P 105>

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 clerkiſ, and in stede of mekenesse and wilful pouert and discrete penaunce brengen in coueitise, pride and wombe ioie and ydelnsse.
<L 9, 10><T MT06><P 119>

lord, hau schulde þes traitours ben excused at domesday, siþ crist seiþ þo men þat not herberwid suche pore herberweles schullen be dampnyd.
<L 9><T MT06><P 129>

whi ben not þes lordis þat þus holden curatis in here courtis and worldly offices traitours to god almy3tty, siþ þei drawn away his cheſ knyttiſ fro here gostly bataile whanne and where þei weren most nedful.
<L 22><T MT07><P 149>

and þes ben euele fadris þat þus cruelly enfamynen here sugetis souliſ and dryuen hem to dampnacion for loue of worldly muk or bodily ayse, or for drede of wrecchid anticristiſ þat ben goddiſ traitours and his pepliſ.
<L 14><T MT07><P 150>

and certis herfore þei ben traitours of god and cheunteynes in þe fendis hoost to lede men in to helle.
<L 24><T MT07><P 150>

For whan men purposen to fynde trewe seruauantiſ to god, þei fynden his enemyſ and traitours, and here preieris cursed of god for here synful lif.
<L 12><T MT08><P 169>

and siþ crist seiþ in þe gospel þat prestis owen to be salt of þe erþe and li3t of þe world, þat is myrrour and ensauple to make men bareyne fro synne and bi li3t of trewe techyng bryng heþene men to cristene feiþ, hou ben þei not traitours to god and procuratouris of sathanas whanne þei leuen þus gostly lif and trewe prechyng of the gospel and 3euen ensauple of synne and boldnesse þerinne?
<L 24><T MT08><P 171>

o hau moche more traitours and false ben þes worldly lordis to crist kyng of alle heuene and alle erþe and helle, whanne þei heren sich dispit don to his maieste and refreynen not here seruauantiſ þerof.
<L 4><T MT12><P 207>

summe prestis clerkiſ of here kechene, and summe prestis here auditours, and summe prestis tresoreris, and summe aumeneris, and summe stiwardis of here courtis, and summe conseileris and reuleris of here worldly plectes, arraies 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 answeere at domes day, and for whiche crist schedde his precious herte blood, but suffren and meynutenen þe wolues of helle to slee cristene mennus soulis bi synne, and letten almes dede boþe gostly and bodily, and so þei ben cursed traitours to god and to his prestis and his pore peple.
<L 15><T MT15><P 242>

þan 3if þei maken euyl curatis and holden hem in here worldly office, and letten hem to lede goddis peple þe ri3tful weie to heuene, but helpen hem and constreynen hem to lede þe peple to helle ward bi wiþdrawynge of goddis word and bi euyl ensauple 3euynge, þei hen weiward traitours to god and his peple, and vikeris and procuratours of sathanas. 3it more traierie is in false curatis þat 3euene mede or hire to comen into siche worldly offices, for to spare here muk and ioie it in tresor, and to gete lordischepe and mauntenaunce a3enst ordynaries, þat þei doren not clepen hem to residence and saue hero soulis, but couchen in lordis courtis, in lustis and aise of here flech for to gete moo fatte benefices, and purposen not spedly to do hero gostly office, woo is to 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 my3ten not fynde in alle here lordischepe trewe worldly men to reule here houshold and worldly offices, but 3if þei taken þer-to curatis þat hen opynly false traitours to god and his peple? where lordis ben so blyndid þat þei perceyuen not þat siche traitours, þat opynly ben false to god, þat þei wolen moche more hen false to hem?
<L 12, 21, 22, 25, 27><T MT16><P 247>

TRAITURIS.....1
siben þei ben þeues & robben comooun puple, & traituris to God, as Seint Poule seiþ & Hildagar expowneþ oponly inow, it semeþ þat lordes schuld distroie þes traitours, boþe for loue of God & loue of þer suggetis.
<L 1074><T 4LD-4><P 283>

TRAYTOR.....2
but raþer aduersari, fals trespassor, and traytor.
<L 8><T APO><P 04>

And þus he is traytor and coward þat dar not telle Godus ri3te for drede of los of worldly goodis, 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 goodis, but þei ben harmed bi hem and bicomene Goddis traytores herbi.
<L 127><T EWS1SE-32><P 618>

TRAYTORIS.....2
simplist glosars, and warst willid traytoris.
<L 2><T APO><P 105>

But 3if þei kepen not wel þis offys, noon ben foulere traytoris þan þei ben.
<L 34><T EWS1SE-42><P 652>

TRAYTORS.....4
Bot blyndenesse of Gods cause makes traytors unknownen.
<L 3><T A09><P 153>

þeuis 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 a3enword, wan þei mak and 3etten out for li3t pickest derknes, and so lifly 3et corrupting cold and blakning, opunly are traytors of þis world, But wo is þe formar and original cause, wel, and biginning of þis þus gret iuel, I drede ungly to sey, tremel and quake.
<L 18><T APO><P 55>

but þus mikil þe more þat it silf bi his prouisiouns, dispensacouns, and 3euynge of pastoral curis, ordeynip in þe een of þe sun, swilk as are towchid bifore, hyrdis, 3a traytors of þis world, þat it peruey to þe temporal lif of sum man, it haþ be taken to þe deuowring or swelling of alle bestis of þe feld, þat is to al þe fendis to ay lasting deþ many þow3andis;
<L 28><T APO><P 55>

TRAYTOUR.....18
But o þing I haue to sei to þiself, þat þou and many seculeris ben in þe same caas, & so as ypocrite schalt þu be reproued of Crist þat schal sei to þee as his traytour, Wicked seruant, I þe iuge of þine owne mowþe'.
<L 114><T 4LD-4><P 240>

And he mot nede be fals to iche mon þat he delis wiþ, 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 haþ maad for savyng and tenþernesse, ffor love of his spouse, and gabbed her on God, þat God haþ 3eve him leve to graunte her in erþe boþ pardoun and blysse to breke Goddis firste ordynaunce, and conferme þe ordynaunce þat þe fend tau3te þe emperroure? And he were traytour to rewmes 3if he spoylede here peple and tresore of þes rewmes bi suche feynede lesyngis;
<L 15, 21><T A21><P 246>

and þus myghti men hire by grete costis a fals
traytour to lede hom to helle.
<L 11><T A24><P 377>

For eche man, seiþ Petre here, as he haþ takon
grace of God for to profi3te to his broþur, so
schulde he mynistre þis lent þing or ellis he is
false traytour to God.
<L 60><T EWS1SE-28><P 595>

þe nyneþe fruy3t of þis spiri3t is þe treuþe þat
men schulden kepe not oonli in bileue of God,
but vpe þat profite to his broþir, as þat man
were a traytour boþe to God and to man þat
saye a perel come to a puple and hidde it and
norshede it.
<L 104><T EWS1SE-44><P 664>

and, 3if þei takun worpili 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 foulip falsly þis name.
<L 22><T EWS1SE-47><P 673>

And myche good cam of Iudas wherfore we
schulden þanke God and dampne þis traytour
to Crist, and fle suche by ensauple of hym.
<L 35><T EWS2-121><P 316>

And 3if þese ten þowsynde ben alle þo þat
helpon Godus part, and þese twenty þowsynde
alle þo þat louen dow bulnesse to helpe þe
feend, it semeþ not a3enys Godys wyt, siþ his
wordys ben plenteuous, 3if þis furste kyng
wexe coward and traytour to his God, and loue
rychesse of þe world, and worldly frenschipe
of men, and lustys of his body, and pees fro
pur sewerys here.
<L 107><T EWS2-62><P 40>

lord, siþen men doren not mayntene an opyn
traytour of þe kyug, hou doren þey mayntene a
more traytour and more harmful of ihesu crist?
<L 13, 14><T MT27><P 419>

for a man schulde paye his dette to hym þat is
traytour to god.
<L 25><T MT27><P 423>

for man my3te not more opynly bicomme
traytour to his god þan to drawn his kny3tes
fro his seruys, and bringe in fendis and sle his
soulis.
<L 25><T MT27><P 424>

And Salamon castide away Abiathar, that he
was not the prest of the Lord, and exylide him
also, for he assentide to Adonyas, and was
traytour to the king.
<L 9><T Pro><P 12>

to techen opynly Goddis lawe to the puple,
summe cristene lordis senden general lettris to
alle her mynistris, and leegemen eithir
tenauntis, that the pardouns of the bisschopis
of Rome, that ben opyn lessingis, for thei
graunten many c· 3eeris of pardoun aftir
domes day, be prechid generaly in her rewmes
and lord schipis, and if eny wijse man
a3enseith the opyn errouris of anticrist, and
teche men to do her almes to pore nedy men,
to ascape the peynes of helle, and to winne the
blisse of heuene, he be prisoned, as a man out
of cristen bileue, and traytour of God, and of
cristen kingis and lordis.
<L 7><T Pro><P 30>

To Christ I hold suche oon traytour, As lowe
as Lucifer such shal fall.
<L 123><T PT><P 151>

Also þat it is not leful to slee a man for any
cause, ne be processe of lawe to dampne ony
traytour or ony man for ony treson or felonie
to deth, ne to putte ony man to deth for ony
cause, but euery man shuld remitte all
vengeance oonly to þe sentence of God.
<L 67><T SEWW05><P 35>

TRAYTOURE.....1
So þat lawe of þo emperoure, and chesyng of
heretikes, neden Crist to gif suche powere to
his traytour.
<L 5><T A25><P 425>

TRAYTOURES.....11
and if þei leven þis office, þei forfeten ageyns
God, and serven Gods enmye, and ben Gods
traytours.
<L 11><T A09><P 146>

Ffor God curses soche prelatys as traytours to
hym, and soche comyn lyvers loven God ful
wil.
<L 13><T A09><P 149>

Of þis serves dowyng, ageyne Gods
maundement, to norische soche fendes and
traytours to pore men.
<L 14><T A09><P 158>

And þus þese traytours don despit to God þat
þei schulden most serve;
<L 21><T A09><P 164>

And more traytours ben þer none, bothe to
God and to his Chirche.
<L 23><T A09><P 164>

ffor by þis ben fals traytours bothe to God
and to mon.
<L 29><T A09><P 164>

And þer fore þei ben monsleers and irregular,
and cursid of God, for þei letten his puple to
be saved, and so neden hom to be dampned,
And sith þo principal poynt and ende of
Cristis dyinge and his passioun was to save
monnis soule, and þo principal werk of
Sathanas is to leese monnis soule, þei ben
traitoures to Crist, and aungels of Sathanas
transformed into aungel of light, and cruel
traytours of all men.
<L 10><T A24><P 376>

And þus þei ben traytours to God, and his
riche puple, whom þei dis seyven in hor
almes, and monquelleres of pore men, whose
lyvelode þei away taken fro hom by fals
leesinges, and herfore þei ben irregular bifore
God, and despisen hym, and harmen þo puple
when þei seyn masse or mateynes in þis cursid
lif, as holy writte techis, and Austyn and
Gregor declaren fully.
<L 13><T A24><P 383>

Bot why schulde þo kyng mayn tene in his
lond soche traytours bothe to God and hym,
and cruel enemyes of alle Cristen men?
<L 26><T A24><P 391>

and þus þes traytours ben maed ryche.
<L 71><T EWS2-88><P 195>

And þe kyng by his juges trwe execute his
lawe As he did now late whan he hangid 3ou
traytours, Wilt þou Dawe, allegates, compere
3ou to þe kyng Or to oþer lordes þat han her
grounde in God?
<L 272><T UR><P 110>

TRAYTOURIS.....7
3if frerys or ony oþer men lyen in þis to þe
peple, and spoyle hem of here goodis in
colour of her lesyngis, þei ben traytouris to
God, and tray tours to þe Chirche þat þei
dwellen inne, and ben holden to restoren þing
þat þei have spoylid.
<L 35><T A21><P 243>

See 3ee þerfore, prelatys and abbotis, þan han
mony godis of 3oure founders for to spend in
hospitalite of pore men, and wastynge hem in
pompe and glotonye and feestus of riche men,
how strongly 3e bene acursud of God and of
alle his seintus, and traytouris to 3oure
founderus, and robbers and monquellers of
Cristen men.
<L 12><T A29><P 474>

þerfore make 3e nowwe alle 3oure godis
comyne to pore men in nede, and lyve in
penaunce, prayer, ande holy teching in dede
and worde, leste Crist dampne owe for
traytouris and monquellers and scheders of his

blode for 3oure unpityuousnes.
<L 17><T A29><P 474>

How schulden rewmys haue pees of God þat
norischen suche double traytouris?
<L 88><T EWS1SE-12><P 528>

And monye of þes newe ordrys passon Scariot
in coueytise, and for auarice of goodis þei ben
traytouris to trewþe.
<L 42><T EWS2-121><P 316>

This horrible and deuelis cursednesse is
purposid of Cristis enemyes and traytouris of
alle cristen puple, that no man schal lerne
dyuynite, nei-ther hooly writ, no but he that
hath doon his fourme in art, that is, that hath
comensid in art, and hath ben regent tweyne
3eer aftir;
<L 11><T Pro><P 51>

Ande by suche traytouris may rewmys sone be
loste.
<L 104><T SEWW25><P 130>

TRAYTOURRES....1
And so þei trespassen as traytourres a3ens
God and mans for God biddiþ his prechours to
teche his lawe and telle his pupel scharpily her
synnes, and þan schuld þei plese God &
dispisen þe world.
<L 500><T 4LD><P 257>

TRAYTOURS.....17
But cowardise and de faute of love of God
makith us sterte abac, as traytours don.
<L 14><T A02><P 87>

Ffor sith prestis haf ful certeyne worldly godes
to hom in mesure, for þei schulden travel night
and day to coke for mennis gostly fode, and
teche hem by Gods lawe hou men schulden
leve perels of þis worlde, if þei faylen in þis,
þei ben traytours to God and mon.
<L 32><T A09><P 150>

Lord, siþ Crist schal dampne men at þo day of
dome for þei fede not pore men, as þo gospel
seis, hou schal þei be dampned þat professen
povert, and maken hor suggestioun in getyng
of hor godes þat þei schulden fede pore men,
and aftir al þis mortheren pore mennis godes,
as traytours to God.
<L 10><T A09><P 158>

and so mi3t freres be fulli fals, and aske þe
puple þer almes be titil of custome, al 3if þei
were unworþi and traytours to rewmes.
<L 3><T A10><P 176>

And men weren traytours to God 3if þei
hidden þis sentence;
<L 24><T A16><P 212>

And so freris schewiþ hem prooctours of þe fendis cause, and traytours to God and his Chirche bi her bisynesse in þis cause.
<L 27><T A21><P 259>

For in þis þei ben foule traytours to God, and eke to þo puple, and þei ben nursis of þo fende of helle.
<L 5><T A24><P 377>

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 knowen to þe peple þe cawtelis of antecrist.
<L 104><T EWS1-02><P 231>

for it was told hem openly þat þei ben traytours, but 3if þei lasten, and ben more to be dampnyd þan men þat neuere entreden þus.
<L 77><T EWS1-20><P 303>

For monye ben traytours to God and procatourus to þe feend, or pryue or apert, þat wole not stonde for Godus lawe.
<L 179><T EWS2-122><P 327>

Þey seyen þat þey assoylen men boþe of peyne and synne, and 3it summe siche ben Goddis traytours þat God iugiþ to be dampnyd;
<L 24><T EWS3-188><P 208>

And al þe synne þat prestis don in þe offys þat Crist hap 3ouyn hem comeþ of aueriss of hem, and þus þey ben his traytours as Iudas.
<L 5><T EWS3-220><P 274>

but sum men grucchen more heere þat persouns ben holden þus traytourly a3enus þe seruyss þat crist hap lymytid to kepe þe soulis of his sheep, and no dred crist preisþ moost þis offiss among alle opere, and 3it consenten þes worldly lordis in cowardise a3enus crist, for þey destrien not siche traytours of god, but þat schulde be þer hye offiss.
<L 2><T MT27><P 450>

heritage of erþly lordis goiþ ofte tyme amys whanne tirauntis and goddis traytours comen eyris aftir gode men;
<L 31><T MT28><P 476>

His rule these traytours han in honde;
<L 619><T PT><P 166>

Such preestes ben Christes fals traytours!
<L 804><T PT><P 172>

And all suche other counterfaytours, Chanons, canons, and such disgysed, Ben goddes

enemies and traytours, His true religion han foul dispysed.
<L 1063><T PT><P 181>

TRAYTOWRES.....1
And herfore haywardis schulden be war, and do þer offis in þe chirche, for ellys þei ben traytowres to God in false kepyng of his feeld.
<L 83><T EWS1-38><P 387>

traitourie¹⁴
TRAYTERIE.....1
Wel I woot þat men were wont bi iugement of ynglond to dampne prestis and clerkis for robberie and þefte, and also for trayterie and oper smale trespas;
<L 7><T MT21><P 292>

TRAYTORIE.....3
for if he do þis wytyngly, he werres a3ens Crist, and mayntens lymes of þe fend to wirche a3ens Crist, and þis is opyn traytorie, as iche man may see.
<L 34><T A10><P 169>

and þus God telluþ to men boþe more and lesse how he knoweþ here traytorie whanne þei don amys, and how þei bep nedud to dye fro þis offys, and how þei ben nedyd to God to reken for þis seruise.
<L 46><T EWS1-09><P 258>

Crist telluþ byfore of traytorie of Scaryot, and how he schal be dampned to helle not wiþstondyng his ordre.
<L 44><T EWS2-121><P 316>

TRAYTORY.....2
but as þai done more traytory, and undur coloure of more frendship, after moo beneficis receyved of God, so þai bene werse marchaundis.
<L 9><T A29><P 471>

makus men to have savoure in þese dytees, þat schuld stire hom to moste compunccione 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, wiþ huge unkyndenes and horribul traytory of synnes, touchyd thryes in Agnus Dei.
<L 20><T A29><P 481>

TRAYTORIE.....3
Suche fals traytorie dos no gode to rewmes.
<L 24><T A09><P 152>

Welle of þis traytorie is þo popis court, and a streem herof ben courtis of bischops, and

¹⁴ 7 variants; 13 occurrences.

anoper stroom ben courtis of lordis.
<L 3><T A09><P 153>

Certis, such an ypocrite addub furst a lesyng,
and by his feyned traytorye he ledub amys
Cristus schep;
<L 100><T EWS2-69><P 80>

TRAYTORYS.....1

And so hys suffryng was more medful, siþ he
suffrede not for his owne synne, as þeuys
whan þat þei ben hangude, or oþre traytorys
whanne þei ben kyllude suffre not so medfully
as men þat seruede not þis dep.
<L 37><T EWS1SE-24><P 578>

TRAYTURYE.....1

Hit is a trayturye to God, to be his special
vikere, and hyre wiþ 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^r of þis may wise men see þat
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
traytourly a3enus crist.
<L 2><T MT27><P 447>

but sum men grucchen more heere þat
persouns ben holden þus traytourly a3enus þe
seruyss þat crist hap lymytid to kepe þe soulis
of his sheep, and no dred crist preisþ moost
þis offiss among alle opere, and 3it consenten
þes worldly lordis in cowardise a3enus crist,
for þey destrien not siche traytours of god, but
þat shulde be þer hye offiss.
<L 34><T MT27><P 449>

transgifuren¹⁶

TRANSFIGER.....1

And for þis þei disseyue þe moo, for þei
transfiger hem in to an aungel of li3t, and wiþ
face and tonsur pretendun a schadowe peyntid
of religioun.
<L 19><T APO><P 104>

TRANSFIGURE....1

For ri3t as Lucifere did þis harme to Adam
and Eue vndir coloure of loue and frendschip
and helpynge of hem, so done now3 his
awngelis, þes ypocritis þat transfigure hemsiilf

into awngellis of li3te, and disseyuen þe pepill
by fals byheest of heuenly 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 transfigurip
himself into an aungel of li3t/ þenne it is no
merueile if hise mynistris ben transfigured as
ministris of ri3twis nesse/ whase eende shal be
aftir her werkis.
<L 14><T AM><P 122>

Also, God seiþ bi þe prophete þat þei schulde
be his aungelis for difference of ypocritis, þat
ben þe deueles aungeles, whiche þat ben
transfigured into aungelis of li3te.
<L 519><T CG03><P 44>

TRANSFIGURID.....1

For the pope to be as signid, mai be Lucifer,
and Sathanas transfigurid into an aungil of
light, and an eretyk bi symonie and general
dissencioun maad in the chirche for him, and
ben an open ante crist;
<L 18><T 37C><P 72>

TRANSFIGURIDE

For þe pope to be assigned may be Lucifer and
Sathanas trans-figuride into an aungel of li3t
and an heretike by symonie and general
dissencioun made for hym in þe chirche and
be an open antecrist;
<L 116><T SEWW24><P 125>

TRANSFIGURID...21

2^r Corollary^r Prelatis or curatis, that prechen
not duli the gospel, but geuen opinli
ensaumple of perdicion to the puple, ben
antecristis and eretikis, and Sathanas
transfigurid into aungil 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 techyng, as þer open dedis and þo
world crien, þai ben cursid heretikis,
manquellars bodily and gostly, Anticristis, and
Sathanas transfigurid into aungelis of li3t.
<L 6><T A29><P 459>

And curatis þat prechen not þo gospel, wiþ
clene lyvyng and for love of mannes soules,
bene dede in himself, slears of mennys soulis,
Antecrists heretikis, and Sathanas transfigurid
into an aungel of ly3t, and þat þai bene more
abomynable to God and to þo court of heven
þen þepo cursudde synne of So dome, þat for
hidouse synne sanke into helle.
<L 12><T A29><P 470>

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

¹⁵ 1 variant; 2 occurrences.

¹⁶ 6 variants; 27 occurrences.

apostlis.
<L 10><T AM><P 122>

sleyng and mortifying of sowlis: werfor
scheperds, clepid þe persoun of þe verrey
schep herd Ihu Crist, nou3t schewing þe
gospel, þof þei ekid not oper malice ouer, þey
are anticrists, and Sathanas transfigurid in to
an aungel of li3t;
<L 31><T APO><P 54>

SABATO SEPTIMANE PRIME
QUADRAGESIME· Sermo 30· Assumpsit
Iesus Petrum· Mathei 17· This gospel telliþ
hou þat Crist was transfigurid in si3t of þre
apostelis;
<L 1><T EWS3-152><P 84>

And Crist was transfigurid bifore 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 telleþ of prelatiþ·
Capitulum Primum· Þat prelatiþ leuen
prechyng of þe gospel and ben gostly
manquelleriþ of mennys soulis, And sathanas
transfigurid into an aungel of li3t, and ben
gostly sodomytis worse þan bodily sodomytis
of sodom and gomor.
<L 2><T MT04><P 55>

þei maken men wene þat here worldly lif and
cursed ys þe holy lif 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 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 fi3ttinge a3enst
enemys of soule bi mekenesse, wilful pouert,
and grete traueile in techyng of þe gospel,
and suffryng of peynes and dep.
<L 4><T MT04><P 99>

Capitulum 3m· Þe þridde defaute of weiward
curatis þat þei ben aungelis of helle and ben
sathanas transfigurid into an aungel of li3t to
lede men queyntely 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 didnen 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
heuenly þingis, wel ben þes euele curatis
clepid sathanas, siþ þei ben more contrarie to
goddis wille and sauouren less gostly þingis

and sauynge of cristene soulis.
<L 10><T MT07><P 145>

for siþ god seiþ bi his prophete þat a prest is
aungel of god, þat is a messenger to telle goddis
wille to þe peple, and þei leuen þis and tellen
lesyngis and wrecchidnessis of synnys, þei
ben angeles of sathanas transfigurid into
angelis 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 haþ transfigurid
hymself into an angel of li3t, inhabiting
specialli þis renegat antecrist, and haþ
disceyued þo þat schuld be Cristis chirche,
and put it fro þe simple, pure, clene and clere
beleue þat our blessid Iesu tau3t.
<L 735><T OBL><P 175>

And þis transfigurid Sathanas, aftur þe first
wille of fende þat inhabiteþ hym, wiþdrawiþ
bi fraude and violens from Iesu the
feipfulnesse and þe tru3e legeaunce, þe wiche
þe peple owiþ to our king and lord, Iesu Crist
and his lawe.
<L 810><T OBL><P 177>

So it is noo dou3te 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 aduersarie under
þe name of most holynesse, and most
offendeþ Crist and harmeþ his chirche, and is
cause whi þe glorious name of God is
sclaundrid and blasfemed among heþen folk,
and grettist 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 determynacioun in a
poynt so fulli determened before bi God and
his lawe, in þe wiche þe chirche was quietid
into þe vnbinding of Sathanas, transfigurid
into diuerse sectis þat bioglen þe peple wiþ
her meruellous signys of kunnyng and
holynesse, For þe determyna cion was wiþout
any nede, alþou3 it had be as wel acording
wiþ scripture as it is euen contrarie þerto.
<L 1746><T OBL><P 201>

þan take hede what myraclis ben magnified
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 hi3e
kunyng and holinesse þis transfigurid fende
schewiþ wherbi he disceiueþ almost þe
chosen!
<L 2118><T OBL><P 211>

pese ben þe foure aungels at þe hardist weie of
Sathanas, bi ypocrisie transfigurid into
aungels of li3t;
<L 2980><T OP-ES><P 140>

and þou3 þey diden none oþere malices þey
ben antecristis and satanas transfigurid into an
aungel of li3t, ny3t þeys and day þeys,
sleeris and distrieris of scheep, makinge þe
hows of preier a denne of þeys.
<L 112><T SEWW12><P 63>

And if þe clergie, þat shulde be þe aungel of
God of oostis, ledinge þe puple fro Egipt into
þe lond of biheeste, be an aungel of Sathanas
transfigurid into an aungel of li3t, how shulde
þe puple walke sikirly to þe place purposid,
while þe leder techiþ awayward?
<L 303><T SWT><P 11>

And on þis wise shal it stonde into þe tyme þat
þer be a contrarie turnyng, þat is to meene þat
derknesse be maad li3t, corrupcioun be maad
salt, þat þe vplondish proop be maad a citee,
þat þe aungel transfigurid into an aungel of
li3t be maad in deede an aungel of li3t, and
deep be maad liif, þat of þe same come liif of
whom came deep.
<L 310><T SWT><P 11>

TRANSFIGURID...1

And no merueyle/ for Sathanas transfigurid
himself into an aungel of li3t/ þenne it is no
merueile if hise mynistris ben transfigured as
ministris of ri3twis nesse/ whase eende shal be
afir her werkis.
<L 12><T AM><P 122>

trecherie¹⁷

TRECHERIE.....3

þat bi here prestis and heie corserie God and
holy Chirche ben foule blasphemed, and
presthod and good lif moche distroied, and
Cristene men foule sclaunderid, and synne and
trecherie encessid.
<L 12><T A22><P 283>

as a lyoun in his chourche/ as to trecherie;
<L 4><T AM><P 117>

But frere Tille þat seide before þe buschop of
Londoun heerynge an hundrid men, þat Jerom
seide he errid in translatyng of þe Bibel is lijk
to Elymas þe wiche wolde have lettid a
bischope or a Juge to heere þe blyeue, to worn
Poule seid: O þou, ful of al trecherie & of al
falace, seching to turne þe buschop from þe
beleue, þou schalt be blynde to a tyme.
<L 246><T Buh><P 177>

TRECHERY.....1

Lordly lyf ayenst lowlinesse, And demin all
without mercy And covetyse ayenst largesse,
Agaynst trewth, trechery And agaynst
almesse, envy;
<L 512><T PT><P 163>

TRECHERYE.....1

Witnesse of Johns prophecye, That Antichrist
is hir admirall, Tiffelers attyred in trecherye;
<L 195><T PT><P 153>

TRECHORIE.....2

If we take hede to stories of men, lordes of þo
worlde by trechorie and raveyne ben comen to
hor lordschipps;
<L 24><T A09><P 125>

Antecrist shal haue violence in lordship/
trechorie in myracles;
<L 2><T AM><P 117>

trecherous¹⁸

TRECCHEROUS....2

But, as Moyses face was hid þat teelde
vntreweþe of Iewis to come, so þis hydyng
figurede treccherous comyng of anticrist;
<L 99><T EWS1SE-42><P 655>

A treccherous þat is a fals balaunce;
<L 1><T LL><P 107>

TRECCHOURIS....1

and reproue and ponysche wickid trecchouris
and cursed of lif;
<L 6><T MT15><P 239>

TRECHEROUS.....3

thei take grettere salarie of temporal godis for
this gostli office, than Crist and his apostlis
token in this lijf for here sore travaille and yit,
to encreessinge of tresoun, bothe prelatiss and
lordis holden and occupien siche curatis about
toordis, as aboute here kichenis, and holdinge
of courtis, othir othere seculer officis, othir in
here chapelis for song and vse of Salisberi,
othir of a nothir chirche which is founden up
of synful folis, and not for the office of the
holi gospel, which oure Lord Jhesu Crist
comaundide speciali to prestis and cu-ratis, Of
this abhominacioun and trecherous
disturblyng of holi chirche, it is seid largiere
bifore in the ij^e article of alle.
<L 16><T 37C><P 154>

þat is: Men of blood (þat is, synful men) and
trecherous (þat is, whiche done trecheries to
God, and to her breþeren, and to her owne
soule) shullen vnneþe lyue halfe þe dayes
whiche þei shulden if þei had plesid God in

¹⁷ 4 variants; 7 occurrences

¹⁸ 3 variants; 6 occurrences.

vertuous lijf.
<L 246><T CGDM><P 214>

3if þei come in to þe chirche to holde and meyntene þe pouert of crist and his apostelis and bynden hem þer to, and þer with ben most coueitouse abouten worldely goodis, summe aboute temperal almes nedles and summe aboute worldely lordyschype, bi ypocrisie and lesyngis and flateryns, þei ben þan trecherous ypocritis and perilous enemys of crist and his chirche.
<L 23><T MT01><P 05>

trecherousli¹⁹
TRECHEROUSLI...1

And þou nakidist him to þe necke, þat is, þou reftist him al þe lappinge of pride and ipocrisie whereinne he hadde trecherousli hankid bi 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 helle.
<L 21><T A01><P 28>

trechour²⁰

treue²¹
TREU.....3
þei discoumforten treu men/ & put ten hem in prison for visiting of cristen men/ for dred lest þe trowþe shulde be knowe.
<L 6><T AM><P 140>

Of that thing that I know I may bere treu witnes.
<L 1><T PCPM><P 24>

Thei taw3t also þat lettur to all þer brithern so forfurth þat now thorow our teachyng all þe iiij orders be treu seruantis to us for þei þat be now haue well lernyd our lesson and sutylylly, moche bettur teachyng it þan we coud teache yow, wherfor to yow þat now be of þe iiij orders we be more holdyn than we were to your brethern befor yow.
<L 127><T SEWW17><P 92>

TREUE.....24
Comouns schulden wiþ good wille serue to lordis & help clerkis, for iche treue membre of þise þre schal help oþur in al his lijf be charite.
<L 44><T 4LD-2><P 200>

But þis is a3eynes Crist & þe state of treue bischops, for þei ben lettid of oþur offises inowe, al if þe world let hem nou3t þus.
<L 278><T 4LD-2><P 210>

And he schal not erre in treue bilceve.
<L 3><T A01><P 36>

And he stireþ men bi grete perdon to breke opynly Goddis hestis, and he envenymeth comynly alle Cristendom wiþ his symonye, and robbiþ it of goode men and vertues, and lettiþ treue prestis to holpe men to heueneward bi prechyng of þe gospel.
<L 13><T A22><P 331>

CAP. XII Also freris pursuen treue prestis, and letten horn to preche þo gospel, notwitstondyng þat Crist enioyned presthed and preching of þo gospel.
<L 29><T A24><P 375>

LETTER TO POPE URBAN. I HAVE joy fully to telle to alle treue men þo bileve þat I holde, and algatis to þo pope;
<L 1><T A32><P 504>

Þanne siþ þes auctorites of Crist and his apostlis ben algatis soþe, 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 teche we þis treue bileve to Cristen men opynly;
<L 30><T A33><P 522>

þei senden to catch treue men wiþ writtes & commyssiouns/ as þei were kynges hem silf/ & senden here disciples in pharisees clopinge.
<L 6><T AM><P 131>

Crist loued more þe treue prestis þenne þise worldly goods;
<L 13><T AM><P 151>

Þanne, ri3t as þis gospel seiþ Crist suffride scornynge, scourgyng, and spittyng vpon, and seþþe deef vpon a cros, ri3t so it bihoueh treue Cristen men to suffre and bi þat wei to foloue oure blessid Duke and oure Maister, Jesus Crist, to þe blisse of heuenli Jerusalem.
<L 33><T CG10><P 106>

þat whanne suche a blynde man in synne, as I seide bifore, hereþ hou Daud, (spousebreker and mansleer), Magdelyn (defoulid in alle þe dedli synnes), Mathew (þat gat his li3flode bi an vnleffful craft), Petre (þat denyede and forsok his Maister, for fere of a womman), þe þeef þat hyng bisides Crist in þe oure of his deþ, Poule (þat ful cruelli pursuede Cristis peple), þat alle þese been passid to heuene and beþ ful glorious seyntis, þenne if suchon axide hou þis may be þat þus synful peple as þese weren ben passid þus to heuen, Hooli Writt and treue prechouris answeren to þis question þat bi þe gracyous mercy of oure Lord Jesus Crist, þat seiþ himself bi þe prophete Ezechiel:

¹⁹ 1 variant; 1 occurrence.

²⁰ 0 variants; 0 occurrences.

²¹ 18 variants; 1408 occurrences.

{Nolo mortem peccatoris, sed magis vt
conuertatur et uiuat}.

<L 421><T CG10><P 117>

how schulde a treue man be demyd bi suspect
iuges, and siche vnkunynge and euyl leuyng
prelatis ben most hardy to dampne trewe
treuthis of holi writ and pursue trewe men to
prison and deþ þat meynntenen holy writt and
trewþe a3enst here coueitise, pride, symonye
and lustis, And newe religious assessours of
þes vnkunynge worldly prelatis ben more
suspect þan ony oþer;

<L 17><T MT02><P 33>

and þerfore þei comenden here owen lawes
and here techeris, and putten goddis lawe and
treue prechouris þerof bi hynde.

<L 28><T MT04><P 93>

and siþ men ben holden heretikis þat done
a3enst þe popis lawe, and þe beste part of þe
popis lawe seiþ pleylnly þat eche þat comeþ to
presthod takip þe office of a bedele or criere to
goo bfore domesday to crie to þe peple here
synnes and vengauce of god, whi ben not þo
prestis heretikis þat leuen to preche cristis
gospel, and compelle oþere treue men to leue
prechyng of þe gospel, siþ þis lawe is seynt
gregories lawe, groundid opynly in goddis
lawe and reson and charite, and oþere lawes of
þe peple ben contrarie to holy writt and reson
and charite, for to meyntene pride and
coueitise of anticristis worldly clerks.

<L 15><T MT10><P 189>

for þei han here hei3e statis in þe chirche and
lordischipis for to purueie treue curatis to þe
peple, and to meyntene hem in goddis lawe
and ponyschen hem 3if þei failen in here
gostly cure, and bi þis þei holden here
lordischipis of god.

<L 5><T MT16><P 247>

for in steed of keies of heuene, þat ben
kunynge of holy writt and power to distroie
synne and saue cristene soulis bi trewe
techyng and good ensauple, þei han
ignoraunce of goddis lawe, and no wil to
studie and lyue þeraftir, but kunynge and
practisyng in here owene wickede lawis for
pride and coueitise, and feymen hem power of
tirauntrie to stoppe treue men fro prechyng of
þe gospel, and 3if þei prechen a3enst here
wille to curse hem and prisone hem and
brenne hem;

<L 25><T MT17><P 259>

and stireþ hei3e worldly prelatis to be
faourable to hem and meynntenen hem in þis
ypocrisie to coloure here owene synne þerbi,
and to lette treue men to preche pleylnly and
frely cristis gospel and þe hestis of god for

sauynge of mannus soule.

<L 27><T MT17><P 261>

HOW SATAN AND HIS PRIESTS, ETC.

Hou sathanas and his prestis and his feyned
religious casten bi þre cursed heresies to
distroie alle good lyuyng and mayntene alle
manere of synne. Capitulum primum. As
almy3tty god in trinyte ordeyneþ men to come
to þe blisse of heuene bi þre groundis, bi
knowynge of þe trinyte bi sad feiþ, bi treue
kepyng of goddis hestis, and bi perfit charite
and endeles, so sathanas and his worldly
clerkis and his feyned religious ful of sotil
ypocrisie casten to distroie alle vertuous lif
and iustise, and meyntene alle manere of
synne bi þes þre cursed groundes.

<L 3><T MT18><P 264>

þan treue men ben holden bi goddis heste to
crie most a3enst þe synne of prelatis, siþ it is
most and harmeþ most þe peple.

<L 15><T MT18><P 271>

whi may not god do grace to hise treue
seruautes þat seruen him wele, al if þer were
noo siche prest nor pope?

<L 1><T MT23><P 330>

miche more god of heuen for3yueþ synne,
when he knoweþ man þat he is worþi for
sorowe of herte and for treue seruyce þat he
doip aftur.

<L 11><T MT23><P 335>

general schrifte and opyn to man wole þei
make, and þat is Inow3, so þat it come of
contricion and treue penaunce þat men spoken
of.

<L 9><T MT23><P 338>

THE EUCHARIST I Cristen mennes bilceue

tau3t of Iesu Crist, God and man, and hise
apostles and seynt Austyn, seynt Ierome and
seynt Ambrose, and of þe court of Rome and
alle treue men is þis: þat þe sacrament of þe
auter, þe which men seen betwene þe prestis
handis, is verre Cristis body and his blode, þe
whiche Crist tok of þe virgyn Mary, and þe
which body di3ed vpon þe crosse and laye in
þe sepulcre, and steie into heuen and shal
come at þe daye of dome for to deme alle men
aftur her werkis.

<L 3><T SEWW21A><P 110>

þenne þe men þat seyn þat þis sacrament is
nouþur bred nor Cristis body, but an axidens
or nou3t, ben fonned heritikis if þei mayn
tenen þis errour a3eyne Iesu Crist and a3eyne
seynt Poule, and a3eyne seynt Austyn, seynt
Ierom and seynt Ambrose and many moo
hooly seyntis, ageyne þe court of Rome and
a3eyne alle treue cristen men of true beleue

of Iesu Crist.
<L 45><T SEWW21A><P 111>

TREW.....80
And siþ no þing is fled by wisdom of mon,
bot if þo harme of þat þing be knowen,
everiche trew mon schulde wel knowe synne,
and so schulde he knowe þo frut þat buriones
þerof.
<L 4><T A09><P 119>

And þus of alle þo argumentis þat þo fende
con make, he fayles foule in his proffer to a
trew mon.
<L 16><T A09><P 128>

And þus if oure bischopis prechen not in hor
persone, bot letten trew prestis to preche to
hor schepe, þei ben in þo synne of bischopis
þat kilden Jesus.
<L 34><T A09><P 144>

By þo lawe of God þei 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;
<L 3><T A09><P 147>

And so þenken trew men þat no mon schulde
take vengeance bot if God bid hym, for to
venge Gods wrong.
<L 15><T A09><P 147>

and fayle not in þis trew servise, for scharpe
vengeaunce takis God for suche.
<L 32><T A09><P 167>

for a pore mon þat may not gif hom, be he
nevere so trew to God, schal not have hom,
bot a riche, be he nevere so cursid, schal have
soche lettris, and wenes þat he is siker ynogh
herby, do he nevere so myche wrong to pore
men.
<L 30><T A24><P 377>

and þe Court of Rome, and alle trew Cristen
men þat holden þo feith of þo gospel.
<L 2><T A24><P 379>

O Lord! what hardy devel durste teche þese
freris to denye þus openly holy writt, and alle
þese seyntis, and þo Court of Rome, and alle
trew Cristen men, and to fynde þis heresie, þat
þis sacrid oost is accident wipouten sugett, or
nogh?
<L 15><T A24><P 379>

And when þo potestatis of freris ben proude,
covet ouse, and synful, and haten þo treuthe,
þei wil soone prisoun trew men þat reproven
hor synnes, and spare oþer schrewes, þat þei
may flater hom and mayntene hom in hor
synne, and so, byside þo kynges levee,

tormenten trew men, for þei wolden do Gods
heestis.
<L 4, 6><T A24><P 384>

And þus lawelesse freris, by hor fals reulynge,
maken our lond laweles, ffor þei letten
clerkes, lordis, and comyns to knowe þo
treuthe of holy writt, and maken hom to
pursue trew men to þo deth, for þei techen þo
comaundementis of God, and crien to þo
puple þo foule synnes of fals freris.
<L 31><T A24><P 384>

And þus falsenesse is mayntened, and fals
men ben raysid to grete astatys, 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 poynt for to fordo oure lond.
<L 2><T A24><P 385>

And so þei weren þen above þo kyng, lordis,
and trew prestis, and robbiden þo knygis lege
men by fals leesinges of many thousande
poundis, þat þof þo kyng schulde now be
taken, and oure lond conquereid or destried,
þo kyng myght not reyse so myche to helpe
hymself and his lond.
<L 5><T A24><P 386>

CAP. XXV. Freris also ben Scarioths childre,
bitrayinge trew men of þo gospel, and so
Crist, for money.
<L 12><T A24><P 386>

þat Crist in whom is al tresoure of witte,
wisdom, and treuthe, couthe not or wolde
not sey trew wordis and sentence, bot synful
folis haf trew maner of speking, contrarie to
þo speche of oure Lord Jesus Crist.
<L 25><T A24><P 388>

For þei casten and ymagynen þo deth of trew
men þat desiren and travelen to delyver hom
fro þo fendis mouth and everlastinge deeth,
and to bringe hom to þat staate in whiche Crist
ordeyned prestis to lyve inne.
<L 12><T A24><P 393>

For þei han name of holynesse and of grete
clerkis in repu tacioun of þo puple, þat þo
puple tristis not to few trew men, preching
ageyns hor covetise, ypocrisie, and fals
desseyt.
<L 2><T A24><P 394>

And herfore lordis and comyns and alle trew
men schulden jure þo blasphemys in hor
wonge partye.
<L 21><T A25><P 406>

Ande if 3e dyen in þis poynte, stondyng clene entente to Goddus honoure and comyne amending of Cristen dame, wiþ paciens and charite bitaking all to governaunce, and 3e doying 3oure bisynes upon 3oure connyng and powere, trew God wil accept 3owe for his trew martiris and breþerin of Cristis passionne, and crowne 3ow in heven wiþouten ende.

<L 22><T A29><P 479>

If pore men erriden in ony of þes sentences, or ony oþer, þai wolden ful fayne be amendid of trew clerkis, wele lyvyng and wele lernyng in holy writte.

<L 27><T A29><P 495>

bot if he aske of trew prestis þat þei travel more þan þei may, he is not excusid by resoun of God þat ne he is Anticrist.

<L 9><T A32><P 506>

þat is: Beþe bisi in preyer, waking in it wiþ doying of þankingis, and preying togider for me þat God open to me þe dore of his worde (þat is, trew vnderstanding) to speke þe priuite of Crist, þat I make it open so asit bihouyþ me to speke' þat is, neiþer to flater, neiþer for coueitise neiþer for veynglorie, but oonly for þe loue of God and profite of his peple.

<L 116><T CGDM><P 210>

Thise men ben grete foolis in alle maner, for if thei han verili the vndirstondyng of holi writ, and doon wetyngli and custumabli theragenes, their goon lyuynge down to helle as seynt Austin seith on this word on the salm: Descendant in infernum viuentes, and if thei han not the trew vndirstonding of hooli writ and bosten that thei han it passande alle othere men, thanne be thei open foolis, fouli disseyued of the deuel the world and of there fleisch.

<L 28><T Dea><P 449>

And, whateuere þat prelatis traueylen vnto spede of Cristis chyrche, Crist wole at þe day of doom 3elden hem graciously, and so eche trew prelat þat helpuþ Crist to helon his chyrche is trew neybore to þe chyrche and dop in part as Crist dude.

<L 83, 84><T EWS1-13><P 274>

But þe laste word here schulde meue a trew man to serue Crist, for he seiþ: '3if ony man serue me my fadur schal worschipon hym'.

<L 55><T EWS2-59><P 23>

O Lord, 3if a man þat traueluþ in werre wiþ a capteyn, wolde telle myche þat þe capten wrot of hym to þe kyng and seyde þat he were a good werroure, and worþily and hardyly trauelyd in þe kyngus cause, and herfore þis

erply 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 seruauant vnto God, and telde þat God schulde þenkon on hym, and 3yue hym blisse wiþowton ende.

<L 95><T EWS2-63><P 46>

For, as seyn Iohn seiþ, whoeuere gretuþ an heretyke schal haue of his synne, what man euere he be, and þus 3if a trew man loue more Crist þan þe worldis fame, he may li3tly wiþ worschipe auoyde suche false frerus.

<L 123><T EWS2-67><P 69>

And þus I seye to 3ow,' seiþ Crist, 'þat eche man þat confessuþ me byfore men, 3he, 3yf he dye, I schal con fesson hym byfore Godus aungelus, how he was trew seruauant to God'.

<L 79><T EWS2-70><P 85>

and þus cam in beggyng and lyeng and faylyng of trew prechyng.

<L 124><T EWS2-72><P 99>

And for eche man schulde gouerne alle his wyttus, and make hem serue to hys profi3t, as a man dop his meyne, þerfore seiþ Crist þus: 'Who trowist þow is a trew seruauant, þat þe lord haþ put to be now vpon his meyne, þat he 3yue hem mete in good tyme to etc?'

<L 127><T EWS2-76><P 122>

For þis is trew sentence of seyntus, þat iuste men þat han heuene, han alle worldly þingus by resoun of þer Lord;

<L 95><T EWS2-78><P 132>

But Petre onswerude gloriously, as trew man, for alle þe apostlus, and seyde on þis maner; ' <L 36><T EWS2-100><P 248>

Who gessustow is trew seruauant and war, whom his lord haþ put aboue his meyne, þat he 3yue hem mete in tyme.

<L 520><T EWS2-MC><P 347>

þe þrid poynt of belcue in wiche þis man of synne, ful of þe fende and sone of perdicoun contrarieþ Crist, is in þe belcue of þe sacrament of þe auter, þe wiche sacrament feiþful men most nedes belcue to be Cristis bodi and brede, as it is pleyntly tau3t in þe gospel of God, as I schal wiþ Goddis help schewe hereafter, bi writing of olde seinttis and confermyng of þe gospel, þe wiche auctorizip alle oþur trew writing and sei3ing of clerkis.

<L 231><T OBL><P 163>

and for as meche as he was an ypocrite, pretending for to su3e Crist, and reuersing him openli, he most be meuyd of þat spirit to speke

a3enst Crist þat is trouthe, and so to conforme
his wordis to his ypocrisie, And so as
ypocrisie haþ outword schewing of substaunce
of uertuus lyuyng wiþout þe þing in himself,
so as þei han determenyd her sacrament after
her witt haþ al outword signys of substaunce
wiþout trew þe answering þerto.
<L 700><T OBL><P 175>

For þou schalt vndurstonde here þat euery
man in a maner schuld be a king in trew
gouernaunce at þe lest of himself aftur Goddis
lawe, for euery in a maner hathe a reme to
gourne.
<L 1259><T OBL><P 189>

For antecrist brenneþ þe bokis of Goddis lawe,
and stripeþ awei þe skyn from þe trew
prechouris heede and fingris, and killiþ feiþful
peple, as dede þe grete tyrant and enmye of
Goddis lawe Antioch.
<L 2076><T OBL><P 210>

And þis consideracioun þus grounded upon
scripture makiþ me to suppos wiþout any
dou3te þat þis grete renegat wiþ his special
lemys, þat dampneþ Cristis law in þis article
and also his lore a3enst his wordli lordschip
and custumable begging wiþ ful many oþur
poynttis of trew beleue, is þe kinde of antecrist
þat mai be.
<L 2581><T OBL><P 223>

And þis Laten is as meche to seie as a trew
wirschip of verri God;
<L 2836><T OBL><P 229>

And seint Poule seiþ þe same (Tit· 2) wher he
writiþ þus: Þe grace of God our sauour haþ
apperid to alle men, enformyng vs þat we,
forsaking idolatrie and wordli desiris, lyue
sobirli, ri3twiseli and in trew wirschipping of
uerri God'.
<L 2880><T OBL><P 230>

As nou3 late in Ynglond sum ri3t my3ti men
besied hem to haue distreide þe idolatrie late
begun at 3ork, and 3it þei hemself continued
forþ þe most abhominable idolatrie don at
Caunturberi and in oþur diuerse placis, and
wolen not suffre oþur trew men to inpuene it.
<L 3004><T OBL><P 233>

Herefor, bi þe casting dowun of þe place of
halowing most be vndurstonde Goddis lawe,
þat techiþ good maneres and trew beleue, in
þe wiche men ben and mow be halowid,
alþou3 þat God forbede þat þer were no
material chirche, ne prest, ne prelate in þis
world.
<L 3085><T OBL><P 235>

For, as fer as he haþ taken power a3enst þe
sacred oost, he haþ wrou3t to cast down and
distreie þe trew beleue þerof, as I haue
schewid before bi long processe.
<L 3091><T OBL><P 236>

And þerfor before al þinggis be þe verri, trew
prophete isou3t and bi his wordis ihold.
<L 3346><T OBL><P 242>

And so, alþou3 antecrist be offended and
hornewood wiþ many ordenauncis of God
aboute trew beleue and goode maneres, of þe
wiche sum ben ooft rehersed before, 3it þei
ben trew and ri3twise, and ou3t to ben
schewid and kept, and defended as ful autentik
and trew a3enst þe foule mouþe of antecrist,
þat is ful of sclaudring, deprauing and
blasfemyng of Goddis lawe.
<L 3412><T OBL><P 244>

3it þis blessid Ionathas schetiþ at antecrist bi
his trew lege man seint Austen preuing þat
God is loue and charite {De Trinite li· 8 ca·
8} wher he seiþ þus: Dou3te we bi noon
infidelite of þo þinggis þat ben to be bileued!
<L 3538><T OBL><P 247>

and after this flode he late men multiplen in
the world / & ino he assayed whether man
drad him or loued hem / & amonge other he
founde a man that hyght Abraham / these man
he proued whether he loued hem & drad him /
and bad hem that he shulde offren Isaac his
son vpon an hyll / & Abraham as a trew
seruaunt fulfilled his lordes commaundement
/ & for his buxumnesse & truth / god sware
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 Behest for herytage for euer / yef they
wolden ben his trew seruauntes & kepe his
hestes.
<L 8><T PCPM><P 09>

For thou lorde ne art nat of this worlde/ ne thy
lawe nei ther/ ne thy trew seruauntes that
kepen thi law.
<L 7><T PCPM><P 47>

Lorde/ whether it be any need that ma sters
beren wytnes to thy techyng that is is trew and
good?
<L 22><T PCPM><P 57>

And lorde/ thou sayest in the Gospell/ that
who so is trew in lytell/ he is true in that
thyng that is more.
<L 14><T PCPM><P 63>

And so he dyd trew lyche/ and toke the deth
for the and for thy shepe.
<L 29><T PCPM><P 68>

Of þese to wittenes drawep trew men out þat prestes vnknowyng þe doctrine of þe apostiles and wiþ þat synyng dedily wantep þe keyes of holi chirche.

<L 16><T Ros><P 57>

Also Augustinus, li-6, {De Baptismo contra Donatistas,} “Sipe þat synnes be forgeffen to hym þat is trewly turned to God, þai ben forgiffen of þam to wom he is ioyned wiþ a trew turnyng or conuer-sion.

<L 11><T Ros><P 58>

Trew absolucion est denoncyng or schewyng like to Godis absolucion, but absolucion feyned or preten ded is denoncyng contrari to Godis wille.

<L 16><T Ros><P 59>

Forwi weper þe pece & discipline of holy cherche be eked be trew princes or lesed, he askep reson of þam þat hath giffen his chirch to þe power of þam”.

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

“Now if we wisely beholden,” seip he, “þat is writen, To a trew man al þe worlde is of riches, to a ne vntrew forsoþ ne an halpeny’.

<L 9><T Ros><P 66>

Holi chirche is þe congregacion of trew men predestinate & iustified.

<L 12><T Ros><P 67>

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

<L 20><T Ros><P 69>

Trew law is a sothfastenez directiue or ri3tting of a creature for to haue it as it ow to þe begynnyng of it, and þis law is diuided into Goddez law & mannez lawe.

<L 6><T Ros><P 74>

Mannez lawe ouper is trew & gode, or it is false & wicked.

<L 1><T Ros><P 77>

Þ 2, it ow to be done wiþ gret hastyng & deuoute, as Criste goyng bi side his tuo disciplez to þe castell of Emaus feyned hym for to go ferre so þat þei compelled or grete hym abyde wiþ þam, {Lu:24-Glossa, per Gregorium}, “Trew pilgremes no3t only ar to be called, bot also be drawn”.

<L 13><T Ros><P 80>

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 pilgremage, for þus went Criste pilgremage in þis worlde in

visitande seke men, & helyng als wele bodily as gostily be prechyng & charitatiue instruccion or informyng.

<L 24><T Ros><P 80>

Item Gregorius, Omelia 17, super isto, Osee 4, “Peccata populi comedunt”, “We þat liffe of þe offeryngz of trew men wiche þai haue offered for þair synnes, if we ete and be stille, wiþout dou3t we ete þair synnes.

<L 33><T Ros><P 87>

Siche men doþe to yuel þings in holy chirche, þat is þefely 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”.

<L 38><T Ros><P 91>

Þat to a prechyng wiþin holy chirch also ouper trew men or vntrew is to be admitted, CHRISTIANUS Christianus.

<L 41><T Ros><P 92>

If it be so, þan is he a trew Cristen man;

<L 23><T Ros><P 93>

He is no3t trew disciple þat sewep no3t his mai ster, ne it is no3t trew ymage þat is no3t like to þe maker”.

<L 1, 2><T Ros><P 99>

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.

<L 13><T Ros><P 99>

Ymagez of representyng “may be done als welle as yuel: wele for to excercise, for to make li3t & for to kyndeþe þe myndez of trew men þat þai worschepe more deuoutely þer God;

<L 31><T Ros><P 99>

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.

<L 176><T SEWW03><P 29>

Than Crist wold not so leue his churche to be lost by pride and lordschipe of preastis, but put in þe hartis of his trew men Dominick and Frances to forsak all wordly worschipe and wordlynes, and lyve a poore lyf in mekenes aftur Crist and his apostles by teachyng of þe gospell.

<L 76><T SEWW17><P 91>

for þe office of an aungel is to kepe o persone, þe office of arcaungel is to kepe o prouynce eiper rewme, but Poule kepte al holy chirche

in erþe in li3tnynge it wiþ feiþful writinge and trew prechinge and wilful suffringe of deep whiche an archaungel may not do.
<L 99><T SEWW24><P 125>

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 meryte be, bi good bestowed of them, but my meryte is that faith of Jesus Chryst 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 it foloweth, that ye haue done to the lest of my bretherne ye haue done to me · &c· & e uer we shulde consyder 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 lyueþ by fayth· Rom·i· & what so euer spryngeth no out of fayth, is synne Ro maynes ·xiii· And all my temporal goodes that I haue not geuynge, or delyuered, or not gyuen by wryting of myne owne hande berynge the date of thys present wrytynge I do leaue and gyue to mar garette my wyfe, and to rycharde my sonne which I make myne executours,
<L 34><T WW-TWT><P 23>

TREWE.....923

Forsothe if Ezechie, the blessid king, brak the brasene serpent comaundid of God to be maad, for the puple gaf to it encens and onour due to God aloone, as it is open in the iiij· book of Kingis the xviii· c·, how moche more a cristene king with assent of his lordis and trew clergie shulde breke or brenne doumbe idolis, which neither Crist ne his apostlis comaundiden neithir counseliden to be maad, if the symple puple doth idolatrie bi tho in settinge hope in tho, or geuynge honour to tho, due to God aloone, as in sweringe bi siche idolis, or in offringe to tho, eithir to riche men of the world, the lyflode of pore men, whiche the Lord Crist comaundide to be goue to pore men aloone.

<L 6><T 37C><P 25>

The xij· Article· It is to preche and to defende stidefastli of cristene preestis and trew secular men, that the king and secular lordis han power and auctorite to punshe what euere persooone tres passinge opinli in here londis, though he be bishop or erchebisshop, yea and the bisshop of Rome.
<L 13><T 37C><P 26>

The xiv· Article· Though it be leful to swere bi God al myghti in a nedeful cause with thre circum stauncis, in truthe, doom and rightfulness, in the iiij· c· of Jeremie, netheles it is not leful to swere fals, neithir

trew superflui other in veyn, neithir for an euil ende, neithir bi a creature.
<L 20><T 37C><P 35>

Therefore Gregori on this text of Jon in the xx· c· {Quorum remisistis peccata}, etc; and in the xxvj· omelie, and in the xj· cause, iij· q·, c· {Tunc vera}, seith thus, "Thanne the assoilinge of the prelat is trew, whanne it doth the doom of the ynnere iuge," that is, God.

<L 2><T 37C><P 56>

Thanne if the bisshop of Rome or ony othir mysusith the power of byndinge and assoilinge, he priueth himsilf of this power, and is worthi to lese his preuilege The xxiv· Article· Cristene men ben not holden for to bileue, that the indulgencis of the pope ben trew on eche side, or withouten error or leesynge, open or preuy. This is showid bi this skile, that Crist and his trew apostlis that loudiden most here sueris, gaued not to hem siche indulgencis.

<L 2, 5><T 37C><P 57>

Truli it semeth that the greeke pride and auarice of worldli prelatys 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 greeke meritis of trew almes.

<L 13><T 37C><P 59>

Therfor a trew successour of Petir shulde rather 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.

<L 6><T 37C><P 64>

For the office of an aungil is to kepe oo persooone, the office of an archaungil is to kepe oo prouynce or a reume, but Poul kepte as al holi chirche in erthe, in lightninge it with feithful writinge, and trew prechinge, and wilful suffringe of deth, which an arch aungil mai not do.

<L 18><T 37C><P 71>

The xxvj· Article· Cristene men ben not holden for to bileue that ech determinacioun of the chirche of Rome is trew on ech side, othir to be taken of holi chirche for an article of bileue.

<L 8><T 37C><P 73>

sith he myghte as lightli sette in this word accident without suget, if it were trew and pleeside him, as he settith opinli and ofte this word breed, whanne he spekiþ of this

sacrament.

<L 17><T 37C><P 79>

This is al oon as if tetouris of oure rewme calangiden to hemsilf that dignite which the king grauntide to his trewe lige men.

<L 3><T 37C><P 84>

And if the prelatys and curatis don here dute in holi ensauple and trewe techinge, thei ben gilteles, though the puple receuve the sacramentis unworthili, and go to helle, in the iij. c. of Ezechiel.

<L 19><T 37C><P 119>

the nyntenth omely, semen to be contrarie in wordes to Austyn and Gregor, and to the comynthe of holy church, for they seyn in wordes that the sacramentis of here tikes ben veyn, voide, or false, eyther helen not, but ben defouled, and devouren men, nethelesse these gret doctours moun be ac cordide favourablye 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, nether bap tisen not, in the forme of holy church ney ther of trewe feith, but in open errour agen holy scripture;

<L 6><T 37C><P 129>

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 occupyng 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 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.

<L 21><T 37C><P 153>

Therfore the king and trewe lordis and gentilys of the rewme, purueith wysli that feithful and fre prechinge of the gospel be not quenched in the rewme bi disciplis of antecrist, and thanne opin euelis shulen be distried bi Goddis grace, and manie preuy synnis also bothe esili and withouten cost of oure rewme.

<L 9><T 37C><P 156>

But I preie oure Lord Jhesu Crist, for his endeles merci, that he suffre not this horrible euil to come to oure cristene puple, but geue grace to oure puple to lyue wel, and mayntene Goddis lawe and trewe prechouris therof, that thei haue here pees and prosperite, and the blisse of heuene withouten end.

<L 2><T 37C><P 157>

But for euery Iew or paynem & iche trewe Cristen man shulde scorne his sentence be iugement of reson, perfore me þenkeþ þat iche man in erþe shulde conseiue þe trowþe of his mater, for gretnesse of puple þat liggeþ þerinne.

<L 224><T 4LD><P 245>

perfore seyn trewe men þat boþe Yndes & Grekes ben better Cristen men þn þise Westerner fooles.

<L 253><T 4LD><P 246>

But God for bede any man to trewe anticrist so myche þat Cristis lawe was good but for a litil tyme, & afturwarde þe popes schuld euermore last.

<L 347><T 4LD><P 250>

CLERK þat ech hest of God is trewe, witnessyþ Dauib þat seiþ, "Alle þine hestis ben trewe", & perfore alle opere sciencies schulde be reulid bi þe cunnynge of þe hestis of God & nou3t a3enward.

<L 12, 13><T 4LD-3><P 217>

perfore alle þing þat is nou3t of oure bileue is synne, and 3if men asken what is oure bileue and where in ony article of þe bileue ben þe ten hestis igroundid, we seyn wiþ Seynt Austyn þat al holy wryt is oure bileue, & þat þe ten hestis of God ben understonden in þis artycle of þe bileue "I bileue in God", þat is, I bileue þat alle þing þat God seiþ or biddiþ is trewe, & as þe hic3este goode, I loue him ouer alle þing.

<L 53><T 4LD-3><P 219>

þe deedis of tirauntis and of ipocritis, hi3ed in þis world, ensaumplinge wickidenes, schulen be lowid þoru peyne eendeleess, whanne trewe meke men schulen have coroun of ioie;

<L 27><T A01><P 05>

perfore ech Cristen man þat þou synne brekiþ his truþe dis pisip þe boruheed of Crist, þat witnessiþ ech trewe mannys truþe.

<L 27><T A01><P 10>

For ech good fadir bodili and goostli lyvyng in dreede of God, aftir þe foorme of trewe matrimonye, or after þe office of trewe presthood, schal make knowen to hise sones þoru trewe teching þi soþfastnes, þat is, verri soþfastnesse of truþe in þe loore of Cristin mannys religioun.

<L 26, 27, 28><T A01><P 12>

And þat is wel scene, for þe cartis of Farao, þat is, þe boostful pride of þe devel, and his oost, þat is, alle unri3twise men þat serven to him as hise trewe kny3tis, for þei han levere to dien in pryde and in malice þan to lyve in

meke nes and charite, hem he caste into þe see, þat is, alle siche on domesday schal Crist caste wiþ þe devel, fadir of alle þe children of pride, into þe bittir peyne of helle wiþouten eende.

<L 11><T A01><P 19>

Pat is, trewe Cristen men, folowyng Crist, passen þoru þe world to hevene by þe drie wey of meke chastite and charyte, wiþoute watris of fleschli lustis.

<L 34><T A01><P 23>

and þe hi3nes of þe world reisid power to distrie trewe Cristen men, adversaries to hem.

<L 18><T A01><P 27>

Pat is þou schewidist þee, and 3it schalt to þe eende of þe world, þoru trewe preching and lyvyng hereafter, to þe helpe of trewe Cristen men dwellinge in hele, wiþ þi Crist Jesus oure Lord, ensaumpler of al trewe preching and lyvyng.

<L 8, 9, 10><T A01><P 28>

and so it is to trowe þat þou schalt smyte þe heed of pride regnyng in hi3e princis and prelati3, þe whiche blenden þe peple bi pryve ipocrisie, and so þi loviers schulen be stablid in þi trewe troupe of þi lawe, aftir 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 helle.

<L 18, 23><T A01><P 28>

he þat wole not erre leede him in alle þingis, in trewe doom of discrecioun, kepinge him fro foly deemyng.

<L 7><T A01><P 33>

Peccaverunt ei, et non filii eius in sordibus:/ God is trewe and wiþouten ony wickidnes ri3twise;

<L 10><T A01><P 33>

God is trewe in his heetyng, and he noieþ to no man ri3twiis in 3eeldinge and in vengyng.

<L 13><T A01><P 33>

and if þei failen in þis loore, wiþ wrong þei occupien heerdis office, for in þat is knowen a trewe heerde fro an hyrid hyne, þat he leede hise scheep in hole pasturis and plentenous.

<L 6><T A01><P 34>

In þese us owiþ to have deliit wiþ marow3 of whete, þat is, wiþ þe body of Crist, for he is þe grape whos flesch and blood trewe Cristen

men in þe sacrament of þe auter in þe foorme of breed and wiin worpili resseyven, þoru trewe bileeve her savacioun, and yvele men and unclene her dampnacioun.

<L 27, 29><T A01><P 36>

For þe devel hap in alle siche unstable men and women comoun entre, to entise hem to leve þe truþe of verri God, and folowen þe lustis of þe world, lovyng moore vicis þan virtues, and so þei serven mawmetis, þe whiche trewe Cristen men bifore hem usiden not.

<L 2><T A01><P 38>

For neþer þe toon ne þat opir, þat is, neþer eldris ne her children, ben trewe to God.

<L 32><T A01><P 38>

Sche joiede not in hirsilf, 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 crownþ alle trewe virgyns in hevene.

<L 25><T A01><P 48>

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, þerfore blisful me þei schulen seyn, alle generaciouns of trewe Cristen men in þis world.

<L 20><T A01><P 49>

And so it is of opere goodis þat weren bihi3t oure fadirs, for God teelde but litil of erpeli riches, for boþe it felde to þis Lord and to his trewe children to 3eve hevenli goodis and reste in hevene.

<L 24><T A01><P 58>

And it is licly to trewe men þat þes watris ben of þe same kynde þat ben þese watris binche þe moone, but þei dyversen in propirtees;

<L 19><T A01><P 63>

Sum tyme bileeve is clepid a qualite, by which a man is namyd a trewe man in God, and þis bileeve is a maner of a trewe soule.

<L 15, 16><T A01><P 73>

Pere he doubliþ his wordis, as if he wolde seie, 3if 3e seie 3he in 3oure soule, seie 3he wiþ 3oure moup, and be 3e trewe men.

<L 19><T A02><P 84>

and in þis cause þe apostilis of Crist weren martrid, and we schulde, 3if we were trewe men.

<L 13><T A02><P 87>

And 3if he wante þis service, he is no lord of
goodis bi no trewē title.
<L 28><T A02><P 88>

And so, whanne he witnessiþ fals, he takip
God to witnessē þat þat þing þat he seiþ is
trewē and of God;
<L 22><T A02><P 89>

for God may not be, but 3if he be trewē.
<L 24><T A02><P 89>

And for we shulden be trewē and ete oure
owene breed, and not wiþ wrong ete oure
nei3eboris breed, þerfore Crist techiþ us to
aske of him oure breed.
<L 10><T A03><P 95>

And þus knowyngē oure owen wyckednesses
mekelyche in þis prayer, we schulde clepe
God oure Fader, and nou3t my Fader, by
stynkyng pryde holdyng ous self worþyer to
God þan oþer trewē men.
<L 33><T A04><P 101>

And ry3t as þe berilleston take nou3t hete for
to 3eue ly3t bot by þe sonne, and þe sonne
schyne nou3t in þe berilleston for to make
himself bry3tere or hattere, bot þat þe berille
may take hete and 3eue ly3t by þe sonne, ry3t
so Crist techē ous nou3t to praye þat his
name be halewed, for þat we schulde make
him more holy in himself, bot þat we þurghe
presyng of him, and trewē reulyng after his
lawe, mowe be maad holy and brennyng in
charite to God and to oure even Cristen;
<L 11><T A04><P 103>

Also þes proude clerkes, symoniours, silleres
of pardoun and indulgences, of confessiouns
and oþer holy dedys, false law yours, wyckede
juriours and cursede advocat3, disseyvable
notaries, and alle fals aquestis, grete swerers,
vengeable fendes, proude men, and coveytous
glotouns, and lecheours, bacbiters, and
pursuers of Godes trewē servant3, and oþer
suche lymes of þe fende, may nou3t
medefullyche seye, Fader oure þat art in
hevenes, yhalwed be þy name, tylle þey
amende hem of here evel lyvyng.
<L 20><T A04><P 103>

And syþþe Crist is þat noble man þat cam fro
hevene into þe lowe erþe, to take ous for his
kyndom, þat byfore were ylost þurghe Adamis
synnes, and þat suffrede deþ on þe rodetree,
and bou3te ous alle a3en to joye of þe Fader,
for savacioun of mankynde, wel may þe trewē
Cristen peple be clepyd Godys kyngdom.
<L 3><T A04><P 104>

And so þes men þat contrarieþ to þe gospel
and to þe epistele, and wolde lette it to be

ypreched, and pursuwe þe trewē telleres þerof,
loveþ nou3t Crist, and þus þey schulle deye in
here synne, bot yf þey amende hem whyle þey
haveþ tyme.
<L 23><T A04><P 109>

And yf þes were trewē Cristene men, þey
schulde nou3t pursue Cristes membres for
prechyngē of þe gospel.
<L 20><T A04><P 110>

That man trowys to God, þat belevyþ þat he is
trewē and ry3tful in al þynge þat he seyþ;
<L 5><T A06><P 115>

Bot þis ri3twise juge by his trewē jugement
jugis þis envyous mon to be pure blynde;
<L 5><T A09><P 130>

And herfore seis Scynt Poule þat glotouns ben
oute of þo feith, sith þei maken hor wombe
hor God, þat þei loven more þen homself, and
so more þen trewē God, alþof be he above
mon, whiche be schulde luf more þen mon, for
God is bettir þen mon in kynde.
<L 9><T A09><P 156>

O if oure prelates lettid trewē prestis to preche
Cristis gospel and charge not þe peple, and
bringe in suche prechours þat reversen Cristis
lawe, and pylen her herers a3ens Cristis lawe,
how opun kalendis it were of lordschipe of
Anticrist!
<L 34><T A10><P 179>

And so prestis schulde teche, be trewē lawe of
God, how men schulde come by þe stryngē to
þe blisse of heven, and not go downward to
helle, ne tarie be croked weies.
<L 6><T A10><P 181>

þe fourþe tyme he axiþ hou a trewē man may
knowe wheþer he love his God in þe fourme
þat God axiþ þat a man love him.
<L 4><T A11><P 183>

But over þis axiþ þis frend of God, what wil
Daviþ hadde in þes two versis þat he seiþ in
þe Sauter, and þei ben comynly 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 trewē child of holy
Chirche.
<L 33><T A11><P 184>

And þus we axen of oþir partis þat trewē men
clepyn hooly wryt.
<L 10><T A12><P 186>

Þis is þe first matrimoyne and best, as God
and þe soule of trewē men ben beter þan
mennys bodies.
<L 11><T A13><P 188>

And þus alle men þat loven more worldly
worschipe or goodis of þe world þan God and
his lawe and trewe lif, ben avouteris gostly,
3if þei weren Cristene bifore;
<L 7><T A13><P 189>

Also þe Holy Gost warneþ Cristen men, hou
in þe laste daies summe heretikis schullen
departe fro feiþ of Goddis lawe, 3evinge
entente to spiritis of error, and to techyng of
develis, spekyng lesyngis in ypocrisie,
forbedyng men and wymmen to be weddid,
and techyng men to abstene hem fro metis,
þe whiche God haþ maad to be eten of trewe
men, wiþ þank yngis and heriyng of God.
<L 25><T A13><P 189>

For þe wif was made to be an helpere lich to
þe husbunde, eche to helpe oþer in clenness
and holy lif, and trewe anentis God and man.
<L 25><T A13><P 198>

and seyn, 3if here child drawe hym to
mekenesse and povert, and flee coveitise and
pride, for drede of synne and for to plesse God,
þat he schal nevere be man, and nevere coste
hem peny, and cursen hem, 3if he lyve wel
and teche oþer men Goddis lawe, to save
mennis soulis, For bi þis doynge þe child getiþ
many enemyes to his eldris, and þei seyn þat
he slaundriþ alle here noble kyn, þat evere
weren helde trewe men and worschipful. Þe
secunde defaute is, þat wifis 3even here
husbondis goodis to stronge beggeris and
riche, and oþere curleris, to geten hem swete
morselis, and sum tyme spende here
husbondis goodis aboute holouris and
lecherous, þe while here husbondis traveilen
fare in ferre contreies or grevous traveiles,
And to holden holy and excuse þis
wickidnesse, wifis many tymes don a litil
almes opynly, and fynden ypocritis to seyn
massis, and maken þe sely husbondis to
meyntene siche ypocritis in here falsnesse, to
robbe þe pore peple, and to lette trewe men to
teche Goddis lawe, and to favoure false
sclaunderis of here breþren.
<L 14, 23><T A13><P 199>

And loke þat þes maistris cherische and
meyntene here prestis in goode lif and trewe
techyng and lernyng of holy writt, a3enst
Anticristis clerkis and here cruel censuris. And
þis schulde make Goddis prestis of holy lif
and trewe techyng encresse, and synne be
dispidis and forsaken, and vertues lovyd and
hauntid, and goode Cristene peple drede God
and his lawe, and love hym before alle þingis,
and þes maistris to have moche þank of God
and alle his halwes, and costen no more þan
þei don now, ne so moche, but lasse and
betre for boþe partis, and for Cristene and

heþene.
<L 9, 12><T A14><P 203>

And þerfor þank hym wiþ 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 doynge. If þou be a prest,
and nameli a curate, lyve þou holili, passyng
oþer in holy preyere and holy deseir and
þenkyng, in holy spekyng counselyng and
trewe techyng, and ever that Goodis hestis and
his gospel be in þi moup, and evere dispice
synne, to drawe men þerfro.
<L 31, 35><T A15><P 205>

And þat þi dedis ben so ri3tful, þat no man
schal blame hem wiþ reson, but þin opyn
dedis be a trewe book to alle sogettis and
lewid men, to serve God and do his hestis
þerbi. Ffor ensample of good, and opyn and
lastyng, sterriþ rude men more þan trewe
prechyng bi nakid word.
<L 1, 4><T A15><P 206>

and þe remenand 3ive treuli to pore men þat
have nou3t of þer owne, and may not labore
for febulnesse or skenesse, and þan þou shalt
be a trewe prest boþe to God and man.
<L 9><T A15><P 206>

And holde wiþ Goddis cause, and love,
rewarde, preyse, and cheriche þe trewe and
vertuous of lif, more þan if þei don only þin
owne profi3t and worschip; 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 27, 29><T A15><P 206>

principalli if þou maynteynest Anticristis
disciplis in her errores a3ens Cristis lif and
his techyng, for blyndnesse and covetise and
worldli frencipp, and helpist to slaundere and
pursue trewe men, þat techen Cristes gospel
and his lif.
<L 35><T A15><P 206>

þat if þi lord or þi mayster be an heþen man,
þat by þi mekenesse and wilful and trewe
servise, he have not to gruche a3ens þe, ne
sclandere þi God ne Cristendom.
<L 5><T A15><P 207>

and jugement of prelati makib not siche
heretikis, but þe fend and synful lif, þat partis
hem from Goddis lawe, And þevis in þe
Chirche, moost heretikis of alle, wolen clepe
trewe men heretikis, and unable her witnesse;
as a þef in a derknesse biddiþ a trewe man
stonde, for he wold þat no man spak a3enns
him.
<L 19, 21><T A16><P 212>

And þus is trewe techynge of Goddis lawe,
and ensauple of holy lif, wiþ drawen fro
lordis and comyns for þes worldly lordischippis
of clerkis, and symonye, pride, extorsions, and
alle manere synne and meynthyng of synne
is brou3t in.

<L 25><T A17><P 215>

For parische chirchis approprið þus schulden
frely be 3oven to clerkis able of kunnyng and
lif, and trewe techynge in word and dede.

<L 27><T A17><P 216>

3if prestis dwelliþ in þe hill of hey gostly lif,
and asprien disceitis of þe fende, and schewen
hem to þe peple bi trewe prechyng, and
holden up here hondis, þat is, opyn goode
werkis, and lasten in hem, and preien bi
brennyng desir to performe ri3t wisnesse of
Goddis lawe and ordynaunce, Cristene peple
schal have victorie of þe fende of helle and
cursed synne, and þan schal reste and pees and
charite dwelle amonge hem.

<L 3><T A18><P 220>

And þe peple gessip to fynde a trewe servaunt
of God, and clene of lif, and devout, to helpe
hem a3enst here synnis and com braunce of þe
fend;

<L 19><T A18><P 227>

Poulis witt is in devocion and trewe
undirstondynge;

<L 21><T A18><P 228>

sip Jesus Crist cam fro hevene into þis
wrecched world to seke soulis and save hem,
bi opyn ensauple of holy lif and trewe
prechyng.

<L 30><T A18><P 228>

In þis myght men se trewe clerkes to God, and
profitable to rewmes by iche part of hom.

<L 7><T A20><P 241>

And herfore it semeþ þat men ben no3t holden
to trowe þat it is trewe, whatever þe pope
grauntiþ, ffor in þis he may erre, and varie fro
Cristis jugement.

<L 24><T A21><P 243>

And herby may trewe men se;

<L 33><T A21><P 243>

And herfore schulden trewe men trowe lasse
þis court, or þes freris, and axe goode ground
of newe þingis þat þei telle men.

<L 37><T A21><P 243>

And of þis may trewe men se, þat ri3t as þe
fend bi o castynge in of a venemed boon, þat
is, dowinge of clerkis a3enes Cristis

ordynaunce, hap venymed Cristene men, boþe
secularis and clerkis, and mevcþ men of armes
to batayls and stryves, so by on openyng of
tresour of his lesyngis, þat he may asoylle men
boþe of peyne and synne 3if þei weie holde on
his side a3enes Cristis ordynaunce, he hap
hight his clerkis alle rewmes of þe world.

<L 5><T A21><P 244>

And so, as many men þenken, þe best remedy
in þis wer to lyve holy lijf, and trowe holly þe
gospel, for boþe in noumbre and speche schal
Antecristis clerkis passe trewe men in God,
ffor þei beþ pickier isowe.

<L 31><T A21><P 245>

O 3if Ante-crist and his clerkis in her grene
growyng overleyn þus rewmes, and bigyliþ
trewe men, what weleþ þei do whanne þei beþ
fully stablid?

<L 1><T A21><P 247>

And þus is heresye of þe fend pupplischid in
londis, þat he hap maystrye overe Crist, and
his servants overe trewe men.

<L 6><T A21><P 247>

And so han þei seid of Cristis trewe servantis.
And to þis þridde evydence,— it is knowen
þing, þat whanne þe world is peyred, and
Antecrist hap maystrie, þere beþ many fendis
sones a3ens any trewe man;

<L 10, 13><T A21><P 248>

And 3if we faille in þis sorwe, or bigge no3t
oure synne of God, we bygile oure silf in
speche of byndynge or losynge, And so þi
confessour can nou3t wyte wheþer þou be
bound or soyled, but bi supposynge þat he hap
of þi trewe speche, ffor þere is no more
heresie þan man to bileve þat he is assoyled
3if he 3eve hym moneye, or 3if he leye his
hond on þin heed, and seie þat he assoylliþ
þee.

<L 27><T A21><P 252>

Her matere schulde be truþe and fullyng of
Goddis lawe, her forme schulde be trewe
wordis groundid in Goddis lawe, and her ende
schulde be profyt of her modir holy Chirche,
for to come to hevene bi menes þat Crist hap
ordeyned.

<L 9><T A21><P 257>

And so þes prestis have power, but no3t evene
wiþ God, ne þei graunte no3t for3evenesse of
Goddis offence but as trewe mennis bytwixe
God and þe peple.

<L 30><T A21><P 260>

And herby may men se, þat in þe resoun þat is
mad is false nesse take of trewe men, þat þei

bynemip prestis her power.
<L 16><T A21><P 261>

For certis a prest may be sent of þis worldly prelatis wiþ here lettris and selis, and 3it be an heretik, bi symonye, bi lesyngis put on God to meyntene his ypocrisie, and robberyng of þe comyns, bi flatteryng and beg gyng and opere disceitis, and not sent of God but bi þe fend, whois werkis he prechip and doþ, and þerfore cursed of God and alle his trewe servauntis.
<L 14><T A22><P 272>

And God axip trewe lif aftir his lawe, and trewe prechyng of þe gospel, wiþ clene entent, not for worldly name, ne coveitise of worldly muk, ne bachtyng of pore prestis and hyndryng of Cristis ordynaunce, and meyntenyng of worldly lif of clerkis, as false prophetis prechen now, but trewly to dis pise synne and teche vertues, for honour of God and helpyng of Cristene soulis to heaveneward.
<L 16><T A22><P 272>

þan þo prelatis and curatis þat wiþdrawen þe ri3tful prechyng of Cristis gospel fro Cristene men, þat ben holy Chirche, ben acursed of God and alle his seyntis: for þis trewe techyng is most dewe to holy Chirche, and is most chargid of God, and most profitip to Cristene men, 3if it be wel don.
<L 19><T A22><P 273>

For þus þei wiþdrawen trewe prechyng of þe gospel fro Cristene men, and nedene hem to ete and drynke venym of Anticristis lesyngis and flatteryng, and to be robbid of here catel bi ypocrisie of stronge beggeris.
<L 18><T A22><P 274>

þerfore as þe trewe clerk Robert Grosted wroot to hym, he is cause well and grounde of destruction of Cristene feiþ and good religion, bi makynge of evyl schepherdis, and privileges, suffryng of synne, siþ he may best distroie it, and most is holden þerto.
<L 16><T A22><P 278>

for he schulde be his chif viker in holy lif, and trewe techyng, and ri3tful governaunce of Cristis Chirche, and now is most open his traitour under colour of holynesse, and sutely wastip rewmes, drawing from hem moche gold and goode curatis, where lordis maken lesse evyl curatis, and spenden þe gold þat þei taken among men in þe same rewme.
<L 4><T A22><P 282>

but witnessyng of here felowis and opere trewe men is ynow3, hou þei weren ordrid at siche a tyme.
<L 31><T A22><P 282>

But neþeles confession maad to trewe prestis, and witty in Goddis lawe, doþ moche good to synful men, so þat contricion for synnes before don come þerwiþ, and good lif and keping Goddis hestis, and werkis of mercy don to pore men, sue after.
<L 14><T A22><P 284>

and namely þes heretikis, bi siche symonye as is bifore seid, for all symonyentis ben worþi to be forsaken of alle trewe men.
<L 26><T A22><P 287>

And certis oure worldly clerkis my3tten longe ynow3 be wiþouten hem, bifore þat trewe prelatis wolden prese on hem; and 3if þei weren opyn trewe men in Goddis cause, þei schulden sunere gete pursuyng cursing and prisonyng, or brennyng, of worldly coveitouse prelatis, þan fatte benefices or grete dig nytees.
<L 6, 7><T A22><P 291>

As, 3if a pore man have longe founden moche wex, brennyng bi fore a rotyn stok, 3if a trewe man teche þis pore man to paie his dettis, fynde his wif and childern breed and cloþ, and 3if he may strecche ferþere, to do his almes to pore bedrede men, old and feble, crokid and blynd, as God biddip, þei boþe ben holden cursed and enemyes of holy Chirche, for as moche as þei don Cristis biddyng, and more mercy to here pore nei3eboris, and leven unskilful devo cion and blynde mawmete and foul ypocrisie of prestis.
<L 28><T A22><P 293>

Certis it were grete synne to sclandre þe Quene of Englonð, or Empresse, wiþ synne of avowtrie, where siche were ful trewe and clene and chast to here laweful husbonde;
<L 25><T A22><P 294>

Certis alle Cristene men schulden crie out on þes cursed heretikis, þat sclandren Crist and holy Chirche his trewe spouse.
<L 32><T A22><P 294>

For þei wolen wiþouten pite and answer curse, prisone, slee, and brenne trewe prestis, þat techen pleyndly Cristis lawe and his lif a3enst here pride coveitise and ypocrisie.
<L 4><T A22><P 296>

But certis Crist cam in to þis world to distroie þis fals pees, as he seiþ hym self, and to make pees bitwixe God and Cristene men bi feiþ and holy lif, and forsakyng of worldly muk and joie, and bi suffryng of peynes in body for trewe techyng, and holdyng of mekenesse and charite.
<L 27><T A22><P 296>

And þus þei cursen Crist and alle his trewe
servauntis, in þis world and in hevene, for þei
alle wole distroie þis reste in synne þat þei
clepen pees of holy Chirche.
<L 32><T A22><P 296>

Also alle bischopis and possessioneris, sworn
to be trewe and holy to þe kingis conseil and
profit, se men opynly forsworen.
<L 1><T A22><P 301>

Viteleris, mar chauntis, and chapmen,
forsworen hem alle day for muk of þe world,
þat unnepis may ony trewe word be among
hem.
<L 26><T A22><P 301>

þe trewe testament of Jesus Crist was maad on
Schire Þorisday at ny3t, in whiche he biquaþ
to his disciplis and here successouris pees in
hem, and tribulaciom 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 techyng 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 goode lif
and trewe techyng, and wilful sofforyng of
deþ.
<L 21><T A22><P 304>

þe secunde tyme men wondren more whi
worldly prestis cursen so faste þe pore peple
for þei paien not here tiþes at here likyng, þe
while þei ben a þousandfold more cursed of
God, for þei don not here gostly office in
trewe prechyng, and holy ensauple of
lyvyng, and mynstryng of sacramentis.
<L 32><T A22><P 309>

and 3if beggyng weren lifful, þei schulden
begge at riche men for to releve here pore
breþeren, and algatis be trewe procuratours 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 tiþes to o worldly
prest negligent and unkunynge, as men ben
now constreyned bi censures and bullis and
newe ordynaunce of prestis. 3if þis meke lif
com a3en, symonye, coveitise, negligence and
strif and plee and worldlynesse of prestis

schullen down, and trewe techyng of Goddis
word, and ensauple 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
dette or eschet taken his owene goodis, a3enst
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, wiþdrawyng trewe prechyng and
ensauple of good lif, and dide grete
symonye in comyng to his benefice, 3it þei
schullen not be suffrid to wiþdrawe here tyþes
here, as long as a grete prelat of Anticrist wole
suffre him in his synne, for money or
negligence or favour.
<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
li3tfully, for to have pert of here þefte, and
hereby þei norischen evyle men in here
wrongis and robberyng of þe peple.
<L 8><T A22><P 321>

for þei meyntenen here worldly lif a3enst þe
trewe techyng of Crist and his lawe, and wole
not leve her worldlynesse for prechyng 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 perseyven not þe treuþe but
beren it doun, and holdiþ wiþ falshed, and
seyn þus, þes grete lordis and wise men wolde
not holde wiþ þis pert but 3if þei knewen þat it
were trewe, siþen þei ben so devout in here
preieris, and knowen Goddis lawe and mannis
so fully.
<L 27><T A22><P 322>

but here þei cursen hem þat God blisseþ many
tymes, for oft þei cursen wrongfully trewe
men for prechyng of þe gospel, and treuþis
suyng þerof, a3enst open synnes, for þis
prechyng is a3enst here lust, and schewiþ here
foule ypocrisie 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 comaundement of Anticrist and his
clerkis.
<L 3, 6, 9><T A22><P 324>

þus cursyng trewe men, and styryng þe kyng and his lege men to pursue Jesus Crist in his membris, and exile þe gospel out of oure lond. And many tymes þei maken þe kyng and lordis pursue trewe men and þe gospel, whanne þei wenen to pur sue heretikis hardid in here errour, and to distroie hem, and meyntene Goddis worschip;
<L 12, 15><T A22><P 324>

Panne þe kyng schulde fynde how worldly clerkis, þat lyven in pride, glotony, and lecherie, and don not here office, 3evyng ensauple of holy lif and trewe prechyng of holy writt, ben comen in bi symonye, ben cursed heretikis, and he schulde prisone hem faste, but 3if þei wolden amende here defaultis bi þe lawe of God.
<L 3><T A22><P 325>

And 3if þei seyn þat þei understonden only of worldly goodis, seie þat smoke of erþely muk blyndip hem so moche þat þei taken non hede to God and vertues, and where þei blaberen trewe or fals.
<L 4><T A22><P 326>

Also, siþ siche curatis don not here office in good lyvyng and trewe techyng, and comen not into here benefices bi þe dore, þat is, Crist, but symonye, pride, and coveitise, þei ben þevys, as Crist seiþ in þe gospel, and cursed, for þei wiþdrawen ri3ttis of holy Chirche.
<L 26><T A22><P 328>

And what trewe prest or pore man spekip openly a3enst þis cursed marchaundise, he shal be sumoned suspendid fro prechyng and treupeseyng, or cursed, prisoned, or exilid.
<L 1><T A22><P 332>

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

For þei conspiren togidere þat no man of here craft schal take lesse on a day þat þei setten, þou3 he schulde bi good conscience take moche lesse, and þat noon of hem schal make sade trewe werk to lette opere mennus wynnyng of þe craft, and þat non of hem schal do ou3t but only hewe stone, þou3 he my3t profit his maistir twenti pound bi o daies werk bi leggyng on a wal, wiþouten harm or penyng himself.
<L 28><T A22><P 333>

þus he schal be ponysched sore 3if he do trewe and good conscience.
<L 10><T A22><P 334>

Summe trewe men seyn, þat summe parische prestis conspiren togidere to selle sacramentis for a certeyn pris, and to lette trewe men to preche þe gospel, for drede last þei tellen out here cursed ypocrisie and symonye and heresie.
<L 12, 13><T A22><P 334>

Also, siþ God himself, and bi his prestis boþe hap axid þus many þousand tymes þat prelatis and curatis, more and lesse, do trewely here gostly office in trewe techyng of þe gospel and his comaundementis, wiþ open ensauple of here owene good lif, to be myrrour to here sugetis, þei þat wiþholden þes goodis ben ri3tfully cursed of God and alle his seyntis. And siþ God and trewe prestis han axid þus many tymes, þat curatis schulden lyve in mekenesse symplenesse and sobernesse, and spende al þat leveþ over here resonable sus teynaunce in relevyng of pore men, þei þat wiþholden þes goodis of holy Chirche, and spenden hem in pride glotonye lecherie and worldly vanyte, ben openly cursed bi þis sentence, and many opere ful trewe and resonable.
<L 31><T A22><P 334><L 4, 10><T A22><P 335>

and to pursue trewe men þat prechen þe gospel a3enst comyn synnes, and so Crist himself, a3enst þe lawe of God expressly.
<L 17><T A22><P 336>

þe þridde part of the Chirche ben trewe men þat here lyven, þat schulen be a3ir saved in hevene, and lyven here Cristen mennis liif.
<L 9><T A23><P 339>

But trewe men supposen here, þat boþe þis emperour and þis preest weren moved of God bi tymes to trowe þat þei synned in þis dede.
<L 4><T A23><P 341>

But here þenken trewe men þat þe fend faillip here, and goip unstable bi two weies, and reversip Goddis lawe.
<L 5><T A23><P 342>

For Petir was a trewe help wiþ Poul and Joon and opir apostlis;
<L 26><T A23><P 343>

and þus þei letten bi gabbingis office and lif of trewe prestis, for þei letten hem for to preche, and speciali Cristis gospel.
<L 27><T A23><P 348>

And þus, whatever a frere seiþ, trewe men shulden leeve hym here as suspect of heresie,

bifore he have wel put þis of.
<L 13><T A23><P 353>

On þis maner shulden trewe men seke wisely þe soþe, and purge our modir of apostemes þat ben harmful in þe Chirche.
<L 28><T A23><P 353>

as þis power were in vein 3if þe Chirche were undowid, it is known to trewe men þat þis is not groundid of Crist;
<L 5><T A23><P 357>

For 3if it were a trewe sentence, God my3te move man hereafter, boþe lordis and clerkis, to drawe to þis sentence.
<L 30><T A23><P 358>

and trewe prestis shulden telle þe comunes how þei shulde kepe charite, and obeishe upon resoun, as Poul techiþ hem to do.
<L 32><T A23><P 359>

Al oþer office of þe pope my3te be done mekely, as myche as it wolde turne to worshiþe of Crist and profite of þe Chirche, by a trewe preest, as was bi apostlis, al 3if þes bullis of leed slep ten.
<L 30><T A23><P 360>

And sumtyme þei pursuen oþer trewe prechoures, for þei wil not glose myghty men, and counfort hom in hor synnes, but wil sharply telle hom þo sothe;
<L 8><T A24><P 377>

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.
<L 12><T A24><P 384>

And, as trewe men tellen, freris seyn apertely, if þo kyng and lordis and oþer men stonden þus ageyns hor fals beggyng, and wil not suffer freris to robbe hor tenauntis, bot gif hor almes to hor pore neghtboris, freris wil go out of þo lond and cum ageyne wiþ bright hedis.
<L 10><T A24><P 388>

Ffor if curatis diden hor offis in gode lyve and trewe preching, as þei ben holden upon peyne of dampnyng in helle, þer were clerkis ynowhe, of bishops, parsouns, and oþer prestis, and, in caas, over mony to þo puple.
<L 24><T A24><P 400>

But siþ Crist kepþid charite to þese Pharisees, he were not a trewe mon, ne suer of Crist, þat wolde not speke þus ageyns erroures of freris.
<L 4><T A25><P 429>

CAP· III· But her grucchiþ þe world, and grenneþ on trewe men, and seiþ þat þei ben heretiks, and casten destrie al holy Chirche and feyþ þerinne.
<L 21><T A26><P 434>

And so it semeþ to trewe men, þat ordris of religioun þat Crist groundid not shulden be fordene, for Crist is al witty and al sufficient in hise werkis.
<L 33><T A26><P 434>

And 3if fewe trewe men wolden worche or speke a3en þis traterie þat is in Goddis enmyes, þey quenchen hem as heretiks, bi cautel of þe fend;
<L 33><T A26><P 438>

Ande if his trewe vicare acorde to Gods wille, he may assoyle of synne as vicary of his God.
<L 8><T A27><P 444>

But trewe men seyn, þat þei knowen not in þis lif wiþ revelacion whiche is venyal and whiche is dedly, and þes termes, venyal and dedly, ben founden up of newe men, wiþouten auctorite of holy writt, and þefore þei ben suspect.
<L 25><T A28><P 452>

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 destroyng of obediens of prestis to lordis, þat God commaundid ful myche, Cristen lordis schulden þefore avyse of þese lawes, þat venyme coome not in under coloure of holynes, lest þo ordynance of Crist in holy lyvyng, trewe techyng, and gostly occupacioun, be destroyed or hyndrid, ande Anticristis ordynance, and worldly pompe, and worldly occupacioun of his proude prestis, and robberyng of comyns by fals statutis and customys, be mag nified into destruccione of Cristis religione.
<L 34><T A29><P 460>

Ande sithen comynly alle grete prelatys been ful of symony and covetise, wrong wastyng of pore mennes lyvelode, ande cursid manquellers for defaute of trewe prechyng, sechyng þeir worldly glory more þen salvacion of Cristen soulis, þat is ful perilouse to constrayne lewde men to sewe þer counseile, and leeve cunning prestis and clene of lyif, doyng þer office aftur þo heste of Crist als fer as mannes dome stretchis;
<L 1><T A29><P 462>

Ande sithen þese new lawus of confessioun done away þo liberte of Cristis gospel and

resoun, and bene horde of synne, and mayntenynge of alle pride and cursidnes bope of clerkis and lewid men, hit is nede þat men do verrey penaunce for her synnes, and triste to Cristis presthode þat never may faile, and seke trewe prestis and witty of Gods wille, and do aftur hem in als muche as þai teche Goddis dome, and no ferþer for no creature.
<L 19><T A29><P 462>

For þai ben verreyly wode, if ony trewe man teche or hestis of God and werkis of mercy to ony nedy man, for default of whiche werkis men schul be dampned wipouten ende.
<L 22><T A29><P 463>

Ande if a symonyent bischop 3eyve 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, þof a worldely preste cry oute a3eynes holy writte ande charite, blasphemynge þat a trewe preste schal not do mercy ne charite to his broþer wip outhen his lettre and leewe, as if he were Goddis mayster, and þat men schulden more obeysche to hym and his cursid blas phemy, þen to God Almy3tty and his ri3tful commaundement of charite.
<L 22><T A29><P 464>

Perfore no trewe Cristen man schortly wil renne into Goddis curse for a blaste of Sathanas, ne for worldly þanke and flat eryng of Anticristis clerkis.
<L 5><T A29><P 466>

Ffor comynly, if ony trewe man wille impugne or contrary þeire worldly life, ande telle out þeire cursidnes to þo pepul as God biddis, þai wil not canonyse hym þow he dye in þis poynt, ande be never so fervent in charite, as hit felle of Robert Grostheðe.
<L 14><T A29><P 467>

Certis, þis court wil enforce hit to dampne by cursynge or prively murthur 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 doune by ypocrisy and blaspheme power of Anticristis clerkis.
<L 23><T A29><P 467>

Wherfore Cristen men seyne pleynly, þat if hit be knowen þat persouns comen to þer benefices by symony, or lyven in notary fornicacione, or done not þer offices by ensaumpul of holy lyf in trewe prechynge, but couchen in lordis courtis wrappid wip seculere offices, ande contynuen openly in þese cursidnessis, men schulden not receyve hem for persouns, ne gif to hem tythis, leste

þai bene acursid for consent ande mayntenynge of oþer open synne.
<L 25><T A29><P 468>

Ffor if he is cursud þat wipholdis ony dewte of holy Chirche þat God commaundis, muche more þai bene cursid þat wip drawen ensauple of holy lyf ande trewe techyng, suþen 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 a3eynes þese heresies, þai pursuen hym to dethe by lesyngis, and murtheren hym wipouten open answeere, lest þo pepul conceyve þo trouthe of Gods lawe and amende hem.
<L 34><T A29><P 470>

But not forþi 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 lyf, ande make restituccion of wrongegoten godis upon his powere, and lyve in trewe meknes and charite, and helpe his pore neygheburis at nede as he may resonably, and dye in þis charite, þat he wolde raþer be hongud quarterid and brent, ande a þowsande tyme lesen his lyf, if he my3t, raþer 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 þis poynte, stondyng clene entente to Goddus honoure and comyne amending of Cristen dame, wip paciens and charite bitaking all to governaunce, and 3e doying 3oure bisynes upon 3oure connyng ande powere, trewe God wil accept 3owe for his trew martiris and breperin of Cristis passion, and crowne 3ow in heven wipouten ende.
<L 21><T A29><P 479>

But of oþer þat lyveden late, and bene clepid seyntis, and seen grete heresies of open tiraunty of worldely prelatis, ande tolden nout þo treuthe and suffriden perfore persecucion, as did Grostheðe þat was pursued of þo pope, and mony trewe Menourys, as men sayne, but raþer faveriden hem in þese open erroris, men witten never wheper þai died fynaly wipouten satisfaccioun for þer synnus, ande endid in charite. Ande if þai haden bene open trewe men, as Grostheðe was, in withstondyng 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 þis paynting men supposen, þat hit bringus
symple men of cunnyng into grete erreure,
ffor by þis þo Fadir moote be eldur þen þo
Son if þis payntyng be trewe, and þai paynten
þo Trinite, þat is spirite and no creature.
<L 12><T A29><P 491>

Ande if ony of þese curatus were trewe
aungelis of God, techyng and witteness ynge
openly to povert of Crist, aþeyne worldynes
and extor siones and werryys of proude
prestis, þai my3tten sone be tongide out of
court.
<L 25><T A29><P 493>

What pope or bischop prayes ony trewe preste
for to dwell in his court, for prechyng of þo
gospelle and werkis of penaunce or gostly
occupacioun, but raper for hunndaunce and
prosperite of worldly wynnyng.
<L 31><T A29><P 493>

Ande if one trewe byschope or moo, if God
wole, writen þer open heresies, of symonye, of
hyndryng of þo kyngus regal ande seculere
lordschip, ande all grete synnus by whiche þai
blyndiden þo pepul, as holy writte dos of
errour of Seint Petur and of al þo apostyls,
and of þo open heresie of Seint Poule, wip
David, Maudeleyne, and mony moo, hit were
no grete heresie, for to brenne pore prestis
perfore.
<L 19><T A29><P 495>

sip it is leueful to eche trewe man of Christene
religioun to conuerte man of wrong feip to
Cristene, but þis is forboden in þe reule of
frere menours;
<L 11><T A33><P 513>

and anoþer trewe man, walkinge in Goddis
weyes as dide Samuel, schulde be ordeyned to
resceyve siche sacrifices.
<L 28><T A33><P 517>

And perfore þe trewe grete clerk, Robert
Grosted, Bisshop of Lincolne, writte to þe
pope, þat whan appropriacioun of parische
chirchis is maad to men of religioun, of
fourtene grete sinnes, or defaultis, þat comen
of evel curatis, is mad a perpetuacioun, þat is,
endeles confirmacioun.
<L 19><T A33><P 519>

feip tau3te of Anticrist and of his false cursede
dis ciplis is þis, þat þe sacrament þat men seen
wip bodely ei3e bitwene þe prestis hondis is
neþer bred ne Cristis body, but accidentis
wipoute suget, and is neþer groundid in holy
writt ne reson ne wit, ne tau3te bi þe moste
wiseste olde seyntis, but only by newe
ypocritis and cursed heretikis, þat magnifyen
here owen fantasies and dremes, and feyned

power and myra clis, more þan Cristis
techyng and his apostlis, and Seynt Austyn
and Seynt Jerom and Seynt Ambrose, and
many moo, wip þe determinacion of þe trewe
court of Rome, þat is sett in þe beste part of þe
popis lawe.
<L 28><T A33><P 520>

but antecrist & hise seyne nowe þat men owen
not to commyn wip trewe prechours/ ne for to
speke wip hem/ & it is vnleful to lewd men to
speke of Goddis lawe;
<L 8><T AM><P 136>

First, I witnes bifor God Almi3ty, and alle
trewe cristunmen and wommen, and 3owe, þat
I haue not ben, nor is, nor neuer schal, of myn
entent ne purpos, to sei any þing a3en þe
general feip;
<L 2><T APO><P 01>

Nout only, but also a cardial gaf at his dying
al his good, to haue þe same grauntid to a
riche abbey were he was be fore monk, as men
þat are hold trewe men witteness.
<L 26><T APO><P 12>

For þus he seiþ: If I bere witnes of misilf, mi
wittnes is not trewe, it is Fadir þat berip
wittnes of me;
<L 5><T APO><P 16>

and neuerþeles to trewe vnderstonding me
pinkip it mai be seid sopli, and wip out blame:
for we schal vnderstond bi Holi Writte, and bi
teching of seynts and bi resoun, and bi comyn
experiens, þat in þre maners is a man seid
cursid.
<L 18><T APO><P 25>

forsop, he seiþ, þe sowle of þe trewe man is þe
temple of Crist;
<L 12><T APO><P 49>

þat doutles is idolatre, as trewe men seyn.
<L 25><T APO><P 88>

An auguerris we calle þoo þat tentun to þe
garring and fliyg of briddus, as if þei brout
good or harme, or God be led oþer wise þer bi,
to do oþer wyse þan as is iust, and good, and
merciful, and trewe.
<L 21><T APO><P 95>

but after wane Austyn hadde writen to him
and he to him a3en, he grantid wele þat it was
trewe, as he rehershþ in a pistile & in þe prolog
of þe Bible, and was glad & ioyeful of his
translacion. &
<L 255><T Buh><P 177>

And he seide sche hadde sent hem vnto him,
and he seide þei weren goode and trewe and

comended hir in þat sche was so grete a lady,
& also an alien, & wolde so lowliche studiee
in so vertuous bokis.

<L 299><T Buh><P 178>

And ri3t as þe see bereþ vp schippes, so
schulde also lordes and kny3tis bere vp hooly
cherche, and stifly maynteyne trewe techeres
of þe gospel, and helpe to chastise false
prechoures 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 mi3ten were þat for þe grete
persecucion þat Crist spekeþ of in his chapetur
biforre þat trewe cristen men schulde be
destried and haue an ende longe tofore þe Dai
of Doom, Crist answerþ þerto be þe wordus
þat suen, seiynge: For soþe I seie to 3ou, þis
generacion schal not passe til alle þynges ben
doon'.

<L 692><T CG02><P 29>

And þus it semeþ, bi alle þese doctouris
sentencis and manye moo þat men mi3te
alege in þis matere 3yf time wolde suffice, at
in þis time bodili miracles ben not necessarie,
but vertuous lyf of holi prestis and trewe
prechyng of þe word of God, for þei doon
gostli miraculus, whiche ben more worþ þan
worþ 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 schedde out his blesside
blood to paie þe ful raunsum for mankynde, of
whiche þe firste payment, as I seid, was maad
þis dai in his hooli circumcision in earnest of
þis worþi price, for whiche trewe cristen men
haleweþ þis dai euery 3ere as it comeþ aboute.

<L 267><T CG06><P 72>

þe fourþe is trewe schrift of synne.

<L 287><T CG06><P 73>

þat is, in þese daies specialli, in þe ende of þe
world, whan þe deuel þat is prince of þe world
is vnbounden and most power haþ among þe
peple, in whiche tyme Heroudes, þe fend
intruser and not trewe eire, regnep in þe lond
of biheste þat is, in cristen mennes soules, to
whom is bihote þe kyngdom of heuene,
whiche ben coldid þoru enuie fro þe heete of
charite.

<L 12><T CG07><P 74>

and also to haue a tristi hope: þou3 we haue
misspendid oure tyme, 3et napeles, and we
ben founde his trewe seruantes in oure late
age, we schullen haue þe same reward of

euerlastyng blisse.

<L 9><T CG08><P 80>

Summe he haþ clepid in childhode, as Jon
Baptist, Seynt Nicholas, and oþer diuerse, and
summe in 3onge wexynge age, and summe in
mannes age, and summe in eelde, and summe
in þe laste ende of hire li3f, into þis vine3erd
of ri3twisnesse, to wirche þerinne þoru trewe
kepyng of þe comandementis of God. þe
hure þat þis Lord haþ bihi3te hem for hire
daies iorne (þat is, for þe trewe trauaile of þis
li3f) is a peny, þat is: þe euerlastyng blisse of
heuene, whiche mai wel be likened to a peny
for þe roundenesse þat bitokeneþ
euerlastyngnesse, and for þe blessid si3t of þe
kyngis face þat is in þat peni, and also for þe
Scripture þat is þerinne, þat is: þe Booke of
Li3f, in whiche al þo þat schullen see þat si3te
beþ euerlastyngli writen.

<L 50, 53><T CG08><P 81>

þe cause whi þat suche maner men haue
stonde ofte tyme in þe market of þis world idel
is for no man haþ hured hem (þat is, hire
prelatis and hire curates, whiche schulden be
þe bailifes of God to hure his werkemen into
his vyne3erd), neþer wiþ good ensample of
lyuinge, whiche was ofte more worse þan þe
commyn peple, neþer wiþ trewe techyng 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,
worldeli muk) þat was þrowen in hire mouþ so
þat þei weren as houndes þat my3ten not ne
wolden not berk þe lawe of oure Lord to hire
sugestis, bi whiche þei schulden be confortid
to wirche in þe vyne3erd of ri3twisnesse for
hope of reward of þe blisse of heuene.

<L 101><T CG08><P 83>

Or ellis þus þis openyng of þe rote wiþ
puttyng awei of þe olde erþe mai wel be
vnderstonde openyng of þyn herte, in whiche
schulde stonde þe rote of ri3twis dedis, wiþ
trewe confession of þi synnes and doynge
awei þe olde conuersacion of þi erþeli and
synful li3fe, and leie þerto dunge of sharpe
penaunce, as fastyng, wolwar goynge, hard
liggyng, sore disciplynes, and oþer dedes of
penaunce.

<L 217><T CG08><P 86>

þe first knot is a3eyn proude men, for God
shal sey þat day to hem: For as myche as 3e
weren proude and rebel, and dispisid me and
my lawe and þe trewe techers þerof (for
whoso dispisih hem, despisih 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 trewe vndirstandyng of hooli

writ bi gret meknesse and hooli praier, to
brynge forth very charite and goode werkis.
<L 14><T Dea><P 447>

The tyme is schort: ech trewe science is good
in it silf, but thou that hastist for the
schortness of tyme to worche thyn owne
helthe, with drede and tremblyng, do thi
besynesse to kunne sunnere and more tho
thyngis that ben ner to helthe.
<L 26><T Dea><P 447>

These heretikis mys vndirstonden hooli writ
and they clepin her owene errour hooli writ,
and thus the deuyly blyndith hem an
disseywyth hem and beiapith hem: as a drunke
man demeth of a candeale to be tweyne or thre,
so these foolis demen that hooli writ hath
many false vndirstondyngis where it hath
oonli trewe vndirstondyng afir the entent of
the Hooli Gost.
<L 7><T Dea><P 451>

These heretikis wolden menyn thus, that the
text of hooli writ is fals, but here fleischli
vndirstondyng is trewe and of auctorite, and
thus thei magnefien hem self and her errour
more than God and hooli writ.
<L 15><T Dea><P 451>

But leue we alle these cursidenessis bifoeseid,
and comforte we cristine peple to take trustili
and deyutously the text of hooli writ and the
trewe vndirstondyng therof. Cristene men
schulden preye deuoutli to God, auctor of al
wisdom and kun-nyng, that he giue to hem
trewe vndirstondyng of hooli writ.
<L 25, 27><T Dea><P 451>

The secund tyme, thei schulde meke hem silf
to God in doynge penaunce that God opene to
hem the trewe vndirstondyng of his lawe, as
he openede witt to hise apostolis to
vndirstonde hooli scripture. The thridde thei
schulden sugette hem self to the wille of God,
and bileue stidfastly that his laue is trewe, and
trust feithfuli in Goddis help, and for this thei
schullen haue the blissyng of God and the
blesse of hewene, and schullen graciously be
herd in here preier;
<L 32, 35><T Dea><P 451>

The fourthe tyme thei schulden meke hem self
to here bre theren, and enquere mekeli of
eury lerned man and speciali of welwellid
men and weel lyuyng the trewe
vndirstondyng of hooli writ, and be thei not
obstinat in ther owne wit but gyue stede and
credence to wiser men that han the sperit of
wisdom and of grace.
<L 42><T Dea><P 451>

The sixte tyme, thei schulden see and studie
the trewe and opyn exposicion of hooli
doctours and othere wise men as thei may
eseli and goodli come therto.
<L 10><T Dea><P 452>

Poul seith ij^o. Thess^o. ij^o. that the lord Ihesu bi
the spirit of his mouth, that is his hooli and
trewe wordis, schal sle anticrist, and the
prophete Isaie seith xj^o. c^o. that God by the spirit
of his lippis schal sle the wickid man, that is
anticrist. Thanne sithen the wordis of Crist
ben wordis of euerlastyng liyf, that is, brynge
trewe men to euerlastyng blisse, and sithen
these wordis schulyn sle anticrist, the wordis
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
seyth, the lettere sleeth, that cerymonyes eithir
sacrifices of the elde law withoutyn goostli
vndirstondyng of the newe lawe sleeth men bi
errour of mysbileue;
<L 25, 28, 31><T Dea><P 452>

Therefore not withstondyng these lewde
obieccions, as Crist strecchid forth hise armes
and hise hondes to be nailid on the cros, and
hise leggis and hise feet also, and bowide
doun the heed to schewe what lowe he hadde
to mankynde, so alle cristene peple schulde
strechyn forth here armes and hondis and alle
here menbris to enbrace to hem silf the lawe
of God thourg veri bileue and trewe obedience
therto, and trewe mayntenaunce therof to here
lyues ende.
<L 7><T Dea><P 456>

Eft the same prophete seith: The domes of the
Lord ben trewe and iustified in hem silf;
<L 7><T Dea1><P 446>

Ffirst thei schulde studie to kunne wel the
trewe sentence of Goddis lawe, aftirward to
kepe it in werk and thanne to speke therof
mekeli and charitabli to the edificacion of
other men;
<L 39><T Dea1><P 446>

If ony Larned man in holy writ fynde ony
defaute in this glos: sette he in the trewe and
cler sentence of holy doctouris;
<L 15><T Dea2><P 457>

Therefore men holden the sentence profitable
and trewe, though he hadde spokun no word
therof;
<L 7><T Dea2><P 458>

The secunde cause is, for her grete kunyng
and trauel in holy writ, and so long
approuyng, holy chirche approuyng of her
bookis for goode and trewe.
<L 16><T Dea2><P 458>

and as bisily seke it of trewē 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 membris þat lyueden here with
hym, as Iohn Baptist rand oper apostlis and
other trewē seruauntes.
<L 31><T EWS1-02><P 228>

And þis dede may fygure þyng þat fallyth
now, siþ prelates as scribes and religious as
pharisees gruchchen a3en trewē prestes,
membris of Crist, þat comunen with comunes
as publicans and secler lordys as synful men,
and seyn hit fallyth not to hem to knowe
Godes lawe, for þey seyn hit ys so hy3, so
sotyl and so holy þat al only scribes and
pharises schulden speke of þis lawe, And þese
secler prelatys may wel be clepyd scribes, for
þei, boþe more and lasse, writen þe money þat
þey pylen of þe peple more bysily þan þey
prenten in ther sowles þe knowyng of Godys
lawe.
<L 9><T EWS1-03><P 232>

And more ioye is in heuene of hym and his
membris þan of neyne ordres of aungeles, for
þei ben betture and lyueden more medfully as
trewē knythus of God.
<L 68><T EWS1-03><P 235>

and where men dyden scarsly good to þer
breþren, seyntes fullen trewē men with alle
maner of goodys.
<L 63><T EWS1-04><P 238>

Þe seuene berelepes of relyf ben alle þe
sentensis of seyntes aftur, by whiche þei
feeden trewē men by delyng of Godis lawe;
<L 72><T EWS1-07><P 251>

And þe publican stood afer and wolde not
lyften his y3en to heuene, but he smot vpon
hise brest to fygure trewē confession, and
seyde God, be helplyche to me þat am synful',
But Cristis iugement seiþ þat þis publican
wente hoom maad ri3tful fro þis pharisee, for
þe mekenesse þat he hadde;
<L 9><T EWS1-11><P 264>

And, siþ alle Cristis dedys ben ensawmplys to
trewē men, manye men þenkon þat þese newe
sectus 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 þanke God of his
helpe bytokneþ trewē cristene men þat
dwellen in þis byleue.
<L 39><T EWS1-14><P 276>

And a3eynes þis heresyē schulden trewē
preestes cry3e faste for by þis synne is synne
hyd, and assoylyng bow3t and sold as whoso
wolde byn an oxe or a cown and myche more
falsely.
<L 44><T EWS1-14><P 277>

And so ordenaunce of men in byndyng and
assoylyng bryngub in manye errors, and
lettib trewē prechyng.
<L 58><T EWS1-14><P 277>

And Crist spekip of byssynesse moste
pryncipally in man, and so trewē men wyten
wel þat eche man schulde casten al his
bussynesse in God, as seynte Petur byddyth,
And þus seyth Crist þat we schulde not be
byssy to owre lyf, what we schulden ete, ne to
owre body what we schulde be cloþud, for, siþ
lyf is more þan mete and mannys body more
þan cloþ, as God 3yueþ man þese two, so wole
he ordeyne for hem.
<L 34><T EWS1-15><P 280>

furst pryncipally of God whanne Godis
iniurye is for3yuen, and þe secounde ys
assoylyng by atturne þat prestis han and, 3if
þis assoylyng be trewē, þei kepe þe bowndys
þat God 3af hem.
<L 64><T EWS1-19><P 298>

And þer lyen manye disseytus in sych
absolucion for, 3if þis assoylyng be trewē, hit
mut acorde wiþ Cristys assoylyng;
<L 67><T EWS1-19><P 299>

Maister, ' þei seiden, we wyte wel þat þow art
sad, trewē, and þe weye þat ledib to God þow
techist in trowþe, and þow takist noon hed of
man but boldly tellust þe soþe, for þow reckist
of noo man but puttist God byfore'.
<L 9><T EWS1-23><P 313>

for trewē men coueyten more þe honour of
God þan þer owne honowr, for ellys þei weren
vnresonable.
<L 17><T EWS1-28><P 335>

Þese wordus þat God spekip schulde we
algatys graunte, and declaren hem to trewē
vndyrstondyng.
<L 76><T EWS1-30><P 348>

Sum þing men seyn wytyng þat hit is soþ,
afermyng þe sentence wiþowten any
condicioun, as trewē men seyn þat God is in
heuene.
<L 17><T EWS1-31><P 351>

And Iesu, herynge þese wordes, wondride in
hise wittes, al 3if he wiste and ordeyned

byfore þat þis knyht schulde þus be trewē.
<L 56><T EWS1-34><P 366>

And þis lettūþ trewē men to telle Godis lawe,
and lettūþ þe chirche to growe in feiþ and opre
vertewis.
<L 25><T EWS1-36><P 374>

and so mannys lawe groweþ and Godus lawe
is lettyd, and specially by lawis of þese newe
ordres, But whan malice of þese lawes was
known to trewē men, þanne þei and aungelis
speke to God and preyden hym þat þei myhten
gedren away þese tares, so þat Godis lawe
myhte renne frely as hit furst dyde. But Crist
denyeþ þis to hem for harm þat myhte come,
for good corn myhte be drawn vp byfore þat
hit were ripe, as trewē men in God myhten be
sone cullyde 3if þei schewedon to myche þis
cause of clenness of Godis lawe, But God
haþ ordeynet his seed to growe til hit be rype,
as God haþ ordeynet his membris to helpon
a3eyn þe fendys lymes, as longe as hit is good
þat þe chirche profi3te heere by hem.
<L 31, 35><T EWS1-36><P 374>

Tyme of þis repyng is cleput þe day of doom
or ellis tyme nyh hit, and þese reperis ben
goode aungelis, þat gedren partis of Cristis
chirche, and þese goode aungelis schullen
bynde Cristis enemyes in knyccenys, and
aftyr þei schulle brennen in helle by þe ri3tful
doom of God, and trewē seruauntis of Crist
schullen be gedrede by goode aungelis and
come to heuene as Godis berne.
<L 52><T EWS1-36><P 375>

and so, 3if God wole, boþe ypocrites and
tyrauntis schullen be destuyed, as þe antipope
wiþ his cowrt and þese newe religiouse, and
þan schal Godis lawe reygne wiþ þe trewē
partis of his chirche.
<L 59><T EWS1-36><P 375>

And herby may we answere to þe feendis
argument: suppose we þat anticrist schal
vencusche trewē men for a tyme, but þis is in
bodily victorie, and not in vencuschyng of
trewþe, for þus he vencuscheþ no man but
euere is ouercomen hymself.
<L 86><T EWS1-36><P 376>

And þus trewē men schillen euere haue matere
for to fi3te goostly boþe wiþ þe feend and his
membris þat ben wickede men of þis world.
<L 89><T EWS1-36><P 377>

þese fyue howres bytooknen boþe þe elde of
þe chirche fro þe bygynnyng til þat Crist
caam, and trewē men þat traueylede þerynne.
<L 30><T EWS1-37><P 379>

God hymself makip þese vynes and plaunteþ
hem in his 3erd, for God makip trewē men,
and 3yueþ hem wyt to brynge good fruyt.
<L 49><T EWS1-37><P 380>

And here we vndirstonden repref for mater þat
is trewē for cause þerof, as false peny is no
peny, so false repref is no repref, for eche þing
mut haue trewþe in þat þat hit haþ beyng.
<L 7><T EWS1-44><P 418>

for by þis cautel of þe feend ben manye trewē
men qwenchede, for þei wolen iuge for
heretykes alle þat spekon a3eynes hem 3e, 3if
þei tellon Godys lawe and schewe synnes of
þese two folc.
<L 40><T EWS1-45><P 425>

and 3eet dwellon trewē men in þe oolde
byleue, and laten frerus fowle hemsylf in þer
newe heresy, For we trowen þat þer is bettore
þing þan Godis body, syþ þe holy Trinnyte is
in eche place.
<L 74><T EWS1-46><P 432>

þe secounde vertew þat schulde cloþe trewē
men is þe vertew of hope, þat is ful needful
how men schulden hope by þer lif here, and
furst wiþ þe grace of God for to come to
heuene.
<L 79><T EWS1-46><P 432>

And aftur he seyde to Thomas, þat he sente
aftur to Ynde, Put in here þi fyngur and se
myne hondys, and put hydyr þin hond and put
into my syde, and wole þow not ben
vntreweful but trewē in byleue'.
<L 96><T EWS1-47><P 437>

And so þese newe religiows þat þe feend haþ
tillud in, by colowr to helpe þe formere
herdys, harmen hem manye gatis, and letten
þis offys in þe chirche, for trewē prechyng and
worldly goodys ben spuyled by such
religiows.
<L 35><T EWS1-48><P 439>

And siþ falshede, as Austyn seiþ, is trewē in a
maner, al falshede or heresy is wryton in
Godus lawe.
<L 16><T EWS1SE-02><P 481>

And al 3if eche cristene man schulde be
founde trewē in þis, 3et prestus boþe more and
lesse schulden ben here more trewē;
<L 4, 5><T EWS1SE-03><P 486>

But neþeles, as Poul seiþ, here, in þis lif wole
men axe þat a man be fownde trewē among
dispensours of an hows, for þis styward
among seruauntis may do mucche harm to þe
hows.
<L 31><T EWS1SE-03><P 487>

But trew men trowon þat þis is fals, for al
Godus wille mut nedis be.
<L 123><T EWS1SE-04><P 495>

But trew men þenkon ynow to wyte generalte
of þis blisse, al 3if þri bussyon hem no
deppore of þe willis of seyntis in heuene.
<L 136><T EWS1SE-04><P 496>

And of þese wordis þat God seiþ here, by Poul
whom God haþ maad his whistle, it semþ to
monye trew 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 trew men vndurstonden by Ierusalem,
þat was heed citee in þe lond of Iude, hooly
chyrche þat wandrup heere.
<L 6><T EWS1SE-07><P 504>

Somme of þes wordis þat Poul seiþ here
schulden trew preestis declare more, as it is
profi3t to þe puple, aftur þat God techē 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 sutil and trew.
<L 53><T EWS1SE-13><P 531>

Trew men witon wel þat in þe rennyng þat
Poul telluþ, whan o man contrarieþ anopur in
þe rennyng to his ende, ofte þe ton lettup þe
topur to come sikurly to þis ende.
<L 69><T EWS1SE-13><P 531>

/DOMINICA IN SEXAGESIMA· Epistola·
Sermo 14· Libenter suffertis insipientes·
Secunda Corintheos 11 et 12· Poul techē in
þis epistle, som tyme by maner of scornful
speche, how þat somme false apostlus
disseyuon þe puple þat þei spekon to, and he
medelup þe grace of God and condicion of
trew apostlis.
<L 3><T EWS1SE-14><P 533>

And þus by lore þat Iohn 3yueþ trew men
schulde not dele wiþ hem, but 3if þei hadden
hope to turne hem to Cristus secte fro þer
vanyte.
<L 122><T EWS1SE-14><P 537>

As deseyuours and trew men, for Godus
seruauntis schulen haue a nome of þe world
þat þei disseyue men, and 3eet þei schulen
hoolde trewly þe sentence of Godus lawe.
<L 47><T EWS1SE-16><P 548>

And siþ eche man schulde serue God, boþe by
body and by soule, eche man schulde suwe

here Crist by trew seruise to God.
<L 43><T EWS1SE-18><P 553>

Poul biddup here to trew men þat no mon
bygyle hem in byleue by veyne wordis whiche
þei spekon, þat þes be none synnes or ly3te as
lecherye is kyndely as þei seyn, and man
schulde kyndely haue loue of his owne
excellense, siþ þat God haþ 3ouen it hym, and
God haþ 3ouen þis world to man to serue hym
by help þerof.
<L 70><T EWS1SE-18><P 554>

It is knowon to trew men by þe secounde
booc of Godus lawe hou3 children of Israel
wenton owt of Egypte, aftur ten myraclis þat
God dude hem vpon Pharao and Egypcians,
and made þes children serue to hym.
<L 7><T EWS1SE-22><P 568>

For we seen þat clerkis louen 3onge men þat
holdon þer weyes, how schulde not Crist loue
trew men þat holdon his weye?
<L 54><T EWS1SE-22><P 570>

And þus, whan þei maken freris, þei faylen in
charite of God, for þei failen of Goddis reule
in multipliyn of felowis þus as þe feend þat
temptiþ men coueitþ to haue felouship in
peyne, and a lecchour seiþ to a womman þat
he louē hire, and wile brynge forþ mo
creaturis of God to profy3t of holi chirche, and
so a þeef þat getiþ hym felowis to robbe trew
men of þer goodis.
<L 63><T EWS1SE-31><P 610>

3if þat Goddis lawe be trew, þis was an opun
feendis turne!
<L 84><T EWS1SE-32><P 617>

It is knowun to trew men þat þei may not
ouercome þe feend but 3if God 3eue hem
grace, þat is firste flowyng and lital;
<L 56><T EWS1SE-33><P 622>

It is knowen to trew men þat, bifore þat men
weren cristen, þei serued in drede of soule to
þe feend and many synnes.
<L 48><T EWS1SE-38><P 637>

And þus may trew men renne bi many synnes
þat now ben vsid.
<L 19><T EWS1SE-39><P 639>

And herfore seiþ Poul aftir God is trew.
<L 88><T EWS1SE-39><P 642>

And þus seiþ Poul aftir, as treuþe suyng of his
wordis, þat noon may seye Lord Iesu' but in
þe Hooli Goost, And Poul spekiþ heere of
seyyng þat is seiying fulli formed, as is seiying
of trew men in herte, in word and in dede, þat
sien ry3tli to Goddis worshiþe in þe name of

þe Trynyste.
<L 35><T EWS1SE-40><P 644>

{DOMINICA XI POST TRINITATEM·
Epistola· Sermo 41· Notum uobis facio
euangelium· Prima Corintheos 15}· In þis
epistele techip Poul bi many resones how his
gospel is to be preisid of trewe men for fruy3t
of blis þat comþ þerof.
<L 2><T EWS1SE-41><P 648>

And þus may trewe men see hou þis gospel is
to be preysid bi many resones, bi þe fruy3t þat
spryngip to men of þis gospel.
<L 9><T EWS1SE-41><P 648>

and þis shulde moeue trewe men to take þis
gospell and leeu fablis.
<L 24><T EWS1SE-41><P 649>

And, 3if þou grucche hera3een, þat a man doþ
many euele werkis, and God doþ al þat man
doþ, and so God doþ many eueles trewe men
grauntyn þis 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
uaryng of Goddis word, siþ no uari3yng
þerinne is wiþoute cause and witt.
<L 5><T EWS1SE-43><P 656>

And bi þis vndirstonden trewe men þat Crist
in 3eu yng of his lawe dide alle þyngis
wiþouten defaute, boþe in worchyng and
restyng, so þat no restyng ne leeu yng was
doon of Crist wiþoute cause.
<L 14><T EWS1SE-43><P 656>

And þus men of þes newe sectis, fro þe firste
to þe laste, procuren deþ to trewe men, þat
tellen hem eueue Goddis lawe.
<L 25><T EWS1SE-45><P 666>

But þes ypocritis þat feynen þat þei suen Crist
and þer patrounes, and 3it þei suen þer goostli
enemyes 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 bygynnyng þat
is fadirhede of þe firste persone.
<L 13><T EWS1SE-46><P 669>

{DOMINICA XVIII 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 prelati 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 goop bifore to heuene, and
moueþ trewe men to come aftir.
<L 25><T EWS1SE-48><P 677>

þe fourþe armere algatis to take is þe sheld of
bileue, for in þis may trewe men quenche alle
þe brennyng dartis of þe feend.
<L 87><T EWS1SE-51><P 688>

And what trewe man may denye 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 bigylen hem fro trewe lore.
<L 62><T EWS1SE-55><P 701>

And þis worþinesse 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 resoun schulde dryuen herto, to
lette trewe prees tis to preche þe gospel freely
wiþowte cuylet, or onye fablis or flateryng,
and 3yue leue to þese frerys to preche fables
and here syes, and afturward to spuyle þe
puple, and sullen hem þer false sermones.
<L 27><T EWS2-58><P 17>

and alle þese ben clepude fadres in Godis lawe
þat is trewe.
<L 26><T EWS2-62><P 37>

And siþ eche word þat Crist seiþ is trewe to
hys entent, and he seiþ þat whocuere doþ þe
wylle of his Fadur in heuene;
<L 31><T EWS2-62><P 37>

And siþ God ordeyneþ þus for fowlys, oþur
men mote grawnte God vnwys, or myche
more he schulde ordeyne for men þat ben hise
trewe seruawntis. And þis resoun þat Crist
makeþ meueþ trewe men þat han wyt, to be
hardy in Godis cause, and for hym to suffre
martirdom;
<L 36, 37><T EWS2-63><P 44>

And so eche word of Godis lawe ys trewe, siþ
Crist wytnessup it, and eche trowþe þat is
þerinne;
<L 78><T EWS2-63><P 46>

And þanne Crist wole confesse þis man to be
trewe in Godis cause, and worþi to haue mede

after worþinesse of his traueyle, and to be
corowned wiþowten ende in heuene byfore þis
grete Lord þat falluþ not to 3yue to such
seruauntis, but 3if he 3yue hem blisse of
heuene;

<L 85><T EWS2-63><P 46>

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

<L 20><T EWS2-64><P 49>

And Crist clepuþ trewe men in God schep for
monyne enchesonys;

<L 105><T EWS2-64><P 52>

for men my3te li3tly take a cite where alle
weron enemyes and none trewe men;

<L 66><T EWS2-66><P 62>

A floc of trewe men is þe cite of Israel, for
þese men seen God and ben redy to helpe hise
lymes, whon þei ben þus pur sewyde, and
suffre Cristus disciplis to trauele, and lette anti
cristus by þer power;

<L 70><T EWS2-66><P 62>

for þese worchen by ypocrisie, and ben myhty
heretykes, and medlede among trewe men,
and þus þer fy3tyng is fellure.

<L 24><T EWS2-67><P 66>

þe rote of possessioneris semeþ hardere to
ouercome, for þei ben roteþe in rychessis and
frendschipe of þe world but li3tly my3ten
trewe men discourfi3te þese feris, not but
wiþdrawe þer defense and þer concense to
hem;

<L 88><T EWS2-67><P 68>

And here may men li3tly see wher secleris ben
trewe men, for þei confesson comunly þat þei
louon Crist most, and wolon stonde by his
lawe, and also by his ordonaunce for to suffre
deþ;

<L 91><T EWS2-67><P 68>

and þus suwedon þe apostles Crist, þat
specially suwodon hym, and oþre trewe men
by ry3t entent to be enformede in Godis lawe,
and specially at þis tyme;

<L 17><T EWS2-68><P 71>

and 3et boþe prelatys and lordys and oþre folc
ben so blyndude, þat þei holden vppe þis
feendis cause and curson trewe men þat letton
it.

<L 64><T EWS2-68><P 73>

But Crist seiþ to hyse disciples þat it schal
falle to hem into wytnesse, þat þei ben on þe
trewe syde, þat þei schal haue cleer answere,
to whiche alle þere aduersaryes schal not may

a3enstonde;

<L 75><T EWS2-69><P 80>

and noo prophesye is soþer, ne more to note of
trewe men, siþ þis disseyt of anticrist is moste
perelows of oþre.

<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 siþ þis kynrede ys now moste among
preestis, as it was in Cristus tyme, trewe men
schuldon speke to hem scharly as Crist dude;

<L 101><T EWS2-74><P 110>

þe sutel werkis of God ben his smale fyngrus
þat men schulden here and trewe, and þerwiþ
feede þer wyttus, and wiþ suche sauery
trewþus occupye þer spechis.

<L 93><T EWS2-76><P 120>

And his lord seyde to hym: "Wel be þe, goode
seruaunt and trewe; for þow wast trewe on
luytul, vpon monye þingus I schal putte þe.

<L 15><T EWS2-77><P 123>

And his lord seyde to hym: "Wel be þe, goode
seruaunt and trewe, for þow wast trewe of
fewe þingus,

<L 19><T EWS2-77><P 124>

þe secownde men wiþ two besawntis ben
suche trewe men þat passe not in þes wyt tus,
but han good vndurstondyng, and þerwiþ
ri3tful werkus after þis vndurstondyng.

<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 ben blessude, my fadrus
children, and take 3e now þe rewme of
heuene, þat was mad redy to 3ow 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 erþe, for to gete hym a
rewme of þe chyrche of trewe men;

<L 8><T EWS2-78><P 129>

And þus han cardynalus pur sewod þe pope,
and monye sugetus þer prelatys, and monye
pre latus pursuwon trewe men, þat grucchen
a3enus þer lordschipe;

<L 45><T EWS2-78><P 130>

for þow was trewe in luytul, þow schalt ben
hauyng power vpon ten citees.

<L 58><T EWS2-78><P 131>

Pis trewe sentence of seyntus is now scorned
by mannus lawe;
<L 113><T EWS2-78><P 133>

And so deuocion of clerkis, fro þe furste to þe
laste is studye of auarice, and no trewe
deuocion.
<L 58><T EWS2-85><P 175>

And trewe men wyton wel þat boþe þese
reuerson Crist.
<L 48><T EWS2-87><P 188>

Here God techeth trewe men to grawnte þat
dowyng and feyned beggyng makip to
multiplie preestus more þan God hymself hap
ordeyned, for God cowde ordeyne no kynne
þing but in mesure, nowmbre and wey3te.
<L 135><T EWS2-88><P 198>

And þus we taken þe word of Crist, and
trowon it sop as byleue, siþ eche word of þe
gospel is trewe, siþ it is byleue;
<L 31><T EWS2-91><P 215>

And such a wytnesse vnsuspecte schulde be
trowyd of trewe men, and not be holden for
fals, siþ it is oure byleue.
<L 58><T EWS2-92><P 220>

And as we schulden haue byleue þat alle
Cristus wordus mote nede be trewe, so we
schulden haue byleue þat þis sentence was
seyd of Crist;
<L 15><T EWS2-94><P 226>

It is knowon to trewe men þat Crist was þries
clepud þus;
<L 40><T EWS2-95><P 231>

And so þis word Iesu, seyde of trewe men, is of
greet vertu a3enys þe feendus.
<L 50><T EWS2-95><P 232>

and cause of þis dede of God is opyn to trewe
men for God wole schewe to men how alle
wisdom is of hym, and he wole 3yue it frely to
meke men þat he loueth so þat nowt lykup to
God but for certeyn encheson.
<L 21><T EWS2-101><P 252>

And 3if we vndurstonden alle þinge wiþynne
in God, þat Crist hap al þis þing 3ouen of his
Fadur, 3et Crist mut nedis be God, 3if þi 3ifte
be trewe;
<L 49><T EWS2-101><P 253>

And þe trewe rewle þat he 3af is treweþe to
teche men, þat wolden ellus erre;
<L 55><T EWS2-103><P 261>

And here may trewe preestus towche how þis
world is blyndud by foly, whanne it sueþ men

as patronys þat weren foolis and fulle of
synne, and leeuene Crist and Baptist þat weren
bygyn neris of oure ordre.
<L 37><T EWS2-105><P 266>

Blessud be treweþe þat made vs passe alle
suche false fantasyes, and wyte þat alle
creaturus ben trewe in þat þat þei ben of God.
<L 61><T EWS2-107><P 272>

And þus trewe men ben counfortude to putte
away þis þridde drede;
<L 61><T EWS2-108><P 275>

Byleue techeth trewe men þat þis Chirche goþ
not by kyn, but by maner of suwyng of Crist
in parfyte wey3e of vertuwys.
<L 44><T EWS2-109><P 278>

But 3et Crist of his curtesye interpretip þer
wordis to good, and doþ worschipe to his
Fadyr by trewe wordis as he schulde.
<L 43><T EWS2-111><P 283>

for he holdup euere for trewe part. And þus
mony trewe men, boþe aprentys and
aduocatis, wole not procure in a cause byfore
þat þei heron it, and þis cause to þer wyt hap
þe part of ri3twisnesse;
<L 26, 27><T EWS2-113><P 290>

For no man may haue ony vertu but 3if he
haue meke nesse, grownd of al, and siþ no
man may come to heuene but 3if he ben
cloþud in vertuwes, it is opyn to trewe men
þat no man may come to heuene but 3if he
haue mekenesse to grownde his tour vp to
heuene.
<L 36><T EWS2-120><P 311>

And apparaunce of þis herytage is more licly
to trewe men, by good lif of men aftur þe lawe
of Crist, þan apparaunce of worldly lordschipe
by descense of heritage.
<L 110><T EWS2-120><P 314>

but he tellup of perelis byfore and þerfore
trewe men in Crist schulden be wel apayud of
þis vncon nyng, and wel payed of knowyng
of þe perelis þat schullen be byfore þe ende of
þis world.
<L 32><T EWS2-MC><P 329>

And þis is a discounfort to gostly y3en of
trewe men.
<L 127><T EWS2-MC><P 333>

And by þese wordis þenkon trewe men siþ
Crist tellup here grownd of þis harm and þat
men schal holde, somme þat here is Crist and
opre men þat þere is Crist in hem þat feynon
hem Cristus vikerus schal al þis discencion

aryse.

<L 287><T EWS2-MC><P 339>

And monye men þat byfore weron hoolde
trewe men drawon in þer hornes for þes
apostaas.

<L 330><T EWS2-MC><P 340>

And þis power is muche of blisse as þis feend
feynop and growndup hym nakydly of fals
vndurstandyng of wordis of Crist as trewe
men may wel wytte.

<L 337><T EWS2-MC><P 340>

And here trewe men þenkon þat Crist 3yueþ a
good reule to auoyde suche feynyngus
whonne þat þei schal come.

<L 355><T EWS2-MC><P 341>

But as Grekis and oþre strawngerus ben here
in pees, and leton foolus fy3te, so trewe men
ben here in pes and neiþur wole fi3te here ne
dispende;

<L 367><T EWS2-MC><P 341>

And neiþur cursyngus ne blessyngus of suche
ben chargede of þes trewe men.

<L 378><T EWS2-MC><P 342>

And somme of þes schal be sauýd as
innocentis and trewe werkemen and somme of
þes schal be dampnyde as þes þat be not
baptisude by baptyng of þe Hooly Goost and
ben vnworþi to be sauýd.

<L 506><T EWS2-MC><P 347>

As to þe furste, trewe men seyn þat as longe as
Crist is in heuene þe chirche haþ þe beste
pope, Crist, þat is heed of alle seyntis;

<L 626><T EWS2-MC><P 351>

And wyte at freris wiþ oþre ordris wher þis
experiens be trewe and þei schal nede by þer
byleue and þer owne lif seye þe soþe.

<L 635><T EWS2-MC><P 351>

To þe secounde reson þat is maad trewe men
seyn on þis maner;

<L 642><T EWS2-MC><P 351>

To þe þridde seyn trewe men þat þe furste
word and þe secounde ben soþ.

<L 671><T EWS2-MC><P 353>

Trewþe of þe gospel is cristen mennys byleue,
and by þat schulden men stonden, boþe knyts
and oþre, and oþre þingus chargin lasse, al 3if
þei ben trewe;

<L 167><T EWS2-VO><P 372>

And by þis cause pharisees pursewon trewe
preestis þat tellon þer defau3tes and letton
hem of her wynnyng, so þat no pursewt is

more ful of enuye, ne more perelows to men
for cautelys of ypocrites.

<L 242><T EWS2-VO><P 374>

And þe þrydde cawtel of þe fend, in whiche he
traueylup most, is to uarye þe byleue þat God
hymself haþ ordeynot, as we may see oponly
of þe sacred hoost, þat is, þe whyte þing and
rownd þat þe preest haþ sacred, and is
parceyued monye weyes wiþ bodily wyttis,
þat Cristen men seyn is Godus body in forme
of breed, as trewe clerkis and lewede men han
byleued siþ God wente to heuene.

<L 262><T EWS2-VO><P 375>

And, al 3if þei knowon wel þat comunes
byleuon as we seyn, 3eet þei pursewon trewe
men, and disseyuon comunes by false wordis,
whois religioun is veyn.

<L 278><T EWS2-VO><P 375>

And as byleue is grownd of alle oþre
vertewys, so þe feend casteth to marre men in
trowþe: and he entreþ by þis þat whateuere his
prelat seiþ is byleue of hooly chirche þat men
schulden byleue, as whateuere þe pope seiþ,
þat is trewe and stable;

<L 298><T EWS2-VO><P 376>

And Matheu telliþ hou a trewe scruaunt shal
come to blis for siche fode, and prelat þat
fayliþ of siche fode shal be dampnyd depe in
helle.

<L 6><T EWS3-123><P 01>

For as no word of Goddis lawe haþ ony
strengþe but as Crist spekit it, so no word of
mannus lawe shulde be louyd but 3if Crist
speke it, for Crist is treuþe, and no word
shulde be louyd but for it is trewe.

<L 18><T EWS3-123><P 02>

For as Crist seeþ euere pleyntly þe godhed
wiþinne hymself, so he grauntiþ it to trewe
men to se it bi bileue.

<L 49><T EWS3-126><P 12>

And so it semeth to many men þat prelatis þat
letten trewe prestis to preche frely þe gospel
ben wurse þan þes two bischopis of Iewis
summe bischopis ben glad of þes prestis, and
summe ben yuele enformed bi freris And Ion
cam into al þe cuntre of Iordan, prechinge þe
baptyng of penaunce in remyssioun of synnes,
as it is writun in þe bok of sermons of Ysay
þe prophet, þat seyde þat Ion was a uoys of a
criere in desert Make 3e redy þe weye of þe
Lord!

<L 22><T EWS3-128><P 16>

But 3it Eroude haþ suterces, as secularis þat
nou lyuen: for, as he feyned holynesse in
sleyng of Ion Baptist, so þei feynen holynesse

in pursuyng of trewe men.
<L 30><T EWS3-130><P 20>

And þus bi fallas of þes fendis ben lordis
disseyued many weyes, for þei stelen first þer
patrimonye bi colour of ipocrisie, and seyen
þat boþe þei and þer eldris han trewe
proctours of þes ordris.
<L 67><T EWS3-130><P 21>

Trewe men trowen as bileue þat þe Holy Gost
ledde Iesu whidireuere he wente, and what
dedis euere he dide.
<L 2><T EWS3-132><P 25>

And 3if þes ordris pursuen trewe men, and
inprisounnen þer ounne briþeren for sich treuþe
of þe gospel, þei bein wurse þan Heroude was.
<L 47><T EWS3-137><P 38>

þe secound fruyt of þe sixtiþe greyn telliþ
trewe doctours of þe chirche, for þei holden
Goddis heestis in hemsilf, and doublyn hem in
þer puple.
<L 42><T EWS3-142><P 52>

But, for þe perele of þe chirche stondiþ not al
in þes newe ordris, but in ipocrisie of prestis
and specialy of þe pope, þerfore seiþ Crist þus
þat trewe men shal not seye 'Lo heere, lo
þeere' is Cristis viker þat haþ ful power of
Crist þat sendiþ mennus soulis to heuene as
soone as he wole do þis.
<L 24><T EWS3-143><P 54>

For God is trewe executour and may not fayle
to þee in goodis þat þou 3yuest to hym, for no
þinge may perische in hym.
<L 69><T EWS3-144><P 58>

And siþ þis is perfit doying, as trewe men
moten nedis graunte, be we perfit among us as
oure Fadir of heuene is perfit.
<L 58><T EWS3-145><P 62>

þei trowiden þat he was a trewe man, and
louyde treuþe and dampnyde synne;
<L 4><T EWS3-150><P 77>

For he þat sente me is trewe, and Y am treuþe.
<L 20><T EWS3-153><P 87>

And, 3if þis were þe hed poynt in iugement of
sich men, to loken þat þer iugement were trewe
and to þe profit of þe chirche, and ellis leue
þis iugement as contrarie to Goddis wille,
þanne þer iugement shulde be just and Goddis
lawe haue his cours.
<L 15><T EWS3-156><P 94>

And so ech trewe man shulde haue witnesse of
his werkis, for trewe lif telliþ trewe man, and

fals lif a fals man.
<L 25, 26><T EWS3-156><P 95>

But þe puple assentiþ to skylle, for Goddis law
standiþ in seculeres, as lordis and comunes þat
ben gode, and þei letten malis of prestis þat
ellis wolden be to wickid and pursue trewe
prestis for treuþe þat þei tellen þe puple.
<L 88><T EWS3-157><P 100>

So þat hous of þis fadir is holy chirche þat
holdiþ trewe men.
<L 80><T EWS3-158><P 104>

But tyme is comyn, and nou it is, whanne
trewe preying men shulen preye þe Fadir in
spirit and treuþe'.
<L 41><T EWS3-163><P 122>

And herfore Crist trowide not hymself to hem,
þat þei weren trewe in his loue.
<L 62><T EWS3-165><P 130>

but he þat sekþ þe glorie of God þat sente
hym, þis is a trewe man and vnriht is not in
hym.
<L 20><T EWS3-166><P 132>

And Y cam not of myself, but he is trewe þat
sente me, þe which 3ee knowen not, as 3ee
knowen not my godhed.
<L 38><T EWS3-166><P 132>

þis story semet opyn, but it techiþ trewe men
hou þe pharisees today bileuen not in Cristis
werkis, but denyen Goddis lawe for þer
bilawis as þer sabot;
<L 63><T EWS3-167><P 136>

Myche more men shulden not presume to
for3yue synne don a3enus God, but 3if God
for3yue it first, and þey be trewe bedelis to
telle it.
<L 105><T EWS3-169><P 144>

Jesu answeride and seyde to hem 'And 3if Y
bere witnesse of myself my witnesse is trewe,
for Y woot fro whenne Y cam and whidir Y
go'.
<L 23><T EWS3-170><P 146>

But Crist seiþ 3 if he iugiþ, his iugement is
trewe, for he is not alone, but he and þe Fadir
þat sent hym. And in þe lawe of Iewis is
writun þat witnesse of two men is trewe, and
more þe witnesse of þes two persones.
<L 36, 38><T EWS3-170><P 146>

þey knewen not þe trewe story hou Crist was
conseyuyd in Galile and aftir borun in
Betleem, as prophesies and gospelis tellen, so
þat alle prophesied of Crist weren fillid in

oure Iesu.

<L 10><T EWS3-174><P 155>

And trewe men han no doute þat ne Crist spac þus for þe beste.

<L 92><T EWS3-176><P 162>

Mary Maudelen tok a pounde of trewe oynnement and precious, and anyntid Iesues feet;

<L 5><T EWS3-177><P 164>

And he þat saw it bar witesse, and his witesse is trewe, and he woot þat he seip soþ for þat 3ee shulden bileue.

<L 350><T EWS3-179><P 185>

And, 3if God wole, þes hie prestis shulen not stoppe opere trewe men by 3yuyng of þer money and of grete benefisis for to telle not Cristis lif ne his lawe, þat ben a3enus hem;

<L 37><T EWS3-180><P 189>

and þat þing þat he hæp seyn and herd, þat þing he witnessiþ, and no man to regard takip witesse of hym, but he þat takip his witesse hæp markid þat God is trewe'.

<L 30><T EWS3-191><P 214>

And so þe ende wherfore Crist is man is profitable to his chirche, siþ men han by Crist grees to trewe in hym boþe God and man.

<L 9><T EWS3-192><P 216>

but trewe men han in a maner alle þes fyue signes now, For whanne þey delyueren hem of synnes, þey casten out fendis in þe name of Crist;

<L 51><T EWS3-197><P 230>

And so aftir þis neþere chaule, in whiche ben pi3t many teþ, as articlis of þis bileue þat a trewe man shulde haue, þe ouere chaule is nedeful which is groundid in mannus loue: þat, for þis fleyss and þis blood and passioun þat Crist sufferide in hem, we loue Crist for his wrchip and oure profit by holy lif;

<L 27><T EWS3-206><P 248>

Heere shulden trewe prestis and kunnynges holde hem in boundis of þe gospel, and preche no þing but wit of it and þing þat falliþ as knowun to men;

<L 18><T EWS3-208><P 251>

But what trewe man wolde not haue orroure þat prestis shulden not serue þer God, but 3if þe fend 3af hem leeue in þe hierste werk þat God hæp bidun.

<L 36><T EWS3-208><P 252>

And heere may we se þe synne þat þe fend hæp newe brou3t in, to lette trewe prestis to

teche, and kepe þe puple to þes freris— not to profit of þis puple, but to spuyle hem more pryuely.

<L 7><T EWS3-214><P 263>

And it is al oon to lette a trewe prest to preche þus, and to lette a good aungel to do good on Goddis syde, or to holde not wiþ Goddis part but wiþ þe fend a3enus God.

<L 11><T EWS3-214><P 263>

And þis shulden þes freris þenke onne, and sclaudere not trewe prestis by gabbyng and bacbityng boþe to þe puple and to prelatiþ;

<L 32><T EWS3-214><P 264>

Luk telliþ hou Crist seyde He þat is trewe in leest þing, he is trewe in more þing'.

<L 2><T EWS3-215><P 266>

But he þat is trewe to God in coueytynge of þes leeste godis, he is comunely trewe to God in seruys by þes more godis.

<L 7, 8><T EWS3-215><P 266>

And 'Herfore 3if 3ee weren not trewe in wickide godis of þe world, þe whiche 3ee seeyn ben 3ouris, who shal trowe to 3ou in opere?'

<L 11><T EWS3-215><P 266>

And 3if 3ee han be vntrew

<L 19><T EWS3-215><P 266>

And so þe wynnyng þat þey shulden haue getun for trewe prechyng of þe gospel were betere þan many hundrid þousynd mark.

<L 7><T EWS3-221><P 277>

And 3if a man be Goddis trewe viker, þis viker for3yueþ in Goddis name;

<L 40><T EWS3-227><P 290>

and so as eche synne distruyith hymself, and eche falshed, so thi answer distruyith hymselfe, and therby thou mayst wel witen that it is not trewe, but verre unkyndenesse;

<L 15><T Hal><P 51>

Therefore oute of dowte, frynd, this myracle pleyng that is now usid is but trewe thretyng of sodeyn venjaunce upon us;

<L 4><T Hal><P 57>

JACK UPLAND To veri God & to alle trewe in Crist, I Iacke Vplond make my moone, þat Anticrist and hise disciplis bi coloure of holynes wasten & disceiuen Cristis chirche bi many fals signes.

<L 1><T JU><P 54>

Preestis office to preche þe gospel truli and to preye in herte deuoutli, to mynistrer þe sacramentis freli, to studie in Goddis lawe oonli, and to be trewe ensaumpleris of holi mennes lijf continuli, in doynge and in suffringe.

<L 13><T JU><P 54>

To the comoun peple haþ Anticrist 3ouun leue to leue her trewe laboure and bicomme idil men ful of disceitis to bigile eche opere, as summe bicomme men of crafte & marchauntis professid to falsnes, and summe men of lawe to distroye Goddis lawe & loue amonge nei3boris, and summe crepen into feyned ordris and clepen hem religious, to lyue idilli bi ipocrisie and disceiue alle þe statis ordeyned bi God, and þus bi Anticrist and his clerkis ben uertues transposid to vicis: as mekenes to cowardise, felnes and pride to wisdom and talnes, wrapþe to manhode, enuye to iustificacioun of wrong, slouþe to lordlynes, coueytis to wisdom & wise puruyaunce, glotonye to largynes, leccherie

<L 41><T JU><P 56>

Frere, whi wole 3 not suffre 3oure nouycis to here 3oure counseile in 3oure chapitre hous or þanne þei ben professid, if 3oure conseilis ben trewe & aftire Goddis lawe?

<L 167><T JU><P 61>

Frere, whie hate 3e þat þe gospel schulde be prechid to þe trewe vndirstondinge of holi doctouris, & 3e clepen it þe newe doctrine in sclaudringe of Crist?

<L 238><T JU><P 64>

Certis, if 3e dispisen þe cros & þe kyngis heed, 3e ben worþi to be dispisid of God & of þe kyng, & so of alle her trewe seruauantis;

<L 326><T JU><P 68>

And ouer þat, 3e defamen trewe preestis of erisie & letten þe sowynge of Goddis word.

<L 377><T JU><P 70>

Frere, whi sclaudre 3e trewe preestis & opere trewe meke men of þe sacrament of Goddis bodi, for þei seien þat þe holi breed duli sacrid is Goddis bodi in foorme of breed, & 3e seien þat it is an accident wiþ outen subiect, & not Goddis bodi.

<L 390><T JU><P 71>

Pat is to seie: Holi & trewe Crist Iesu haþ þe keie of Dauib þe whiche opineþ & noon opir closiþ/ closiþ:

<L 8><T LL><P 02>

he mai not faile to 3yue vs suche wisdom as is nedful to vs/ & also to stere yne oure tounge & 3yue vs trewe organ of redi eloquens to

edifiyng of oure nei3bour as Crist seiþ Mat· x· /Non enim vos estis qui loquimini:

<L 11><T LL><P 04>

ben sent for to preche þat þe feiþ of trewe bileuars:

<L 23><T LL><P 04>

þer schal no man in þat tyme bie ne selle be he boond be he free: but if he haue þe mark of þe beest: eiper in his forhed or in his ri3t hond or ellis in noumbre/ þat is to seie: þer schal no man preche Goddis word in þoo daies neiþer heere it: but if he haue a special lettir of lisenche þat is clepid þe mark of þis beest anticrist/ or ellis þat þei maynten bi word or bi dede: or in boþe: þat his lawe & his ordinaunce is good & trewe/ & worþi to be holden of þe peple ||

<L 24><T LL><P 13>

þe whiche is sorow to men of trewe vndirstonding/ & þus þei putten abak Goddis holi lawe: for prechyng of Cristis gospel:

<L 1><T LL><P 15>

sueþ an open conclusioun: sadli groundid in trewe bileue/ þat in þe court of Rome:

<L 12><T LL><P 15>

þat is: trewe men schal not be abaschid:

<L 8><T LL><P 19>

þoru3 strong woodnes of antichrist/ þanne schalle alle trewe cristen:

<L 29><T LL><P 20>

And þus we reden of trewe bileue:

<L 1><T LL><P 28>

ben symple labureris/ & for þat þei parten her trewe traueile:

<L 12><T LL><P 32>

A trewe soule here in þis lijf:

<L 29><T LL><P 34>

to be trewe vndir standing/ & þat in peyne of 3oure greet synne:

<L 27><T LL><P 37>

þanne schal þei haue pore cootis of morning/ to telle in dede þis deef is trewe:

<L 17><T LL><P 38>

trewe bileue of mannes herte/ & to þis witt spekiþ Crist:

<L 3><T LL><P 46>

to oure fadir þat is in heuene/ þat he wole stable vs in trewe bileue:

<L 10><T LL><P 46>

for hise trewe seruautis ||
<L 22><T LL><P 49>

þe secounde of trewe gooten good:
<L 10><T LL><P 53>

& clepen it an almes/ But trewe men seyn al
amys:
<L 18><T LL><P 53>

wiþ þe spirit of lijf/ whanne þei 3yuen a trewe
ensauple:
<L 13><T LL><P 54>

þei clouten falsehed to þe troupe wiþ miche
vngroundid mater/ tariyng þe peple from
trewe bileue:
<L 29><T LL><P 54>

in weddid trewe matrimonye/ & in widowis
continence:
<L 23><T LL><P 64>

or sturble þis trewe pees/ þe bridde armour is
leggeharnes:
<L 29><T LL><P 64>

steele in þat man/ þat hæþ þe schelde of trewe
bileve:
<L 36><T LL><P 64>

gaue a trewe iugement/ & diuidid wiþ þis
swerid:
<L 17><T LL><P 65>

werkis of trewe bileue/ þerfore Crist wardip
hem:
<L 2><T LL><P 73>

þat Goddis trewe seruautis/ schullen haue
peyne in þis lijf:
<L 29><T LL><P 75>

If þat feiþ be trewe in vs:
<L 7><T LL><P 78>

þou schalt not loute hem But trewe
pilgrimage:
<L 29><T LL><P 84>

witnesse þat þei hadden/ & þei crieden wiþ a
greet vois seiying/ holi Lord & trewe:
<L 26><T LL><P 97>

þer ben fewe trewe prechours/ and if ony
preche þe troupe:
<L 2><T LL><P 100>

performe þe apostlis lore/ þat stoppen trewe
cristen men:
<L 21><T LL><P 101>

as þe gospel seiþ· Luk· xvi· þat spenden not
þe trewe gotun goodis:
<L 13><T LL><P 106>

Þise ben þe wordis of a trewe soule· myn
hondis hæþ droppid mirre:
<L 25><T LL><P 108>

wole dampne 3e reck neur whom/ & discrie
trewe eiris:
<L 21><T LL><P 112>

to dissolue trewe wedlock/ & autoriseþ
leccherie:
<L 4><T LL><P 124>

Þis chirche is a trewe soule:
<L 24><T LL><P 125>

haue errid from trewe bileue/ & han ioyned
hemsilf:
<L 17><T LL><P 127>

of wille neuer to turne to synne/ and if þat 3e
wil be trewe:
<L 11><T LL><P 136>

for þei ben taken as holier men and holden
hem self more worþi for þise newe
ordinaunces of her owen fonnyd heuedis, þat
letten hem from þe better ocupacioun, þan for
clennesse of cristis ordre, þou3 þei seruen
neuere so perfily crist in holy lyuyng and
trewe techyng wiþoute þis newe pro fessioun
and cermonyes, þe whiche crist and his
apostlis diden neuere ne tau3ten in al holy
writ.
<L 12><T MT01><P 03>

3if þei bynden hem to most charite and þer
wiþ ben in gret enuye amongis hem self, and
han dispitt and indignacion of good lyf and
trewe techyng of cristis gospel þat symple
men don out of here ordre, þes ben perilous
ypocritis and cursed of god for defaute of
charite.
<L 25><T MT01><P 04>

3if þei pursuen trwe men for techyng of þe
gospel, and seyn þere wiþ þat þei pursuen hem
for errors þat þei seyn openly to þe peple
when þei lien and falsly sclaudren trewe
men, but þe pursuyt is maad for prestes
techyng men where þei schullen do here almes
to here moste nedy nei3bores after þe gospel;
<L 8><T MT01><P 05>

3if þei taken þe charge to ben trewe vikeris or
seruautis of crist and þerwiþ taken vpon hem
falsly þat þinge þat is reserued to god only, as
to make men partyners of here medeful dedis,
and to graunte hem þe blisse of heuene and
pardon to slee cristen men for to meyntene

worldely lordschip and coueitise of þat prist
þat schulde be most meke, most pore, most
redy to dye for cristen mennus soulis;
<L 4><T MT01><P 08>

3if þei haten and sclaudren with false
lesynges trewe men to techen frely holy writt
and repreuen synne, and namely ypocrisie,
and falsly pursuen hem to þe deþ, þei slen
hem, and ioon þe euaungelist seiþ as to here
dampnacion.
<L 24><T MT01><P 09>

3if þei seyn and meyntenen in scole and opere
placis þat þe wordis of holy writt ben false and
manere of spekyng of newe idiotis is trewe,
þei don gostly auoutrie and putten falsnesse
and blasphemye vpon god;
<L 13><T MT01><P 10>

for in þat þei seyn þat an heþene filosofre or
a newe synful caitif is wittiere and trewere þan
almy3ti god, 3e þat god is fals and a fole and
þes heþene blasphemys and newe dremeris
ben trewe and witti.
<L 17><T MT01><P 10>

and in þis poynt men dreden þat þes pharisees
geten hem moo holderis vp for here putrie þan
for here trewe prechyng or holy lyf.
<L 25><T MT01><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.
<L 16><T MT01><P 11>

for sumtyme for enuye and hate ful trewe men
ben sett in prison, and þanne it were most
nede to conforte hem in bodi and soule a3enst
defaute of mete and drynk and cloþ and
grucchyng a3enst god or dispeir;
<L 17><T MT01><P 15>

3if þei pursuen trewe lige men of þe kyng to
endityng falsly and wyttyngly for þei reprouen
here open synnes, hou visiten þei men in
prison?
<L 11><T MT01><P 16>

siþ þei drawe trewe men to prison to loos of
catel and deþ wiþ outen resonable cause.
<L 13><T MT01><P 16>

3if þei hopen to plese god more bi keypyng of
here owne tradicions and singuler obedience
and profession to synful wrecchis, and maken
opere more sikyrlly to hopen þus, þanne for
keypyng of cristis gospel and trewe obedience,
eche man to oper in þe drede of crist as crist
and his apostelis diden, þei failen foule in

good hope.
<L 30><T MT01><P 19>

þus þei techen not hem self but ensauple of
pride, lecherie and opere synnes, and letten
opere trewe prestis to techen goddis lawe.
<L 32><T MT01><P 23>

but certis it is foul ypocrisie þus to suffre
synne regne, siþ 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 þe gospel, and
meyntene prechours of lesyngis, fablis and
cronyclys for monye and worldely
frendschipe.
<L 26><T MT01><P 26>

but þei lyen falsly and openly to eche trewe
man, for siþ synne is cause of perturbacion,
and þes prestis vpon here kunnyng þat god
3eueþ hem of holy writt and þerwiþ bisien
hem ny3t and day to distroie synne, þei ben
aboute to make pees betwixe god and man.
<L 12><T MT01><P 27>

But here poore prestis and trewe men mekely
wolen and wilfully obesche to god and holy
chirche, and to eche in erþe in as myche as he
techip treuly goddis comaundementis and
profitable treuþe for here soulis, and no more
owip ony man to obeche to crist god and man,
ne to ony apostle.
<L 9><T MT02><P 29>

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 bodily turmentyng bi prestis, as
þou3 þei weren worldly lordis of þe kyngis
lege men boþe of bodi and of catel, and
chargyng of soulis with grete chargis a3enst
þe fredom of goddis lawe and the helpe of
soulis herbi brou3t in; for þes worldly prelatis
chargen men to speke not a3enst here pride
and coueitise ne bryngge hem to þe ordynaunce
of crist, but raþer to lyue hem self in pride and
falsnesse of þis world þan to tune to þe
mekenesse and trewe lif and to þenke on here
deþ day, for bi þis goode lif of secularis þe lif
of worldly prelatis schulde be knownen for
ypocrisie and cursed nesse, and þus bi þis
feyned power of somonyng and cursyng
worldly prelatis ben maad cruel turmentours
of cristis seruautis, and schewen hem self
and make, but falsly, lordis of mennus bodies
and catel and soulis also, to stoppe and lette
good lif of cristene men, þat þe holy trynity
may not do for his ri3twisnesse and charite;
<L 17, 26><T MT02><P 31>

how schulde a trewe man be demyd bi suspect iuges, and siche vnkunynge and euyl leuyng prelatiſ ben most hardy to dampne trewe treuthis of holi writ and pursue trewe men to prison and deþ þat meynntenen holy writt and trowþe a3enst here coueitise, pride, symonye and lustis, And newe religious assessours of þes vnkunynge worldly prelatiſ ben more suspect þan ony oþer; how schulde a trewe man be demyd bi suspect iuges, and siche vnkunynge and euyl leuyng prelatiſ ben most hardy to dampne trewe treuthis of holi writ and pursue trewe men to prison and deþ þat meynntenen holy writt and trowþe a3enst here coueitise, pride, symonye and lustis, And newe religious assessours of þes vnkunynge worldly prelatiſ ben more suspect þan ony oþer; for þei grounden hem in þis, þat holy writt is fals but here owen doctours and gloses ben trewe.

<L 19, 20, 25><T MT02><P 33>

and þey ben more sotil in malice, and dysceyuen more lordis and ladies and þe comunes in feiþ and charite, and maken hem to triste þat it is almes to distroye trewe men þat stonden for goddis lawe and trewe lyuyng.

<L 1><T MT02><P 34>

deme þe world wheþer þis dyuysion belong on worldly prelatiſ vnkunynge and cursed of lif, or on pore prestis and trewe men þat fayn desiren ny3t and day to knowe goddis wille and worschipe and do it bifore alle oþere þingis.

<L 16><T MT02><P 34>

þis cursyng schulde be suspendid for peril on alle sidis, and trewe techyng of cristis gospel and holy ensaumpliſ of prelatiſ lif and manasyng of purgatorie and helle and confortyng of þe blisse of heuene schulde be schewed and regne among cristene peple;

<L 35><T MT02><P 36>

Capitulum 3m: As to lawe, trewe men seyn þat þei willen mekely and wilfully drede and kepe goddis lawe vp here kunynge and my3t, and eche lawe of mannes makynge in as myche as þei witen þat it acordiþ wiþ goddis lawe and reson and good con science and to þe ri3tful execucion þerof;

<L 6><T MT02><P 37>

But to þis trewe men seyn þus, þat freris ben bounden to þis testament for many skillis: first fraunseis seiþ þat god schewid hym þis lyuyng and not man;

<L 38><T MT03><P 47>

Also bisiden rome frere menours bi false name pursuen trewe pore freris to deþ, for as myche

as þei wolden kepe fraunseis reule to þe lettere in pouert and meke nesse and in grete penaunce, and þerfore, þou3 þei haue name of franseis freris, þei ben enemys of crist and fraunseis and cruel mansleeris.

<L 11><T MT03><P 51>

and certis crist sauyd mannus soule bi trewe lyuyng in his owen persone, and trewe and opyn and fre prechyng of þe gospel, and wilful passion and deþ for prechyng and meyntenyng of þe gospel;

<L 9><T MT04><P 55>

and first fede bi ensauple of good lif, þe secunde tyme bi trewe techyng of þe gospel, and þe þridde tyme bi wilful suffryng of deiþ, to make men stable in þe gospel and in hope of blisse: and hereto crist comaunded his disciples to preche opynly þe treuþe 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 wiþouten ende.

<L 19><T MT04><P 55>

and for þis skille trewe men seyn þat prelatiſ ben more bounden to preche trewely þe gospel þan þes sugetis ben holden to paie here dymes, for god chargiþ þat more, and þat is more profitable to boþe parties and more esy.

<L 6><T MT04><P 57>

it is moche more charite to saue mennus soulis fro deþ of synne and of helle bi trewe prechyng of goddis lawe.

<L 3><T MT04><P 59>

and 3if he wol do so, þanne he is an holy sone, and haþ 3iftis and worldly frendischipe and fauour and anticristis false blissyng and goddis trewe curs.

<L 21><T MT04><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 neþere in good lif ne trewe prechyng, and resignen not here benefis goten þus by symonye; and þat þei moten algatis do 3if þei schullen be saaf vp þe popis lawe, and neuere in wille to haue it a3en but 3if it be bi ri3t title, and algatis confirma cion of god bi titel of grace is nedeful to hem, And þat comeþ not but hi verray repentaunce of synne don hifore, and bi trewe lif and techyng and meyntenyng of goddis lawe vpon here kunynge and my3t.

<L 17, 23><T MT04><P 64>

for god 3eueþ hym lordi schipis and presentyngge of chirchis to meyntene goddis lawe and help trewe prestis to teche his peple

þe gospel and maunde mentis of god, and 3if þei holden wiþ goddis tresour curatis in here worldly seruyce or chapellis, and letten hem to kepe cristene soulis, þe whiche crist bou3t wiþ his precious blod, þei ben foul traitours to ihu crist and to þe peple þat þei disceyuen þus;
<L 17><T MT04><P 65>

for bischopis, munkis and chanons sillen þe perfeccion of cristis pouert and his apostlis, and also trewe prechyng for a litil stynkyng muk or drit, and worldli lordschipe, and wombe ioie and idelnesse, and freris forsaken þe perfet pouert of crist and his apostlis for pride of þe worldly staatis and flaterynge þerto and ypocrisie and beggyng to geten esely and plen teuously catel of lordis and ladies and comunes, and to geten 3onge childre to here feyned ordre by symonye, as aplis, purses and opere iapes and false bihestis, and bi false stelyng a3enst here frendis wille, and a3enst goddis comaundement. And lesse curatis forsaken holy lif and trewe prechyng of crist and his apostlis for bisynesse and worschipe of þe world and for glotonye and drunkenesse and lecherie;
<L 19, 28><T MT04><P 68>

A Lord ihū! for þes synful foolis, and in cas fendis of helle, ben more my3tti and witti þan þou, þat trewe men may not do þe wille wiþouten auctorite of siche fendis.
<L 3><T MT04><P 71>

bou3ttest wiþ þin precious herte blod, and for distroyng of boost and pride of anticrist and his þat now ben so hei3e and my3tty, graunte þi seruantes grace to laste trewe in þe gospel and preche it trewely in word and dede;
<L 32><T MT04><P 71>

Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forþe anticristis bullis to maken cristene men to werre eche wiþ opere in hope to wyne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocritis to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggyng dampnyd 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>

3if a trewe man displese a worldly prelat for techyng and meynthyng of goddis lawe, he schal be sclaudrid for a cursed man and forboden 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;
<L 22><T MT04><P 74>

for þei wolen seie þat siche a man techiþ heresie and bryng many false witnesses and notaries in his absense, and in presence speke no word, and þei feynen þis false lawe, 3if þre or four false witnesses hirid bi money seye sich a þing a3enst a trewe man, þan he schal not be herd, þou3 he wolde prone þe contrarie bi two hundrid or þre;
<L 31><T MT04><P 74>

3e, crist and alle his apostlis and alle his martirs and trewe men in þis world, and proue eche kyng in cristendom forsworn and no kyng; but certis god techiþ in his lawe þat o trewe man, as danyel dede, schal conuyete two false prestis;
<L 4, 6><T MT04><P 75>

and þes prelatis wolen distroie al goddis lawe þat techiþ hon false witnessen schullen be ponyschid, for þei wolen not haue hem conuycted of here falsnesse bi mo trewe men;
<L 11><T MT04><P 75>

and so trewe prestis schullen be cursed and prisoned for þei don frely werkis of mercy and charite and comaundement of god, and lenen þe contrarie comaundement of a synful fool and in cas of a maistir deuyl of helle.
<L 16><T MT04><P 79>

Sumtyme men weren forboden of trewe prestis to vse and do sacramentis in open cursed lif, and þat is trewe suspendyng.
<L 14, 15><T MT04><P 80>

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.
<L 22><T MT04><P 80>

3ee þat þes worldly clerkis ben wise and trewe and in grete charite, and god þe trinyte and ihu crist and his apostlis ben foolis, false and out of charite; siþ þes worldly moldwarpis ful of symonye and heresie maken so open lawis so profitable and so trewe, and god wiþ his helperis makeþ derke lawis vnprofitable and vntrew.

<L 17, 21><T MT04><P 89>

and so 3if þis principal enemy of crist and his coueitous clerkis wolen lette a cristene man to kepe goddis hestis and poyntis of charite, he mot leue goddis comaundement vndon and obiche to hem at here wille, and þus þei menen þis ende þat cristene men may not come to heuene bi kepyng and holdyng of

trewe feiþ and charite but 3if anticrist and his worldly clerkis, ful of coueitise, symonye and heresie, ben meyntened in here olde pride and cursednesse a3enst treuþe of god almy3tty;
<L 21><T MT04><P 90>

for 3if þei weren trewe procuratouris of pees, þei schulden gladly and ioiefully coste alle here worldly lordschipis and here flesch and blood and bodily lif to make pees and charite amongis cristene men, and techen lordis and comunes in open sermons and confessions and priue conseillynge þe peryl of werris, and namely of wrongful werris, and hau harde it is to fi3tten in charite, and tellen openly and priuely þe goodnesse and profit of pees and reste, and hom men schulden not haue verray pees but bi holy lif and meynthyng of treuþe and ri3twisnesse and distroyng of wrong and synnes.

<L 6><T MT04><P 91>

And here owen lawes and techen þerof meynthenen and procuren þis coueitise and lustis, and holy writt and trewe prechours þerof dampnen al þis, and techen wilful pouert and mekenesse and gret traueile and penaunce of clerkis;

<L 25><T MT04><P 93>

And 3it þes prelatiſ desceyuen lordis and maken hem pursue and prisone trewe men þat wolen not assente to errouris ouer holy writt and reson. And þus þes prelatiſ ben anticristis turmentours of sathanas for to pursue and sle trewe prestis in goddis lawe, and maken lordis turmentours of þe fend to ponysche cristene men, for þei holden þe boundes of holy writt and meynthenen þe treuþe of cristis lif a3enst worldly prelatiſ ful of coueitise and heresie.
<L 13, 15><T MT04><P 94>

Lord god, hou schullen anticristis mynystris of ri3twisnesse be excused at þe day of dom, siþ þei enprisone falsly trewe men bi fals disceit of worldly heretikys;

<L 1><T MT04><P 96>

þei seyn, siþ þe peple schulden worschipe gregorii, petir and poule, and opere trewe apostlis of crist, and þei comen in þe staat of apostlis, þanne þe peple schulden worschipe hem þus moche, but þei taken no rewarde hou þes apostlis comen to þis staat, bi ordeynynge and chesyng of god and for holy lif and trewe seruyce þat þei diden to cristene peple, in trewe techynge of þe holy gospel boþe in word and dede;

<L 20, 23, 24><T MT04><P 96>

and þei þat schulden most lede þe peple to heuene, bi trewe techynge of holy writt and ensauple of wilful pouert and mekenesse

and bisy traueile in praieris and deuociouns and penaunce, leden þe peple to helle bi here worldly lawis, coueitise, pride and queyntise of þe world, and ydelnesse and glotonye and fleschly lustis;

<L 2><T MT04><P 98>

and siþ þei taken þe charge and offis to lade þe peple bi so perilous weies and enemyes bi trewe prechyng of þe gospel and ensauple of here owne holy lif, and suffren cristene soulis be stranglid wiþ woluyſ of helle þorou3 here doumbnesse and occupiynge aboute þe world, þei ben cursed traitours to god and his peple;

<L 7><T MT04><P 104>

For whanne þei ben vnable bi ignoraunce and wickid lif to teche cristene peple goddis lawe, þei wollen not suffre trewe men teche frely cristis gospel wiþouten here leue and lettris, þou3 trewe men ben neuere so mochil charged and stired of god to preche his gospel.

<L 22, 23><T MT04><P 105>

and siþ þei ben ful of coueitise, symonye, pride, extorsions and opere falsnesse, þei wolen 3eue to no man leue þat þei supposen wole seiþ þe soþe and not spare, and so in entente and dede þei comaunden þat no trewe man schal preche þe gospel.

<L 12><T MT04><P 106>

SPECULUM DE ANTICHRISTO· Speculum de Antichristo· Hou anticrist and his clerkis feren trewe prestis fro prechyng of cristis gospel bi foure disceitis· First þei seyn þat prechyng of þe gospel makib discencion and enemyte, and siþ cristene men schulde make pees and charite, as þe gospel seiþ, þei schulden cesse of prechyng, siþ þer comeþ more harm þan good þerof. 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 ioie at here lykyng, but to departe hem fro synful lif bi þe gospel, þat is clepid swerd of þe holy gost.

<L 1, 4><T MT05><P 109>

for crist and his apostlis leften not prechyng of þe gospel, and 3it þe deuelis lyms maden dis cencion and grucchyng and fi3tynge a3enst hem And goode men resceyuyng cristis gospel, to 3eue vs ensauple to laste trewe in prechyng þou3 anticristis clerkis grucchen. and þus cristene men schulde make verrey pees bitwene god and cristene soulis bi trewe keypyng of his hestis, and distroie fals pees of cursed men and don here traueile to amende hem for ellis þei failleden in charite.

<L 16, 18><T MT05><P 109>

Here trew men seyn þat þei schulden loue more god and cristene soulis þan here owene temporal lif, And þerfore techiþ goddis lawe to here enemyes and preie for hem hertly til þei 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 trew men þat as god hæp ordeyned goode men to blisse, so god hæp ordeyned hem to come to blisse bi prechyng and kepyng of goddis word;

<L 9><T MT05><P 111>

Trew men seyn boldly þat trew prechyng is bette þan preiynge bi mouþe, 3e þou3 it come of herte and clene deuocioun, and it edifieth more þe peple;

<L 31, 32><T MT05><P 111>

And þerfore þe grete clerk lyncolne proueth þat trew prechyng of þe gospel passiþ alle opere goode werkis þat man dop in erþe;

<L 20><T MT05><P 112>

also þei taken þe ordre of presthod to seie massis for money, and whanne þei schulden be gostly li3t of þe world bi opyn ensauple of holy lif and trew prechyng of holy writt, as crist comaundid to alle his apostlis and disciplis, þei hiden hem self in gay cloistris and lyuen in lustis of flech and glotonye, drounkenesse and ydelnesse and sleep.

<L 29><T MT06><P 116>

and þus þes possessioneris, and namely religious, leuen goddis comaundement and werkis of mercy and charite vndon for obedience of synful men, And distroien presthod and trew techyng and holi lif of þe peple in eche degree.

<L 11><T MT06><P 117>

Þanne siþ trew techyng of curatis is leid down by apropiacion of parische churches, and kny3tthod bi amortesyng of temporal tees is mochel distroied, and þe pore peple hard piled bi coueitouse clerkis opynly; it sueþ þat þes proude posses sioneris distroien þe comunes of þe lond, siþ þei fordon trew techyng bi curatis and clerkis and good gouernaile bi kny3ttis, and ben cruel in gedryng of here rentis and mercymenis more þan lordis wolden, and 3euen ensauple of pride and coueitise and wrongful meyntenynge of worldly plees a3enst ri3t and good conscience, and letten almes of curatis, and wasten pore mennys liflode in pride and glotonye and worldly array more þan grete lordis may wel attaynen to.

<L 18, 22><T MT06><P 118>

And 3if þei witten þat cristis lyf and trew lif of clerkis ensaumplid þeraftir 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 ordeyned of synful foolis and coueitouse of worldly pride and name and auer;

<L 3><T MT06><P 119>

and þat þat is holy chirche, þat ben trew techeris of cristis mekenesse, wilful pouert and gostly traueile and meyntenours of cristis ordynaunce, þei clepen 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 curserd lif.

<L 21><T MT06><P 119>

For bi als moche as þei haue seculer possessions more þan crist and his apostlis hadden þei ben bi þat bounden þe more, and þei ben bounden to holy lif and trew techyng bi presthod in as mochil as þei may þerfore;

<L 29><T MT06><P 121>

Capitulum 11m· 3it proude possessioners ben anticristis, for þei letten trew men to preche þe gospel of ihu crist and suffren not þe peple knowe goddis lawe bi whiche þei schulden be sauýd.

<L 10><T MT06><P 124>

and in þis defaute ben religious mendynauntis as principal þeuys and forgoeris of anticrist, þat seculeris and curatis may almost gete no bok of value, and herby, as seynt Richard primat of irland witnesseth, þei easten to distroie clergie of seculeris and trew techyng of þe peple.

<L 28><T MT06><P 128>

for þei sclaudren, cursen and pursuen falsly to deþ trew techeris of cristis lif and goddis hestis þat wolden saue mennys soulis bi trew and fire prechyng of þe gospel wiþouten glosyng and beggyng;

<L 30><T MT06><P 134><L 1><T MT06><P 135>

for þei wolen not suffre men to fulfille his wille ne his 3itftis and saue mennys soulis bi trew techyng of goddis hestis and poyntis of charite, but constreynen men bi gret violence and tument to leue goddis stiryng and goddis lawe and wille vndon.

<L 14><T MT06><P 135>

Capitulum 37m· Also þes possessioners dampnen trew men techyng 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 coueitise and enuye þat þei
dwellen inne and meyntenen strongly;
<L 28><T MT06><P 137>

but of þis verry heresie and most perilous
wolen þei not þenke ne speke, ne suffre opere
trewe men to speke aʒenst it for to saue here
soulis and helpe opere men out of synne.
<L 4><T MT06><P 138>

Capitulum 38m̃. Þes proude possessioners
disclaundren trewe prechours of þe gospel and
cristis lif for makeris of discencion and debate
among neiʒeboris in þe lond;
<L 12><T MT06><P 138>

and þus as cursed pharisees and scribis and
hiʒe prestis þei putten here owen cursed
synnes vpon trewe men to lette goddis lawe to
be knowen, and hiden and colouren and
meyntenen here olde synnes and traitere bi
strong pursuyuge to deþ 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><T MT06><P 138>

but as þe iewis diden crist to doþ for drede of
lesyng of here lordschipe and worldly name
and honour, so þes possessioners don here
power to do alle trewe men to deþ þat techen
cristis gospel and mekenesse and pouert
aʒenst here false newe lawis and pride and
coueitise, and hou þei enuynymyn cristendom
bi word and dede.
<L 14><T MT06><P 139>

for instede of trewe techynge of cristis gospel
þei ben doumbe, or elles tellen lesyngis of
mennys tradicions for pride and coueitise of
worldly goodis;
<L 27><T MT07><P 144>

and þe trewe clerk robert grosted writiþ to þe
pope þat curatis ben sathanas transfigurid into
aungel of liʒt 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
heuenly þingis, wel ben þes euele curatis
clepid sathanas, siþ þei ben more contrarie to
goddis wille and sauouren less gostly þingis
and sauynge of cristene soulis.
<L 9><T MT07><P 145>

and þus where þei schulden lede here
parischenys to heuene bi trewe techynge and
holy ensauple and gret desir of heuenely
þynges, þei leden hem to helle ward bi cursede
ensauple of pride, coueitise and euyl
techynge to sette here lykyng endeles in ioie

and worschipe of þis wrecchid world.
<L 14><T MT07><P 147>

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 3><T MT07><P 150>

þei schulden drawe men fro worldly vanytes
and techen hem þe perilis of þis lif and to
þenke on here deþ day, and be myrrour to hem
to morne for here synnes and opere mennus
and fer longe tarynge 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.
<L 20><T MT07><P 151>

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

þat a prest of good lif and deuout and trewe
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, preised
and cherischid among such synful folis;
<L 1><T MT07><P 155>

and þus for here coueitise and pride trewe
prestis ben put abak and dispised, and ydel
prestis and worldly be preised and cherischid,
and þis makip many men slowe in good lif and
prechynge and manye to loue worldly lif and
ydelnesse and vanyte.
<L 11><T MT07><P 155>

where goode prestis traueilen faste to lerne
goddis lawe, þei gon for þe manere to cyuyle
or canon, and don litel good þer at as trewe
men pinken;
<L 9><T MT07><P 156>

and þes blynde bosardis wolen dampnen trewe
men þat techen trewely and frely bely writt
aʒenst 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 9, 11><T MT07><P 157>

þei chesen newe lawis maad of synful men
and worldly and coueytise prestis and clerkis
to reule þe peple bi hem as most nedful and
best lawis, and forsaken þe perfitest lawe of
þe gospel and pistlis of crist and his apostlis,
as not perfit ne fully ynou3 ne trewe;
<L 21><T 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 prechyng and heryng of holy writt.

<L 31><T MT07><P 160>

But wastip hem in pompe and glotonye and opere synnes, and lettip trewe prestis to do þe office enoynd to hem bi god almy3tty.

<L 11><T MT07><P 161>

O 3e curatis, seep þes heresies and blasphemys and many moo suyng of 3oure wickid lif and weiward techynge, and forsake hem for drede of helle, and turne to good lif and trewe techynge of þe gospel and ordynaunce of god, as crist and his apostlis diden, for reward of heuenely blisse, and in confessions and opere spechis charge 3e more brekenge of goddis hestis þan brekyng of foly bihestis of newe pylgrymagis and offryngis;

<L 3><T MT07><P 163>

Almy3tty god bryng curatis into holy lif and trewe techynge after crist and his apostlis.

<L 9><T MT07><P 163>

gostly office vndon, and han more wakyng and rekenyng and traueile for a litel worschipe and muk 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 preieris cursed of god for here synful lif.

<L 11><T MT08><P 169>

Capitulum 11m. Also for gostly li3t of good ensauple and trewe techynge þei hilden out foul derkenesse of many synnys;

<L 14><T MT08><P 171>

for þei han name of holynesse and of goddis trewe seruauntis and ben not so in dede. and siþ crist seiþ in þe gospel þat prestis owen to be salt of þe erþe and li3t of þe world, þat is myrrour and ensauple to make men bareyne fro synne and bi li3t of trewe techynge bryng heþene men to cristene feiþ, hou ben þei not traitours to god and procuratouris of sathanas whanne þei leuen þus gostly lif and trewe prechyng of the gospel and 3euen ensauple of synne and boldnesse þerinne?

<L 20, 23, 26><T MT08><P 171>

but þou3 here maistris soule be in þe foule lake of old custumable synne, and body and soule in poynt to he dampned wiþoute ende, þei schullen not helpe to bryng hem out of þis peril, neiþer bi trewe conseilyng ne trewe prechyng ne stiryng of gostly frendis to þis helpe;

<L 22><T MT08><P 174>

for þou3 god comaundid hem to preche goddis lawe in word and ensauple, 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 bischop 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 deuoyde hym, and 3if he seiþ þe soþe he schal haue his hate, sclaudryng, loos of his catel or of his lif in þis world;

<L 25><T MT09><P 182>

for 3if a trewe man be falsly sclaudride and come among hem it is li3ttre to make a fyn for moche money þan to purge hym, be it neuere so opyn knowen;

<L 8><T MT09><P 184>

and also whanne a trewe prest wolde bi goode conscience and bi forme of þe gospel distroie synne, þan lawieris maken procees bi sotilte and cauylacions of lawe cyuyle, þat is moche heþene mennus lawe, and not accepten 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 maundementis of god, and þerto maken dyuors bi false witness and opere cautelis, and so reisen debatis and enemytes bitwene weddid men and here wiwes bi many priue menyngs of anticrist.

<L 15><T MT09><P 185>

and riche men and my3tti ben not ponyschid bi here lawis, be here synne neuere so opyn, but pore men ben ponyschid, 3e þou3 þei ben trewe and clene, but 3if þei paien to anticrist aftir his wille.

<L 23><T MT09><P 185>

hou bi þes foure þe fend lettip hem fro prechyng of þe gospel. First whanne trewe men techen bi goddis lawe wit and reson þat eche prest owip to do his my3t, his wit and his wille to preche cristis gospel, þe fend blyndip ypocritis to excuse hem by feyned contemplatif lif, and to seiþ þat siþ it is þe

beste and þei may not do boþe togidre, þei ben nedid for charite of god to leue þe prechyng of þe gospel and lyuen in contempla cion.
<L 1><T MT10><P 188>

but in þis world þe beste lif for prestis is holy lif in keypyng goddis hestis and trew prechyng of þe gospel, as crist dide and chargid alle his prestis to do þe same;
<L 34><T MT10><P 189>

and 3it god in all þe lawe of grace chargiþ not siche sung but deuocion in herte, trew techyng and holy spekyng in tonge, and goode werkis and holy lastyng in charite and mekenesse;
<L 12><T MT10><P 191>

seie þat crist, þat best kepte þe olde lawe as it schulde be aftirward, tau3t not ne chargid vs wiþ sich bodely song ne ony of his apostlis, but wiþ deuocion in herte and holy lif and trew prechyng, and þat is ynowþ3 and þe beste.
<L 2><T MT10><P 192>

and þus trew seruyce of god is lettid and þis veyn knackyng for oure iolite and pride is preised abouen þe mone.
<L 31><T MT10><P 192>

But þes prestis schulden sue crist in manere of lif and trew techyng; but crist lefte sich occupacion, and his apostlis also, and weren betre occupied in holy preiere and trew techyng of þe gospel;
<L 2, 4><T MT10><P 195>

for so dide cristis aposteles and hadde not whereof to do bodily almes, whan þei mi3ten haue had tresour and iuelis ynowe, of kynggis and lordis Also peter saiþ in dedis of apostlis to a pore man þat to him neiþer was gold ne siluer, and 3it he performede wel þe office of a trew prest;
<L 25><T MT10><P 195>

but certes þei schulde be us bysy aboute studyng of goddis lawe and holy preyer, not of famulorum but of holy desires and clene meditacioun of god, and trew techyng of þe gospel, as ben laboreris aboute worldly labour for here sustenance;
<L 33><T MT10><P 195>

and muche more bysie 3if þei mi3ten, for þey ben more holden for to lyue wel and 3eue ensauple of holi lif to þe puple and trew techyng of holy writ þanne þe people is holden to 3yue hem dymes or offringis or ony bodily almes; and þerfore prestis schulde not leue ensauple of good lif and studyng of holi writ and trew techyng þerof for no

bodily almes, ne for worldly goddis, ne for sauynge of here bodily lif.
<L 2, 5><T MT10><P 196>

and hero we axen trew hope and lastyng to haue þe blisse of heuene, be mercy of oure god and bi oure goode lif and endyng in perfit charite.
<L 4><T MT11><P 199>

God delyuere vs from alle euyl of synne preuy and apert, and namely fro enduryng in synne and dispeir of goddis mercy, and fro bodely werris and vengauce and peynes, boþe in þis lif and purgatorie and and graunt vs bi ri3t feiþ trew and perfit charite to gete heuently blisse.
<L 26><T MT11><P 201>

and men seyn þat popis graunte moche pardon þer fore, but hou euere it be of pardon, þis addyng to is trew, for þe gospel techiþ vs þes names and þei stiren men to deuo cion.
<L 13><T MT12><P 204>

And blissed be þe fruyt of þi womb: þat is ihu, fer bi his mercy and grace cometh alle goodnesse, and namely bi his trew techyng 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 perfit charite.
<L 21><T MT12><P 208>

trew men seyn to þe fend and his disciplis þat 3if we kepen goddis hestis oure god wole fi3ten for vs and maken oure enemys afferd, and bi oure goode pacience and charite and herty preiynge for oure enemys þei schulden be goddis grace cesse of here wrong and turne to pees and charite;
<L 18><T MT13><P 215>

þe fyue and twentiþe, þat þei quenche not þe 3iftis of god and so þe holy gost as moche as is in hem, lettyng trew prechyng of þe gospel, laste here pride, coueitise and ypocrisie be knowen. þe sixe and twentiþe, þat þei pursuen not crist in his membris for trew prechyng of holy writt and trew schewyng of synne to þe peple, and of anticrist and his clerkis, bi prophecie of ihu crist and his apostlis, pleyndly tau3t and comanundid of god to be tau3t trewely and opynly to his peple.
<L 29, 32><T MT14><P 222>

þe ei3te and twentiþe, þat þei approprien not parische chirchis to ouer riche houses bi false sugestions and symonye, and putten þere an ydiot, and 3euen hym to litel liflode and taken alle þe profite to hem self, and letten goode curatis of here liflode and trew techyng of cristene peple and helpe of pore men in

parischis and goddis seruyce and holdynge vp
of þe chirchis in hilynge and bokis and opere
ornamentis.

<L 9><T MT14><P 223>

þe on and fourtiþe, þat þes newe religious
blasphemen not god in holdynge a prest of
here ordre apostata and cursed 3if he lyue
among cristene peple where he hap resonable
euydence to profit most bi good ensauple of
holy lif and trewe and free prechyng wipoute
flaterynge and beggyng and lesyngis
sewynge.

<L 14><T MT14><P 225>

and þis word is vnderstonen of heþene lordis,
“but þo seruauantis þat han trewe or cristene
lordis, dispise þei not to serue hem for þat þei
ben breperen boþe in kynde and in feiþ, but
more serue þei for þe lordis ben cristene and
louyd, þe whiche ben partyneris of good dede.

<L 7><T MT15><P 228>

and þus seruauantis schulden trewely and
wilfully seruen lordis and here maistris, and
lyue in reste, pees and charite, and stire lordis,
þou3 þei weren heþene lordis, to good cristene
feiþ and holy lif bi here pacience and opyn
trewe lif and meke.

<L 28><T MT15><P 229>

and clerkis striuen for holy writt and seyn þat
it is most trewe and best to reule cristene
mennus soulis bi, but ypocritis seyn þat holy
writt is fals, and newe lawis maad of worldly
clerkis ben bettre for cristene men þan holy
writt, and þerfore þei studien mannus lawis
and techen hem to coloure bi here pride and
coueitise;

<L 6><T MT15><P 235>

trewe clerkis seyn þat þat religion and ordre
þat crist, god and man, maade is most perfit,
must li3t and most siker for my3t, wisdom and
charite of þe lord;

<L 13><T MT15><P 235>

Trewe clerkis seyn also þat cristis lyuyng and
his apostlis in wilful pouert, wip outen fals
and nedeles beggyng and whipouten worldly
lordischipis, is most perfit in itself and best for
alle clerkis, siþ crist god and man chees þis lif
for þe beste;

<L 31><T MT15><P 235>

and whanne trewe clerkis meyntenen here
trewe part bi holy writt and reson and
ensauple of cristis lif and his apostlis, and
newe ypocritis meyntenen here fals part bi
ground of synful men and bi ypocrisie and
worldly power and 3iftis of money and
censures, as suspendinge, cursynge and
prisonynge, and þanne is debat and strif reised

at þe fulle.

<L 26><T MT15><P 236>

In marchauntis regneþ gile in ful grete plente,
for þei sweren falsly be alle grete membris of
crist and bi alle my3tty goal in trinyte þat here
chaffere cost so moche and is so trewe and
profitable, to bigile þe peple and to teche
3onge prentis þis cursed craft, and preisen
hym aost þat most bigileþ þe peple, and hidden
here vsure and colouren it bi sotil cautelis of
þe fend þat fewe men may proue þis vsure and
amende hem þerof bifore þe day of dom.

<L 5><T MT15><P 238>

and þus schullen lordis þat ben vertuous in
hem self norische vertuous seruauantis and
trewe to god and man.

<L 6><T MT15><P 239>

for þei my3ten soone enquire of trewe men of
þe contre þe falsnesse of here officeris and
amende hem, 3if þei loueden treuþe 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 MT15><P 239>

for 3if lordis wolden dispise þe pride of
coueitouse clerkis and not conforme hem ne
meyntene here worldly lordischipe and
symonye, þat is opynly dampnyd bi holy writt
and cristis lyuyng, þes proude worldly clerkis
ful of coueitise and lecherie and opere synnes
schulden sone ben abatid, and holy lif and
trewe techynge schulde be brou3t a3en.

<L 30><T MT15><P 240>

but 3if þer be a gostly curat or prest þat lyueþ
a good lif in mekenesse and doynge almes to
pore men, and not wastynge pore mennus
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 be holde a
nyggard, an hound, or an hoog, an ypocrite
and an heretik; namely 3if he reproue hem of
here wickid lif and teche hem þe beste weie to
heuene boþe in word and dede, and so be
hurlid and pursued priuely or apertly, and so
hatid amonge hem þat he schal be fayn to sette
his chirche to ferme to suche a gettere
nerehonde for nou3t, or ellis for fals sclaunder
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 3, 12><T MT15><P 243>

so þat comunly sicke benefices comen not
frely, as crist com aundiþ, but rapere for
worldly wynnyng or flaterynge or preisyng
and þank of my3tty men and lordis, and not

for abilnesse of kunnyng of goddis lawe and trewe techynge of þe gospel and ensauple of holy lif, and herefore comynly þes prelatis and resceyueris ben foulid wiþ symonye, þat is cursed heresie as goddis lawe and mannus lawe techen opynly and many seyntis.
<L 13><T MT16><P 245>

where lor-dis my3tten not fynde in alle here lordschipe trewe worldly men to reule here houshold and worldly offices, but 3if þei taken þerto curatis þat ben opynly false traitours to god and his peple?
<L 23><T MT16><P 247>

for whanne þei han a fat benefice geten 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 neiþer in good ensauple ne trewe techynge. and þus anticristis clerkis, enemyes of crist and his peple, bi money and flatteryng and fleschly loue gedrynge to hem ledynge of þe peple, and forbarre trewe prestis to teche hem goddis lawe;
<L 12, 14><T MT16><P 248>

Also bi þis manere my3tte and schulde þe peple 3eue frely here almes to trewe prestis þat trewely kepten here ordre and frely and opynly tau3ten þe gospel, and wipdrawen it fro wickede prestis, and not be constreyned to paie here tipes and offringis to open cursed men and meyntene hem in here opyn cursednesse; and þus schulde symonye, coueitise and ydelnesse of worldly clerkis be leid down, and holynesse and trewe techynge and kuowyng of goddis lawe be brou3t in, boþe in clerkis and lewid men.
<L 18, 23><T MT16><P 252>

þanne trewe men seyn þat þe clergie þat first was kunnyng and holy of lif was stirid bi þe holy gost to take þes gospellis and charge not cristene peple wiþ mo;
<L 29><T MT17><P 256>

so trewe men answeren þus: suppose þat austyn seiþ þis word, he seide to þis entente, þat but 3if crist, heuyd of holy chirche, and seyntis in heuene and þe apostlis of crist, þat ben holy chirche, seiden and approueden þis gospel, ellis he wolde not bileue þerto; and þis vnderstondynge is ful trewe and resonable and accordynge to þe lettere of austyn.
<L 3, 8><T MT17><P 258>

þerfore cristen men schulden stonde to þe dep for meyntcnyng of cristis gospel, and trewe vnderstondynge þerof geten bi holy lif and gret studie, and not sette here feiþ ne triste in synful prelatis and here cursed clerkis, ne in

here vnderstondynge of holy writt, for þei ben vnable wiþ þis worldly lif ful of pride, coueitise, glotonye and ydelnesse, as haukyng and huntyng, and pleiynge at þe chees and tablis, and riot and daunsynge, and festis makynge, dronkenesse and lecherie, to perceyue þe trenþe of holy writt and hei3e preuytees of god.
<L 1><T MT17><P 259>

for in steed of keies of heuene, þat ben kunnyng of holy writt and power to distroie synne and saue cristene soulis bi trewe techynge and good ensauple, þei han ignoraunce of goddis lawe, and no wil to studie and lyue þeraftir, but kunnyng and practisyng in here owene wickede lawis for pride and coueitise, and feynen hem power of tirauntrie to stoppe treue men fro prechyng of þe gospel, and 3if þei prechen a3enst here wille to curse hem and prisone hem and brenne hem;
<L 21><T MT17><P 259>

but trewe men seyn þat to here vnderstondynge þis is ful of falsed;
<L 32><T MT17><P 259>

for he is oure god and oure beste maistre, euer redy to teche trewe men alle þinge þat is profitable and nedful to here soulis;
<L 17><T MT17><P 260>

but trewe men axen of hem a3enward whi þei bileuen þat god is god;
<L 23><T MT17><P 260>

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 bifore, and tau3ten men to knowe hem bi here werkis, þat ben ypocrisie, coueitise and meyn tenynge of synne bi fals prechyng, flatteryng, fals conseilynge and sclauderyng 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 euaungelist comaundip, cristene men schulden not resceyue hem into here houses ne seiue to hem, heil.
<L 34><T MT17><P 261>

hou don comunes here trewe seruyce to god, þat meyntenen siche heretikis and worschipen hem in word and dede whanne þei owen to knowen here opyn falsnesse?
<L 19><T MT18><P 265>

þerfore þei seyn þat holy writt is fals, for trewe men schulden haue noon auctorite

a3enst here cursed lif.
<L 2><T MT18><P 266>

and for þei wolen meynntenen here owen
fyndyng as good and trewe, þerfore þei seyn
þat þe speche of holy writt is fals þat reuersip
hero owene fonnydnesse. and here þei maken
god a fool and fals, in as mocha as in hem is,
and schewen hem self wise men and trewe;
<L 6, 10><T MT18><P 266>

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 vderstandyng þerof is trewe;
and þis vnderstandyng hangip in
determinacion of worldly prelatis, þat kunnen
not holy writt and ben not able to haue
inspiracion of þe holy gost bi here holy lif, for
þei ben comynly ful of symonye, pride,
coueitise, glotonye, lecherie, manquellynge
and opere synnys, and open heretikus and
enemys of crist and his lawe and his trewe
seruauntis.
<L 19, 25><T MT18><P 266>

wheper þe fend sathanas techip proude and
coueitouse clerkis, ful of symonye and opere
synnys, more witt and treuþe þan þe holy gost
techere of alle treuþe tan3te cristis apostlis and
euaunge listis, þat weren sad in bileue and
charite and holy and trewe in lif and techyng.
<L 24><T MT18><P 267>

and þerfore þei seyn þat it is fals, for þei han
not witt ne grace to traueile aboute trewe
vnderstandyng þerof for worldly occupacion
and ydelnesse.
<L 4><T MT18><P 268>

þanne a3enst þis synne schulden trewe men
crie most.
<L 23><T MT18><P 271>

þanne a trewe prest owip most to warne þe
peple of hem.
<L 4><T MT18><P 272>

trewe men seyn here þat ihu crist reproued
scribis pharisees bi name and in here absence,
as þe gospel witnessip in many placis, and
ei3te tymes bi name cursed hem and cleped
hem ypocritis, and telde to þe comune peple
here false coueitise, ypocrisie and pride.
<L 5><T MT18><P 273>

þe ei3teþe, þat cristene men drede mere þe
ri3tful cursyng of god for brekyng of his
hestis þen wrongful cursyng of synful men,
þat cursen men for trewe prechyng of þe
gospel and fulfylling of þe werkis of mercy;
<L 13><T MT19><P 277>

3if ony man kan proue bi holy writt or reson
þat þes poyntis 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 soulis, and
saluacion of cristene rewmes.
<L 32><T MT19><P 277>

arn chargid bi þe kyng and lordis to teche wel
here sugetis bi ensauple of good lif and opyn
and trewe prechyng of þe gospel, as bisily
and redily as þei asken here tiþes. þat non of
þe clergie be lettid to kepe trewely and frely
þe gospel of ihu crist in good lyuyng and
trewe techyng, for no feyned priuelegie or
tradicions founden vp of synful wrecchis. þat
no prest or religious in oure lond be prisoned
wipoten opyn dom and trewe cause, fully
knownen to oure kyng or his trewe conseil; for
ellis worldly prestis and feyned religious may
stoppe trewe men from prechyng of holy
writt and magnifyng of þe kyngis regalie, and
murpere þe kyngis lege men wipouten
answere.
<L 23, 26, 28, 29, 30><T MT19><P 279>

sip þei ben sworn to be trewe to þe kyng and
furpere his worschipe and profit of his lond.
þat þe kyng and lordis gouerne hem self in
here astaas as god ordeyned it, in gret wisdom,
my3t of men and sufficient riches to a3en
stoned wrong and mysdoeris, and helpe pore
men, fadirles and modirles and widewes and
aliens in here lordischipe and worschipe, and
rewarde trewe men, to reule clerkis in
mekenesse, wilful pouert and bisynesse of
gostly traueile 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 prisonyng.
<L 16, 22><T MT19><P 280>

here oure bileue techip 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, 7><T MT21><P 288>

and so 3if þes poscessioneris toke fre þis in
here lond and allegede here chartris, and trewe
men goddis lawe, þanne schulde men se
whiche were goddis children and welche þe
fendis children by maynteynyng of þes lawis.
<L 13><T MT21><P 289>

And þus schulle kyngis bi worschipe of here
staat, constreyne here lyge freris and here
opere clerkis, vp peyne of here leggeaunce, to
telle trewþe of þes bullis and of þes opere
nouelries, wheper þei ben of bileue, and
grounde hem in resoun or in goddis lawe, and
examyne here proues wheper þei ben trewe

men.

<L 30><T MT21><P 290>

ffor trewe men ben certeyn þat crist bad hem
no3t iuge of him but 3if it were leeful to lewid
men to iuge of clerkis;

<L 33><T MT21><P 291>

Thus make men and trewe men blamen no3t
þe creature þat tellip hem a truþe in name of
god, siþe þe lord moeueþ hem for profyt of
men to tellen hem goddis wille, in him schulde
þei heren.

<L 19><T MT21><P 293>

and forfenden to wedde, and abstenen fro
mete, þat god haþ ordeyned to trewe men to
take wiþ þankyngis of god, and to hem þat han
knowe treweþe".

<L 24><T MT22><P 303>

Hem wantip good fruyt, when þei pursewen
trewe prestis bi gabbyngis and bi gylis for þei
prechen freliche þe gospel.

<L 27><T MT22><P 305>

but men hopen bi goddis grace wiþ sich sharp
speche and trewe, þat somme freris shal be
amendid, and þe peple shal knowe hem betere.

<L 7><T MT22><P 308>

when þat noon of hem kan proue þat þis
sentence þat men seyen is fals bi goddis lawe,
but trewe and sewyng of bileue, þey shewen
ferrere hou þei ben disciplis of fals pharisees,
þe whiche haueden þis maner when þei
my3ten not denye cristis dedis, þat þei ne
weren goode in hem self and ful of myraclis
and grace of god, þei depraueden þe maner of
doyng, and þus crist in hise dedis.

<L 1><T MT22><P 312>

and so it is a feyned power, a feyned wit, and
feyned good, al þat is not shewid in dede, in
trewe sewyng of crist.

<L 16><T MT22><P 320>

as lif of a trewe plow man or ellis of a trowe
heerde is betere preyere to god þen preyere of
any ordre þat god loueþ lesse, blabere þei
neuere so meche wiþ lippis.

<L 10><T MT22><P 321>

here men seyen þat trewe entent shuld be to
declare ri3t beleue, hou men shulden harpe
here to god, as david did and oper seynt is;

<L 13><T MT23><P 340>

but 3itt crist leueþ bondis of synnes, þat ben
yuel costoms to falle in synnes, and crist
biddip apostlis and prestis to vnknytt þise
bondis bi trewe preching.

<L 35><T MT23><P 344>

Sum tyme feip is clepid vertu þat maken trewe
men, and so eche trewe man haþ diuerse feip.

<L 12><T MT24><P 347>

and so specialye by feip ben men made trewe
to god;

<L 20><T MT24><P 347>

as men þat trowen not to god þat he wil
reward hem of þe blis of heuen for her trewe
seruice.

<L 23><T MT24><P 348>

and herfore schulden we trowe alle þe lawe of
god, and trowe þat it is trewe by euery part of
it;

<L 11><T MT24><P 349>

{Expliciunt ffeip hope and charite/· DE
SACRAMENTO ALTARIS· De sacramento
altaris corpus dominni· Of al þe feip of þe
gospel gederen trewe men, wiþ opyne
confescioun of þes newe ordris, þat men
shulden rette hem eretikis, and so not comyne
wiþ hem.

<L 1><T MT25><P 357>

and it semyþ to trewe men þat god wolde þat
dymes weren partid bitwixe prestis and opere
pore men þat weren feble, lame or blynd.

<L 16><T MT27><P 415>

and so instode of siche plees þe curat shulde
moue his sheep bi paciense and opere vertues
and trewe trauel in his offiss.

<L 22><T MT27><P 416>

and trewe persouns wiþ þer pari3schis shulden
not lette for siche manass to stonde algatis for
þis treuþe, neþer for dispensis ne peyne;

<L 18><T MT27><P 417>

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 seruys þat god
biddip;

<L 33><T MT27><P 421>

but al þes þat han chirchis aproprid faylen of
þis trewe seruys herfore, and þus þei ben
vnhabile to preye, but preyen a3en þer oune
hed.

<L 2><T MT27><P 422>

but heere trewe men shulden knowe þat neþer
pope ne oper man haþ power to kepe a man in
his benefiss and to do nou3t þerfore;

<L 4><T MT27><P 424>

and wolde god þat trewe prestis wolden telle
sharply þis perel to lordis;

<L 24><T MT27><P 424>

heere seyen trewē men in god more hardily
þan þey weren wont þat þis is a lewid skile,
3if þe pope approue þis þing þanne þis þing
mut nedis be trewē, for herby þe contrarye is
þe more licly.

<L 4, 6><T MT27><P 426>

and as anentis heresies of þe pope and his
clerkis supposen many trewē men þat he and
hise ben heretikis, for þei holden a3enus
goddis lawe worldly lordchipis in prestis
hondis, and þis is a3enus crist and his lawe,
and maynteynen wrong a3enus worldly lordis.

<L 3><T MT27><P 427>

Also þe worpy reume of fraunse,
notwipstondinge alle lettingis, haþ translatid
þe bible and þe gospels wiþ opere trewē
sentensis of doctours out of lateyn into
freynsch;

<L 24><T MT27><P 429>

and þus lawe and skile chacchip men to 3yue
to trewē prestis þes dymes, for þis were moost
li3t and resonable 3if þat prestis lyuen wel.

<L 31><T MT27><P 431>

algatis siþ þis is skileful and ynow to a trewē
prest.

<L 23><T MT27><P 432>

for goddis word mut euere be trewē 3if it be
wel vndirstondun, and þis word is more
hoolsum to men siþen it is bileue and it techiþ
to sue crist, and þat mut ech man do þat shal
be sauýd.

<L 8><T MT27><P 438>

for siche prelatiþ þat kunnen not preche or
wolen not for bisynesse, and letten opere
trewē prestis to preche bi þer lordly cautels,
passen þe fend in þis synne bi menes þat he
haþ ordeyned to hem.

<L 7><T MT27><P 444>

siche a prelat semyþ a wickid hayward to lette
trewē men forto trauele and go euene bi
goddis weye, in which crist haþ 3ouyn hem
leue to go.

<L 20><T MT27><P 444>

for trewē preching of goddis word displesiþ
myche to þe fend.

<L 3><T MT27><P 445>

þe þridde cause þat lettíþ trewē preching is
appropriing of chirches.

<L 19><T MT27><P 445>

for, as it is seid bifore, þei letten trewē
preching to renne and maken curatis bi many

weyes to leue þis moost worpy offiss.

<L 26><T MT27><P 445>

but good wille and trewē speche of goddis
lawe shulde make hem knowun.

<L 19><T MT27><P 446>

Capitulum 30m. 3it trewē men han delit to
reherse þis bileue, for it is more precious þan
ony gold or precious stoon, and triacle to
lordis and many opere to a3enstonde þe fend
and hise.

<L 18><T MT27><P 451>

for þe fend haþ mouyd men bi pride and bi
coueytise forto bihete þat þey wolen do more
þan þey han power or wit to do for take þou
hede to oure popis, to bischops and to oure
persouns, and þey reckon litil of þer charge
hou myche it be and hou large, so þat hem
come wynnynng and worldly worship bi þer
staat, and so siþ þe staat of prelacye takíþ
sumwhat of goddis lawe and sumwhat of
mannus lawe contrarie to goddis lawe, trewē
men shulden purge þis staat and lyue clenē bi
goddis lawe.

<L 2><T MT27><P 456>

but siche curatis moten arme hem wiþ help of
god and of trewē men, for cursingis and
suspendingis wolen renne a3enus siche
curatis.

<L 27><T MT27><P 456>

but trewē prestis shulden trowe heere þat
neþer þe a word of þer prelat ne þe word of
þer somenour han so myche maliss wiþ hem
þat ne þey may preche and serue god afir þis
suspending.

<L 2><T MT27><P 457>

crist bicliptide 3onge and pore in tokene of his
homelynesse men seyen þat þe pope wole
biclippe worldly worship, and not trewē men
for goddis sake lest he vnworchiþe hym silf.

<L 22><T MT28><P 462>

and trewē men shulden knowe heere þat þis
poynt is not so hye þat ne þey may wite þe
soþe, and knowe it betere þan opere poyntis
þat crist haþ tau3t in oure bileue.

<L 30><T MT28><P 465>

Heere han trewē men seyð ofte þat þis is a
fendis resoun, as 3if þe arguere wolde men þat
crist faylide in his lawe and in his ordenaunse
which he ordeynede in þe chirche, and þus
men mene alle in dede þat ben of þes foure
sectis.

<L 24><T MT28><P 466>

for þes ben wordis of crist, þe whiche moten
nedis be trew.

<L 4><T MT28><P 468>

for bileue is insensible and more trew þan
siche signes;

<L 15><T MT28><P 469>

and so þey moten be trew men and algatis
mayntene it forþ, for 3if men loken hou it cam
in, it cam not in bi very almes, but bi
blyndnesse of þe world and ipocrisie þat þe
fend tau3te.

<L 27><T MT28><P 469>

Heere han trew men ofte seyð þat it were
myche betere þat men lyueden opyn lif þan in
siche nestis of þe fend;

<L 22><T MT28><P 476>

Heere it haþ be seyð ofte bi wittenesse of trew
men þat þer mut nedis be an ordre of þre partis
of þe chirche, þat ben clerkis, lordis and
comyns, and in ech of hem is ordre.

<L 27><T MT28><P 478>

and þus seyen summe trew men þatliche
grauntis of þe pope þat ben not groundid in
goddis lawe;

<L 26><T MT28><P 482>

{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 opinli impugneþ
þe trew beleue tau3t of Iesu Crist, God and
man, þat mi3t not erre ne be fauti in
superfluite and wanting in sufficiens of his
lawe, it nedep þat feiþful men arme hemself in
mekenes and paciens to suffre deep in
mentenance of þe feiþ of Iesu Crist, if he he
calde of God to so grete grace.

<L 2><T OBL><P 157>

And Poule seiþ furþurmore þat þis man is
contrarius, and enhaunsid aboue alle pyng þat
is seide or ellis wirschipt as God, And for þe
more declaring of þis þou schalt beleue as þe
Apocalips seiþ (Apo· 12) þat þe deuyl haþ a
grete wraþ a3enst þe peple þat kepiþ Goddis
commaundementis and han his lawe, þat is to
mene in trew lyuyng and quyk werk;

<L 25><T OBL><P 157>

And, in as meche as he knowiþ wel bi
experience þat holi lyuyng and trew preching
lettiþ hym most of his purpos and hastiþ þis
dome upon him, þerfor it ist no dou3te if he
mai he wol inhabite speciali þo þat ou3ten to
do þat office. And, siþ þe fende haþ had þis
power upon þe clerge of Goddis chirche in þe
old lawe, wherbi he excludid and 3ut doþ
welny al þe lawis from þe trew beleue of Iesu

Crist, he can do 3it þe same malice.

<L 33, 37><T OBL><P 157>

And so as þe lewis were lad aweie from Crist
and trew belcue and clene lyuyng bi þer
bischopis and þe clergie, so ben nou3 þo þat
ben callid cristen bi her blynde duke antecrist,
þe wiche antecrist I schal specifi3e sone if
God wole.

<L 58><T OBL><P 158>

And eche of þise fals antecristis, as oure trew
Crist seiþ, schal disceyue many men; and alle
þes disceiuers and fals cristis, our trew Iesu
seiþ, is an alion þat comeþ not in þe Fadris
name of heuene but in his owne name.

<L 73, 74><T OBL><P 158>

Lo, of þis processe of Gregor upon þe heuenli
wordis of Iob þou maist se þat holi scripture is
grounde of alle trew logic, and hou3 perloous
it is to uarie from scripture in any poynt and
specialli of þe sacrid oost.

<L 654><T OBL><P 173>

But al on þe contrarie wise it is of feiþful and
trew cristen men and her sacrament, þe wiche
haþ not onli þe signys of substance but also
the þing in himsilf.

<L 701><T OBL><P 175>

And not onli þis manheede is Cristis mouþe,
but also alle trew prestis and prophetis of þe
olde lawe and newe lawe, and oþur trew
feiþful men þat speken Goddis law to his
glorie and edificacioun of his chosoun. And
not onli þis manheede is Cristis mouþe, but
also alle trew prestis and prophetis of þe olde
lawe and newe lawe, and oþur trew feiþful
men þat speken Goddis law to his glorie and
edificacioun of his chosoun.

<L 867, 868><T OBL><P 179>

And þan, ri3t as vnclene and a schrewid calat
þat is weri of hir trew wedded housbond first
turneþ hir from her housbonde and loþiþ his
breþe, and aftur makij open playnt upon his
breþe seching a deuors, and at þe last mariiþ
hir to housbonde wiþ a newe breþ, so stondiþ
it of þe clergi þat schuld be streitli weddid to
Iesu Crist.

<L 905><T OBL><P 180>

And Whoeuer renounsij not to alle þo þinggis
þe wiche he haþ in possession mai not be my
disciple, þat is to seie of office as ben alle
trew prestis and dekenes.

<L 919><T OBL><P 180>

And herfore bop bi her determynacions, con
stitucions and statutis, and also bi uyolens as
cursing, presunnyng and deep, þei oppressen
and stoppen trew prestis þat besien hem to

blowe a blast of þis breþe of Crist upon þis auou3tresse.

<L 954><T OBL><P 181>

And bi alle þe weiis þat þei koude deuyse þey or deyned for to stop Crist and his trew prestis, þat þei schuld not blowe þe breþe of þe spouse upon hem, þe wiche was so grisful to hem.

<L 966><T OBL><P 181>

And also we mai rede (Act· 23· þat Ananyas þe prince of prestis commaunded þe peple to bete or to smyte seint Poulis mouþe, forwhi þe trew breþe of Crist þat came forth bi þat mouþe tenyd him sore.

<L 974><T OBL><P 182>

And Crist seide also (Luc· 10) þus to his trew prechourris: Forsop, whoso hereþ 3ow hereþ me;

<L 992><T OBL><P 182>

And not onli þis schrewid seruant betip trew prestis bi dyuers menys and bi bodili deef, as it is seide before, but also oþur peple þat louen and affectualli labourren boþe wip bodi and wip catel þat Goddis law schuld be knownen and performed in his hous in plesing of alle his houshoold. And ouer þis, þat is wers wipout mesure þan any bodili disese or smyting, he smitip Cristis peple gostli in wipdrawing of her heuenli uytailus þat schuld be her euerlasting liiflode, as is good ensample and trew teching of Goddis lawe.

<L 1137, 1144><T OBL><P 186>

Hereof þan þou maist se þat God hap put alle þing in mesure, and mesurid his lawe on þe best wise, and wolde þat alle his seruantis and nameli þe clerge schuld soburli kepe hemself vndur þe most perfite mesure of his lawe in þo þinggis þat ben longing to good manerys and trew beleue.

<L 1199><T OBL><P 187>

And so he 3eueþ it a queynt name and a strange from trew philosophie and Goddis lawe, þe wiche name as I suppose no man may conceyue ne vndurstonde for it includip contradiccioun.

<L 1383><T OBL><P 192>

And prestis schuld norische þis feruent fire of contriscioun, bi holi ensample and bi ful trew preching, and bi uerri forsaking of þe lordschip of þis world wip alle þe liking þat sueþ þerof.

<L 1445><T OBL><P 194>

Napeles, alþou3 þis be a trew witt answering to Danyellus wordis as þe dede schewip, 3it we mai haue anopur ful trew witt upon þe

same wordis, vndurston ding bi þis besie sacrifice the blessid sacra ment of þe au3ter, þe wiche is nou3 þe most besie and most ryue sacrament þat I know usid in þe chirche.

<L 1451, 1452><T OBL><P 194>

but it wol not acorde wip Cristis chosen bodi, þat is simple and as trew or trewer þan it semeþ.

<L 1566><T OBL><P 197>

And þus a man schuld grounde hymself in alle þynggis þat longgen to good maneres or trew beleue onli upon þe stone Iesu Crist, þe wiche alone mai be grounde of þe feipful chirche þat schal he saued, figurid bi Petur þat figurip Cristis chirche, whos name þat is Petrus is formyd of Cristis name þat is Petra, in tokenyng þat alle Cristis chirche schuld be enformed and ensamplid in Iesu, as seint Austen seiþ {De uerbis Domini sermone 13} and þe apostle acordeþ herewip (Cor·1·) And of þis founding of þis stable rock þat is Iesu, Crist spekip þus (Mt· 7):

<L 1915><T OBL><P 206>

or ellis þre maner of persecuciouns wherebi trew beleue is ofte peruertid, as bi þretingis, flatringis and wickid spiritis.

<L 1932><T OBL><P 206>

But þis grete renegat refusip þis wittnesse in ful many poynttis of good manerys and trew 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 trew beleue, for þes two halowen a man here þat restip in hem.

<L 3058><T OBL><P 235>

And so, 'as seint Austen writip þus a3enst þo þat seien þat þis sentence of dampnacioun schal be trew upon angellus but not upon men wher þe sentence of God 3euen a3enst yuel angellus schal be trew, and fals a3enst men?

<L 3303, 3305><T OBL><P 241>

Loo, whateuer antecrist and his lemys seien of Goddis lawe, it is ri3twise in Goddis si3t, not onli as a nempst þat partie þat techip good maneres, but also anempst þat partie þat techip a3enst trew beleue! And so, alþou3 antecrist be offended and hornewood wip many ordenauncis of God aboute trew beleue and goode maneres, of þe wiche sum ben ooft rehersed before, 3it þei ben trew and ri3twise, and ou3t to ben schewid and kept, and defended as ful autentik and trew a3enst þe foule mouþe of antecrist, þat is ful of

sclaundring, deprauing and blasfemyng of
Goddis lawe.

<L 3411, 3414, 3415><T OBL><P 244>

And whan þei han beleued holli to holi
scripturis as to þe most trewe wittnesse, þan
wirche þei in praiyng and seching and asking
and in good lyuyng, þat þei mai vndurstond,
and þat þe same þing be iseen bi mynde as
meche as it mai þat is ihold in feiþ.

<L 3554><T OBL><P 248>

And so, as it bilongip to þe godhed of Crist to
avege him on hise enmyes and to rewarde
hise trewe seruautis, as God himsilf seiþ, as
þe Apostle rehersiþ “To me,” seiþ God, “it
bilongip to do veniaunce and I shal rewarde.”

<L 15><T OP-ES><P 02>

To þe þridde persooone, to whom is aproprid
trew

<L 41, 42><T OP-ES><P 04>

But what seide Crist þat trewe men shulden do
in þis tyme?

<L 170><T OP-ES><P 09>

And ouere þis he was a trewe prest and
bishop, and truli wiþoute faute dide þat office
to þe peple.

<L 227><T OP-ES><P 11>

Anopir greet lesyng þese maistir liers and her
sectis maken vpon þe sacrament of þe auter,
seiynge þat þe sacrid oost is not Cristis bodi,
notwiþstondinge þat Crist techiþ opunli, and
alle feiþful men bifore þese sectis han take as
trewe bilceue, it to be Cristis bodi.

<L 263><T OP-ES><P 13>

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

<L 272><T OP-ES><P 13>

And þe same I seie of his lawe, if þei
supposide it to be ful trewe and ful autentik.

<L 280><T OP-ES><P 13>

But now siþ, þoru3 þe grace of God and
declaring of trewe clerkis, þe fundacioun of
boþe þese maner of sectis is knowun cursid
and rotun in þe roote, and worþi to be drawun
up and neuere to growe aftir, liik as Crist and

hise apostlis, trewest doctours þat euece
weren, diden to þe pharisees, þese
contrariouse sectis, liik as Heroudis and Pilat
þat weren enmyes togidir, þere Crist shulde be
dampned in maintenaunce of þer boþe astaat,
assentide togidir.

<L 696><T OP-ES><P 27>

sectis, notwiþstonding þat þei ben
contrariosli foundid, þat oon upon
possessiouns and þat oþer upon beggerie, as
hemsilf seien, and notwiþstonding þat þei han
wrou3t ech a3ens opir in scool and in
preching, and þat long and ofte tymes to
dispreue ech operis fundacioun and lyuyng,
3it, bicause þat vnyte is so needful þat þe
deuelis rewme mai not stonde if his retenu be
dyuydid, þese sectis ben acordid, as Herodis
and Pilat and þe pharisees and saduceis, and
boþe bi oon assent maintenen operis
fundacioun and lyuyng, and acorden in
dampnyng of truþe of Goddis lawe and
resoun, wherbi trewe men laboren to brynge
þese sectis fro þe viciouse extremytees þat þei
stonden yn þat is to seie lordship and beggerie
and to brynge hem to a vertuous mene þat
Crist helde and hise disciplis and apostlis, þe
which mene as seynt Poul seiþ is liiflood and
hilyng {I ad Thi: 6 Habentes autem alimenta et
quibus tegamur hiis contentissimus}.

<L 715><T OP-ES><P 28>

For Crist, spekyng not synguler for his owne
persooone, but in persooone of alle hise trewe
folowers, seiþ þus: /Ego venio in nomine
Patris mei, et me non recipitis;

<L 1219><T OP-ES><P 52>

Lo, of þis processe þou maist se hou loþe þe
trewe iugis, þat God hadde sett upon his peple,
hadde be to haue take þis worldli lordship
upon her briþeren, and hou loþe þei were for
to haue be foundun in ony wise gilty þerof.

<L 1465><T OP-ES><P 63>

And þis I woot wel is a trewe processe and a
ruþeful, whoso wole biþenke him.

<L 1517><T OP-ES><P 66>

And in þe tyme of þe newe lawe Crist
assignede þe temperaltees or seculer lordships
to temperal lordis, as it is tau3t bifore, and
alowide þe comounte her liiflood gotun bi
trewe marchaundise and husbondrie, for he
was partener þerof.

<L 2110><T OP-ES><P 102>

And for þe clergie he ordeynede sufficientli,
teching hem in word and in ensauple hou þei
shulde holde hem apaied wiþ liiflood and
hilyng, mynystrid to hem for her trewe labour
in þe gospel, as it is writun bifore.

<L 2122><T OP-ES><P 102>

For Crist not oonli affermeþ to þe peple þat he wole not faile hem in liiflood and hilyng, but also preueþ þis bi argumentis þat mai not be assolid, so þat þei be trewe seruauntis to him. For Crist meneþ þus in his arguyng þere, Siþ God failiþ not briddis and lilies and gras þat growiþ in þe feeld, neþer heþen men, hou moche rapier shal he not faile hise trewe seruauntis?'

<L 2143, 2146><T OP-ES><P 104>

And euery such chirche haþ a comunte answeringe to þe Hooli Goost, þat wilfulli bi her trewe labour and marchaundise shulde susteyne þe two oþir astatiss þat stonden in gouernail in þe chirche.

<L 2181><T OP-ES><P 106>

And bi apropiaciouns of parishe chirchis þo prestis þat weren wount to be resident in suche parishis, to feede þe peple wiþ trewe loore and good ensauple, and to feede þe pore nedi wiþ comoun almesse of þe chirche, and to susteyne and perfourme honestli dyuine seruyce 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 apropiacioun of her chirchis, þat shulde and sumtyme dide plaunte vertues in þe chirche bi her trewe teching and good ensauple, and bi honest perfourmyng of dyuine seruyce.

<L 2223><T OP-ES><P 108>

And þis is demed ful greet synne among þe peple, not oonli to þe 3yuer, but also to þe taker, for boþe þei doen dampnable wrong to hem þat it is entailid, as þe peple demeþ 3he, alþou3 it be 3oue for good and trewe seruyce þat þe resceyuer haþ don to þe 3yuer bifore, or ellis bi weie of almesse, or releuyng of þe persooone or kynred þat it is 3oue to.

<L 2387><T OP-ES><P 116>

For þei li3tide þe peple bi hooli ensauple and trewe doctrine, þei purgide þe peple bi helpful penance and made hem perfit bi þe sacramentis, 3he, wiþ alle þese þre togidir.

<L 2610><T OP-ES><P 127>

For þou maist wel vndirstonde bi þat þat Crist seiþ in þe gospel of þe pharisees, and þou take heede wiþ bisi studie, þat, haue þei neuere so long praiers and solempne sacrificis wiþ gloriouse ritiss, þat al þat auailiþ not, but if it be don in trewe lyuyng aftir þe pure lawe of God.

<L 2885><T OP-ES><P 136>

And so oure Helye now, bi whom I vndirstonde þe trewe prechours of þe gospel, hewiþ upon þis roote, not oonli wiþ loones ax, but wiþ þe swerd 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 þerfore Gorham vndirstondiþ bi þese two witnessis þe trewe prechours þat I spak of bifore, and þese prechours ben asigned bi a noubre of two bicause þat þei shal preche two þingis, þat is to seie Cristis godhed and his manhed, or ellis þe oold lawe and þe newe, or ellis for þe charite þat þei shal haue in þos office to God and to her nei3bore.

<L 3041><T OP-ES><P 141>

And so, as it bylongiþ to þe godheed of Criste to avenge hym on his ennemys and to rewarde his trewe saruandis as God hymself seiþ, as þe Apostle rehersis "To me," seiþ God, it longiþ to do vengeance, and I schal rewarde".

<L 15><T OP-LT><P 03>

in the world / & ino he assayed whether man drad him or loued him / & amonge other he founde a man that hyght Abraham / these man he proued whether he loued him & drad him / and bad hem that he shulde offren Isaac his son vpon an hyll / & Abraham as a trew seruaunt fulfilled his lordes commaun dement / & for his buxumnesse & truth / god sware 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 Behest for herytage for euer / yef they wolden ben his trewe seruauntes & kepe his hestes.

<L 16><T PCPM><P 09>

For they chrgen more men nes tradicions thn thy commaundements And lorde / we lewd men han a belefe that thy goodnes is endles / & yef we ke pen thy hestes / than ben we thy trewe seruntes / & though we pryen the but a lytell & shortlych thou wylt thynken on vs / & graunteth vs tht vs nedeth / for so thou behighten vs somtyme: & lord I trow / that pray man neur so many quynt praiers / yf he ne kepe nat thine hestes / he ne is nt thy good serunt.

<L 26><T PCPM><P 26>

good hus bande men that well gouern her hous holdes / both wyues & chyl dren 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 / euery day they eten cri stes body & dronken his blode to the su stenance of lyuyng of her soules / and other whyles they token the sacrament of his body in forme of bred and

wyne / in mynde of our lorde Iesu Christ.
<L 16><T PCPM><P 31>

Syth thou arte a lorde & suffer dest of thy
subiectes to yeuen vs ensam ple/ and so dyd
thy trewe seruantes.
<L 18><T PCPM><P 49>

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.
<L 22><T PCPM><P 65>

God is apayed of this spending/ & aloweth
him for his trewe doynge.
<L 11><T PCPM><P 66>

And lorde/ 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 father/ frome
the Antecyhrst that is the sonne of pride.
<L 10, 13><T PCPM><P 82>

Thanne saide I certeine syr, thou demest ful
trewe.
<L 29><T PPC><P 06>

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.
<L 24><T PPC><P 24>

and therefore he that kepith mekenes and
charite hath the trewe vndirstondyng and
perfectioun of al holi writ, as Austyn preuith
in his sermoun of the preysing of charite.
<L 36><T Pro><P 2>

Also hou trewe and obedient to God weren
Isaac and Jacob and Joseph,
<L 2><T Pro><P 4>

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
ri3tfulnes, 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
writen me;"
<L 15><T Pro><P 4>

And this proces of Exodi shulde make men
trysty in Goddis help, and to be trewe in his
loue, and eschewe his offence with al her
my3tis.
<L 20><T Pro><P 4>

and how the trewe chijld Samuel was a
feithful prophete of the Lord, and gouernede
wel the peple in Goddis seruise and

ri3tfulnesse, and dide noon extorcioun, neither
took 3iftis of eny man, neither coueitide eny
mannis good, but dide alle thingis in his offis
iustly bifore God and man.
<L 32><T Pro><P 9>

and for that prophete eet breed in that place
a3ens Goddis bidding, 3he bi disseit of a fals
prophete, the trewe prophete of God was slayn
of a lyoun in the wey homward.
<L 21><T Pro><P 13>

This proses of the iij· book of Kingis schulde
stire kingis and lordis, to be mersyful and
pytouse on her sugetis that trespasen a3ens
hem, and in alle thingis eschewe ydilnesse,
leccherie, tresoun, ydolatrie, and false
counceillouris and vnwyse, and eueure distroie
synne, and take counceil at hooly scripture
and trewe prophetis, and triste not to false
prophetis, be thei neuer so manye, and crie
faste a3ens oon either fewe trewe men.
<L 4, 5><T Pro><P 15>

And aftir this doynge Josophat was alyed to
Acab, and 3ede with hym to bateile into
Ramothe of Galaad, and iij· c· prophetis, that
weren disseyued bi a spirit of lesing, excite
Acab to this werre, and bihi3te prosperite and
victorie to him but Mycheas, oo trewe
prophete of God, telde to Acab that he schulde
di3e in this bataile, and so it was indeede;
<L 12><T Pro><P 23>

Therefore amonge alle the bookis of the elde
testament symple men of wit schulden rede
and here ofte this book of Tobie, to he trewe
to God in prosperite and aduersite, and
eschewe idolatrie glotenye and coueitise, and
to be pacient in tribula coun, and go neuere a
wey fro dreede and loue of God.
<L 37><T Pro><P 35>

that was medelid with manye synes, myche
more preising schulden thei haue in heuene,
withouten ende, that putten forth hem silf to
be martirid for Goddis cause, with trewe
meenes of pacience and of charite.
<L 20><T Pro><P 36>

Also the trewe Mardoche, the fadir in lawe of
adopcioun of this womman Ester, tau3te hire
to loue God, and kepe his lawe, and sche was
full meke and obedient to Mar dochee, 3he,
whanne sche was qwene, as to hire fadir in
lawe.
<L 23><T Pro><P 36>

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

enemyes in his empire.
<L 38><T Pro><P 36>

This story of Ester schulde stire men to be trewē to God and his lawe, and putte away pride and enuye, and euer triste in God in alle perrels;
<L 41><T Pro><P 36>

Thanne God for3af to him this litil synne, and appreued his trewē sentense, and dampned the error of hise aduersaries.
<L 25><T Pro><P 37>

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 trewē preching, and wilful suffring of peyne and deth, if nede be. Prouerbis speken myche of wijsedom and keping of Goddis heestis, in comendinge trewē teaching, and in repreuyng fals teching, and Prouerbis treten mychel of ri3tfulnesse, and iust domes and goueraunce, and of punysching of auoutrie and othere falsenessis;
<L 7, 9><T Pro><P 40>

but God for his greet mercy 3eue very repentance to hem, that thus pursuen trewē men, and graunte pacience, meeke nesse, and charite to hem that ben thus pursued!
<L 20><T Pro><P 43>

And as Jewis token, bi autorite of God, the gold, and syluer, and clothis of Egipcyans, so cristene men owen to take the trewē seyingis of filosoueris, for to worschippe oo God, and of techingis of vertues, whiche treuthis the filosoueris founden not, but diggeden out of the metals of Goddis puryaunce, which is sched euery where.
<L 21><T Pro><P 49>

the moost abo mynacoun that euer was herd among cristen clerkis is now purposid in Yngelond, bi worldly clerkis and feyned religiouse, and in the cheef vniuersitee of oure reume, as manye trewē men tellen with greet weylyng.
<L 10><T Pro><P 51>

First, this symple creature hadde myche trauaile, with diuerse felawis and helperis, to gedere manie elde biblis, and othere doctouris, and comune glosis, and to make oo Latyn bible sumdel trewe;
<L 9><T Pro><P 57>

At the bigynnyng I purposide, with Goddis helpe, to make the sentence as trewe and open in English as it is in Latyn, either more trewe and more open than it is in Latyn; and I preie,

for charite and for comoun profyt of cristene soulis, that if ony wiys man fynde ony defaute of the truthe of translacioun, let him sette in the trewē sentence and opin of holi writ, but loke that he examyne truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe;
<L 42, 43, 45><T Pro><P 57>

And wher I haue do thus, or nay, ne doute, thei that kunne wel the sentence of holi writ and English togidere, and wolen trauaile, with Goddis grace, therabout, moun make the bible as trewē and as opin, 3ea, and opinliere in English than it is in Latyn.
<L 15><T Pro><P 58>

Ferthermore holi chirche appreueth, not oneli the trewē 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 Engeland appreue the trewē 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.
<L 32, 36><T Pro><P 58>

and Austyn, and manie mo Latyns expouniden the bible, for manie partis, in Latyn, to Latyn men, among whiche thei dwelliden, and Latyn was a comoun langage to here puple aboute Rome, and bi3ondis, and on this half, as Englishe is comoun langage to oure puple, and 3it this day the comoun puple in Italie speckith Latyn corrupt, as trewē men seyn, that han ben in Italie;
<L 15><T Pro><P 59>

Bi this maner, with good lyuyng and greet trauel, men moun come to trewē and cleer translating, and trewē vudurstonding of holi writ, seme it neuere so hard at the bigynnyng.
<L 12><T Pro><P 60>

With mennes wyves strongly play, With trewē tillers sturte and stryve At the wrestling, and at the wake;
<L 868><T PT><P 174>

Our goddes gospell is not trewē, Eyther they shrven the diuall or noon!
<L 931><T PT><P 176>

Hir riche clothing shal be rightwysnesse, Hir tresour, trewē lyf shal be;
<L 1126><T PT><P 183>

On our Lordes body I do not ly, I say soth,
thorow trew rede, His flesh and blood,
through his mystry, Is there, in the forme of
brede.

<L 1217><T PT><P 185>

And wan a prest louseþ one þis maner or
byndeþ, þe keye no3t erryng, þan is his
absolucion or lesyng or byndyng trew.

<L 9><T Ros><P 56>

"Pan is trew þe asoylyng of þe presidente
wan he seweþ þe dome of þe inwarde
domisman or iuge.

<L 10><T Ros><P 56>

Of þise it seweþ openly þat þe absolucion of a
prest is trew schewyng of Godis absolucion
goynge afore, and no3t clensyng of synne, for
God be hymself louseþ synnes, and none oþer
prist on þis side Criste or halfe.

<L 18><T Ros><P 58>

But for þat it is to wite þat som byndyng or
asoylyng is trew, and som is pretended or
feyned.

<L 15><T Ros><P 59>

"Also his prechours schall renne be al þe
parties of þe worlde, & þei schul destroye
after þar pouer þe lawe of Criste, & þei schal
lette þat holy writte be not expovned of holy
or comyne doctours after soþefastenes or þat it
be herde of trew men.

<L 19><T Ros><P 60>

So myche forsoþe, as our Lorde seis, schal be
þe tribulacion, þat chosen men also, if it may
be done, ben ledde into errours,' Math· 24 &
Marc· 13· {et sequitur:} Trew men,' he seiþ,
þat tyme schal no3t preche frely, for gode men
schal be had þan as cursed".

<L 35><T Ros><P 60>

He forsoþe 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 defoulle or trede wiþ his
fotte þe goddez of al Gentilez or folke, ouþer
proued & trew religion of men, & sytte in þe
temple of God', as in Ierusalem, as som
trewþ, or in holi chirche, as it is more trewly
demed, schewyng hym for to be as if he be
Criste & þe Sone of God.

<L 30><T Ros><P 61>

LEX Lex, law is seid on to manerez, þat is to
sey trew and pretended.

<L 5><T Ros><P 74>

And on þis maner all charitatyue visitacion of
trew 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, & helyng als wele bodily
as gostily be prechyng & charitatiue
instruccion or informyng.

<L 24><T Ros><P 80>

Vnde li·5· Decretalium, ti· De Hereticis, c· Ex
communicamus, & Quia/, "Forsop for þat som
vnder spice or likenes of pite denyand or
forsakande þe vertu of it after þat þe apostile
seiþ chalengeþ to þam autorite of prechyng,
siþe þe same apostile seiþ, How schal þai
preche bot if þai be sent', al þai þat bene
forbede ar no3t sent byside or wiþout þe
autorite taken of þe apos tile see or of þe trew
bischoþ of þe place, oponly or priueily pre
sumeþ for to vsorpe þe office of prechyng.

<L 10><T Ros><P 92>

þerfor, if 3e wille trewly honour þe ymage of
God, we opne to 3ow þat þat is trew: þat 3e
do wele to a man þat is made to þe ymage of
God;

<L 17><T Ros><P 99>

Trew cristen men schulden answere here
aviseliche, trewliche and mekeliche to þe
poyntis and articlis þat ben put a3ens ens hem:
avise liche þat þei speike not vnkonnyngliche,
trwliche þat þei speike not falseliche, and
mekeliche þat þei speike not prowdeliche in
her answere, and þan schall be grace in þer
speiking or answering be þe helpe of Crist.

<L 50><T SEWW02><P 20>

(3) Also we gaunten þat men ben holden and
boundoun, be þe boonde of manis lawe and
counsel not contrarie to Goddis lawe, to paic
tipus and offryngis to curatis in al trew
manere nowe vsed, for þat ende þat curatis do
þer office as God haþ comanded hem.

<L 83><T SEWW02><P 21>

Oon is þat þei moun bi þer office denounce or
schewe þe wille of God, hou3 he for3eueþ
synne, and þat trew denouncing is for3iuyng
be þer office of presthode.

<L 109><T SEWW02><P 21>

For we suppose þat on þis wise may euery
trew man and womman in Godis lawe make
þe sacrament of þe bred withoutin oni sich
miracle.

<L 43><T SEWW03><P 25>

And þat is no wondir, for frere Thomas þat
same time, holding with þe pope, wolde haue
mad a miracle of an henne ey, and we knowe
wel þat euery lesyng opinli prechid turnith
him to velanye þat euere was trew and
withoute defaute.

<L 50><T SEWW03><P 25>

þe correlary of þis þat, if þe bok þat charmith
hali water spred in holi chirche were al trewē,
us thinkis uerrily þat holi water usid in holi
chirche schulde ben þe beste medicine to alle
manere of sykenesse;
<L 59><T SEWW03><P 26>

And, þow it be doute, it is lythi to trewē
Crystis puple þat þe founderes of þe almesse
housis for here {uenimous dotaciun/ ben for
þe most part passid þe brode way.
<L 83><T SEWW03><P 26>

For men ben canonizid, God wot how, and for
to speken more in playn, trewē cristemen
supposin þat þet poyntis of þilk noble man þat
men clepin seyn Thomas, were no cause of
martyrdom.
<L 111><T SEWW03><P 27>

Here may euery trewē cristene man wel se þat
þer is michil priuy falsnesse hid in oure
chirche.
<L 132><T SEWW03><P 27>

For now þou3 summe of þese men ben
contrarie to þe loore þat þei tau3ten
biforehonde, I wot wel 3it her loore was trewē
whiche þei tau3ten and þefore wiþ þe help of
God I purpose for to holde and vse þe loore
whiche I herde of hem whilis þat þei saten in
Moysees chaire and speciali whilis þei saten
on þe chaire of Crist.
<L 144><T SEWW04><P 33>

So þat hous of þis fadir is hooly shirche þat
holdiþ trewē men.
<L 74><T SEWW10><P 54>

And so þese newe religious þat þe feend hap
tollid yn, bi colour to helpe þe former heerdis,
harmen hem manye gatis, and letten þis office
in þe chirche, for trewē preching and worldli
goodis ben spoilid bi suche religious.
<L 32><T SEWW13><P 65>

First þis symple creature hadde myche trauaile
wiþ diuerse felawis and helperis to gedere
manie elde biblis, and opere doctouris and
comune glosis, and to make oo Latyn bible
sumdel trewē;
<L 29><T SEWW14><P 67>

At þe bigynnyng I purposide wiþ Goddis
helpe to make þe sen tence as trewē and open
in English as it is in Latyn, eiper more trewē
and more open þan it is in Latyn. And I preie
for charite and for comoun profyt of cristene
soulis þat if ony wiys man fynde ony defaute
of þe truþe of translacioun, let him sette in þe
trewē sentence and opin of holi writ.
<L 68, 71><T SEWW14><P 68>

And wher I haue do þus or nay, no doute þei,
þat kunne wel þe sentence of holi writ and
English togidere and wolen trauaile wiþ
Goddis grace þerabout, moun make þe Bible
as trewe and as opin, 3ea and opinliere, in
English þan it is in Latyn.
<L 89><T SEWW14><P 69>

Ferþermore, holi chirche appreueþ not oneli
þe trewē translacioun of meene cristene men
stidefast in cristene feiþ, but also of open
eretikis þat diden awei manie mysteries of
Iesu Crist bi gileful translacioun, as Ierom
witnessiþ in oo prolog on Iob and in þe prolog
of Daniel.
<L 111><T SEWW14><P 69>

Myche more late þe chirche of Engeland
appreue þe trewē and hool translacioun of
symple men þat wolden for no good in erþe, bi
here witing and power, putte awei þe leste
truþe, 3ea þe leste lettre, eiper title, of holi
writ þat beriþ substaunce eiper charge.
<L 115><T SEWW14><P 70>

And 3it þis dai þe comoun puple in Italie
spekiþ Latyn corript, as trewe men seyn þat
han ben in Italie.
<L 145><T SEWW14><P 70>

Bi þis maner wiþ good lyuyng and greet
trauel, men moun come to truþe and cleer
translating and trewe vnderstanding of holi
writ, seine it neuere so hard at þe bigynnyng.
<L 195><T SEWW14><P 72>

Truþe of þe gospel is cristen mennes bileue,
and bi þat schulden men stonde, boþe kny3tis
and oþer, and opir þingis charge lesse, al if þei
be trewē, for not ech truþe is euene for to
charge;
<L 149><T SEWW15><P 78>

And bi þis cause pharisees pursuen trewē
prestis þat tellen her defaultis and letten hem of
her wynnyng, so þat no pursuyt is more ful of
enuye ne more perilous to men for cautels of
ypocritis.
<L 216><T SEWW15><P 80>

As we mai se opunli of þe sacrid oost, þat is
þe white þing and round þat þe prest hap
sacrid, and is perseyued many weies wiþ
bodili wittis, þat cristen men seien is Goddis
bodi in foorme of breed, as trewē clerkis and
lewid men han bileueed siþ God wente to
heuene.
<L 233><T SEWW15><P 80>

And, al if þei knowen wel þat comunes
bileuen as we seien, 3it þei pursuen trewē
men and disseyuen comouns wiþ fals wordis,

whos religioun is veyn.

<L 248><T SEWW15><P 81>

and he entriþ bi þis þat whateuere his prelat seiþ is bileue of hooli chirche þat men schulden bileue, as whateuere þe pope seiþ, þat is trewe and stable;

<L 266><T SEWW15><P 81>

For men þat may not haunt hore leccherie at home as þei wolden, for drede of lordis, of maystris, and for clamour of ne3eboris, þei casten many dayes byfore and gederen what þei may, sore pynnyng hemsilf to spare it, to go out of þe cuntrey in pilgrimage to fer ymagis, and lyuen in þe goinge in leccherie, in gloterie, indrunkenesse, and mayntenen falsnesse of osteleris, of kokis, of tauerners, and veynly spenden hore good and leue þe trewe labour þat þei shulden do at home in help of hemsilf and hore ne3eboris, bostyng of her gloterie whan þei comen home, þat þei neuer drank but wyn in al þe iourney, bi whiche myssespendyng gret partyeof þe puple faris warreinþeire houshold þe halue 3eer after, and in happe bycomen in dette þatþei neuer quyten.

<L 138><T SEWW16><P 86>

And þus is trewe satisfaccioun lettid, and foule wrongis and extorcious mayntenyng, and þe pore puple wickidly pyld;

<L 147><T SEWW16><P 87>

And þerfore men displesen God and hise seyntis ful myche settyng þer þou3ttis in siche veyn dede ymagis, leeuyn þe trewe trist of oure gode God and hyse holy seyntis.

<L 197><T SEWW16><P 88>

For þoo þat contrarion þe gospel and þe pistil and wolden lette it to be prechid and pursuen þe trewe techeris and lerneris þerof, louen not Crist;

<L 66><T SEWW20><P 108>

wherþur þise 3isturdaies heritikes han fonden a bettir bileue and more trewe in þe tyme þat Sathanas was vnbunden, þenne Iesu Crist vnto hise apostles or eny oper clerke by a þousand 3er and more.

<L 82><T SEWW21A><P 112>

þese wordis þat God spekþ schulde we algatis graunte, and declare hem to trewe vndirstonding.

<L 68><T SEWW21B><P 114>

And þei lyuen vertuousli hemsilf aftir her preching, for to strengþe her hooli wordis wiþ þe spirit of lijf whanne þei 3yuen a trewe ensauple in dede aftir her seiyn.

<L 97><T SEWW22><P 118>

þei clouten falsehed to þe troupe wiþ miche vngroundid mater, tariyng þe peple from trewe bileue þat þei may not knowe it.

<L 109><T SEWW22><P 118>

what resoun schulde dryue herto to lette trewe prestis to preche þe gospel freli wiþoute cuylet or ony fablis or flatryng, and 3yue leue to þese freris to preche fablis and heresies and aftirward to spuyle þe peple and sille hem þeir fals sermons?

<L 24><T SEWW23><P 120>

Sixe and twentiþ article Cristen men ben not holden for to bileue þat eche determyna cioun of þe chirche of Rome is trewe on eche side eiþer to be taken of holy chirche for an article of bileue.

<L 125><T SEWW24><P 125>

THE LOLLARD DISENDOWMENT BILL

And in the same yere at a parlement 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 redoubte lorde the Kyng, and to alle the noble lordes of this present parlement, shewen mekely alle the trewe comvnes seyynge this sothely: oure liege lorde the Kyng may have of the temperaltees by bisshopes, abbotes and priours, yoccupied and wasted provdely withinne the rewme xv erles and m lvc knyhtes, vi m lcc squyers and c houses of almesse mo thanne he hath now at this tyme, well mayntened and trevly by londes and tenementz susteyned.

<L 5><T SEWW27><P 135>

and euery house of almesse c marcz, by oueresiht of goode and trewe sekulers, because of preestes and clerkes that now haue full nyh destroyed alle the houses of almesse withinne the rewme;

<L 17><T SEWW27><P 135>

And therefore alle the trewe comeners desireth to the worship of God and profyte of the rewme that thes worldely clerkes, bisshopes, abbotes and priours that arun so worldly lordes, that they be putte to leven by here spiritualtes, for they lyven nat now ne done the office of trewe curates other as prelates shulden ne they helpe nat the pore comens with here lordeshippes as that trewe sekulers lordes shulden, ne they lyve nat in penaunce ne in bodely travaylle as trewe religious shulden by here profession. But of euery estate they take luste and ese and putte fro hem the travaylle and takyth profytes that shulden kome to trewe men, the which lyf and evyll ensample of hem hath be so longe vicious that alle the comen peple, bothe lordes

and symple comvnes, beth now so vicious and
enfecte thurh boldeship of here synne that
vnneth eny man dredith God ne the devyll.
<L 83, 87, 88, 89, 92><T SEWW27><P 137>

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
feruent in preestly office as it was in þe
bigynnynge, fleyng into desert of
contemplacioun, of studie and trewe and hooly
preching, disseuered from þe noyse of
temporal þingis, þe noumber of hem þat
shulden be saued shulde be fulfiuid and þe day
of doom shulde anoon be present, þerfore þe
wroop deuel sente a greet flood aftir þis
womman, þat is to seie to greet habundaunce
of temporal goodis as Parisience seiþ on þe
same text.

<L 78><T SWT><P 05>

Herfore þe fool deuel, seyng Iesu, an
innocent man, trewe and leuyng þe world,
dredinge lest Crist shulde strongly wipstonde
him, wolde haue cumbrid him in þis flood.
<L 90><T SWT><P 05>

But þe vnauyssi deuel wip his lymes, euere
enforseinge a3ens himsilf, shal not haue þe
maistri a3ens þe truþe and trewe men þe
whiche, þe more þat þei ben oppressid, þe
more encreecen wip þe children of Irael.
<L 274><T SWT><P 10>

Also þe clergie shulde be a citee sett on an hil
wherynne þe puple shulde fynde plenteuous
vitalis of trewe doctryne and hooly
ensauple;
<L 298><T SWT><P 11>

Poul also in þe firste pistle to Tymothe þe v^e
c^o techiþ þat a widewe shulde not be chosun to
lyue on þe almes of þe chirche bfore sixty
wyntir, but þat she shulde laboure in trewe
mennys housis, getyng her owne lyuyng, þat
þe chirche shulde not be ouerchargid and
vnsufficient for verry widowis.
<L 525><T SWT><P 17>

And þe bridde skile is for he was a trewe
preest and bisshop to þe Iewis, doynge dully
his office to þe puple, þerfore he my3te, as he
dide bi title of þe gospel, receyue þat þat was
needeful to hym in executioun of his office.
<L 704><T SWT><P 22>

But, þoru3 her olde and her newe
vnschamefast synnes, þese tirauntis and
enemyes of truþe schullen be so blyndid and
so obstinate in yuel þat þei schullen gessen
hemsilf 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 lyuyng, and for her trewe
knowlechyng of truþe, and for her pacient,
wilful and glad suifryng of persecucioun for
ri3twisnesse, deseruen þoru3 þe grace of God
to ben eiris of þe eendles blis of heuene.
<L 130><T Thp><P 28>

an eende here of his temperal lyf, I bileue þat
in þe dai next bfore þat he wolde suffre
wilfulli passioun on morn, in foorme of breed
and of wyne he ordeynede his fleisch and his
blood þat is his owne moost precious bodi,
and 3af it to hise apostlis for to eten,
comaunding hem and bi hem alle her
aftircomers þat þei schulden, in þis foorme þat
he schewid to hem, vsen hemsilf and techen
and comowne forþ to opir men and wymmen
þis moost worschipful and holiest sacrament,
into myndefulnesse of his moost holiest
lyuyng and moost trewe techyng, and of his
wilful and pacient suffryng of þe moost
peyneful passioun.
<L 242><T Thp><P 31>

But, sir, þis þing I seie to 3ou bfore þese
3oure clerkis wip my forseid protestacioun þat
how, where and whanne, and to whom me
owip for to swere, eiþir to obeie, in ony wise
as Goddis lawe and scintis, and trewe
doctouris acordinge wip Goddis ordynaunce
or word comaundid of God, I wole þoru3
Goddis grace be euere redi to do wip al my
kunnyng and power.
<L 342><T Thp><P 34>

And ouer þis I wole þat þou preche no more,
to þe tyme þat I knowe bi good witnessse and
trewe þat þi conuersacioun be suche þat þin
herte and þi mouk acorden trewli in oon,
contrariyng alle þe lore þat þou hast tau3t
herbifore'.
<L 362><T Thp><P 35>

And also I preiede God for his goodnesse to
3eue me þanne and alwei grace to speke wip a
meke and an esy spirit, and, whateuer þing þat
I schulde speke, þat I mi3te haue þerto trewe
autorite of scripture or open resoun.
<L 430><T Thp><P 37>

For now þou3 summe of þese men ben
contrarie to þe loore þat þei tau3ten
biforehonde, I wot wel 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
Moysees chaire and speciali whilis þei saten
on þe chaire of Crist.
<L 584><T Thp><P 41>

worschipful comounte of Schrouesbirie þat þe
bailies and þe comouns of þat toun haue

writun to me, praynge me þat am
 Archebischop of Cauntirbirie, primate of al
 Yngelonde and chaunceler, þat I wolde
 vouchesaaf to graunte to hem þat, if þou schalt
 be deed, as þou art worþi, and suffre openli þi
 iewise for þin eresies, þat þou maist haue þi
 iewise openli þere among hem, so þat alle þei,
 whom þou and oþer suche losels haue þere
 peruertid, moun þoru3 drede of þi deek ben
 reconseilid a3en to þe vnyte of holi chirche,
 and also þei þat stoonen in trewē feiþ of holi
 chirche moun þoru3 þi deef be þe moore
 stablischid þerinne’.
 <L 652><T Thp><P 43>

For, as her wordes sownen and her werkis
 schewen to mannes doom, dredynge and
 louynge feiþfulli God, her wille, her desir, her
 loue, her bisnesse ben moost sett for to
 dreden to offenden God and to loue for to
 plesen him in trewē knowynge and in feiþful
 kepynge of hise heestis.
 <L 672><T Thp><P 44>

For no doute euery prest scholde purpose first
 in his soule to coueite cheefli to take þe orde
 of presthoode for to make knowen to þe peple
 þe word of God, aftir his kunnyng and his
 power, appreuyng his wordis euere to be
trewē bi his vertues werkis.
 <L 718><T Thp><P 45>

Wherefore, ser, seiþ þis forseide witnessynge
 of God and of dyuerse seyntis and doctouris
 and of alle þe peple, good and yule, suffisiþ to
 alle trewē prechours, we demen þat we doon
 not þe office of presthoode if we leeuē oure
 prechingē, forþi þat we haue not ne moun not
 haue deweli bischopis letters to witnessen þat
 we ben sent of hem to preche.
 <L 788><T Thp><P 47>

For certis, ser, if þe woundirful worchingē of
 God, and þe holi lyuynge and techynge of
 Crist and of hise apostlis and profetis weren
 maade knowen to þe peple bi holi lyuynge,
 and trewē and bisie techynge of preestis, þese
 þingis weren sufficient bokis and kalenders to
 knowe God bi and his seintis, wiþouten ony
 ymage maade wiþ mannes hond.
 <L 1136><T Thp><P 58>

But, ser, I seide neuere þus, for I knowe þat
 þere is trewē pilgrimage and leeful and ful
 plesynge to God. And perfore, ser, howeuere
 myn enemyes haue certified to þou of me, I
 toolde at Schrouesbirie of two manere
 pilgrimatis, seiinge þat þer ben trewē
 pilgrimes and fals pilgrimes’. And þe
 Archebischop seide to me, ‘Whom clepist þou
trewē pilgrimes?’ And I seide, ‘Sere, wiþ my
 forseid protestacioun, I clepe hem trewē
 pilgrymes trauelynge toward þe blis of heuene

whiche, in þe staat, degree or ordre þat God
 clepiþ hem to, bisien hem feiþfulli for to
 occupie alle her wittis, bodili and goostli, to
 knowe trewē and to kepe feiþfulli þe heestis
 of God, hatynge euere and fleyngē alle þe
 seuene dedli synnes and euery braunche of
 hem, reulyngē vertuousli, as it is seide bifore,
 alle her wittis, doynge discretli, wilfully and
 gladli alle þe workis of mercy, bodili and
 goostli, aftir her kunnyng and her power,
 ablyngē hem to be 3iftis of þe Holi Goost,
 disposynge hem to resceyue into her soule and
 to holde þerinne þe ei3te blessingis of Crist,
 bisiynge hem to knowe and to kepe þe seuene
 principal vertues.

<L 1231, 1234, 1235, 1237><T Thp><P 61>

for certis, in whateuere dignite or ordre þat
 ony preest is, if he conforme him not to sue
 Crist and hise apostlis in wilful pouerte and in
 oþer heuenli vertues, and specialli in trewē
 prechingē of Goddis word, þou3 suche oon be
 nempned a preest, he is no but a prest in name,
 for þe werk and þe vertue of a very preest
 suche oon lackiþ’.

<L 1466><T Thp><P 69>

And þus, sere, into greete charge of þe
 parischens þei paien her temporal goodis
 twyes, where onys my3te suffice, if prestis
 weren trewē spenders.

<L 1507><T Thp><P 70>

Þis sentence witnessiþ Ierom and Crisostom
 pleynli, blamyngē him greetli þat bryngēþ forþ
 a book for to swere vpon, amonestynge clerkis
 þat in no wyse þei compellen ony lyf to swere
 wheþer þei gessen a man to swere trewē or
 fals’.

<L 1690><T Thp><P 76>

For no doute if þe lyuynge and techinge of
 Crist cheuely and of his apostlis be trewē, no
 liif þat loueþ God and his lawe wole blame
 ony sentence þat þe clerk prechide þan þere,
 siþ bi þe autorite of Goddis word and bi
 appreued seyntis and doctours and bi opin
 resoun þis clerk prouede clereli alle þingis þat
 he þere prechide’.

<L 1973><T Thp><P 85>

And I seide, ‘Sere, owen we to bilcūe þat al
 Cristis lyuynge and his techynge was trewē in
 euery poynt?’ And he seide, ‘3he.’ And I
 seide, ‘Sere, owen we to bilcūe þat þe lyuynge
 and þe techynge of þe apostlis of Crist and of
 alle þe prophetis ben trewē, whiche ben writun
 in þe bible for þe helpe and saluacioun of alle
 Goddis peple?’

<L 2029, 2032><T Thp><P 86>

And þat þus be, alle þat þis writinge reden or
 heere preicþ herteli to þe lord God, þat he for

his grete goodnesse þat may not be told oute
graunte to vs, and to alle opere þat in þe same
wyse and for þe same cause specialy or for
ony oper cause ben at distaunce, to ben oonyd
in trewe feiþ, in stidefast hope and in parfifit
charite.

<L 2254><T Thp><P 93>

as trewe men to Ihesus Crist/ and wite þou wel
þat oure Lord Ihesus Crist hap not bodun us
do: but þat we mai wel kepe wiþ þe help of
Goddis grace: if we doen oure bisynesse þerto,
for ellis it hadde he aþens resoun to haue
boundun men vp peyne of her dampnacioun to
haue kept hise heestis/ and in oure God mai
noon vnresoun be bi ony maner way and so
God seiþ in his gospel to alle manere men, my
charge is li3t.

<L 9><T TK10C><P 371>

TRUE.....110

Forwhy what true lege man to our king would
be present wytyng when the king were
hugely dispised, and let not bi his powre;

<L 9><T 37C><P 127>

For alþou3 I were my3ty bi my Godhed to
3yue ensauple vnto preestis to fle3e richesse
in þis lijf, true preestis þat prechen þo gospel,
if þei ben beden of þe peple, may leuefully for
her traueil for þe tyme þei teche þe puple, take
of þem her sustynaunce.

<L 23><T 4LD-2><P 199>

True lordis schal bi charite help þise two
sistris to lyue & mayntene hem bi wey of
resoun, to serue God, & to comme to heuen.

<L 41><T 4LD-2><P 200>

And þou3 þise true laborers for her traueil
wanten worschip & eese, neþeles her
wonyngstid is mad in blisse wiþouten eende.

<L 72><T 4LD-2><P 201>

But to þe children of Leuy 3aue I alle þe types
of Israel in pocession, for her true seruice þat
þei serueden me in þe tabernacle of
couenaunt.

<L 97><T 4LD-2><P 202>

But al siche persecusioun mekly suffrid
wiþoute grucching, for þe loue of Ihesu Crist,
is clepid of true men obedience done to
tyrauntis.

<L 160><T 4LD-2><P 205>

& herfore true men þenkyn þat þise
irreligiouse, þe which hap long a3eyne þe rule
of Crist þus wickidly fou3ten, schuld not put
her hoolynes in vtward signes, as in cloþing,
eting or fasting or wakyng at oonis togidre &
aftur oo reule. For true men knowen wele þat
þe habit makik not þe monke, chanoun, frere

ne prest.

<L 178, 181><T 4LD-2><P 206>

LUCIFER þou spekest a3eyn þe court of
Rome & so a3eyns Crist & his lawe, for if
men schuld not trowe but þat þat is seide in
hooly writt, men schuld not trowe þat þat þe
pope seiþ in hise bullis, ne many lettris of true
men.

<L 384><T 4LD-2><P 215>

{DE PONTIFICUM ROMANORUM
SCHISMATE}/ For þis unkouþe discencioun
þat is bitwixe þes popes semþ to signyfie þe
perillous tyme þat Poul seiþ schulde come in
þes laste dayes, herfore schulde true men
declare þis to þe peple;

<L 3><T A21><P 242>

But fer bep þe true disciplis of Crist from þis
arai, of whiche boþe spekep þe Psalm Maker
þere he seiþ þus: {Hij in curribus, et hij in
equis, et cetera}/.

<L 34><T CG01><P 02>

But for as myche as þis nei3hinge of God þus
þorou3 grace comþ ofte in þorou3 þe word of
God trueli prechid of þe mouþ of his prestis,
and also þorou true confession maad of
mannes mouþ þorou deuout preier, þerfore it
is wel seid þat Jesus cam bi Bethphage (þat is
as myche for to sey as hous of mouþ') toward
þis gostly Jerusalem (þat is, hooli cherche).

<L 109><T CG01><P 03>

Also, true preching of þe word of God must
be ioined to þis Hil of Olyue (þat is, oure Lord
Jesus Crist), firste for to lyue holili, and after
to preche trueli.

<L 120><T CG01><P 04>

And herto nedep him non opur lettre, but oneli
þe lettres of his orderes and true practisyng in
þis werke.

<L 133><T CG01><P 04>

Also, þat alle true prechoures, as Crist seiþ in
Mathewes gospel, schulden be like to þe
housholdere þat bryngþ forþ of his tresoure
boþe oolde þyngis and newe, ' þat is, þat he
schulde haue kunnyng boþe of þe Oolde
Lawe and of þe Newe.

<L 139><T CG01><P 04>

Þis world mai wel be likenyd to a castel, for
rith as a castel is a stronge hoold maad of
stones ioyned wiþ lym to kepe oute men
wiþoute forþ, so wickide men confederid
togidre wiþ falce loue and euele wille ben
strengþid in her malice, and kepeþ euere
Goddess word oute of hire soules, and hateþ þe
true prechoures þerof.

<L 158><T CG01><P 05>

Bis castel is euermore a3ens Criste and þe true prechoures of his word, and þerfore seiþ Crist in Jones gospel, (Jo·5·1819): {Si mundus uos odit, et cetera}.

<L 171><T CG01><P 05>

Þat is, wiþ true prechinge of þe word of God, and heleful conceil in holi schrift, vnbyndeþ synful men of synnes, for þis longeþ to 3oure office.

<L 224><T CG01><P 06>

Also, if prechyng of Goddes word mi3te not vnbynde men of here synne, þanne hadde þis word vnbyndeþ' in veyn be seid to þe apostlis, for in here tyme ne longe after was þis maner schrift no þyng vsed, but þorou true prechyng of Goddes word þei maden many þousendes come to feiþ, and leue here erroures, and be baptised;

<L 237><T CG01><P 06>

And þus, for þese two officis (truþe of prechinge and good liyf), clepeþ Crist his true prechoures salt of þe erþe' and ly3te of þe world'.

<L 251><T CG01><P 07>

So schulden alle true prestis boldeli doo þe Loordes heeste, and spare, noþer for worde ne deede of weiward men of þis world, to preche bisili Goddes word and brynge soules þicke to Crist.

<L 352><T CG01><P 09>

Nou God for his endeles mercy, þat diede on a cros for al mankynde, 3eue vs grace, þat been bounden as assis wiþ longe liyng in oure synnes, to be loosid þoru þe word of God and true confession of oure moup, and faire sadelid wiþ hooli vertues trueli taut of oure prelati, so þat oure soulis moun be likyng 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 þat euere schal laste wipouten end, and þat it mai be seid þanne to vs: Blessid is he þat comeþ in þe name of þe Lord'.

<L 451><T CG01><P 12>

So a gostli sike man in dedli synne þat desirþ gretli helpe of his soule, desirþ gretli after crowyng of þe cok þat is, after true prechyng of þe word of God and, whanne he heereþ þe prechour, he is gretli reioised for he hopeþ þat grace be ni3.

<L 142><T CG02><P 16>

for ri3t as þe cok is sente as a messenger tofore þe dai, so is þe true prechour sente tofore Crist þat is sunne of ri3twisnesse and of grace, to crowe þe myri notes of þe word of

God to conforte synful mennes soules, for Crist sente his disciplis two and two tofore his face in euery place þere he was for to come (Lu·10·1).

<L 146><T CG02><P 16>

And suche takeþ non hede, neþer of true prechyng of Goddis word, ne of grace þat sueþ after, for þei hauen no desir after gostli helpe, but han myche leuere to heere oþer to speke vanites, þat litel profiten, or nou3t, þan prechyng of þe word of God.

<L 167><T CG02><P 17>

Alle suche haten þe crowyng of þe cok, if he crowe trueli and in tyme (þat is, hateþ þe true prechyng of Goddes lawe, for dred of comyng of li3t of truþe), for þei wite wel, and it be knowen, hire malice schal be maad open and þei knowen suche as þei ben.

<L 185><T CG02><P 17>

And þus alle suche þeues, fo fere of knowyng of here liyf, ben aboute as myche as þei mai to stoppe þe true cokkis crowyng;

<L 197><T CG02><P 17>

And þanne þe li3t of her werkes, and of here techyng and wilful suffryng, þerfore gret martirdoom, schy nede longe tyme þoo into al þis world and so brou3ten manie men out of derknesses of her synnes into þe li3t of grace and gode vertues, in so myche þat many wynter duryng togidere þer was gret plente of popes, bischopis, and prestis martired for here holi li3f and here true prechyng.

<L 395><T CG02><P 22>

Þe vertues of þese heuenes ben hardi, and mi3tti kny3tes of God, þat ben true prechouris of his lawe, seynghe suche wrecchednesse of synnes regninge in alle astatis, knowynghe þerbi in her soules þat þe Doom is ny3hur, schullen þanne be meued to preche scharpli a3ens hem, and boldeli, wiþ Baptist and Heli, reproue boþe grete and smale of here synful lyf.

<L 611><T CG02><P 28>

Alle þoo þat haue be, and beþ, and schul be into þe Day of Doom, pursueris of true cristen peple, ben of þe generacioun of Caym;

<L 700><T CG02><P 30>

But he couetede aboue al þyngis þat þe feiþ and þe loue of Crist growed and wexede tofore he diede, for true men coueiten more honour of God þan here owne, for ellis þei were vnresonable.

<L 55><T CG03><P 32>

Þei beþ deef of þis heeringe gostli þat ben of froward wille to heere þe word of God, and

euer contrarius a3ens hit and a3en þe true
precheres þerof, of whiche spekeþ Seint
Stephene in þe Deedis of þe Apostelis,
Act·7·51 seiynge: '3e of hard nolle and
vncircumcisid hertis and eris han alwey
wipstounde þe Holi Gost'.
<L 245><T CG03><P 37>

And heere may religious ypocritis and prestis
be sore aferd, þat 3euen hem so miche to
multitudes of preieris vndeououtli momelid wiþ
her moup, and haten communi cacioun of
Goddess lawe and alle true prechoures þerof,
leste her preieris ben cursid and so stere God
to more veniaunce, as Seynt Gregorius seiþ,
and harmen hem þat þei preien fore. Also, a
true prechoure, þorou3 þe vertu of þe word of
God, reised deede men gostli to þe lyif of
grace;
<L 255, 258><T CG03><P 37>

For Abraham, Ysaac, and Jacob, and manie
opere patriarches weren ful riche, and þerwiþ
ful goode and true seruantes to God, to
whom in þat tyme he bihi3te a lond in wheche
weren manie riches, wheche weren figures
of þe sacramentis of þe Newe Lawe þat makeþ
vs riche in soule and ableþ vs to euer
lastynge riches in heuene.
<L 279><T CG03><P 38>

But he þat fulli bileueþ to þe true word of
God and styfli stondeþ þerbi to his lyues ende,
no3t wipstoundynge alle suche false
defamyng and scharp peregusioun, he is
blessed of God heere in þis sentence.
<L 330><T CG03><P 39>

But John wolde not do þus, but answerde hem
to her menyng, for Johnes answere was a
doctrine to vs þat comen aftur þat bi no sutel
answere we schulden not deceyue oure
breþerne (þou3 þe wordes of oure answere to
oure menyng be true, and we knowe þat it is
contrarious to oure breþeren menyng), but
answere hem to her menyng as ferforþ as we
knowe or, 3yf it be not prophetable, for to
holde oure pees.
<L 67><T CG04><P 46>

þat is: 'Wel be to þe, goodde seruant and true,
for þou hast be true vpon fewe þingis;
<L 336><T CG04><P 53>

but to diligent and wakyng scheperdes þat
kepen þe wacche of þe ni3t vpon her flokkes
from alle þese forseide mescheues, in tokene
þat God ministreþ þe ly3t of sad bileue and
true knowynge of his blesside Sone (3ea!
<L 350><T CG05><P 62>

And for to schewe verili þat þis sentence is
true, Crist seiþ himself, þat mai not lie: {Qui

perseuerauerit in finem, hic saluus erit}.
<L 298><T CG06><P 73>

þis gospel gostli men moun vnderstonde þus:
þat oure Lord Jesus Crist is euery dai born
gostli in Bedleem (þat is, in hooli cherche
whiche is 'þe house of bred') boþe þoru true
teching of þe word of God and
admystracion of þe holi sacramentes
whanne, after priuei wirchyng of þe Hooli
Gost enspiryng mennes soules, þoru grace
þei bersten oute into meritorie dedes
acordynge to þe li3f and techyng of oure Lord
Jesus Crist.
<L 4><T CG07><P 74>

þese þre kynges þat camen fro þe eeste to
Jerusalem þoru ledynge 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
euery cristen man here in þis world whiche,
þoru sad bileue as in þe Hooli Trinite, Fader,
and Sone, and Holi Goost, and true wirchyng
in word and dede, schulde be kyng, gouernyng
his owne soule wiþinne forþ to þe wirschipe
of God, and eueri oper cure bodili eþer gostli
whiche he hap take vpon hym wiþoute forþ.
<L 22><T CG07><P 74>

þat Kyng Heroude, whan he hadde herd of þe
childes berþe, he was distorbelid, and al
Jerusalem wiþ hym, bitokeneþ þat whan þe
feend hereþ þat Crist is born þoru feiþful
wirchyng of a true soule whiche was
conceyued tofore þoru grace, whiche Crist is,
Kyng of Jewes (þat is, regneþ in hem þat trucli
knowlecheþ him), þenne þe fend is distorblid
greteli, and al þo also þat beþ in reste and pees
and delite in synne in whiche beþ principalli
cite in whiche hertis is his restynge palice, for
þe fend is aferd to lese his lordschipe in suche
þoru conquest of swerd of þe word of God
whiche Crist bryngeth wiþ hym to destrie such
fals pees.
<L 53><T CG07><P 75>

þenne, if any true man of con cience bisie him
here aboute, þenne þese grapes bigynneþ to
put oute a litil.
<L 311><T CG08><P 89>

þe same it is also of oper þat ben put
wrongfulli in prisoun for þeste, or
manslau3tere, or any oper trespace: þe true
tiliers of þis vyne wolde þat suche weren
delyuered;
<L 320><T CG08><P 89>

For bestis and wickide men heren þe word of
God wiþ þe bodili eeris, as doon true cristen
men, but for þei beeren it not aweie, and kepe
it not, and wirche not þerafter, þerfore þou3

pei haue eeris, þei haue no eeris of heerynge
after þe vndirstondynge and menyng of Crist.
<L 34><T CG09><P 94>

Þat wei also passide alle þe hooli apostlis,
martirs, confes souris, and virgins, and alle
true Goddis seruantes, as wit nesseþ Seynt
Poule in þe 2 pistle to Thimothe (þe 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 broþer, be redi to answere
perfore, and excuse it, and stoppe hit, and
helpe hit what he my3te;

<L 89><T CG10><P 108>

And perfore I am as siker as God is true God
þat þis londe wole be lost for her new
fyndynge of cursid pride, but if þei ben sone
amendid.

<L 82><T CG12><P 151>

Therefore euery true cristen man, and specialy
þe Pope, and alle prelatys and prestys, seing þis
grete slau3ter þat þe feend haþe sleyn of
cristen men wip þese þre dartis, shulden now
sey wip sore hertis þe wordis of Jeremy þe
prophete, seying: Who shal 3yue water to my
heed, and to myn i3en þe welle of teeris, þat I
may wayle þe sleyn folke of my peple?

<L 90><T CG12><P 151>

For in þis preyer she arettid þe sekenes of hir
dou3ter to be hire owne, and so euery true
membre of God knyttid to his breþeren wip þe
senowis of charite owip þus to fele and bere
þe sekenes of synne of his broþer in himselfe
as his owne, wip pite and compassion.

<L 322><T CG12><P 158>

By þis text a man may lerne þat whoso wole
gete grace of God in his preyouris, him
byhoueþ to meke himself, knoueleching þat
þorow his owne deseruing, for his houndisshe
condicion turn yng so oft a3eyn to þe voment
of synne, þat he is not redy, as Goddis
children and his true seruauntis, to gete of God
suche grace as þei. But nepeles, he may haue
tristi hope þat, if he þus meke himself and
make himself litel in malice, as whelpis,
þorow verrey sorow of herte and knoueleching
alle Goddis children and his true seruauntis to
be as hy3e aboue him in merite as lordis aboue
seruauntis in worship or dignite, þat he shal
gete of God grace, þou3 he be not worpi so
myche.

<L 490, 494><T CG12><P 163>

And þis doubtnes comounly is in þre maners,
as summe men ben doumbe fro true

confession to God and man of her synnis.
<L 172><T CG13><P 169>

Þat is: 'In tyme of sekenes (þat is, goostly
þorow synne) shew þi conuersacion þorow
true shrift of þi mouþe, and be þou not
ashamed til to þe deef for to be iustefied,
whiche is done by true confession'.

<L 198, 200><T CG13><P 170>

Tyberiadis is to seie visio, þat is: 'si3t', in
whiche is si3t of myche vanite to drawe
mannys hert to vnleful lustis, whiche euery
true preest shulde oucrpas, wipdrawing his
herte fro hem, and fully sett his goostly si3t on
Goddis goodis þat may not feile.

<L 42><T CG14><P 177>

First is þat euery prechoure of þe worde of
God shulde be clene of ony greet and notable
synne, and þen hou3 perilous it is not to 3yue
credence to þe true wordis of suche a
prechoure whos lijf is not reprouable.

<L 7><T CG16><P 195>

Þe þrid is þis: þat malicious hertis and froward
willis ben neuer correctid wip meke ex-
cusacion and true declaracion, ne wip
charitable doctryne, but rapr contynuen and
encresen in her malice, falsely reporting þe
wordis of her techers or vndernymmers,
pynnyng at her wordis and putting on hem
lesyngis.

<L 13><T CG16><P 195>

And after he clepid hem li3t of þe worlde', by
which is bitokenid þe true preching of her
mouþe, meuing hem by þat first þei shulden
lyue wel, and after preche truly.

<L 45><T CG16><P 196>

But euery suche prechour whos lijf is wipout
repreef, as I seide tofore, and þerwip prechip
no þing ellis but Goddis lawe or þat þat may
be groundid þerinne and whiche is true (as
Dauid seiþe in þe Psauter: {Lex tua veritas}).

<L 72><T CG16><P 197>

'To byleue Goddis worde' is to byleue þat
Goddis worde is true, and so bileuiþ þe deuel,
as James seiþe: {Demes credunt}.

<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 vertuous to lyue þerafter.

<L 87><T CG16><P 197>

Þat is: 'He shal sende oute his worde by his
true prechoure, and he shal melte hem by loue,
and his spirit blew (þat is, þe Hooly Goost
wrou3te in hem deuocion), and watris shul

flow (þat is, greet plente of teeris)'.
<L 150><T CG16><P 199>

Ful mekely he answerid to boþe, graunting þe
ton to true vnderstanding, and denyed þe toþer
by expressid wordis.
<L 276><T CG16><P 202>

Here also men may lerne þat if þe enemyes of
God and of his lawe put vpon true prechouris
of þe euangelie dyuerse reprouable þingis, of
whiche summe ben true to a good
vnderstanding and summe ben false and
vnworshiping to God, þei may holde her pees
to þe first but alwey denyþe þe secound.
<L 332, 333><T CG16><P 203>

I seide also þat þe þrid parte of þe gospel
techip vs þat malicious hertis and froward
willis ben not correctid neiþer wip meke
excusasion, true declaracion, ne charitable
doctryne, but raper continuen and encresen in
her malice, falsly reporting þe wordis of her
techers, pynching at her wordis, and putting
on hem lesyngis.
<L 360><T CG16><P 204>

For þis techip Seynt Poule þat a true precher
shulde do, seying of himself in ensaumple of
alle true prechouris in þis maner: {Non enim
aliquando fuimus in sermone adulacionis,
sicut scitis, etc}.
<L 120, 121><T CGDM><P 210>

of whiche teme þo þat han taken þe office of
prestthod shulden be þe dryuers, wip þe crië of
her moupis wipoute cesying of true preching
of þe word of God, as Ysay þe prophete seiþe:
{Clama ne cesses}, also wip biting of sharpe
sentensis, as wip a pricke in a gode, shulde
stire bysily þe peple to drawe ri3tlye wipoute
balkis of synne in þis blessed tilþe.
<L 140><T CGDM><P 211>

þe fourþe is þat þou take þe sheelde of true
byleue, of whiche þre corneris shulde be
peyntid wip þe Fader and Sone and þe Holy
Gooste, and wipinne alle oþer articlis of
byleue, and fast enerued wip senous of charite.
<L 378><T CGDM><P 218>

First, hou þei camen into her prelacye or
ordre: wheþer by symony or true title of God,
wheþer by þe dore as a true heerde, or by þe
rofe as a false þefe;
<L 529><T CGDM><P 222>

hou þei han stonden by þe gospel, and true pre
chouris þerof;
<L 542><T CGDM><P 222>

If lordis also, and kny3tis, spenden her goodis
in costly aray passing her astate, and þerfore

waxen extorcioneris on þe pore peple, and
maytenen þe enemyis of Cristis holy gospel,
and haten true prechouris þat wolen telle hem
þe soþe, and suffren her children and her
meyne to despise God wip proude boostyng
and lyes, and al torende him wip oþis, alle
suche my3ty men at þe grete acounte my3tily
shullen be peyned, as witnessip Holy Writ:
{Potentes potenter, etc}.
<L 603><T CGDM><P 224>

þat þis joy also shal be þe last rewarde to
Goddis true seruautis, preuch wel þe parable
of oure Lorde Jesus Crist, of þe vyne3erde,
where it tellip þat þe lorde of þis vyne3erde
(þat is, God þe Fader) biddip to his
procuratour (þat is, to his Son), to whom he
haþe 3yuen al þe dome at þe euentyde of þe
day (þat is, at þe eende of þis worlde), to calle
þe werkemen of his vyne3erde (þat is, þe true
seruauti of þe chirche) and 3eelde hem her
mede (þat is, þe peny whiche is þe eendles blis
of heuen).
<L 987, 993><T CGDM><P 235>

þis mysty witt of þise dedis tellip vnto true
men þat crist appropriþ to himsilf to qwiken
dede men gostly, and to make hem stonde in
grace.
<L 31><T MT23><P 344>

But, for as meche as þis is not true but
counturfetid in ipocrisie, þe prophete bi þe
witt of God 3euch hym a name aftur his
propurte and callip him an hirde or a feder and
idol þat haþ countenance of liif and wirching
wipout þe truþe or dede.
<L 2379><T OBL><P 217>

For þe chast beleue and true þat þei schuld
haue 3eue to Iesu Crist, þe Sone of quyk God,
þei haue 3euen to þis herde and idol.
<L 2385><T OBL><P 218>

But, for as meche as Goddis lawe in þis poynt
and in al oþur þat perteynen to good maneres
and true beleue fulli quietip feiþful men,
wherfor it nedep not to labour þus, saf for to
schewe þe beleue of olde seinttis acording to
Goddis lawe, and hou3 þei hadden scripture in
soueren auctorite and reuerence, and also for
to make þe deuyllisch presumpcioun of
antecrist þe more open, so pleyntli
determenyng a3enst Goddis law and writing
of olde seinttis þat conformed her beleue,
writing and logic to blessed logic of holi
scripture,— and in þat þei schewid þat þei
were Cristis disciplis.
<L 2745><T OBL><P 227>

And of alle seche true disciplis þat louen
effectuousli Goddis worde Crist seiþ þus (Io
17): 'Fadur, I haue schewid þi name to men þe

wiche þou hast 3eue hem to me, and þei haue kept þi worde.

<L 2755><T OBL><P 227>

and þis Iesu feiþful peple seen in þe sacred oost bi true beleue, and to þis Iesu feiþful peple doþ safli þe hi3 wirschip of God.

<L 2830><T OBL><P 229>

For siþ {pietas} in Laten is in Englische true wirschip of uerri God', as I seide before bi wittnesse of Austen, it wol nedes sue þat {impietas} in Laten þat contrariþ þis word pietas is idolatrie in Englische.

<L 2881><T OBL><P 230>

And as þis idolatrie semed suffreable for long custome and fau3te of true preching, so it was of þe foule synne of Sodom, comunyng togedre on beestli maner wiþout matrimoin, as Lincoln seiþ in þe same sermon and scripture wittnessiþ þe same.

<L 3006><T OBL><P 233>

To þe þridde persone in Trinite, to whom is apropyrd true loue or goode will to þe Fadir and Sonne, awnsweriþ þe state of þe comonte þe whiche owiþ true loue and obedyente will to þe statis of lordis and prestis, as saynt Poule techiþ saynge {Serui obedite dominis vestris carnalibus cum omni timore et tremore}, þat is Seruandis obeyiþ to 3our temperall lordis wiþ alle drede and tremblynge'.

<L 41, 42><T OP-LT><P 05>

And in þe tyme of þe new lawe Criste assignyd þe secular lordeschipis to temperall lordes, as it is tau3te byfore, and alowid þe comonte her liflode goten bi true merchandise and hosbondrie and oper craftis.

<L 782><T OP-LT><P 103>

And for þe clergy he ordenyd sufficiently, techinge hem in worde and in ensauple how þai schuld holde hem apayde wiþ lyflode and helynge, mynystred to hem for her true labour in þe gospels, as it is wryten tofore.

<L 794><T OP-LT><P 103>

For Crist not oonly affermiþ to þe peple þat he will not fayle hem in liflode and helynge, but also preueþ þis by argumentis þat may not be asoyld, so þat þai be true seruandis to hym.

<L 813, 816><T OP-LT><P 105>

And þis demyd full grete synne amonge þe peple, not oonly to þe 3euer, but also to þe takere, for boþe þai done dampnable wronge to hem þat it is entaylid to, as þe peple demþ, 3he, allþou3 it be 3oue for goode and true seruyce þat þe resseyuour hap done to þe 3euer bifore, or ellis bi way of almes, of relevynge of þe persone or kynred þat is 3eue

to.

<L 881><T OP-LT><P 117>

Lorde in the gospels thou sayst / that true heryers of god ne heryeth him nat in that hyll besyede Samarie / ne in Jie rusalem neyther / but true heryers of god beryeth him in spirite & in treuthe.

<L 18, 20><T PCPM><P 34>

Lorde/ in the olde lawe thy true ser uantes token the deth/ for they wolde nat eten swynes flesshe that thou had dest forboden hem to etc.

<L 15><T PCPM><P 53>

And lorde/ thou sayest in the Gospel/ that who so is trew in lytell/ he is true in that thyng that is more.

<L 14><T PCPM><P 63>

And all suche other counterfaytours, Chanons, canons, and such dysgyssed, Ben goddes enemies and traytours, His true religion han foul dyspyssed.

<L 1064><T PT><P 181>

And þei, as good and true seruantis of us, took heid to þat lettur and wrow3t þeraftur, and by þer my3t and connyng suttlyly ded more þerto, and þat pleasyd us mervelus well.

<L 123><T SEWW17><P 92>

Þenne þe men þat seyn þat þis sacrament is nouþur bred nor Cristis body, but an axidens or nou3t, ben fonned heritikis if þei mayn tenen þis errour a3eyne Icsu Crist and a3eyne seynt Poule, and a3eyne seynt Austyn, seynt Ierom and seynt Ambrose and many moo hooly seyntis, ageyne þe court of Rome and a3eyne alle treue cristen men of true beleue of Iesu Crist.

<L 45><T SEWW21A><P 111>

þinke þee þis true techinge?'

<L 973><T Thp><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 twice, is bothe the flese and the bloode in the hoost of the breade orelics is the fleshe made at one tyme and the bloode made at other tyme, that is to saye the wyne in the chalyce, if thou wylt say it is ful and hole manhode of Christe in the hooste of breade both fleshe and blood, skynne, heere, and bones, then maketh thou vs to worshyppe a false god in the chalyce, whiche is vncouiured when ye worshyp the breade, and yf ye saye the fleshe is in the breade, and the blood is in the wy ne, then thou must graute, yf thy craft be true as it is not indede, 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.
<L 28><T WW><P 13>

accordyng to charitee vppon all the actes and
deds done of theys diosessants, after the
ensample of the chan celer of Worcester,
whiche after master Tracye was buried (of
pure zeale and loue hardelye) toke vp the deed
carcas and burnt it wherfore he dyd it, it shall
euidently appere to the reder in this litle
treatyse, rede it therfore, I beseeche the and
iudge the Spirites of our spirituale, and pray
that the spiryte 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 true lyght, and no longer
to resyste God nor hys truth. Amen.
<L 7><T WW-TWT><P 22>

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
goodnes, surely certified 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.
<L 18, 22><T WW-TWT><P 24>

John ·vi· This is the wyll of my father which
sent me that I lose nothyng of al that he hath
geuen me, but that I rayse it vp agayne in the
last day. and I am agayne I am the
resurrection· Jhon·xi· That this lyue fayth is
sufficient to iustifie action with oute addyng
to of askyng more helpe, to this wyse proued
the profet is god of whome Paule sayth· Rom·
viii· Yf god be on our syde what matter
maketh it who be agaynst vs he is therto al
good, al mercifull, all true and al mygh-te,
wherfore sufficient to be beleued by his othe-
more ouer Chryst in whom the promes is
made hath receyued all power in heuen and in
earth Mat· the laste.
<L 5><T WW-TWT><P 26>

True fayth in chryst syueth power to loue that
law of god: for it is written That that fyrst, he
gaue them power to be the sonnes of god in
that they beleue in his name.
<L 8><T WW-TWT><P 28>

Moreouer yf any thyng had bene th-eryn that
coude not have been taken wel yet theyr-parte
had bene to haue interpreteit as spoken of,
ydelnesse, of the heed, by the reason of syke-
nesse, for as much as the man was vertuus wi-
se, and well lerned, and the good fame, and
reporte, and founde in the fayth whyle he was
a lyue, but if they saye he was suspect whan

he was a ly-us, then is their doying so mouche
the worsse, and to be thought that they fear
hys doctrine whan he was alyue and
mystrusted their awne part, th-eir consciences
testifyenge to them that beheld no other
doctrine then that was true seyng then they
nether spake ner wrote agaynste hym ner
brought hym to any examynacyon. Besyde
that some mery felowes wyl thynke, that they
owght first to haue sent hym to wyt whethe-er
he wold haue revoked yer they had so dispyt-
tfully burnt the deedbodye that coude not an-
swere for it selfe, nor interpret hys wordys,
how he ment them, namely the man beyng of
so worthshypfull and auncient a bloude.
<L 35><T WW-TWT><P 36>

but rather le-mne to know the great despre that
hpocrytes ha-ue to fynde one craft or other to
date that trueth wyth, and cause hit to be
counted for heresye of the simple and
vulerned people which ar so igno-raunt that
they can not spye their lotteltye, hit must
neade be heresye that to wcheth any thin-ge
their ratten byie they wyl haue hit who so e-
uer saye nay 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 earnestlye to truste his true doctrine
conteyned in the swete and pure fountaines of
his scri-ptures and in hys pathes to di-rect
their wayes.
<L 27><T WW-TWT><P 37>

TRUWE.....4

þat þe aungel cam wiþ ly3t may also bitokene
þat wanne prestes (þat beþ þe aungelis of God,
as Malache þe prophet seiþ) bryngēþ
confortable messages to þe peple of truwe
doctrine of Goddes lawe, þei schulde apere
wiþ ly3t of goode werkes, of whiche Crist
spekeþ in þe gospel, þer he seiþ þus: {Sic
luceat lux vestra, et cetera}.
<L 370><T CG05><P 63>

ri3t so, whan þat a preest, þat is þe aungel of
God, haþ seið þe message of þe truwe word of
God to þe peple, þanne alle oþer truwe
preestes, as truwe gostli kny3tes of þe host of
God þat beþ ordeyned to fy3t wiþ scweerd of
þe word of God, schulde stoonde forþ
boldeliche to conferme and maynteyne þe
truþe of his message, and not contrarie eche
oþer, as þei dooþ nowadayes.
<L 462, 463><T CG05><P 65>

TRWE.....13

and þus wiþ hire truwe labour þei schul bere vp
and susteyne þe oþere tweie parties of þe
chirche, þat is: kny3tes and clerkis.
<L 213><T CG08><P 86>

For suche slau3ter alle trwe prestis of God
shulden mourne and sorow wiþ Jeremy,
seying þus: {Quis dabit capiti meo aquam, et
oculis meis fontem lacrimarum, vt lugeam
inter fectos populi mei}.

<L 94><T CG15><P 186>

and by this trwe confessioun to God, as she
hopide, so sche hadde hir preyeris herd and
grete mede of God;

<L 40><T Hal><P 47>

3if þei pursuen trwe men for techyng of þe
gospel, and seyn þere wiþ þat þei pursuen hem
for errors þat þei seyn openly to þe peple
when þei lien and falsly sclaudren trewe
men, but þe pursuyt is maad for prestes
techyng men where þei schullen do here almes
to here moste nedy nei3bores after þe gospel;

<L 6><T MT01><P 05>

And, as hauynge no drede of þe malice of
tirauntis, but tristinge stidefastli in þe help of
þe Lord, wiþ ful purpos for to knoweleche þe
trewþe and to stonde þerbi perseuerauntli aftir
my kunnyng and my power, I seide to þe
Archebischof, Ser, if þe truþe of Goddis word
mi3te now be accept of men as it schulde be, I
doute not bi licli euydence þat ne þei þat ben
seide out of þe feiþ of holi chirche in
Schrouesbirie and elliswhere ben in trwe feiþ
of Crist.

<L 669><T Thp><P 44>

For alle trwe sentence þat we taken here, þou
turnest in to falsenes, þat woo shal þe bitide.

<L 96><T UR><P 105>

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

<L 224><T UR><P 108>

3it, Dawe, þow3 þou accusest pardoneres þat
ben fals, þou louest lesse a trwe prest þan þou
dost hem alle, For þai gon neere 3ou apostatis
in gilyng of þe puple.

<L 231><T UR><P 108>

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

<L 261, 262><T UR><P 109>

Bot how stondiþ þis to gedir: 3e sle men in
3our prison, 3e haue 3our conspiracies when
3ou gode likiþ, 3e damne þe trwe, 3e hyen þe
false, deme Dawe wher þis be gode. And þe
kyng by his juges trwe execute his lawe As he
did now late whan he hangid 3ou traytours,
Wilt þou Dawe, allegates, compere 3ou to þe
kyng Or to oþer lordes þat han her grounde in
God?

<L 270, 271><T UR><P 110>

For a bastarde is he þat holdiþ a3ens þe soþe,
God & trwe men discusse wher þat be 3e or I.

<L 295><T UR><P 110>

trueli²²

TREUELY.....7

so þat 3if worldly prelati wolen þat þei
prechen not þe gospel wiþ outen here licence,
þei schullen not speke þe treuþe of þe gospel
to save Cristene soulis, þou3 God stire hem
nevere so moche þerto, bi wyunnyng of
hevenely blisse 3if þei don it wel, and bi
everelastyng peyne 3if þei don it not treuely
and wilfully and frely, as Crist bad his
disciplis.

<L 28><T A22><P 271>

þe secunde, for þei don not treuely here office
to profit of her maistris to whom þei ben
sworon.

<L 21><T A22><P 300>

þerfore, as capital traitours and chef heretikis,
þei schulden be hurlid out of oure rewme, but
3if þei wolen treuely make satisfaccion, and
do trewely here office.

<L 34><T A22><P 300>

Also, siþ God and his prechours han ofte axid
in chirchis solempnely, þat alle riche men do
treuely and wisely 3eve þe residue of here
goodis, over her owene sustenance and oþer
nedis, in werkis of mercy to pore feble lame
and blynde, þei þat wiþholden þes goodis fro
þes pore men, and wasten hem in pompe and
glotonye and opere vanytees, rennen in þis sen
tence.

<L 1><T A22><P 336>

and bi þe same cautel þei letten prestis to
teche treuely and freely goddis lawe and his
ordynance bi power grauntid of god, last here
pride and worldly worschiþe be brou3t doun,
and mekenesse and holynesse ensaumplid of
crist and his apostlis knowen and kept, and
ypocrisie and opere synnes aspied and
distroied;

<L 6><T MT06><P 136>

²² 15 variants; 340 occurrences.

for prelatys techen hem not treuely goddis lawe, neiper in word ne ensauple of holy lif, and 3it þei cursen faste for here dymes and offryngis of pore men, whanne þei schulden rapere 3eue hem worldly goodis þan take of hem;

<L 20><T MT15><P 233>

but þere he ony symple man þat desireþ to lyue wel and teche treuely goddis lawe and dispise pride and opere synnys, boþe of prelatys and opere men, he schal ben holden an ypocrite, a newe techere, an heretik, and not suffred to come to ony benefice.

<L 1><T MT16><P 246>

TREULE.....0

TREULI.....11

and þe remenand 3ive treuli to pore men þat have nou3t of þer owne, and may not labore for febulnesse or sakenesse, and þan þou shalt be a trewe prest boþe to God and man.

<L 7><T A15><P 206>

Treuli if not alle men redyng knowyn God, how schal he know that redith not?

<L 3><T Dea><P 450>

Treuli he that hastith not to leue worthili 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 thei 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 worschipe, þat þei ben holden to vp peyne of lesyng of here lordschipe and anemtis god, and lesyng of bodi and soule and helle wiþouten hende, who is þat lord þat wolle treuli speke, coste, traueile, and suffre mekely dispit, pursuyng and deþ in tyme of nede, þes lordis owen to quake a3enst domes day and tyme of here deþ, þat more bisili traueilen to meyntenen here litil worldely lordshipe and to seke here owen worschipe and drit of þis world þanne þei traueile to meyntene þe most ri3tful lawe and ordonaunce of ihu crist in his chirche, and to procure, norische and meyntene cristen soulis in good gouernaile and holy lif.

<L 22><T MT01><P 24>

for whanne þei han disceyued cristendom þis hundrid 3eer and more bi ypocrisie and false prechyng of fablis and errouris and heresies, magnifyng synful mennus ordonaunce abouen goddis lawe and ordonaunce, and

drawen pore mennus almes and liflode to proude beggeris to make grete wast houses, and desceyue men bi fals assoilyng, bi fals pardon, bi veyne preiers and synguler or specyal, and letteris of fraternite, puttyng open beggyng and clamours on ihu crist, þanne þei crien fast þat poore prestis treuli and frely prechyng þe gospel as crist biddiþ, techyng men to do verray penaunce for here synnes and not trusten ouermoche to false pardon and cursed preiers of ypocritis, and to do here almes to pore feble men crokid and blynde, as crist seiþ 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 blaberen forþe anticristis bullis to maken cristene men to werre eche wiþ opere in hope to wyne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocritis to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggyng dampnyd 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 þrou3e þe myddis of þat pipe, in comparisone of which flamour fir is half;

<L 268><T Tal><P 184>

And þe apostle commandith þat ech man lyuyng be sugett to hi3er powers, þat is seculer lordis, for þei þat a3enstonde þis powir geten dampnacioun to hem, for he is mynystre and berith not þe swerd with out cause but to veng on hem þat dooth evil and to veniaunce of mysdoers, treuli to praisyng of gode men, as paul and petir wetnessen in holy write.

<L 398><T Tal><P 188>

Treuli þei whom fowk hadde touchid sent hem into bondis, but he my3t not be bound.

<L 498><T Tal><P 191>

And I seide, Ser, bi autorite of Goddis lawe, and also of seinttis and doctours, I am lerned to deme þat it is euery preestis office and cheef dette for to preche bisili, 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 mon is calde of God, and aftir þo office of þis state serve his God treuly, as dyverse membres of mon serven þo body in hor kynde.
<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 he þat serves treuly to God and his mayster, and kepes hym fro grete synnes, as mony servauntis done, lifþ better lyve to God þen þes hye prelatis þat ben negligent to serve God by his lawe.
<L 9><T A09><P 149>

and 3it Poule proves be Goddis lawe, if we serven treuly, þes godes ben dette over resoun of mannis lawe.
<L 25><T A10><P 176>

Perfore me þenkeþ treuly, þat who evere comeþ wel to ony benefice in þe Chirche, he sekþ not dignyte ne honour of men undir him, but traveile and servyce, and dispit of worldly hienesse, as diden Crist and his disciplis, and opere holy doctouris 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 hom for þis dede, 3he, to þo fyer, þei wil slee prestis for þei done Gods biddinge.
<L 2><T A24><P 376>

bot he schal no leewe have to go generally aboute in þo worlde, and preche treuly þo gospel wipouten beggyng, and lyve an open pore and just lif, as Crist and his apostils diden, ffor þis were destrying 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 for pees 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 speke bfore lordis, and sitte at þo mete wip hom, and not to teche 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 bischop do nevere so treuly þo offis þat God bad prestis do, 3itte þei seyn he is more holy if he cum to hors newe feyned religioun and obediense.
<L 19><T A24><P 398>

God wolde þat Anticristis clerkes, þat pervertenoure byleve, and chargen more wordes of Ambrose þen wordes 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 myscheffe, for to be releved as þei schulde be, and such beggyng is algatis of synne of þo puple.
<L 3><T A25><P 411>

And þis fayth schulde 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 empiry, þat þis day venym is sched into þo Chirche of God, treuly seynge þo pride symony and tiraunty in þo Chirche sprungen fro þat tyme, and leevyng 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 writ, and schortly and pleylnly the moste profitable sentence of these byforeseid 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 litle 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 foundun: nethes the autorite is fer uneuene treuly in these lattere mennes bokis;
<L 19><T Dea2><P 459>

But þer is dyuersite in helpyng of men in þis lyf, for þes þat treuly holden bileue and shullen be blessid for þer werk, ben homeli men of Goddis hous, and holden wel cristen

mennus bileue.

<L 82><T EWS1SE-45><P 668>

And so 3if þese þre condicions 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 erþe.

<L 104><T EWS2-MC><P 332>

and 3if ony poore prestis wole come to here chirchis and treuly dispise synne and frely teche goddis lawe, þe gospel of ihu crist, and comaundementis of god, þes coueitous symonyentis welen be þe firste to lette hem with þis grete colour þat suche prechoris ben heretikis;

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

and 3it holden hem self holy and coueiten to ben holden holy of oper men, and ben wode 3if men speken treuly a3enst here cursed synnes;

<L 14><T MT01><P 25>

But vpon þe text of þis gospel bi ordre of seynt matheu Ion with þe gildene mouþ seiþ 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.

<L 1><T MT01><P 26>

so þe deuyl steriþ now false newe pharisees of synguler religion wipoute cristis ordynaunce, þat ben more sotil in malice and lesyngis and ypocrisie þan þe firste, to stoppe pore prestis fro prechyng of þe gospel and reprouyng of synne, for bi þis offis of crist don treuly here synnes of lesyngis end ypocrisie schulde be knownen and distroied and goddis lawe knownen and kept and synne chasid out of lond.

<L 27><T MT01><P 27>

But here poore prestis and trewe men mekely wolen and wilfully obesche to god and holy chirche, and to eche in erþe in as myche as he techiþ treuly goddis comaundementis and profitable treuþe 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>

and þerfor crist seiþ to þe iewis who of 3ou schal repreue me of synne, and he wold þat eche man hadde do so 3if he my3tt treuly.

<L 3><T MT02><P 30>

But lete prelati studie bisili and treuly holy writt and lyuen opyn wel þeraftir, and distroie opyn synne of opere men be here witt and my3t, and pore prestis and cristene men wipouten ony somonyng wolen wip gret

traueile and cost and wille, 3ee bi londe and bi water, mekely come to hem and don hem obedience and reuerence, as þei wolden to petir and poul and cristis apostlis.

<L 8><T MT02><P 34>

Of þe manere of trauayle of freris Capitulum 5m. Oure freris to whom god haþ 3ouen grace to traueile, labore þei treuly and deuoutly so þat ydelnesse enemy of soule be excludid or putt away.

<L 10><T MT03><P 42>

but moche more cruel ben þes prelati and curatis, þat kunnen not or may not or wolen not 3eue here gostly children gostly bred of þe gospel, þou3 here soulis ben in neuere so gret myschef, and 3it forbeden and cursen opere men 3if þei wolen for mercy 3eue here breþer techyng of goddis lawe, boþe treuly and frely, withouten beggyng as crist biddiþ.

<L 21><T MT04><P 59>

and þou3 a man be neuere so treuly assoilid of god for his entre sorwe of synne and charite þat he haþ now to god, þei seyn þat he his dampnable but 3if he he assoilid of hem 3if he haue space perto, pou3 þei ben cursed heretikis and enemies of crist and his peple.

<L 32><T MT04><P 106>

and þei techen þe comune peple þat þei schullen haue goddis blissyng and blisse of heuene 3if þei paien treuly here tipes and offryngis to hem, whanne þei lyuen in opyn lecherie and couitise and don no þing here gostly office, but bi word and ensauple of euyl lif leden þe peple to helle.

<L 32><T MT06><P 119>

and 3if opere men wolen treuly and frely preche þe gospel and dispise synne, as crist comaundeþ, þes proude possessioneris letten hem bi cautelis of anticristis censuris and worldly power and sclaudrynge and prisonyng, and dryuen hem out of londe and ellis brennen hem 3if þei may.

<L 20><T MT06><P 124>

and also þei schullen not be suffrid to teche treuly goddis lawe to here owene sugetis and warne hem of false prophetis, and disceyuen hem boþe in bileue and techyng and good lif and erpely goodis, as crist doþe in þe gospel, and comaundiþ curatis to do þe same vp peyne of here dampnacion;

<L 7><T MT16><P 249>

and here men seen hem not, but trowen bi word of god, if þei seruen him treuly, to haue hem in heuen.

<L 18><T MT24><P 347>

as if pou haddist a lettre þat þi kynge sent þee
seelid wiþ hijs priuey seele, and worschipid
þee myche and hi3t þee greet eritage to be at
hijs retenu and serue hym treuly, þou woldest
don of þin hoode and kisse hijs seel for hope
of rewarde.

<L 8><T MT24><P 348>

but nou haþ þe fend turnyd cristis chirche bi
his prelatiþ, þat he þat wolde treuly preche þe
word of þe gospel wiþouten hire, he shal be
put abac, and contrarie prechour shal be takun,
and þus wickid hay wardis of þe fend letten
þis seed þat crist shulde sowe.

<L 32><T MT27><P 444>

For knewe lordes her craft treuly I trowe They
shulden nought haunten her house, so holy on
nyghtes.

<L 7><T PPC><P 26>

Also God comaundith his peple to eschewe
weddyngis of hethen men and wymmen to her
children, lest they ben drawen to idolatrie,
and bihetith many blessingis to hem and
miche encresyng of goodis, if thei kepen
treuly hise comaundementis, and that strong
veniaunce and distryng shal come on the
Jewis, if thei doen ydolatrie, and ben
vnobedient to God.

<L 42><T Pro><P 5>

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.

<L 15><T Pro><P 9>

This story schulde stire alle men to forsake her
synne, and serue God treuly in al hire lijf, for
reward of heuenly blisse.

<L 27><T Pro><P 9>

And Joiada 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.

<L 18><T Pro><P 24>

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 didn idola trie, summe cristen lordis in
name not in dede, preisen and magnifien freris
lettris, ful of disceit and lessingis, and make
hire tenauntis and meyne to swere bi herte,
boonis, nayles, and sydes, and other membris
of Crist, and pursuen ful cruely hem that
wolden teche treuly and freely the lawe of
God, and preisen, mayntenen, and cherischen
hem, that prechen fablis, lesingis.

<L 20><T Pro><P 30>

and sey it deuoutly, and vndirstonde it treuly,
and to teche it opinly to Cristen men and
Jewis, and bringe hem therby to oure Cristen
feith, and brennyng charite.

<L 1><T Pro><P 40>

The secunde reule, as Ticonye seith, is of the
bodi of Crist, which bodi is departid into
tweyne, but ceertis this bodi of Crist ou3te not
be clepid so, for treuly it is not the bodi of
Crist, which shal not be with him withouten
ende, but it schal be seid of the veri bodi and
of the medlid body of Crist, either of the veri
bodi and feyned body of Crist;

<L 27><T Pro><P 46>

sumtyme dyuynys weren ful hooly and
deuout, and dispisiden outtirly the world, and
lyueden as aungels in meeknesse, clennesse,
souereyn chastite, and charite, and tau3ten
treuly Goddis lawe in werk and word;

<L 34><T Pro><P 51>

and therfore no gret charge, thou3 neuer man
of good wille be poisend with hethen mennis
errouris ix. 3eer either ten, but euee lyue wel
and stodie hooly writ, bi elde doctouris and
newe, and preche treuly and freely a3ens opin
synnes, to his deth.

<L 11><T Pro><P 52>

God, for his gret mercy, graunte, that clerkis
here the greet veniaunce manasid of God, and
amende hemself treuly that God punsche not
hem;

<L 17><T Pro><P 52>

þerfore a prest, wen he asouleþ treuly anoþer
man, he scheweþ be þe keye of konnyng and
of pouer hym to be asouled of God.

<L 28><T Ros><P 55>

þe goodis of þe chirche hen patrymonyes of
pore men, and by cursid cruelte it is takun fro
hem whateuere þing þe mynystris and
dispenderis (treuly not lordis or welderis)
taken ouer liflode and cloping.

<L 105><T SEWW12><P 62>

þei ben also nedy of mete, for þei mown
treuly seie þe wordis of Isaie þe profete (iii^e
c^o) In myn hous is no breed'.

<L 50><T SWT><P 04>

And so he bitaking alle to god, was soon hole
treuly.

<L 425><T Tal><P 189>

which who so fearith as they faine it can not
but vtterly abhorre deeth: seynge that Christe
is there no longer thy Lorde, after he hath
brought the thither, but art excluded from his
satisfaction, and muste satisfye for thy se lfe

alone, and that with sufferinge payne onlye or
 ellys taryenge the satisfienge of them that
 shall ueuer satisfie ynoughe for selues or
 gapinge for the popes pardons, which haue to
 great dowers and dangers, whan in the mynde
 & entent of the graunter, and what in the
 purchases, yet they can be trewely obteyned
 with al due rys riistances, and moch les
 certitude that they haue 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.
 <L 2><T WWTWT><P 37>

TREWELI.....14

But cristen men shulden treweli 3eelde
 pankyngis to God, and to þe Fadir of heuene
 eueure 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 prelatys and preestys
 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 þise prechours preche 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/ þanne it schal be eekid: wiþ good
 worde: holi þou3t: & a perfi3te dede/
 moreouere we must large for3e:
 <L 16><T LL><P 73>

Treweli I seie to 3ou þe troupe:
 <L 14><T LL><P 76>

do penaunce ful treweli/ as Crisostom seiþ:
 om: iii: /' Anima spiritus est & spirituales
 penas timet: carnales non timet: verum &
 sancti penas huius seculi contempnunt &
 futurum iudicium timent vbi spiritus
 cruciantur ||
 <L 9><T LL><P 77>

þou schalt not worschip hem: wiþ no godli
 worschip/ but þat þei be treweli peyntid:
 <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 comaundid on hooli
 þursdai to hise disciplis afor his sti3yng
 (Mar: vltimo), 3e, goyng forþe into al þe
 world, preche 3e þe gospel to iche creature',
 þat is to iche man þat cheueli is iche creature.
 <L 92><T SEWW22><P 118>

And I seide, Sere, wiþ my forseid
 protestacioun, I clepe hem trewe pilgrymes
 trauelynge toward þe blis of heuene whiche, in
 þe staat, degree or ordre þat God clepiþ hem
 to, bisien hem feiþfulli for to occupie alle her
 wittis, bodili and goostli, to knowe treweli and
 to kepe feiþfulli þe heestis of God, hatyng
 eueure and fleyng alle þe seuene dedli synnes
 and euery braunche of hem, reulyng
 vertuousli, as it is seide bifore, alle her wittis,
 doynge discretli, wilfully and gladli alle þe
 workis of mercy, bodili and goostli, aftir her
 kunnyng and her power, ablyng hem to be
 3iftis of þe Holi Goost, disposyng hem to
 resceyue into her soule and to holde þerinne
 be ei3te blessingis of Crist, bisiyng hem to
 knowe and to kepe þe seuene principal
 vertues.
 <L 1240><T Thp><P 62>

And herfore preestis schulden bisie hem eueure
 to lyue wele and holyli, and to teche þe peple
 bisili and treweli þe word of God, schewinge
 to alle folkis in opin preching and in priuy
 counseylyng þat God oonly for3eueþ 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
 resceyved Cristendom, but 3if þei enden
trewely in Goddis comaundementis, as Seynt
 Petir techiþ pleynly.
 <L 16><T A13><P 196>

And þou3 here bodies weren þus hackid
 nevere so smale, boþe bodi and soule schal be
 in blis of heuene, so þat þei kepen trewely
 Goddis comaunde mentis.
 <L 6><T A13><P 197>

And þus þefte and gostly lecherie of Sodom
 don curatis and prestis, whanne þei techen not

trewely bi word and goode ensauple holy
writt, as þe wise clerk Grosted shewip.
<L 11><T A18><P 226>

þefore, 3e prestis, lyvþ wel, preieþ
devoutly, and techiþ þe gospel trewely and
freely, as Crist and his apostils diden.
<L 4><T A18><P 229>

þe secunde tyme þei ben more grevously
acursed, whanne þei letten and forbarren opere
prestis to teche trewely and frely Cristis
gospel, whanne þei hemself kunnen not or
wolen not for here bodily ese, or may not for
worldly occu pation.
<L 30><T A22><P 273>

As kny3t, chargid of þe kyng to kepe his
castel and his men, and hereto hadde wagis
ynowe, and wolde not do þis office, but lette
opere þat wolden save þes men for pite, but
over þis he nedide hym to be governed bi here
enemys, and þei schulden have here goodis for
to slee þes men in þe castel, in þis poynt were
most opyn traitour to his kyng, so it falliþ bi
oure weiward prelatis, þat prechen not Cristis
gospel, but letten opere pore prestis to teche
trewely and frely Goddis word, and senden
freris þat colouren here open synne, and
prechen fablis and lesyngis, and robben þe
pore peple bi stronge beggyng and nedles.
<L 29><T A22><P 274>

but for to meyntene privy legie of Cristis
gospel, or Cristis mekenesse and povert,
wolen þei not coste a ferþing, but spende
many þousand pound to make it heresie, and
curse prisone and brenne alle men þat techen
trewely þe gospel, and pore lif of Crist and his
postlis.
<L 23><T A22><P 294>

And 3it Crist and his postlis weren most
obediaunt 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.
<L 7><T A22><P 297>

þefore, as capital traitours and chef heretikis,
þei schulden be hurlid out of oure rewme, but
3if þei wolen treuely make satisfaccion, and
do trewely here office.
<L 34><T A22><P 300>

þe same weie, officeris of lordis, who sweren
to do ri3t to alle men, and trewely lok þe
lordis profit, gederen to hemself, robben þe
tenauntis, and maken þe lordis pore.
<L 28><T A22><P 301>

Trewely Crist hap alle þes lordischipis wel,
whanne seculer men han hem and spenden
hem wel, moche betere þan whanne Luciferis
heretikis wasten hem in glotonye, lecherie,
and worldly vanyte.
<L 34><T A22><P 302>

And Jesus Crist and Poul proveden, þat prestis
prechyng trewely þe gospel schulden lyve bi
or of þe gospel, and no more of þe tipes.
<L 30><T A22><P 311>

Also, siþ God himself, and bi his prestis boþe
hap axid þus many þousand tymes þat prelatis
and curatis, more and lesse, do trewely here
gostly office in trewe techyng of þe gospel
and his comaundementis, wiþ open ensauple
of here owene good lif, to be myrrour to here
sugetis, þei þat wiþholden þes goodis ben
ri3tfully cursed of God and alle his seyntis.
<L 31><T A22><P 334>

and þat þei teche trewely Cristis gospel in
word and ensauple of holy lif;
<L 11><T A22><P 337>

Ffirst, whanne men speken of holy Chirche,
þei undirstonden anoon prelatis and prestis,
monkis and chanouns and freris, and alle men
þat han crownes, þou3 þei lyven nevere so cur
sedly a3enst Goddis lawe, and clepen not ne
holden seculeris men of holy Chirche, þou3
þei lyven nevere so trewely after Goddis lawe,
and enden in perfect charite.
<L 9><T A28><P 447>

Also in begynnyng of Tobie men finden þus:
Whan prestis of þe temple wenten to calveren
of gold to honour hem for goddis, of Jeroboam
kyng of Israel made, Tobie offride trewely alle
his firste fruytes and tipis, so þat in þe þridde
3eer Tobie ministred alle his tybis, to
proselitis and commelingis, or gestis, and
wiþdrou3 hem holilich fro þe wickedde
preestis.
<L 32><T A33><P 517>

And heere men taken trewely þat ech man
shulde sue Crist, for ech man shulde walke in
li3t, and euery siche such Crist.
<L 5><T EWS3-170><P 145>

But þes wordis he spac mystely for many
causis, as Austyn seiþ: 3if men trauelen
trewely in loue of God, and studien þes
wordis, þey shulen knowe þis witt of hem, and
þis is mater of greet merit.
<L 90><T EWS3-176><P 162>

3if þei pursuen pore prestis to prison and
bodily deþ, as hangyng, drawyng or
brennyng, for þei techen trewely and frely þe
gospel of ihu crist and techen men wiche ben

false prophetis and ypocritis, siþ holy writt
spekiþ of siche and biddiþ cristen men knowe
hem bi here opyn werkis and flee fro hem;
<L 4><T MT01><P 16>

Capitulum 2m· As to cursynge, cristen men
seyn trewely þat þei dreden it so moche þat
þei wollen not wilfully and wityngly disserue
goddis curse, neiþer for good in erþe ne in
heuene;
<L 19><T MT02><P 34>

and for þis skille trewe men seyn þat prelatis
ben more bounden to preche trewely þe gospel
þan þes sugetis ben holden to paie here dymes,
for god chargiþ þat more, and þat is more
profitable to boþe parties and more esy.
<L 7><T MT04><P 57>

And þus þes worldly prelatis dampnen hom
self þes newe religious, hem self, and also
opere prestis þat wolden preche þe gospel
trewely and frely as moche as in hem is, and
þe peple also;
<L 4><T MT04><P 60>

bou3ttest wiþ þin precious herte blood, and for
distroynge of boost and pride of anticrist and
his þat now ben so hei3e and my3tty, graunte
þi seruantes grace to laste trewe in þe gospel
and preche it trewely in word and dede;
<L 33><T MT04><P 71>

A lord, siþ 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 abhominable is here preire bfore
god almy3tty.
<L 5><T MT04><P 77>

And 3if prestis prechen trewely and frely þe
gospel of crist and reprouen generaly synne,
þes emperours clerkis þat stryuen a3enst
cristis lyuyng 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 siþ þei ben ennemyes 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 wiþouten leue
of cristis traitour and of deuelis in helle;
<L 27><T MT06><P 135>

Capitulum 37m· Also þes 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 coueitise and enuye þat þei
dwellen inne and meyntenen strongly;
<L 29><T MT06><P 137>

But wolde god þat euery parische chirche in
his load hadde a good bible and good
expositouris on þe gospellis, and þat þe prestis
studiende hem wel and tau3ten 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 conseilen here maistris faste þat þei
tristen not to pore prestis and witty clerkis
trewely techynge þe gospel and
comaundementis of god and where men owe
to do here almes, but lyuen forþ after olde
errouris and lesyngis and anticristis prechouris
þat prechen for here wynnynge and fablis and
newe soteltes for veyn name of clergie, and
bidde hem do as here fadris diden, þat many
tyme lyuede in falsnesse to gete goodis of þis
world and myspendeden hem in pride and
glotonye, and þei witen neuere where þei
dieden out of charite and han dampned in
helle;
<L 1><T MT08><P 175>

and þis makþ moche þat holy writt is not
knownen ne kept, ne tau3t trewely and frely as
it schulde be.
<L 28><T MT08><P 176>

Also false men of lawe disceyuen moche þis
world, for þei tellen not sadly and trewely hou
þe lawe stondiþ.
<L 17><T MT09><P 182>

Whanne we seyn, 3eue vs today oure eche
dayes breed, we preien for nedeful
sustenance of oure body, and for to haue
vnderstondynge and kepyng of goddis word,
and namely of his hestis þat ben gostly
sustenance of oure soule, and þat we han þis
is sustenance trewely geten, but by raueyne
ne extortion ne falsnesse, but þat it be spendid
in seruyce of god and his drede;
<L 32><T MT11><P 199>

and þe fend bi sotil menys of ypocrisie and symonye stireþ lordis and my3tty men to make an ydiot and fool curatour of cristene soulis, þat neiþer may ne kan ne wole, for his opyn synne and worldly lif and ignoraunce of holy writt and negligence and worldly vanyte and drede of worldly shame and loos, teche hem goddis lawe, ne suffre opere to teche hem frely and trewely wipouten flaterynge for drede last his owene falsnesse be knowen;
<L 29><T MT13><P 212>

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 my3ttis of þe soule, as vnderstondynge, mynde and reson, and geten peynes of hello in bodi and soule, but 3if þei amende hem trewely in þis world.
<L 20><T MT13><P 217>

in his si 3tte, and herynge, spekynge, smellynge, and tastynge, and in eche place of his bodi fro þe heued to þe sole of þe foot, and to spende alle þe my3ttis of soule and bodi and oure fyue wittis trewely in his seruyce, to seke his worschipe in alle þingis and distroie synne and falsnesse boþe in oure self and opere men, and to holde and meyntene vertuous lif and ri3twis nesse and pees and charite.
<L 28><T MT13><P 218>

þe sixe and twentiþe, þat þei pursuen not crist in his membris for trewe prechyng of holy writt and trewe schewynge of synne to þe peple, and of anticrist and his clerkis, bi prophecie of ihu crist and his apostlis, pleynly tau3t and comanundid of god to be tau3t trewely and opynly to his peple.
<L 1><T MT14><P 223>

OF SERVANTS AND LORDS: Of seruauntis & lordis hou eche schal kepe his degree: First, seruauntis schullen trewely and gladly serue to here lordis or maistris and not be fals ne idel ne grucchyng ne heuey in here seruyce doynge, but holde hem paied of þe staat of seruauntis, in whiche god hæp ordeyned hem for here beste to holde hem in mekenesse a3enst pride, and besi traueile a3enst ydelnesse and slouþe.
<L 1><T MT15><P 227>

and þus seruauntis schulden trewely and wilfully seruen lordis and here maistris, and lyue in reste, pees and charite, and stire lordis, þou3 þei weren heþene lordis, to good cristene feiþ and holy lif bi here pacience and opyn trewe lif and meke.
<L 25><T MT15><P 229>

but 3if þer be a gostly curat or prest þat lyueþ a good lif in mekenesse and doynge almes to pore men, and not wastynge pore mennus 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 be holde a nyggard, an hound, or an hoog, an ypocrite and an heretik;
<L 3><T MT15><P 243>

and so many cursed disceitis hæp anticrist brou3t vp bi his worldly clerkis to make curatis to myspende pore mennus goodis and not don trewely here office, or ellis to forsaken al and late anticristis clerkis, as lordis of þis world, 3e more cruelly þan opere tirauntis, robbe þe pore peple bi feyned sensures and teche þe fendis lore boþe bi open prechyng and ensauple 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 20><T MT16><P 250>

Also bi þis manere my3tte and schulde þe peple 3eue frely here almes to trewe prestis þat trewely kepten here ordre and frely and opynly tau3ten þe gospel, and wipdrawen it fro wickede prestis, and not be constreyned to paie here tiþes and offringis to open cursed men and meyntene hem in here opyn cursednesse;
<L 18><T MT16><P 252>

and 3if anticrist seie here þat eche man may feyne þat he hæp ri3t feiþ and goode vnderstondynge of holy writt 3ouyn of god whanne he is in errour, late a man seke in alle þingis trewely þe honour of god and lyue iustly to god and man, and þanne god wole not faile to him in ony þing þat is nedful to hym, neiþer in feiþ ne vnderstondynge ne in answeare a3enst his enemyes.
<L 15><T MT17><P 261>

God almy3tty strengþe his litil flok a3enst þes foure whelis of sathanas chaar, a3enst anticristis clerkis and helperis, and make hem stronge in ri3tful feiþ, hope and charite, to seke trewely þe worschipe of ihu crist and sauynge of mennus soulis;
<L 10><T MT17><P 262>

and þat þe comyns wilfully, mekely and trewely do here seruyce.
<L 20><T MT19><P 276>

þe fifte, þat þe raueyne and extorcion of prelatis and here officeris, þat þei don vnder colour of iuridiccon and almes in meyntenyng of synne far annuel rente, wisly

and trewely 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 prisoned for wrongful cursyng of prelat, þe while he is redy to be iustified bi holy writt and trewely don his office.
<L 26><T MT19><P 277>

sip alle þes goodis ben pore mennus goodis, and clerkis ben not lordis of hem but proctours, to spende hem trewely in pore mennus nedis, as goddis lawe and mannys wittenen.
<L 13><T MT19><P 279>

Þat non of þe clergie be lettid to kepe trewely and frely þe gospel of ihu crist in good lyuyng and trewe techyng, for no feyned priuelegie or tradicions founden vp of synful wrecchis.
<L 25><T MT19><P 279>

and it makip persouns aboue more hardy to walowe in synne, and many tymes þei ben vnhabile to haue trewely þe name of curat.
<L 10><T MT27><P 425>

sipen þe pater noster is part of matheus gospel, as clerkis knowen, why may not al be turnyd to engli3sch trewely, as is þis part?
<L 1><T MT27><P 430>

god moue lordis and bischops to stonde for knowing of his lawe, Capitulum 16m: it were to speke ouer þis of dymes and of offeningis þat ben hire to prestis þat don trewely þer seruyss;
<L 31><T MT27><P 430>

and so þei moten lyue trewely, traueously and perelously, sipen þei moten putte þer oun 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 wole trewely fede þer soule, as is þe gospel and oper 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 trewely in þis offiss, and so þey moten kunne goddis lawe and holde hem payed of þis 3ifte, for þus diden poul and opere apostlis.
<L 7><T MT27><P 451>

Ther is non heraud that hath half swich a rolle Sight as a rageman, hath rekned hem newe Tombes vpon tabernacles, tylde opon lofte, Housed in hornes, harde set abouten Of

armede alabaustre, clad for the nones, Maad opon marbel in many manner wyse Knyghtes in ther conisante, clad for the nones Alle it semed seyntes, ysacred opon erthe And loucly ladies ywrought, leyen by her sydes In manye gay garnemens, that weren gold beten, Though the tax often yere were trewely ygadered, Aolde it nought maken that hous, half as I trowe.
<L 2><T PPC><P 08>

I prechoure yprofessed, hath plight me his triuethe To techen me trewely, but wouldest thou me tellen For thy ben certeyn men, and syker on to trosten I woulde quiten the thy mede, as my might were. I trefle quath he trewely, his treweþ is ful 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 soothe There is no peny in my pakke to payen for my mete. I haue no good ne no golde, but go thus abouten And trauaile ful trewely, to wynnen with me fode.
<L 19, 22><T PPC><P 14>

Trewely quath the frere, a fole I the holde.
<L 25><T PPC><P 14>

And therefore of that blissyng, trewely (as I trowe) Thei may trussen her part, in a terre powghe.
<L 14><T PPC><P 21>

TREWELICHE.....1

And sybbe 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 Englyssche þe gospel, and opere þynges declaryng þe gospel, to edificacion of Cristen mennus soules, as þe precheour telleþ it trewelyche an Englyssche to þe peple?
<L 13><T A04><P 98>

TREWLI.....7

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 wilfulli in here absens, not only for worldly drede ne worldly reward, but for drede of God and good con science, and for rewarde in hevene. For þat God þat puttip þe in suche service whot what stat is best for þe, and wile rewarde þe more þan alle erþeli lordis may, if þou dost it trewli and wilfulli for his ordinaunce.
<L 8, 12><T A15><P 207>

But aftir her werkis þat þei now schewen I wol
not do wiþ Goddis help, for þei feynen, hiden
and contrarien þe truþe which biforehonde þei
tau3ten out pleynli and trewli.
<L 149><T SEWW04><P 33>

And ouer þis I wole þat þou preche no more,
to þe tyme þat I knowe bi good witnesse and
trewe þat þi conuersacioun be suche þat þin
herte and þi mouk acorden trewli in oon,
contrairi alle þe lore þat þou hast tau3t
herbifore'.
<L 363><T Thp><P 35>

But aftir her werkis þat þei now schewen I wol
not do wiþ Goddis help, for þei feynen, hiden
and contrarien þe truþe which biforehonde þei
tau3ten out pleynli and trewli.
<L 590><T Thp><P 41>

And I seide, Ser, if preestis weren in
mesurable noubre, and lyueden vertuously
and tau3ten bisili and trewli þe word of God bi
ensaumple of Crist and of hise apostlis,
wipouten tipis and offryngis and oper
dewetees þat preestis now calengen and taken,
þe peple wolde freli 3eue hem sufficient
lyflode'.
<L 1478><T Thp><P 69>

TREWLY.....64

But an hore & a begger of al mennes lawe is
wedded wiþ freres, þat is þer owne orders, for
þei telle more bi þat & bisie it more & kepe it
more trewly and punyschen þerfore þan þei do
for þe lawe þat God himself 3af.
<L 837><T 4LD><P 272>

For þei schulden lif on Gods part, and preche
trewly þo gospel, bot bothe þese have prestis
schamefully forsaken, and ben weddid wiþ þo
contrarie to hor lyves ende.
<L 16><T A09><P 163>

But here men þenken by Goddis lawe, þat men
schulde stire suche schrewes to serve trewly
þer God boþe bi worde and dede, and paye
hem her dettes, and hope of þer mendement.
<L 15><T A10><P 175>

But serve we trewly as God biddus to our
sugetis, and þei ben holden to serve us in
temporal godes;
<L 9><T A10><P 177>

Alle þes questiouns ben hard to telle hem
trewly in Englisch, but 3it charite dryveth men
to telle hem sumwhat in Englische, so þat men
may beste white bi þis Englisch what is
Goddis wille.
<L 8><T A11><P 183>

If þou be a laborer, lyve in mekenesse, and
trewly and wyl fully do þi labour;
<L 3><T A15><P 207>

And God axiþ trewe lif aftir his lawe, and
trewe prechyng of þe gospel, wiþ clene
entent, not for worldly name, ne coveitise of
worldly muk, ne bacbytyng of pore prestis
and hyndryng of Cristis ordynaunce, and
meyntenyng of worldly lif of clerkis, as false
prophetis prechen now, but trewly to dis pise
synne and teche vertues, for honour of God
and helpyng of Cristene soulis to
heveneward.
<L 20><T A22><P 272>

CAP· XLII· Also freris falsely enhansen
homself abofe Crist and his apostils, for þei
wil not be payed wiþ 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 apayed wiþ fode and
hillynge, as Crist and his apostils weren.
<L 30><T A24><P 396>

SEXTA HERESIS· þe sexte heresie, contened
of þe sexte askyng, sais, þat men of private
religioun bene more thikk saved þen men þat
kepe trewly comyne Cristus religioun;
<L 20><T A27><P 444>

And þus þei þat holden Cristis clene religion,
as prestis, wipouten cloutyng to of er rouris
of foolis and synful men, ben holden seculer
men, or seculer prestis, þou3 þei kepen nevere
so wel þe gospel, and techeth it frely and
trewly, as Crist and his apostils diden.
<L 28><T A28><P 448>

Ande trewly, if þai be þus contrary to Crist in
lyvyng and techyng, as þer open dedis and þo
world crien, þai ben cursid heretikis,
manquellars bodily and gostly, Anticristis, and
Sathanas transfigurid into aungelis of li3t.
<L 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.
<L 4><T A29><P 467>

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

Seculere men may have worldly godis ynowe
wipouten noubre to us, so þat þai gete hem
trewly, and spende hem to Gods honoure and
furtheryng of treuthe and helpe of þer Cristen
breþur, and þat þai suffre not Anti cristus

clerkis to distroyen seculere lordschipis, and rob þer tenauntis by feyned iurisdiccione of Anticrist. But prestis moten lyf in symplenes, anci forsake þo worlde, and trewly teche Cristes gospel, ande knowleche hem servauntis of alle men, and lyve in grete travaille, penaunce, and holy devocione, and do satis faccione for þer owne synnes and þo peple boþe, if þai schal come to heven.
<L 16, 21><T A29><P 472>

For God seis not þat he is blessid þat syngus or knackus swete notis, ne þat kepis þo ordynale of þis cerymonye or þis, but he is blessid þat ny3t and day þinkis in þo lawe of God, þat is, for to understonde hit and lif þeraftur, and teche hit trewly, and willefully suffer tribulacione for þo gospel in savyng of mennus soulis, as Criste and his apostilis diden.
<L 19><T A29><P 482>

Trewly here is þo sothe sparid, as in mony wrytyngus and prechyngus hit is openly knowen.
<L 3><T A29><P 483>

þat is, þat þo hert by clen desire, and al þo man, be keypyng of Gods heste, worschipe God trewly;
<L 33><T A29><P 486>

Ffor of Seint Steven men bene certeyne by holy writte þat he is a gloriouse martire, and trewly prechid, boþe 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 owen not to preche.
<L 10><T A29><P 489>

Men seyne playnly, þat a preste may leeffully take a resonable lyvelode of gode man, or mony wiþ one wille, so þat he do trewly his office ordeyned of God.
<L 25><T A29><P 492>

Ande powe suche unable curatis, contynuyng in þer defaultis openly, were putte oute, and holy prestis ordeynde in þer stede, 3vyngge ensaumple of holy lyfe, trewly prechyng þo gospel, and mekely visityng þo pore paryschens, and helpyng þam at þer my3t, hit were no grete heresie a3eyne holy writte;
<L 23><T A29><P 494>

Here Cristen men thynken no grete heresie, þowe worldly prelati, in amendement of symonye, ydolatrie, and sleynge of mennys bodies and soulis, renounce alle vanitees 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 comyns, and go mekely on þer fete, and preche trewly þo gospel, as Criste ande his apostilis diden.
<L 10><T A29><P 495>

and a color of takyng of almis, we chouche a boue our mikil riches, how may we trewly depart oþer mennis þingis, þat dredfully reseruen our owne.
<L 3><T APO><P 49>

Vp on þis schulde þenk prestis, prelati, and religious, and oþer þat han vowid to kep bodily pouert, obediens, and chastite, how þat þei schuld folow Crist to be his disciplis trewly wiþ out ypo crisie;
<L 28><T APO><P 82>

But if þeis men beggars are not sent of God, to do þis office, or doþ not þis dede trewly, or ellis nedib not to beg.
<L 1><T APO><P 113>

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 knowen to þe peple þe cawtelis of antecrist.
<L 104><T EWS1-02><P 231>

And þei schulden wyte þat statis here ben harmful to men but 3if men aftir þer statis seruen trewly to þer God, for falsenesse in statis makib men to be lowe or dampnyde.
<L 80><T EWS1-17><P 290>

But menyse syche men for a tyme han compuncion in herte, and prey3e God of his grace to haue paciense in hem, and þei schal in þis lif serue to Crist trewly.
<L 40><T EWS1-22><P 310>

But I iuge not myself þat I serue trewly þe Lord, and mynstre to hise seruauntis as he wole, for, al 3if I haue no conscience þat I do a3enys Godus wille, 3et it suweþ not herof þat I am iust byfore God.
<L 37><T EWS1SE-03><P 487>

And þus, what cristene man hap good herte, his axyng is knowe byfore God, siþ eche þing seiþ to God trewly as þat þing is.
<L 68><T EWS1SE-04><P 493>

And þus eche man schulde be war þat he be in such astaat þat is aprouyd by Iesu Crist, and traueyle trewly in þis staat. 3if þow be a prest of Crist, teche trewly Godus lawe;
<L 76, 77><T EWS1SE-08><P 512>

As deseyuours and trewe men, for Godus
seruauntis schulen haue a nome of þe world
þat þei disseyue 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 aungelis þat comon from heuene.
<L 49, 51><T EWS1SE-16><P 548>

Þe þridde word þat is trewþe answerip to þe
þridde persone, for trewly schulde man loue
God euene wiþ þe knowyng of hym.
<L 36><T EWS1SE-49><P 679>

and as Petre schulde not grawnte þis leue in
Cristus presence, so preestis in Cristus
presence han leue of Crist, whon þei ben
preestis, to preche trewly þe gospel. And 3if
þei prechen þus trewly þe gospel as Crist
byddeþ hem, Crist is amyddes hem and þe
puple þat þei techen.
<L 20, 21><T EWS2-58><P 17>

Here men seyn trewly þat þer ben two
martyrdomes, martyrdam in body and
martyrdam in wylle.
<L 92><T EWS2-59 P24><P 23>

Ne drede we þese sophistres þat Crist seyde
here false, whon he seyde þat he cam here in
hys rewme, for as part of þe chyrche is trewly
clepud þe chirche, so part of Cristus rewme is
trewly clepud his rewme.
<L 84><T EWS2-60><P 29>

Ne drede we þese sophistres þat Crist seyde
here false, whon he seyde þat he cam here in
hys rewme, for as part of þe chyrche is trewly
clepud þe chirche, so part of Cristus rewme is
trewly clepud his rewme.
<L 85><T EWS2-60><P 29>

and specially for suche men þat seruon trewly
to þer God more þan ony fowl may, for þei be
not able to serue þus.
<L 32><T EWS2-63><P 44>

And of þis con cludeþ Crist trewly to his
apostlys þat þey schulde not wylle to dreede,
siþ þei ben bettur þan monye sparwys.
<L 60><T EWS2-63><P 45>

or ellus don trewly þer offys.
<L 48><T EWS2-80><P 144>

And somme men leeuen lawefully, and
somme men trowen trewly, þat alle suche
seyntus profi3te not to men, but 3if þei make
hem loue Crist.
<L 68><T EWS2-93><P 223>

And 3et men trowon þis heresye as 3if it were
byleue, þat 3if ony be choson by mannys
lawe, þanne he is trewly choson.
<L 32><T EWS2-101><P 252>

3if þow traueyle trewly to haue þe blisse of
heuene, þow huydust þis tresor where it may
not fayle;
<L 98><T EWS2-108><P 276>

for be it man, or be it womman, þat serueþ
God trewly, he is on þes þre maners knyht to
Crist in sybrede;
<L 24><T EWS2-110><P 281>

Þese wordis ben trewly vndurstondone of þe
day of doom but 3et þei ben ful derke as Oure
Lord wole esuron hem.
<L 410><T EWS2-MC><P 343>

And þey han takun and han knowun trewly þat
Y cam out of þee, and þey han bileuyd þat þou
hast sent me.
<L 65><T EWS3-196><P 226>

3if þei bynden hem to most pacience and
mercy and þer wyþ haten and ben woode wroþ
with men þat trewly dispisen synne and
reprouen here ypocrisie, and pursuen hem
cruely and with out mercy þat frely and sadly
techyn þe gospel and þe comaundements of
god wherby here symonye and ypocrisie is
more knowen of þe peple, þanne þei ben cruel
ypocritis.
<L 1><T MT01><P 05>

certis but 3if þei more bisily lerne bi grete
traueile and studie holy writt, and kepen it
trewly in here lyuynge, and openly to 3eue
good ensauple to alle men, and prechen it
sadly and trewly with ala myche traueile and
more, and 3it it be nede ben wilful to die
þerfore, þei may drede ful sore þat þei ben out
of charite and out of feiþ, but 3if it be ded feiþ
as fendis han;
<L 25, 27><T MT01><P 22>

And 3it þou3 a man be cursed of god and of a
prelat also trewly, 3if he wole 3eue gold or
money at a false mannus wille he schal be
assoilid as anemtis men, þon3 he dwelle in his
synne and þanne in goddis curs.
<L 18><T MT04><P 74>

þes prelatys schulden preche þis contricion and
mercy of god and ioies of heuene, and þe peril
of schrifte wiþouten repentaunce, and
foulness of synnes, and grete peynes of helle,
and ri3twisnesse of god to make þe peple to
flee synne and kepe trewly goddis
comaundementis, and not disceyuen hem bi
here owene power of assoilynge, ne bi fals
pardon no fals preieris and oþer nouelries bi

aide goddis lawe.
<L 9><T MT04><P 107>

for þou3 þei kunnen not o poynt of þe gospel
ne whiten what þei reden, 3it þei wolen take a
fat benefice wiþ cure of mannus soule and
neiþer kunnen reule here owene soule ne
opere mennys, ne wolen spedly lerne ne suffre
opere men to teche here parischenys trewly
and frely 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 sclaudrynge priue and apert, for
as mochel as þei prechen trewly and frely
cristis gospel and goddis hestis and reprouen
here ypocrisie, symonye, coueitise and opere
disceitis;
<L 31><T MT13><P 211>

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 stably
goddis lawe a3enst false prophetis and cursed
fendis lymes.
<L 30><T MT16><P 253>

but it semep þat iche prest þat tellip trewly þe
lawe of god haþ þis power, more or lesse,
aftur þat god wole 3yue him, and mennes rules
or mennes chesing ben not gospel in þis poynt,
ne any beleue þat þei ben soþe, if þe gospel
grounde hem not;
<L 22><T MT23><P 342>

Also Augustinus, li·6·, {De Baptismo contra
Donatistas,} “Siþe þat synnes be forgeffen to
hym þat is trewly turned to God, þai ben
forgiffen of þam to wom he is ioyned wiþ a
trew turnyng or conuer sion.
<L 10><T Ros><P 58>

And siche prestes schewyng or denouncing
contrarious to Godis dome assouleþ no3t
trewly or byndeþ, but þei pretende þam or
feynep for to asoyle or bynde, & so þei slee as
to þe reputacon of þe worlde soules þat dieþ
no3t and þei quickene, þat is pretendep þam to
quicken, soules þat liffip no3t.
<L 19><T Ros><P 59>

He forsoþe is þe perdition 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 defoulle or trede wiþ his
fotte þe goddez of al Gentilez or folke, ouþer
proued & trewe religion of men, & sytte in þe
temple of God’, as in Ierusalem, as som
trewep, or in holi 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 tiþes bene almous or godes
of pore men trewly for to be offred.
<L 7><T Ros><P 62>

þei forsop þat ben in dedily synne be not
trewly lordes, but only haldyngly or
supposyngly.
<L 3><T Ros><P 66>

It is & wicked life of herbouryng fro house to
house, and wer he schal be osted he schal no3t
do trewly or tristily, ne he schal no3t opne his
mouþe etc’.
<L 16><T Ros><P 82>

PRECHOUR Prechour of þe worde of God is
holden for to haue þise pre con diciouns: First
þat he preche trewly: Marc {ultimo}, “Preche
3e þe gospel to euery creature”, & Gal·1·, “þof
we or ane angell of heuen euangelize or prech
to 3ow out take þat we haue preched to 3ow,
cursed be he.
<L 15><T Ros><P 85>

Off sich 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 sich no3t sent of God ne dewly
admitted of prelatez is þis decretale
vnderstoncen, þat þai bene acursede, bot
prestez þat dewly bene admitted of curatis,
and wiþ þat comeþ for to preche frely and
trewly and no3t for erþily couaitise, bene
admitted be autorite taken of þe apostolice or
popis see, siþe euery sich power of curate is
ytake of þe apostolike see or of þe bischopis
of þe place, and also of God, siþe it is seid,
{ad Ro· 13·}, “þer is no power bot of God”.
<L 22><T Ros><P 92>

He is trewly a Cristen man þat doþ mercy to al
men, þat vtterly is moued wiþ no wronge, þat
felep anoper mannes sorow as his owne, wos
borde no pore man vnknowep, þat afore men
is had vnglorious þat he be gloriatur afore God
& angelles, þat dispiseþ erþily þings þat he
may haue heuenly þingz, þat hymself beyng
pre sent sufferep no3t a pore man be
oppressed, þat helpeþ to wrechis, þat siþ oper
mennes wepyngs is prouoked to wepyng,
wiche Poule did wele, seying, 2· Cor· 11·,
“Wo is seke & I am no3t seke?”
<L 1><T Ros><P 93>

Forsop, if 3e wille trewly worschipe þe ymage
of God, 3e doying wele to a man schuld

worschipe þe trew ymage of God in hym.
<L 12><T Ros><P 99>

Perfor, if 3e wille trewly 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;
<L 16><T Ros><P 99>

þat 3e mynystre mete to hym þat hungreþ, drynke to þe pristy, clopyng to þe naked, mynis tryng to þe seke, herberow to þe pilgrime & necessariis to hym þat is putte in prison, & þis is þat trewly schal be trowed borne forþe.
<L 21><T Ros><P 99>

Wat honour of God forsoþ is þis, for to renne be formes of stoncz & trees and for to worschepe vayne figures & soulelez wiþ out soules as godehede, & for to dispise man in wiche is trewly þe ymage of God?
<L 26><T Ros><P 99>

But napeles þe making of ymages trewly peynted is leueful, and men mowen leuefuliche wor schippe hem in sum manere, as signes or tokones;
<L 168><T SEWW02><P 23>

This Sergius he had a generall counseil gaderid to gedere, dampned alle þe dedis of theodre and of John his predecessour, And degraþid alle þat hade take degre bi þe same predecessouris and commaundide þe 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 þe chirch, imagis bowid hym.
<L 73><T Tal><P 177>

TRULI.....60
The iij· Article· Prelatis and prestis as curatis owen to sheewe to the pupic ensauple of holi lyuynge, and to preche truli the gospil bi werk and word.
<L 8><T 37C><P 04>

Truli by this confessioun maad to God was David sauid.
<L 18><T 37C><P 19>

The x· Article· Though ymagis maad truli that representen verili the pouert and the passioun of Jhesu Crist and othere seyntis ben leful, and the bokis of lewid men, bi Gregori and othere doctouris, netheles false ymagis that represen ten worldi glorie and pride of the world as if Crist and othere seyntis hadden lyuid thus and deseruid blisse bi glorie and pomp of the world, ben fals bokis and worthi to be amendid or to be brent, as bokis of opin errour

or of opin eresie agens cristene feith.
<L 1><T 37C><P 23>

But who herde euere so light a conquest of alle oure lordis londis and godis that holden truli Goddis lawe, for tweine hooris lien falsli on hem?
<L 2><T 37C><P 31>

The firste is opin bi this, that God ordeynide to swere thus truli bi the Creatour in the olde Testament in the vj· and x· c· of Deutr·, and iij· c· of Jeremie.
<L 1><T 37C><P 36>

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.
<L 11><T 37C><P 36>

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.
<L 8><T 37C><P 59>

Truli if this reesoun suffisith not to preue that the bisshop of Rome hath more power than othere cristene bisshopis, successouris of apostlis, I fond not, if ony euydence in holi scripture neithir in reesoun that mai not faile, to shewe such singuler power of the bisshop of Rome aboue othere cristene bisshopis.
<L 16><T 37C><P 69>

If worldli bisshopis myghten stabliche seyn this poynt, that prestis shulden not preche with outen here licence, thanne thei myghten soone stoppe men to preche truli holi writ agens opin synnis of clerkis, as hem likith. Therefore ech prest do truli his office enioynid of God, and with charitable entent, though a worldli bisshop grucche agens him, and though deth of bodi sue therfore.
<L 21, 23><T 37C><P 100>

And whethir prestis 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 prestis, til thei wilen make amendis to God and holi chirche, and studie in holi scripture in fillinge it in werk and techinge, and til thei charge more the ordnaunce of Crist, than of a synful man.
<L 14><T 37C><P 101>

Truli if he is worthi to presthood, whom not meritis of good doinge, but the abundaunce of medis helpith, it suith that sadnesse in vertuis and wisdom axe no thing to itsilf 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.
<L 19><T 37C><P 113>

Truli he that makith othir receyveth this
sacrament unworthili out of charite, reverence,
and devocioun, harmith gretli himsilf,
dispisith God orribli, and sterith God to huge
veni aunce.
<L 14><T 37C><P 116>

But this was the eresie of Donatistis, agens
whiche seynt Austin travalide ful gretli and
truli, on Jon, and {De verbis Domini}, and in
othere bokis.
<L 23><T 37C><P 123>

Therefore 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 constreyniden him to deth,
undir uttirmore othir worldli abite, than that
holi officis sheewiden him to othere men, to
slee him in synne.
<L 22><T 37C><P 138>

And if grete men seyn that it suffisith to
saluacioun to resigne to God, cheef lord of al
holi chirche, and to make fulli amendis 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.
<L 2><T 37C><P 146>

The xxxvij. Article. Seculerte among prelati
and curatis so that oon take propirli to himsilf
alle the profitis of a chirche, and departe tho
as hym liketh, whethir he do truli the gostli
office or nai, owith to be cast vtterli out awei
fro holi chirche; and gouvernail in comoun with
sus teyninge of felowis bi forme of the gospel,
that ben able to performe the office of the
gospel in good lyuyng and fre preching,
owith to be taken agen mekeli and truli.
<L 12, 18><T 37C><P 147>

I gesse truli fewe men or noon.
<L 25><T 37C><P 152>

{Sed necessarium est ad eternam salutem, ut
incar nacionem quoque Domini nostri Jesu
Cristi fideliter credat.} Bisyde þe godheed of
þes þre persoones, is needful to knowe þe
manheed of þis secunde persoone, and so
trowe it truli.
<L 32><T A01><P 78>

We schullen truli bileue þat John whom Crist
comendide so hi3li, as þe gospel makeþ
mynde aftur, was stidefast in his bileue.
<L 52><T CG03><P 32>

John mi3te haue seid truli I am a criar in
deserte' for his open prechenge, but he wolde
not so, but answerede in meker manere: I am
but a voice,' he seiþ, of a criere'.
<L 189><T CG04><P 49>

ffor the science of God cometh of diligence of
redyng: truli ignorance of God is dougter of
necigence.
<L 2><T Dea><P 450>

Preestis office to preche þe gospel truli and to
preye in herte deuoutli, to mynistre þe
sacramentis freli, to studie in Goddis lawe
oonli, and to be trewe ensaumpleris of holi
mennes lijf continuli, in doynge and in
suffringe.
<L 11><T JU><P 54>

Comouns office to truli laboure for þe
sustinaunce of hem silf, & for prestis and for
lordis doynge wel her office.
<L 16><T JU><P 54>

For wete 3e wel þat þe fende knowiþ þis wel
inow: þat it were vnpossible him to do ony ri3t
notable or grete schame to Cristis chirche in
peruerting þerof, and þe clergi stode truli and
stifli in her owne office, ri3t in a maner as it
were vnpossible ony grete dedli skenesse to
growe in mannes bodi, 3if þe stomak þerof
were hole.
<L 46><T OBL><P 158>

Seint Poule seiþ furþurmore þat þis antecrist,
þat þus sittip in holi chirche, is enhaunsid
aboue al þing þat is callid God or truli
wirschipt as God.
<L 146><T OBL><P 160>

And for as meche as heretikis ben proude of
þe schynyng of her feire speche, þat þei be not
saddid in none auctorite of holi bokis (þe
wiche holi bokis ben to us as it were ueinys of
syluur in speking, for of þo holi bokis we
drawyn þe begynnyng of our speche), lob
callip a3en heretikis to þe writinggis of holi
auctorite, and þat to þis ende þat, if þei desire
for to speke truli, þat þei take of scripture
what þei speke.
<L 641><T OBL><P 173>

Truli, seint Poule, I wote wel þat þis prophecie
is fulfild nou3, for neiþer þe peple, neiþer he
þat hap þe see in þe chirche, as I spak of
aforehand, hap reward to Crist or his wordis,
neiþer to þi wordis, Poule, but to her owne
talis, and nameli in þe feip of þe sacrid oost.
<L 743><T OBL><P 176>

Lo, hou3 þis olde clerk wiþ Austen and wiþ
opur mesuriþ his wordis and writing of

antecrist, so þat þei mai truli be applied to þe grete ipocrite and renegat þat I haue ofte spoke of, þe wiche is on þe worst wise most contrarious to Crist, and so þe worst antecrist;
<L 1618><T OBL><P 198>

And þis logic, as we mote nedis suppose, is ful truli reportid bi þe blessid man and maide Luke, þat bi þe witt of þe Holi Gost perfi3tli þe wordis and þe dedis of þe apostlis reportid and oþur perfi3t men in his time, as ferforþ as it was spedi and nedeful for Cristis chirche.
<L 2507><T OBL><P 221>

And þe oþur consecracion Crist dede aftur his resurreccioun, whan þe disciplis þan confermed in beleue knouelechiden þat þei knew Crist in breking of brede, þe wiche beleue aftur þe rapur logic Luke truli reportiþ in his gospel as þe derling of God, ful of þe Holi Goost.
<L 2520><T OBL><P 221>

Napeles, hou3 it mai be truli vndurstonde it is wrete before.
<L 3705><T OBL><P 251>

And ouere þis he was a trewe prest and bishop, and truli wiþoute faute dide þat office to þe peple.
<L 227><T OP-ES><P 11>

And so oure prestis mai not truli suppose þat þo lawis þat God 3yueþ bi Moyses, a3ens þe posses siouns or lordship of þe prestis of þe oold lawe, ben impertynent to þe lordship of prestis in þe newe, no more þan þe lawis þat God 3af in þe oold lawe a3ens mawmetrie ben impertynent to mawmetrie in þe newe lawe.
<L 876><T OP-ES><P 36>

Truli, I can not deuyse me hou þat he and alle suche my3ten be more contrariouse to Crist þan þei ben.
<L 1319><T OP-ES><P 56>

And so no man, þat is verili of þis staat and fi3tiþ truli to Godward, entrikiþ himsilf in seculer lordship, for þat is moost seculer office or bisynesse þat is in þis world.
<L 1392><T OP-ES><P 60>

For Moyses excusiþ hymself of such lordship in wnesse and presence of þe peple: for, whanne weiward folk putten upon Moyses þat he wolde be a lord upon hem, he seide þus: {Tu scis, Domine, quod nec asellum quidem vmquam acceperim ab eis, nec affixerim quempiam corum}, Lord, þou woost truli þat I haue not take of hem a litil asse, ne turmentid or wrongfulli trauelid ony of hem', as kyngis and oþir seculer lordis doen ofte her sugetis, for þei han power upon her bodies and her

goodis, as it is writun (I Regum 8).
<L 1430><T OP-ES><P 62>

For siþ þis endowing is heresie and symony, peruertyng of Cristis ordynaunce, and robberie and in a manere manslau3tir, and perpetual apostasie fro Cristis pouert þat was verri and not feyned, as it is declarid aboue, it mai not be callid truli almesse;
<L 2377><T OP-ES><P 116>

And, for as moche as he dide truli a prestis office to þe peple, and my3te do noon excesse in taking, he hadde titil bi þe gospel to alle þat he took to his nede.
<L 2504><T OP-ES><P 122>

And so Crist, rechersynge þe wordis of Isaie, seiþ ful truli of þese renegatis þat han left Crist and hise apostlis and her vertuous mene, þat 'þis peple worshipiþ me wiþ lippis, but her herte is fer fro me'.
<L 2924><T OP-ES><P 138>

And I biseche 3ou at þe reuerence of God þat 3e greue 3ou not wiþ ony truþe þat I haue seid at þis tyme, for if 3e doen so, I mai truli seiþ wiþ Moyses þat 3oure grucching is not a3ens me, but it is a3ens þe Lord þat is truþe.
<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 defeaute of the truþe of translacioun, let him sette in the trewe sentence and opin of holi writ, but loke that he examyne truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe;
<L 1><T Pro><P 58>

God for his merci amende these euele causis, and make oure puple to haue, and kunne, and kepe truli holi writ, to lijf and deth!
<L 37><T Pro><P 59>

But loke þat he examyne truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe.
<L 72><T SEWW14><P 69>

God for his merci amende þese euele causis, and make oure puple to haue and kunne and kepe truli holi writ to lijf and deþ!
<L 172><T SEWW14><P 71>

And I biseche 3ou at þe reuerence of God þat 3e greue 3ou not wiþ ony truþe þat I haue seid at þis tyme, for if 3e doen so, I mai truli seiþ wiþ Moyses þat 3oure grucching is not a3ens me, but it is a3ens þe Lord þat is truþe.
<L 104><T SEWW18><P 96>

And as Petir schulde not graunte þis leue in Cristis presence, so prestis in Cristis presence han leue of Crist whanne þei ben prestis to preche truli þe gospel. And, if þei prechen þus truli þe gospel as Crist biddiþ hem, Crist is amyddis hem and þe peple þat þei techen.
<L 18, 19><T SEWW23><P 120>

Þe þridde þing þing mouep me to write þis sentence is þis: I coueite, as I schulde bisie me mysilf to do feiþfulli, þat alle men and wymmen occupiden feiþfulli alle her wittis in knowynge and kepyng of Goddis heestis, ablyng hem so to grace þat þei mi3ten vndirstonde truli truþe, and haue and vsen vertues prudence;
<L 96><T Thp><P 27>

And I bileue þat Crist in al his tyme here lyuede moost holili, and tau3te þe wille of his Fadir most truli.
<L 232><T Thp><P 31>

3he, ser, and ouer al þis bileue, 3it I admitte alle þe sentencis and þe autoritees and þe resouns of alle þe seintis and doctours, acordinge to holi writt and declaringe it truli, submyttinge me wilfuli and mekeli to be euer obedient and buxum after my kunnyng and my power to alle þese seintis and doctours, as þei ben obedient and buxum in work or in word to God and to his laweand firþer not to my knowynge, neiþer for ony erþeli power, dignite or staat þoru3 þe helpe of God!
<L 328><T Thp><P 34>

For if I þus schulde do, ful manye men and wymmen wolden, as þei mi3ten truli, seyen þat I hadde falsli and cowardli forsaken þe truþe and sclaudrid schamefuli þe word of God.
<L 393><T Thp><P 35>

And a3enward þei þat ben seid to ben in þe feiþ of holi chirche in Schrouesbirie and elliswhere, bi open evedence of her prowde, enuyous, malicious, coueitous, leccherous and opere ful vicious wordis and werkis, neiþer knowen, neiþer haue wille to knowe, neiþer to occupien her wittis to knowe truli and effectuelli þe feiþ of holi chirche; wherefore þese, ne noon þat suen her maners, schulen ony tyme comen verily to þe feiþ of holi chirche, no but þei bisien hem truli to come into þe wei whiche þei now dispisen.
<L 677, 680><T Thp><P 44>

For in þat þing þat in hem is, preestis þat prechen not truli and bisili sleen alle þe peple goostly, in þat þat þei wiþholden fro hem þe word of God, þat is liif and sustynance of cristen soulis.
<L 861><T Thp><P 50>

Was þis truli prechid?' And I seide 'Ser, I telle 3ou truli, I touchide no þing þere of þe sacrament of þe auter, no but in þis wise as I wol wiþ Goddis grace schewe here to 3ou.
<L 933, 934><T Thp><P 52>

And I seide, 'Ser, I doute not þat if þese peyntours þat 3e speken of or ony oþer peyntours vndirstonde truli þe textis of Moyses, of Dauib, and of þe Wise Man, and of þe profete Baruk, and of oþer seintis and doctours, þese poyntours schulen be moued for to schryue hem to God wiþ ful entere sorowe of hert, takinge vpon hem to do ri3t scharpe penaunce for þe synful and veyn craft of keruyng, 3etyng or of peyntynge þat þei haden vsid, bihootinge to God and holdynge couenant neuer to do so after, knowelechyng opynly bifore alle men her repreuable errynge.
<L 1120><T Thp><P 58>

TRULY.....30
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 traueil þat sounþ to þe comoun profit, sich a prest my3t leuefully of sich a man þat my3t bere it take his sustynance in mesure.
<L 30><T 4LD-2><P 199>

And he þat were a kny3t of God & durst telle sich a feende his defeaute, he schuld knowe truly obediaunce done to tyrauntis.
<L 157><T 4LD-2><P 205>

þis hony and oile schulden prestis resseyve, and fynde, if þei traveliden truly in Cristis vyne3ceerd, in so greet plente þat þe swete odour þerof schulde flawme mennys hertis þat comownden wiþ hem.
<L 7><T A01><P 36>

and þefore he coveitide þanne to be deed, and in haaste to be wiþ Crist, for þat he hopide truly, siþ he hadde answeere of God þat was eernes herto.
<L 22><T A01><P 61>

Crist stiede bi his manheed, þat was moved bi his godheed, and passide manye hevenes, and restiþ evermoore in glorie, and at þe day of doom schal come to juge boþe qwike and dede, þe whiche han served him truly, and doon unkindeli a3ens him.
<L 19><T A01><P 81>

{Hec est fides catholica, quam, nisi quisque fideliter firmiterque crediderit, salvus esse non poterit:} Þis is general bilceve, þe which but if ech man trowe truly and stidefastly, he may

not herewiþ be saaf.
<L 32><T A01><P 81>

And þei bep Goddis bedels to telle truly his sentence, and opir wise may þei no3t assoyle men of here synne.
<L 28><T A21><P 254>

And þus assoyllip God bifore, and his viker aftir, 3if he acorde to Goddis will and telle truly Goddis sentence.
<L 28><T A21><P 261>

Hou may þei seie for shame þat þei folowen Crist truly?
<L 12><T AM><P 152>

for if men bileueden fully þe byheestis of euerlasting joy þat God bihotip to men þat seruen hym truly, and my3tily wiþstonden her enemy þe feend, and also þe þretingis of euerlasting peyne to hem þat ben slayne of þis enmy, I am ful siker þat þere is now many oon þat 3eelden hem to þis enmy and is cowardly sleyn, wolde he my3tily turne a3eyn wiþ þe help of God and wiþ þis sheelde tofore hym, and a litel or nou3t sette by þe cruelte of þe enmye and alle his sotil slei3tis, þen euery suche man in suche case my3t seie þe wordis of Dinie, þe prophetes, seying: {Arcus fortium superatus est;
<L 112><T CG12><P 152>

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

and he spekip truly anentis his broþer;
<L 79><T CG13><P 167>

Also, he spekip truly anentis his breþeren, not deceyuing hem þorow no sotil wordis, but þat alwei his herte and his mouþe acorde in oon.
<L 92><T CG13><P 167>

But þei þat han boþe keyes moun sikerly open þe dore, and sett forþe, and departe truly to þe peple of þis lofe of penaunce.
<L 173><T CG15><P 188>

And after he clepid hem li3t of þe worlde', by which is bitokenid þe true preching of her mouþe, meuing hem by þat first þei shulden lyue wel, and after preche truly.
<L 46><T CG16><P 196>

If 3ee wolen answer truly, þus 3ee shullen seie þat þe worde of God is not lesse þen þe

body of Crist'.
<L 109><T CG16><P 197>

He wole also be oure keper at þe last houre of oure lijf, if we serue him truly and trist to him feiþfully when we han moste nede to him, for þen we shullen be most weyke and oure enemyes most strong and moste bisi, for he wote wel if he may not gete vs þen al his traueile is in veyne.
<L 295><T CG16><P 202>

þe brid is þat alle þe affeccions of þi soule (þat is: þi goostly fete) be set prinsepaly to preche truly þe gospel of Crist, if þou be a prest, and if þou be none, þat þi loue be set to rule prinsepaly þi lijf aftur þe holy gospel.
<L 375><T CGDM><P 218>

If þei ben also wraþeful men and enuyous boþeand specialy to þo men þat vndernymmen hem of her synne, and tellen hem her office þat longip to her astate, and prechen truly to her sogettis as þei shulden doand if þei in her wraþþe curse suche men, and in her foule enuy falsely disclaundren hem, and pursuen hem, and prisonen hem, and perauntur to þe deþ;
<L 570><T CGDM><P 223>

Summe is mad oonly to god truly by herte or mouþe.
<L 28><T MT23><P 327>

Also it is seid of Toby, Tob·1', "Al his first frutes and his dymes truly he offered, so þat in þe brid 3ere he ministered al his dymyng to proselitit & comelyngs."
<L 21><T Ros><P 62>

And, for as muche as be þe said þinges þat Y so held, beleved and affermed, Y shewed meself corrupt and vnfaithful, þat from hensforth Y shewe me vncorrupt and faithful, þe feith and doctrine of holy churche truly to kepe Y promitte, and all maner of errour 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 bodely touched þat from hensforth Y shal never holde errour ne heresie, ne fals doctrine ageyn þe feith of holy churche and determina cion of þe churche of Roome, ne no suche þingis Y shal obstinately defende.
<L 99><T SEWW05><P 36>

Whi may we not þanne writ in Engliche þe gospel and al holy scripture to edificacioun of cristen soulis, as þe prechour schewip it truly to þe pepel?
<L 11><T SEWW20><P 107>

Truly, if þis resoun sufficeþ to preue þat þe bishope of Rome hæþ more power þanne oper cristen bishops, successours of apostles, I fynde not 3it any euydence in holy scripture neiper in resoun þat may not faile to shewe suche synguler power of þe bishope of Rome aboue oper cristen bishops.
<L 68><T SEWW24><P 124>

Truly I hope nepir bodily ne goostly, but as þe postle spekiþ to þe Romains þe vi^e c^e, þat is to seie þat þis antecrist Be deed toward synne and quyk in Iesu Crist'.
<L 267><T SWT><P 10>

And truly God hæþ blowun a blast of þe spiriit of his moup upon þis antecrist, for to slee him bi preching of his gospel.
<L 270><T SWT><P 10>

But alle þe feiþful louers and suers of Crist haue al her delite to heeren Goddis word, and to vndirstonden it truly, and to worchen þeraftir feiþfuli and continuelli.
<L 1375><T Thp><P 66>

Bot wel I wot þi baffyng, lye þou neuer so lowde, May not menuse þis seint, þat lyued & tauet so truly.
<L 91><T UR><P 104>

And Daw, truly 3our dedes contrarie Crist.
<L 289><T UR><P 110>

And Job sayeth in his epystle the ·iiii· chap· Euery man that synneth seeth not hym nyther knowe hym, by what reason then saye ye that be synners that ye make god, truly this muste nedes be the worst synne, to saye that ye make god, and it is the abhominacion of dyscomforte that is sayde in Daniel the prophete standyng in the holy pla-ce, he that readeth let hym vnderstonde.
<L 30><T WW><P 17>

TRWLY.....1
To take a clerke as it shuld be, after his vndirstondyng, þan sayst þou here more trwly þan in any oper place.
<L 116><T UR><P 105>

truant²³
TRIAUNTIS.....1
For ofte þes coveitouse triauntis gone bifore good simple men;
<L 1><T A23><P 358>

TRUAUNTIS.....4
as, 3if he bou3te not for þe firste fruytis, or opir frendshipe of þe world, synnes of opir

truauntis þat he avaunsiþ, and envenymiþ myche folk.
<L 25><T A23><P 357>

And soone aftur, he seiþ þese wordes: þat no3t oneli men schulden be suget to goode and manerli lordes, but also to truauntis þat is, to euele men, in as miche as þei comaunden lefful þyng.
<L 108><T CG05><P 56>

And, 3if þei ben lastyng truauntis, and he leeueþ to chastise hem, it is tokene þat he abidiþ to þe ende to bete hem sore.
<L 19><T EWS1SE-33><P 620>

And heere anticristis truauntis spekyn a3en þe newe lawe, and seyen þat literal witt of it shulde neuere be takun but goostly witt;
<L 44><T EWS1SE-42><P 652>

TRWAUNTIS.....1
Bi þes wordis yuele vndurstondu may many trwauntis and stronge beggeris be mayntened in Cristis chirche bi colour of almes of ypocritis.
<L 99><T EWS1SE-32><P 617>

TRYAUNT.....0

TRYANTE.....1
þes þre looues ben þre knowyngis þat man hæþ of þe Tryante, as eche knowyng of an article of bileue is clepid a loof.
<L 37><T EWS3-195><P 222>

TRYNAUNTIS.....3
For as trynauntis bigilen foolis in matir of þe Trinyte, so þei bigilen opere trynauntis in þe incarnacioun of Jesus Crist.
<L 25, 26><T A01><P 79>

And so seculer power oweþ and is bounden to ponisshe by just peyne of his swerd, þat is, worldly power, trynauntis rebelling a3ens God and trespassing a3ens man by what kyn trespas;
<L 33><T A33><P 516>

TRYUAUNT.....1
Leue we here þes tryuaunt dou3tis and enforse vs to lerne Cristis wordis, and to preche hem to þe puple, and leue þing þat is lesse worþ.
<L 35><T EWS2-110><P 281>

TRYUAUNTIS.....5
And siþ charite techet men to not comune þus wiþ tryuauntis, but to fle hem in word and foode, rewlus of charite teche not here for to mayntene þus þes men, whos staat is not growndud by God.
<L 75><T EWS1SE-28><P 596>

²³ 10 variants; 18 occurrences.

But here we seyen to þes tryuauntis þat þei
blaberon þus for default of wyt.
<L 17><T EWS2-110><P 280>

Þes eretikis 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.
<L 10><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.
<L 56><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.
<L 19><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 boþe, as
tryuauntus can feyne hem syke, and deforme
hem in body;
<L 70><T EWS2-85><P 175>

TRYUAUNTYS.....1
Also men my3ten by conscience 3yue goode
men, and take fro tryuauntys;
<L 103><T EWS2-83><P 165>

ungrounded¹

UNGROUNDID....5

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

<L 18><T A20><P 235>

And þus love ungroundid in God, but oonli in temporal goodis, mut nedis faile and do harm, for al sicke love is sinful.

<L 19><T A23><P 351>

Sip þei ben certein of medeful dedis, certis þat man were a fool þat wolde take þis uncerteine weie, and leewe þe certeyn witt and feyþ for wordis ungroundid in Goddis lawe.

<L 15><T A23><P 363>

And þis newe ordynauncis, ungroundid in þe gospel helpen þe fend, and letten þe lawe of Crist.

<L 38><T A26><P 439>

God kep his Chirche fro fals ypocrites and ungroundid newe statis, not foundid in Crystes lawe.

<L 32><T A27><P 445>

UNGRUNDID.....

for if he had not couetise of worldly goodis and subiection of folk, he shuld preche to þe puple, and leue al sicke rownyng þat is ungrundid;

<L 32><T MT23><P 337>

VNGROUNDED....13

RICHERD þis sentence semeth streit to seculer lordes, for þei comaunde oft þingis vngrounded in Goddis lawe.

<L 1036><T 4LD- 4><P 282>

justices & marchaundes þat falsly geten goodis & oþer false men of craft/ & myche common puple/ manqwellers & reues/ & mysse beleeuyng folk þei blynden wiþ þat ypocrisie & by her shreude ensaample/ bi her fals flateriþg/ bi her feyned preyers/ & by her vngrounded schriftes & false absolucious bou3t as þe court of Roome/ þat makip þis land ful feble.

<L 10><T AM><P 153>

But antecrist hap nou3 pissid out þe fire bi his yuyl ensample 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 usip his owne determynacioun as a stumblyng stole while þe candil is out, and besiip himself to make men fal þer that grucchen a3enst 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 hap for his parte, deniþng our blessid sacrament of þe au3ter to be brede and wyne, saue þe woode rauyng of mysproude Innocent and his comperis and newe vngrounded sectis.

<L 1844><T OBL><P 204>

And in euidence of þe final obstinacie of antecrist and his special membrs, it is ful hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synnys, as of her wordli lordschip þat þei occupie so euyn a3enst God and his awe, of her vngrounded custumable begging, ne of þe sclandre 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 a3enst þe sacrid oost and many seche oþur poyntis of iuel maneres and mysbelcue.

<L 2134><T OBL><P 211>

And in euidence of þe final obstinacie of antecrist and his special membrs, it is ful hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synnys, as of her wordli lordschip þat þei occupie so euyn a3enst God and his awe, of her vngrounded custumable begging, ne of þe sclandre 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 a3enst þe sacrid oost and many seche oþur poyntis of iuel maneres and mysbelcue.

<L 2137><T OBL><P 211>

For it is no wondur alþou3 þe chirche be diuided from þe trinyte and vnyte of þre statis, answering

¹ 9 variants; 147 occurrences.

to þe trinyte and vnyte of God and expresli
grounded in þe olde lawe and þe newe, and not
onli diuided from þis vnyte but also imultipliid
into diuerse and contrarious vngrounded sectis,
wiche ben diuided into many contrarious
opunions aboute þis sacrament of vnyte.
<L 2791><T OBL><P 228>

For as in time of Moises lawe weren opunions
multiplied aftur þe olde lawe to a multitude of
new vngrounded sectis of phariseis and saduceis
and esseis, so it is in þe time of þe new law of
oure new vngrounded sectis;
<L 2794, 2796><T OBL><P 228>

Of þis processe of seint Petur we mai se þat seint
Petur wold haue be gretli displesid wip þis new
frantike determynacion aboute þe sacrament of
þe au3ter, and many opur vngrounded tradicions
brou3t into þe chirche bi þe grete renegat and
autentike eretik þat I haue oofte spoken of.
<L 3368><T OBL><P 243>

And I drede me not, and seint Ierom were here
nou3 in oure daiis of þe same condicions as he
was in his owne daiis, antecrist and his mene
schuld haue had ri3t a sharp rebuke or chiding
for his newe and vngrounded triflis, as had oon
þat enforced himself to susteine þe erroris of
{Origene}.

<L 3597><T OBL><P 249>

Marke we here also how contrarie ben þe
sentencis of þes two olde seinttis and þe newe
iaping of antecrist, for þes seinttis seien þat
Cristis blode mai not be, or be seien in þe chalice
whan þe wyne lackip, and þat opur newe
vngrounded tradicion seiþ euen þe contrarie, for
it seiþ þat þer is neipur brede ne wyne in þe
sacred oost!

<L 3657><T OBL><P 250>

VNGROUNDID....22

And in þis caas ben all wicches and telisteris,
and alle þat bileueþ in charmes and writtes maad
wip wordes vngroundid in Scripture.
<L 246><T CG10><P 112>

also, þat bileueþ in rauenes gredynge, pies
chiterynge, oules whulynge, and manye suche
opere fantasies vngroundid wiche þe leude
peple han amongis hem, and eke many lewide
clerkis, for blyndenesse of vnkunynge,
consentep to þis blyndenesse of old misbileue.
<L 263><T CG10><P 112>

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

<L 45><T EWS3-212><P 260>

And by þe same skile possessioneres, and alle
þat wedden hem wip a newe ordre ben foolis in
þe same caas, for þey ben weddid wip staat
vngroundid, and chargen hem wipoute cause wip
more þing þan þey may do.

<L 47><T EWS3-212><P 260>

And 3if þi foot sclaudere þee, kitte it away' as
3if þou haue ony affeccion vngroundid in
Goddis lawe, leeue and reule þi wille by þe reule
þat Goddis lawe techip.

<L 46><T EWS3-214><P 264>

þe wiche disposip him not to be amendid/
þanne he makip blynde vngroundid resounsȝ
wip sotil argumentis & foltid sophisticacioun/ &
dampnep þe truþe a3ens his conscienceȝ
<L 3><T LL><P 12>

schal faile in þe ende/ & he þat is foundir of
suche vngroundid werkȝ

<L 1><T LL><P 38>

fasten for vngroundid causeȝ y summe fasten for
ypocrisie y &

<L 37><T LL><P 47>

þei clouten falsched to þe trouþe wip miche
vngroundid mater/ tariyng þe peple from trewe
bileueȝ

<L 29><T LL><P 54>

and 3it seyntis in þe popis lawe reprouen euyle
lawis vngroundid in holy writt and reson, and
hem þat maken hem also, and seyn þat we owen
to take hede what crist seiþ, and to no man ellis
but in alse myche as he acordip wip crist, and he
his false þat seiþ or techep ony þing þat is not
euydently groundid in goddis lawe, and þerfore
seynt petyr comaundiþ 3if ony speke, loke he
speke as goddis wordis, þus þes worldly prelati
drawen cristen men fro holy writt þat is þe beste
lawe and constreyne men to here owne lawis ful
of errour, maad to coloure here cursed pride and
<L 20><T MT02><P 38>

and þus he feyneþ many vngroundid gabbingis.
<L 11><T MT28><P 463>

And wip suche vngroundid ritis and tradiciouns
þei chargide not oonli þer owne sect but also

oper peple.

<L 102><T OP-ES><P 07>

And so doen þese sectis, in as moche as þei leuen þe pure sect of Iesu Crist and his gospel and bynden hem to newe fantasies of mannes ordinaunce, in abite, in rule and opir vngroundid ritis wiþoute noumbre, And in þis þei speciali forsaken him þat bou3te hem, for as moche as þei speken so moche velony of his lawe, as it is seid in partie bifore.

<L 295><T OP-ES><P 14>

For, ri3t as a womman þat doiþ 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, wherof she bryngip forþ bastardis vnlawful and mysborun children, so þese maistir liers and her newe sectis leuen þe seed of þe spouse of þe chirche Iesu Crist, þe which seed is his word as he seiþ, bi þe which þei shulden grete in Cristis chirche lawful goostli children, gotun of þis seed to heuenward, and taken alien seed as triflis, flaterieng and vngroundid talis and lesyngis, wherwiþ þei bryngen forþ manye children of þe fadir of lesyngis.

<L 332><T OP-ES><P 15>

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

<L 2465><T OP-ES><P 120>

and if þou knowe no more falsnesse in þese rotun sectis, saue þis oon vngroundid gloos, þou ou3tist be euere þe beter war of hem, and haue þe lesse affeccioun to hem.

<L 2518><T OP-ES><P 124>

and he mai se also hou falsli þei lyen upon Crist in maintenyng of her vngroundid beggerie, seiynge þat he beggide watir, an hous and an asse.

<L 2667><T OP-ES><P 129>

And al þat is seid in scripture in comendacioun of wilful pouert for Crist, þei falsly glosen to maintene wiþ þis vngroundid beggerie.

<L 2817><T OP-ES><P 134>

Loke þanne here bisili I preie þee hou fer þese viciouse extremytees of vnkyndli worldli lordship in þe endowid clerkis and religiouse,

and þese vngroundid and dampnable synnes of beggerie, ben fro Crist and þe vertuous mene þat he and hise apostlis chesen for her lyuyng here upon erþe and so long and so fer fro God in effect ben her praiers!

<L 2910><T OP-ES><P 137>

and he mai se also hou falsli þei lyen upon Crist in maintenyng of her vngroundid beggerie, seiynge þat he beggide watir, an hous and an asse.

<L 13><T SEWW 18><P 93>

þei clouten falsched to þe troupe wiþ miche vngroundid mater, taryng þe peple from trewe bileue þat þei may not knowe it.

<L 108><T SEWW 22><P 118>

And for to coloure her vngroundid beggyng þei putten upon Crist þat he shulde haue beggid of þe womman of Samarie, whanne he seide to hir Womman, 3yue me drinke'.

<L 607><T SWT><P 19>

VNGROUNDIDE...1

Here it is pertynent to speke of pruyde of þis fourþe sect, for freris, al 3if þei ben vngroundide, hy3en hem aboue apostlis, and seyn þer ordre is moste hooly of alle þe ordris þat euere God ordeynede.

<L 109><T EWS1SE-14><P 537>

VNGROWNDED....1

And 3if þei ben in state or werkys vngrownded in Cristis lyf, it is licly to men þat þei ben anticristis disciplis;

<L 17><T EWS2-65><P 55>

VNGROWNDID....1

Summe ben dede in þis 3ate þat Crist qwykenyþ not, but lasten in þere olde errowrus to þer dep day, and ben þese þat taken a lyf vngrowndid clene in Godis lawe;

<L 52><T EWS1-16><P 285>

VNGROWNDIDE...1

And þus 3if men wolden wel examyne deedus vngrowndide in hooly wryt, þei schulden schame of þese dedis, how þei ben a3enus God.

<L 95><T EWS2-73><P 103>

VNGROWNDUD....2

But schortly al þis falshede þat is vngrowndud in Godus lawe is heresyne in a maner, and al heresyne is such.

<L 19><T EWS1SE-02><P 481>

and for we shuldou examyne it by þe flowr of
Godis lawe, þerfore Crist bydduþ flee from it
whan we wyton þat it is vngrowndud.
<L 45><T EWS2-70><P 84>

universite²

VNIUERSITE....6

And so as seuene is ful noumbre of vniuersite of
þingus, so Crist is ful rewme of heuenus, and of
þis world;
<L 124><T EWS2-90><P 211>

also it mai be þat al þe vniuersite of Oxford lich
and oþur also;
<L 474><T OBL><P 169>

Also bi an cȳ and xliiȳ in Apocȳ is singnefied
the vniuersite, either al the multitude, of seintis.
<L 2><T Pro><P 48>

The firste grete synne is generly in the
vniuersite, 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
vniuersitee, as myche to kunne hooly writ, as
maistris in the vniuersite;
<L 9><T Pro><P 52>

Parisience forsoþ, in {liȳDe Fide & Legibus},
diuideþ þe vniuersite of þe law into 7ȳ
particuleris: þat is to sey testimonies or wittnez,
& þise bene to be trowed siþe þei bene of
soþefastenez, þe 2ȳ preceptez or
comandementis, þe 3ȳ domez, þe 4ȳ exsamplez,
þe 5ȳ behestez of medez, þe 6ȳ manassings of
turmentis and þe 7ȳ cerimoniez, þat is
honorificencez of Godez wirsciping".
<L 34><T Ros><P 75>

VNYUERSITES...1

But God fayluþ not in neȳbur of his chyrchis, to
ordeyne þes tuo vnyuersites to heete and to
li3tne comunes, boþe by char ite and wyt.
<L 81><T EWS1SE-30><P 605>

uplondishe³

VPLONDISCHE...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 coueytude
onest pouerte, for he was not bore in þe kyngus
cytee, but in pore vplondische town, not in þe
beste plase of þe town, but in a pore comun
stable.
<L 60><T EWS2-97><P 238>

VPLONDISHE...1

And dilatyng of his chirche by folc of þe cite,
and vplondisshe men and heþene men also
figuriden cloþis, palmes and song, bi which Crist
was worchipid in comyng to Icrusalem.
<L 72><T EWS3-177><P 167>

² 2 variants; 27 occurrences.

³ 2 variants; 33 occurrences.

waste¹

WAST.....57

Leue we wast of cloþ þat comep of mysschape
and speike we of gostili harme þat comep to þe
soule.

<L 657><T 4LD><P 265>

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

<L 82><T 4LD-4><P 239>

Þat is, him þat he hadde lost he foond erringe in
þe wrecchidnes of þis lif, and þe which is
uggyne for drede and wo, and wast wildirnes
for defeaute of good teching, not of God, but of
sleuþi prestis;

<L 35><T A01><P 34>

ne have more wast meyne, ne more wast
dispenche make of Cristis and pore mennis good.
<L 30><T A10><P 171>

Also þis contract shulde not be maade bitwixe a
3onge man and an olde bareyne widewe, passid
childberynge, for love of worldly muk, as men
ful of coveitise usen sumtyme, for þan comep
soone debat and avoutrie and enemyte, and wast
of goodis, and sorowe and care ynow³.

<L 18><T A13><P 191>

Also alle þat mysusen here goodis in wast, pride,
glotonye, or opere synnes, or þat wiþholden
werkis of mercy fro nedi men in tyme of grete
nede, rennen in grete curs, for þei han and
holden þes goodis a3enst Goddis
comandement, to harm of hem and opere men,
as Ambrose and Austyn witnessen in many
placis.

<L 3><T A22><P 319>

And þei bryngen in moche pride vanyte and
wast, cost, and triste in mennus helpe more þan
in Goddis;

<L 18><T A22><P 333>

For þei wiþholden opere mennus r3ttis to
hemselþ for coveitise, and maken discension, and
disturblen pees and charite, and namely whanne
þei taken almes of riche men, þat is sustenance
of pore bedrede men, to hemselþ bi sutel
ypocrisie, as fals beggyng whanne it is no nede,
and maken grete festis to riche men, and bilden
wast housen, and namely hie kechenes and grete
chaumbris for lordis, a3enst here owene reule
and profession;

<L 15><T A22><P 336>

We sufferen myche meschefe, ande in 3oure
wast 3e sleen us, and 3e doyng vanite, peryschen
þerfore, as Seynt Jerome sais;

<L 4><T A29><P 474>

And Bernard seiþ, It is just þat he þat seruiþ þe
auter lif þer of, noiþer to do lechery ne prid, nor
be richid, noiþer in clerked of pore to be maid
riche, ne gloriouse of þe vnnoble, big not to him
of þe goodis of þe kirk large palayce, nor gedre
not baggis to gidre, nor wast not þe goodis in
vanite, nor in superfluite, bere him not hi3e of þe
facultees of þe kirk, nor gif not to wenddingis
his coseynis nor his childre.

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

And here rehersiþ Austeyn, speking of þe
multitude of tradicouns of þe kirk, þat seiþ þus:
Sum supprise wiþ seruil chargis our religioun
þat our Lord Ihu Crist wold to be fre, in so wast
halowing of sacramentis, so hat þe condicoun of
Jewis is more suffurable, þat is sogetid not to
mannis tradicoun, but to Goddis ordinaunce.

<L 29><T APO><P 75>

noiþer to gedre him mikil worldly riches, noiþer
wasting his tyme in idilnes, noiþer þat he wast
himsilf and his goodis, and opere mennis, in
lustis, and in opere veyn curiositeis.

<L 7><T APO><P 108>

And bi þe same ne man schuld blamfully bi
idulnes, bi rechlesnes, noþer bi wast, noiþer bi
folly, bring him silf to swilk nede.

<L 13><T APO><P 112>

Also, in gret multitude of fatte horses and
proude, wiþ gai gult sadeles and schynyng
brideles, wiþ miche wast and proude meynye,
more niseli disgysid þanne any temperal lordes
meynye, sittynge atte mete eche day
schynyngeli, wiþ precious vessel and rial
cuppebord boþe of seluer and of gold, and her
meynye fallynge doun, as to a god, at euery
drau3te þat þey schul drynke, and many opere
poyntes of pride schulle folowe hem, whiche
were to longe to reherce here.

<L 424><T CG02><P 23>

And his disciples seydon to hym Wherof my3te
a man fede þes folc here in þis wast place?

<L 9><T EWS1-07><P 248>

for þow wast trewe on luytul, vpon monye
þingus I schal putte þe.

<L 15><T EWS2-77><P 123>

And his lord seyde to hym: "Wel be þe, goode
seruaunt and trewe, for þow wast trewe of fewe
þingus, I schal.

<L 19><T EWS2-77><P 124>

¹ 6 variants; 111 occurrences.

Byfore þat Philip clepude þe, whan þow wast
vndur þe fygetree, I saw þe'.
<L 77><T EWS2-86><P 181>

& þereas þei schulden haue labourid in þe world
in help of alle þre partis of Cristis chirche, wiþ
meke loue & leue lijflode, now þei schulen lyue
in idil lif & sikir fro al pouert, & al men schulen
help hem & þei neuer no man aftir, but lyue in
mam elyng of mete and many wast cloþis, &
þou3 þei weren þe heire & þe hood, euer enuy is
her cauce at eueri melis mete.
<L 66><T JU><P 57>

3if þei maken profession to most hey pouert and
to be deed to þe world and worldely þingis, and
wiþ þis stryuen ny3t and day who of hem may
bilde gaigest wast housis and costly places, as
chirchis or castelis to herberwen lordis inne and
ladyes, and beggen of pore men þerto þat han
nou3t to lyuen by ne here children, þei ben
perilous ypocritis 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
peyntyngis and babwynrie fro conpuncion of
here synnes and fro mynde of heuencly þinges,
and fede riche men wiþ pore mennus goodis, wiþ
costly metis and wyne and wast spicerie to
glotonye, dronkenesse, lecherie, and weiward
talis, and suffren pore men hungry and þristi and
in gret mischef;
<L 32><T MT01><P 08>

3if þei gederen to hem self many wast and
precious cloþes bi feyned beggerie and sotil
ypocrisie, and partiþ not with pore nedy men þt
han nakid sidis and torne sleues and here
children steruen for cold, neiþer here owen
breþeren, be þei is neuere so gret myschef &
cheueren for cold, hou cloþe þei naked men,
whanne bi ypocrisie þei drawen fro hem þis
bodily almes bi whiche þes poralis schulden be
cloþid and kept fro dep.
<L 8><T MT01><P 14>

namely, whanne þei disceyuen riche men in
makyng restitucioun of extorcions and euyl
geten goodis, and suren hem of al perel 3if þei
maken siche costly houses and wast paleises to
men þat haue forsaken alle worldly ioie and
pride and taken cristis mekenesse and gret pouert
bi wilful profession.
<L 25><T MT01><P 14>

and þou3 men suffreden resonable cost of
chirchis whi schulde þei suffre so grete cost of
kechenes and 3ate housis and wast chambris for
lordis and ladies and riche men, and a frere to
haue a chambre for an erl or duk or a kyng
whanne he is bonnden to þe pouert of crist, siþ

þis cost is geten bi beggen of pore men and
disceit of riche mennus 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 drynk, but rapere in siche tyme þei
gedren fro sike men al þat þei may.
<L 29><T MT01><P 15>

for whanne þei han disceyued cristendom þis
hundrid 3eer and more bi ypocrisie and false
prechyng of fablis and errouris and heresies,
magnifyenge synful mennus ordenaunce abouen
goddis lawe and ordenaunce, and drawen pore
mennus almes and liflode to proude beggeris to
make grete wast houses, and desceyue men bi
fals assoilyng, bi fals pardon, bi veyne preiers
and synguler or specyal, and letteris of fraternite,
puttyng open beggyng and clamours on ihu
crist, þanne þei crien fast þat poore prestis treuli
and frely prechyng þe gospel as crist biddiþ,
techyng men to do verray penaunce for here
synnes and not trusten ouermoche to false
pardon and cursed preieris of ypocritis, and to do
here almes to pore feble men crokid and blynde,
as crist seiþ him self;
<L 2><T MT01><P 27>

þanne no weddid man owiþ to leue his wife and
children and meyne vngouerned, and goo many
hundred myles in drede of þeues and enemyes,
and wast his 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 my3tte
wiþ worschipe were a garnement of a frere for
goodnesse of þe cloþ, and namely of suche freris
as schulden most kepe pouert of crist and his
apostelis, as ben clepid maistris of diuynye, but
verreily maistris of errour boþe in techyng and
in ensauple, and summe oone haþ wast cloþis
and costi, and a noþer 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
indede pompe and pride of þe world and of here
statis, and a3en cristis bysynesse in prechyng
and preieyng and traueile bi contrees þei techen
indede vanyte and idelnesse, and hen 3euen to
glotonye and worldly bysynesse, and haunten
courtis of lordis and worldly ples, and ben
doubt fro þe gospel and tellen hero owen lawis
to magnyfie here power and pride and coueitise,
and couchen in castelis as lordis;
<L 12><T MT04><P 60>

siþ prelati comen in stede of apostlis, hou may
þei for schame lyue so contrariouly a3enst here

pore lif, in wast seruautis, in grete fatte hors
and nedles, in shynynge vessel, in gret aray of
clopis;

<L 24><T MT04><P 60>

we perischen for hunger and cold, seyn pore
men, oure goodis þei ben þat 3e wasten from vs,
þei ben drawen cruelly a3enst mercy, and þus
3ee don tweie 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 vanyte and pride.

<L 24><T MT04><P 61>

and in processe þei mysypenden pore mennus
goodis, in wast metis and festis of ryche men
and pride of þis world, and don not here office
comunly neþere in good lif ne trewe prechyng,
and resignen not here benefis goten þus by
symonye;

<L 15><T MT04><P 64>

And in worldly aray and wast meyne and grete
corseris and clopis of gold and worldly armure
þei passen erlis, and atteynen to kyngis aray in
bataile to slee cristene men wip here owen creel
and cursod hondis;

<L 5><T MT04><P 88>

for þei don not here sacrifices bi mekenesse of
herte and mornynge and compuncion for here
synnes and þe peplis, but wip knackyng of
newe song, as orgen or deschant and motetis of
holouris, and wip worldly pride of costly
vestymenis and opere ornamentis bou3t wip
pore mennus goodis, and suffren hem perische
for meschef and laten pore men haue nakid sidis
and dede wallis haue grete plente of wast gold.

<L 33><T MT04><P 91>

and alle þis is wast of pore mennys goodis, siþ bi
here owen lawe what euere clerkis han is pore
mennys, and þei schulde teche to cristene men
boþe in word and ensauple of here owene
dedis þe pouert and symplenesse of crist and his
apostlis.

<L 31><T MT06><P 127>

but by ypocrisie al þis is turned vpsodoun, what
in wast meyne and proude and hi3e houses and
glotonie and ydulnesse.

<L 12><T MT06><P 128>

and þus þei faren as þeues, slepyng on þe day
and wagyng in þe ny3t to robbe men of here
catel by ypocrisie of þis wakyng and preiynge,
and herbi þei turnen þe ny3t into day and day
into ny3t and maken moche wast.

<L 26><T MT06><P 133>

þat þeiasten pore mennus goode in ryche
pellure and costly clopis and worldly aray, as
festis of ryche men and glotonie and

dronkenesse and lecherie sumtymes, for þei
passen grete men in here gaye pellure and
precious clopis and wast festis and tatrid
squeyeres and opere meyne, þat semen rapere
turmentours þan cristene men; and he þat wast
most of pore mennus liflode is holden most
worþi and most noble man of holy chirche.

<L 25, 27><T MT07><P 148>

but 3it false confessouris þat leden hem and
reulen hem in þis cursed lif, and wolen not tellen
hem þe soþe for drede of lesynge of here
frendschipe and worldly wyngynge 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 foolis to make
gret cost of wast houses of freris or of opere
veyn religion, or to holde proude and worldly
prestis, or to founde a college of worldly clerkis
or religious a3enst goddis lawe, and þerbi to be
sauyd þou3 þei dwellen stille in here synne and
maken no restitution to men þat þei han
disceyued, and þou3 þei don not here almes to
pore men and nedy þat ben bedered and mowe
not helpe hem self, but suffren hem to perische
for myschief.

<L 20><T MT09><P 186>

In þis word we preien to hone þe 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 away alle mancre
glotonie and dronkenesse and corioustie and
wast of metis and drynkis;

<L 4><T MT11><P 200>

but now it is turned into vanyte and nysete and
knackis and iapis and is 3ate of synne, of pride,
of rebaudrie, sleupe, coucitise, glotonie,
dronkenesse and lecherie and meynthyng of
synne and hordam, of wrappe and enuye and
bost and cursed sweryng and wast of goodis
and robbyng of pore men and distroiyng of
londis and good cristendom.

<L 23><T MT12><P 205>

and þe fend techip glotonys and dronkelewe men
to excuse þis wast on þis manere: "God made
alle goode mete and drynke couenable for men
schulden spende it and lyue þerby;"

<L 21><T MT13><P 217>

þe twentiþe, þat þei suffre not pore men to be
oppressid bi taxis and opere chargis more þan
þei may wel bere, þe while þat þei han plente of
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
procuratouris of pore men, as seynt icrom and þe
lawe of þe chirche witnessen.

<L 7><T MT14><P 222>

þe seuene and þrittiþe, þat þei norischen not men and wommen in lecherie, in wrong disceit of fals chaffarynge and extorcion doynge, lettynge verrey restitution of euyl gotten goodis and þe schame of grete synneris 3if þei were schryue at here owene curatis, for to haue part of þis 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 þus lordis deuouren pore mennus goodis in glotonye and wast and pride, and þei perischen for myschief, and hungur and þrist and colde, and þere children also;

<L 3><T MT15><P 234>

last lordis and comyns taken fro hem here wast worldly goodis, and constreynen hem to kepe mekenesse and pouert and pennaunce, as god techiþ and here owene profession.

<L 15><T MT18><P 274>

þat þe wast tresour hanged on stockis and stones be wisly spendid in defence of þe rewme, and releuyng of þe pore comouns;

<L 15><T MT19><P 279>

and so ilche þreed of siche cloþis þat ben tuo wast and too costliche berip wiþ hym a wrong boþe to god and man, and specialliche when þise cloþis ben too riche and costliche.

<L 5><T MT22><P 316>

it is yuel to kepe a wast hors in stable to destrie pore mennus godis, but it is worse to haue a womman wiþynne or wiþoute at racke and at manger, for þis holding is mere costly and mere wast to body and soule.

<L 6, 8><T MT27><P 435>

and þanne it were more meedeful, and no strif shulde þanne falle aboute þe godis of þis curat, for he shulde haue no wast godis but þat þat were nedeful to his offiss.

<L 24><T MT27><P 450>

And certis hou3 unmesurable þis renegat and wickid seruant is nou3 in numbre, and in spoiling and wasting of pore mennes goodis, in wordeli pompe and pride, in wast and proude meyne, in superfluite of hors and of wordli arayment, as cloþing, bedding, 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 waten in vanyte of þe flesche and of þe world!

<L 1170><T OBL><P 187>

þe blode forsoþe of hym schal I seke one þine hande etc.' {Glossa linearis, per Gregorium}, "For þou wast stille and wolde no3t be bisy in prechyng þou schalt be partiner in dampnyng".

<L 10><T Ros><P 87>

þe xii conclusiun is þat þe multitude of craftis nout nedful, usid in oure chirche, norsschith michil synne in wast, curiosite and disgysing.

<L 164><T SEWW03><P 28>

And ouer þis þou seidist þere þat þo men and wymmen þat goen on pilgrimage to Cantirbirie, to Beuerleye, to Bridlyngtoun, to Walsyngam or to ony suche pilgrymage ben acursid and maad foolis spendinge her goodis in wast.

<L 1227><T Thp><P 61>

WASTE.....49

If they seyn that thei performe seculcer officis bi othere seculer men, and gostli officis bi vicaries or parish prestis, thus mighte a coblere do, and have all her lordshipis and parish chirchis, and peraventure with lesse evil, for he myghte do lawefulli seculer officis, and spende more almes among the poraile, and licli waste lesse the godis of the chirche.

<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 uglynys and of waste wildirnesse.

<L 32><T A01><P 34>

And þus, if we taken hede to noumbre of þese prestis, and quantite of hor fode þat þei consumen, no folc in þis worlde maken more waste.

<L 35><T A09><P 157>

And if þei schulden feste men wiþ hor meete, þei maken more waste þen any oþer men.

<L 1><T A09><P 158>

And waste not þi goodis in gret festis of riche men, but lyve a mene life of pore mennys almes and godis, boþe in mete and drynk and cloþes;

<L 5><T A15><P 206>

Bot hit semes to mony men þat freris passen þis state, and þat þo fadir of leesynges haves putte hom in rewmes to be ydel, and to begge, and to waste rewmes.

<L 14><T A20><P 235>

and namely 3if he waste pore mennes liflode, in pride and riche array, in glotonye and drounkenesse, and grete festis of riche men, as officeris of þe bischop, and getteris of countre.

<L 21><T A22><P 281>

CAP. VI. Also freris seyn in dede, þat hit is medeful to leeve þo comaundement of Crist, of

gyvyng 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 haven over myche riches, bothe in grete waste housis, in preciouise clothis, in grete feestis, and mony jewels and tresoure.

<L 13><T A24><P 372>

And what cursidenesse 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 makyng 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 to leewe hor povert and symplenesse þat he is bounden to, and devoure pore mennis almes in waste and feestyng of lordis and grete men, and so 3if sclaunder to his breþer and oþer men, to lyve in pride and covetise, gloterie and ydelnesse, and leewe þo servise of God as þof þei were exempt from alle godis.

<L 22><T A24><P 376>

CAP· XVII· Also freris bylden mony grete chirchis and costily waste housis, and cloystris as hit were castels, and þat wiþoute nede, wherethorw parische chirchis and comyne weyes ben payred, and in mony placis undone.

<L 1><T A24><P 380>

Ffor 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 chirchis, or to comyn weyes, þof men catel and beestis ben perischid þerinne.

<L 8><T A24><P 380>

And þerfore Crist and his apostlis maden no grete chirchis ne cloystris, bot wenten fro cuntrey to cuntrey, preching þo gospel, and teching men to do hor almes to pore men, and not to waste housis.

<L 26><T A24><P 380>

And so, when al þo grounde is sought, freris seyn þus in dede, Lete olde curatis waxe roten in synne, and lete hom not do hor offis by Gods lawe, and we wil lyve in lustis so longe, and waste veyneliche and nedeles sixty thousande marke by 3eere of þo pore comyns of þo lond;

<L 13><T A24><P 401>

If men wille have ymagis of tre or stone or oþer wyse payntid, be þai suche þat techen þo povert and peynus of seintis, and forsakyng of worldly vanite after Cristis lyve and his seintis, and þen let þpo waste coste of ymagis be delud ferth fully to pore men, ande not to stockis ne to stonys, þat never have hunger colde ne prist, ne

to riche bischopis munkis and riche prestis, þat have myche waste tresoure, and wasten pore mennes lyvelode to þer dampnacione, if þai ben nout founden doying verrey penaunce þerfore.

<L 32><T A29><P 463><L 1><T A29><P 464>

and þai schulden not be constrayned for a blynde devocioun or worldly schame, for to bringe money to hem þat þai knowen 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 offryng.

<L 20><T A29><P 469>

Perfore, as 3e wil be saved bifore God, distroyes Anticristis tiraunty 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 tenauntis wiþ þo waste godis to whichee heretikis, havyng þo nome of prelatis and prestis, makyn sacrificise to Belial, by pride, covetise, glotony, leccherie, symonye, and alle cursidnessis.

<L 7><T A29><P 479>

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

<L 27><T A29><P 494>

Here Cristen men thynken no grete heresie, þowe worldly prelatis, in amendement of symonye, ydolatrie, and sleynge of mennys bodies and soulis, renounce alle vanitees 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 comyns, and go mekely on þer fete, and preche trewly þo gospel, as Criste ande his apostilis diden.

<L 6, 7, 8><T A29><P 495>

and if þis þing were don, sich privat sectes schulde be superflue and waste, as flies lyvinge in þe eyr.

<L 4><T A33><P 514>

But þe droos of þis loue mut be purgid bi fier, for oþer þe brennyng of penauncis in þis li3f schal waste þis ruste, oþer þe flamme of heete of þe fier of purgatorie.

<L 232><T CG09><P 99>

Sepþe þanne couetise is so perelous, as is schewid here bifore, it were þanne grete wisdom wiseli to be war þerof, as Crist warnep in þe gospel and seiþ (Lu· 12· 15): Biholdþ, and bep war of al manere of couetise' and makeþ 3oure

tresourie in heuen', bi large almesdede to hem
þat þeþ verrie pore, where it mai neuer faile,
where ruste mai not destruye it, ne mouþ mai not
waste hit, ne þefes moun not stele it'.
<L 574><T CG11A><P 147>

for 3if man robbe opere mennys goodus, and
waste hem at his wylle, neþeles he hap hem not,
but occupye þingus þat ben not hys.
<L 119><T EWS2-78><P 133>

And þis ipocrisie of Eroude may be shewyd by
þis reule þat boþe monkis and freris assenten to
werris wiþoute cause, and bringen þes lordis a
werke to make hem enemyes in many reumys,
and waste þer bodies and þer money.
<L 75><T EWS3-130><P 22>

and herfore þey hadden more synne to waste þis
seed þan þe toþer.
<L 18><T EWS3-218><P 271>

Frere, whi make 3e so many maistris amonge
3ou a3ens Cristis biddyng in þe gospel, seiynge
þat oon is maister oon is lord, & þis 3e
contrarian bi many waste & costli meenes?
<L 297><T JU><P 67>

3if þei han grete waste houses for to resceyuen
lordis and ladies, 3e to soiorne among hem daies
and 3eris, and opere riche men ny3t and day, and
helpen not pore nedi men with hereberwe in þo
grete placis as kyngis paleis, but rapere drawe
pore mennus goodis fro hem to þes waste placis,
hon receyue þei pore men to herberwe?
<L 17, 22><T MT01><P 14>

þanne bi vertue of þis cheef domesman he owip
to be excused fro þis somonyng of worldly
prelat but be þe suget ware of feynynge here, þat
he waste not ne mysusse þe 3iftis of god vnder
colour of þis fredom;
<L 35><T MT02><P 32>

for þei quenchen his 3iftis and suffren not
cristene men to teche goddis peple wiþ siche
3iftis, but maken hem to waste þes precious
3iftis;
<L 16><T MT04><P 105>

But þei lenen to teche 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 goodis plesip god and is vertuous lif,
a3enst cristis lif and his techynge and his
apostlis also;
<L 21><T MT07><P 153>

for þei techen þat men schullen haue more þank
of god to do here almes to riche freris and false
pardoners and to make grete waste housynge,

þanne helpe here pore nei3eboris in cloþinge and
housynge and out of dette and prison, and
parische chirchis vplond;
<L 27><T MT08><P 175>

þe fend and his techen to make costly festis and
waste many goodis on lordis and riche men and
to suffre pore men sterue and perische for
hunger and opere myschenys;
<L 2><T MT13><P 210>

þe twentiþe, þat þei suffre not pore men to be
oppressid bi taxis and opere chargis more þan
þei may wel bere, þe while þat þei han plente of
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
procuratouris of pore men, as seynt ierom and þe
lawe of þe chirche witnessen.
<L 8><T MT14><P 222>

þe two and twentiþe, þat þei make not comyns
so pore hi sotil ypocrisie of gredy beggynge and
trentalis, to make grete festis and waste
housynge, þat þe comyns may not forþe to paie
here tribut to þe kyng and rentis to lordis and
dymes and offrynges to curatis.
<L 17><T MT14><P 222>

so þat þei schullen not spende þe dymes and
offryngis after good conscience and goddis lawe
but waste hem on suche my3tty and riche men
and ydel, and ellis, for traucile, cost and enemyte
and dispisyng þat þei schullen suffre and on þe
toþer side for drede of conscience, hem is betre
to forsake al þan to holde it forþ.
<L 32><T MT16><P 249>

hou shameþ not anticrist heere to make siche
dichis and waste drye erþe?
<L 4><T MT27><P 420>

but who wolde waste a precious water þat were
distillid bi bisy trauel, and caste þis water in a
lake where it stood to no mannus profit?
<L 4><T MT27><P 434>

but it may falle many tymes þat siche persouns
bi lecchery waste þer pore pari3schens godis,
and þis is a greet synne.
<L 4><T MT27><P 435>

3if he waste tyme in þis absence and profite not
to hooly chirche, þys los of tyme accusip hym
bifore crist, þe firste herde.
<L 8><T MT27><P 454>

Of þis stone & edifyng speikeþ Crist, Math· 16·,
"Vpon þis stone schal I adifie my chirche", and
þus for edifie ar þe wordez of God giffen in þe
mouþe of a prechor, Iere, 1·, "Lo I haue giffen
my wordez in þe mouþe: lo, I haue ordered þe

today vpon folk & vpon kyndoms, þat þou draw vp, & destroy, & disparple, & waste, & edifie, & plaunte or sette".
<L 15><T Ros><P 71>

þe 2^o, þei waste and turneþ vp þe lawe of God & mandementis of holy chirche.
<L 1><T Ros><P 74>

Item Augustinus sententialiter super Iohannem, omelia 32^a, God is no3t to be so3t fro place to place, for if þou lufe þat þou luffed þou art þer were þou waste.
<L 24><T Ros><P 82>

18^o, Helisee 4^o Reg:5^o to auarous men, Petre to lying men Act:5^o, Poule to blasfemyng men Act:9^o, and Criste to marchandise Io:2^o, þat dispise no3t þe comon puple bot teche þam, flatre no3t riche men bot affer þam, greue no3t pore men bat norich or fede þam, drede no3t þe manace of princez bot dispise þam, þat consume or waste no3t pawteners or pursez bot refresch or fille hertez;
<L 5><T Ros><P 86>

And by þis falsnesse sclauderen þei Crist and his seyntis, and bryngen þe symple puple in errour of Cristis lif and his apostelis and oþer seyntis, and in errour of bileue, and to waste temperal godis and leue dedis of charite to her pore neyeboris þat ben nedý and mysese, 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>

And, for men wil not trist to þe treupe of Cristis gospel, to do her almes to hore pore neyeboris, þerfore God sendis to hem spiritis of errour, to waste her godis in syche riche ymagis.
<L 89><T SEWW16><P 85>

what avowe is þis, to waste so myche good in veyn pilgrimage for a þing lost of so litil valewe?
<L 186><T SEWW16><P 88>

WASTES.....1
And so soche men þat boosen hor brestis, or pynchen hor belyes, to make hom smale wastes, or streynen hor hosis to schewe hor strong legges, semen to chalange God of giftes þat he hafs gyven hem, and amende hym in his crafft as if he fayled þerinne.
<L 2><T A09><P 124>

WASTI.....1
and fynden many wasti squyers of þe goodis of þe chirche, þat done ful litel goode but bringen forþ a disshe;
<L 564><T CGDM><P 223>

WASTIS.....2

And þus þis synne specialy puttis blame in monnis body, not onely for hit wastis þo body, bot for hit puttis þo body above þo soule. And þus is þis a stynkyng synne bothe bifore God and mon, and wastis and fordos þo gode bothe of body and of soule.
<L 3, 5><T A09><P 166>

WASTY.....1

for þou3 þei han many grete houses, costlewe and wasty, and alle þat þei han ouer here strecte liflode is pore mennys, as here owen seyntis and lawis seyn, 3it pore men may not be herbwerid amongis hem in here grete castelis or paleis, but lordis, and ladies namely, schullen soiouren amongis hem many 3eris.
<L 5><T MT06><P 129>

wasten²

WASTED.....8

and siþ goddis word, bi whiche men schulden gostly be gendrid goddis sones, is betere þan bodely seed of man bi whiche þe body of man schulde be gendred, and þes prelatis mysusen þis betere seed, þanne þei don more synne þan diden þe sodomytis þat wasted manus seed;
<L 26><T MT04><P 56>

and in making of þes maystris ben pore mennus godis ofte wasted, and þe kyng of pride is hied and cristis mekenesse is put bihynde.
<L 32><T MT27><P 428>

þei discordeþ forsop in cerimonialez, syþ cerimoniez figureatiue ow3t for to cesse, Criste figurate comyng, as schadew is wasted by þe comyng to of li3t, but in þe new testament be putte to sacramentale customez or ri3tez and þe wittes of þe law þat aw3t no3t for to be opned in þe olde law.
<L 27><T Ros><P 75>

He destroyed or wasted hi3tez & he brak ymagez and kutt down wodes and he brak þe serpent of brasse þat Moisez had made;
<L 11><T Ros><P 82>

I haue trauailed and labored sufferande etc.," {& Iob: 36^a}, "Forsop if þai here no3t þai schal passe be þe swerde, and þai schal be wasted wiþ heuynes," & Prou: 18^a}, "A folte receyueþ no3t wordez of wisdom or prudence bot if þou say þo þingz þat ar turned in his hert".
<L 29><T Ros><P 90>

And yitt ferthermore may be getyn c m1 {libri/ of moo temperaltes wasted and occupied amonge worldly clerkes, and fynde therwith x m1 v c preestes and clerkes.
<L 63><T SEWW27><P 136>

² 6 variants; 91 occurrences.

And yitt c houses of almesse and euery houvs c marcis with londe to feden with alle the nedefull pore men and no coste to the tovsne but only of the temperaltes morteyssed and wasted amonge provde worldely clerkes, the which provde clerkes for alle that is takyn away of here temperaltes mow yitt expenden by yeer in her spiritualtes as hit is exten in the cheker clerelich c m1 xliij m1 vije xxxiiij {libri}, x s· iiijd· ob.
 <L 73><T SEWW27><P 137>

THE LOLLARD DISENDOWMENT BILL

And in the same yere at a parlement 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 redoubte lorde the Kyng, and to alle the noble lordes of this present parlement, shewen mekely alle the trewe comvnes seyngne this soihely: oure liege lorde the Kyng may have of the temperaltees by bisshopes, abbotes and priours, yoccupied and wasted provdely withinne the rewme xv erles and m1 vc knyhtes, vi m1cc squyers and c houses of almesse mo thanne he hath now at this tyme, well mayntened and trevly by londes and tenementz susteyned.
 <L 8><T SEWW27><P 135>

WASTEDON.....1

and þei schulden hungre now to deþ, as don þese martiris, or þei wastedon þus þese pore mennys goodis.
 <L 59><T EWS2-65><P 56>

WASTEN.....63

The iiij· Article· Prelatis other curatis that ben our gredi and auerous, and wasten the godis of the chirche, that ben the godis of pore men, in pride, glotonie, and lecherie, and nice arai of the world with othere vanitees, ben theuis and sleeris of pore men, and tretouris of Jesu Crist and of symple cristene men.
 <L 10><T 37C><P 07>

Thanne sith prelati and curati shulden ben apaied with liflode and hilinge, and geue the residue to pore men, thei ben theuis if thei wasten pore mennis godis in glotonie and othere vanitees. And sith thei ben the officeris of Crist and procuraturis of pore men, thei ben traitouris of Crist and sleeris of pore men, if thei wasten here liflode and Goddis treesore in pride, glotonie, lecherie, and othere synnis preuy or apert.
 <L 13, 18><T 37C><P 08>

2· Corollary· If prelati, and most religiouse men, that owen to be wilfulli pore and lyue in labour of here handis, wasten opinli temporal godis and the almesse dedis of lordis and here foundouris in pride, glotonie, and lecherie, and othere synnis, temporal lordis moun medefulli,

and ben holden to, withdrawe fro hem seculer lordshipis and possessions whiche thei mysusen so comounli, and to turne tho into due and iust vsis· This sentence is open bi this, that in the xviiij· c· of Numeri and Deut· preestis and dekenis ben forboden of God to take possessioun nameli into eritage in the lond of Israel outake dymis and sacrificis and offringis assignid in the lawe of God, and in the xliij· c
 <L 14><T 37C><P 15>

1· Corollary· If religiouse possessioneris that oughten to be merour of gostli and heuenli conuersacioun in doinge abstinence and satisfaccioun for synnis of the puple bi teeris and deuout preieris, wasten opinli the godis of here foundouris in pride, glotonie, and lecherie, and othere lustis of the flesh, and in vanitees of the world, thanne thei ben perlous ipocritis, and in dede thei prechen errour agens the feith, and ben worse than worldli men bothe in werk and word.
 <L 24><T 37C><P 90>

For most avauntage þat þei have of suche symoneris is þat þei lasten in hor servise, and wasten pore mennis godes;
 <L 18><T A09><P 152>

And somme men taken hom tyme to eete saverly, and evere þo 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 godes;
 <L 25><T A09><P 158>

Ffor prelati and abbotis be ensauple 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 muk, and þanne wasten here goodis in harlotrie and nyse pride, in avoutrie on gaie strumpatis, and evere lyven in wraþe and chydynge, and in bondage of synne to þe fendis of helle.
 <L 31><T A13><P 191>

And whanne þe kyng and seculer lordis perseyven wel þat clerkis wasten here auncetris almes in pompe and pride, glotonie and oþere vanytees, and þei wolden take a3enst þe superfluyte of temperal goodis, and helpe þe lond and hemself and here ternautes, þes worldly clerkis crien faste þat þei ben cursed for

entmerynge of holy Chirche goodis.
<L 29><T A22><P 275>

and in glotonye, droukenesse, lecherie, and grete festis wasten þer goodis, where þei schulden lyve in abstynence and penaunce, and devoute preieris for here goode doeris and comynte of Cristene men, And where þei schulden fynde many pore men in mete and drynk and herbore, and sumtyme cloþis, þei wasten pore mennus liflode 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 þe laste in here deþ, and graunte of apropryng of parische chirchis, and amortisyng of temperal lordschipe more þan nedip.
<L 27, 31><T A22><P 276>

And þus as Judas staaþ þe money 3oven to Crist and his disciplis to lyve þerby, so þes worldly clerkis and religiouse taken huge noumbre of temperal 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 opere vanytees.
<L 9><T A22><P 277>

namely sibþen oure prelatis lyven in open extorsion and Luciferis pride, and sullen men leve to lye in synne of lecherie and avoutrie for annuel rente, and þerto lyven in pompe of worldly array and glotonye and droukenesse, and wasten pore mennus lifelode in grete festis and fate hors, and eten and drynken pore mennus lif, and bilden grete paleis in Cristene mennys blood, and ben cloþid and slepen þer inne.
<L 5><T A22><P 288>

Whanne þei taken bi raveyne and extorsion pore mennus goodis, and wasten hem in festis and opere vanytees, þan þei eten and drynken pore mennus blood and her lif; for þei spendiden here blood for getyng of þes goodis þat þes worldly prestis wasten þus, and bi þes goodis þei schulden sustyne here lif.
<L 12, 15><T A22><P 288>

And 3if it be resonable þat a man schal be hangid for stelyng of fourtene pens, moche more schulden þes blasphemers of God, þat stelen so many lordschipis and temperal goodis from comynte of secularis, and wasten hem in synne.
<L 27><T A22><P 292>

Þe þridde tyme, þei don not treuþe and profit to þe kyng and his lege men, as boþe þei and here maistris ben sworn, but falsly robben his lege men of here goodis for 3evyng of spiritual þingis, and kepen moche of þis muk to hemself, and wasten it in gay mytris and ryngis and opere

worldly vanytees;
<L 30><T A22><P 300>

Trewely Crist haþ alle þes lordschipis wel, whanne seculer men han hem and spenden hem wel, moche betere þan whanne Luciferis heretikis wasten hem in glotonye, lecherie, and worldly vanyte.
<L 3><T A22><P 303>

for þei wasten moche here goodis in pride and grete festis and newe bildyngis, where here founderis wille was to fynde many meke prestis, and devout in Goddis servyce, and hospitalite of pore nedy men of þe countre.
<L 34><T A22><P 305>

Also worldly prelatis and clerkis kerven foule pore mennus purses, whanne þei wasten þe chirche goodis, þat ben mennus sustenaunce, in pride glotonye lecherie and opere vanytees.
<L 18><T A22><P 320>

oon, for þei don not here office þat Crist chargiþ so moche, another, for þei wasten þus pore mennus goodis, a3enst Goddis lawe and mannis.
<L 26><T A22><P 325>

Also, siþ God and his prechours han ofte axid in chirchis solempnely, þat alle riche men do treuely and wisely 3eve þe residue of here goodis, over her owene sustenaunce and oper nedis, in werkis of mercy to pore feble lame and blynde, þei þat wiþholden þes goodis fro þes pore men, and wasten hem in pompe and glotonye and opere vanytees, rennen in þis sentence.
<L 4><T A22><P 336>

If men wille have ymagis of tre or stone or oþer wyse payntid, be þai suche þat techen þo povert and peynus of seintis, and forsakyng of worldly vanite after Cristis lyve and his seintis, and þen let þþo waste coste of ymagis be delud ferth fully to pore men, and not to stockis ne to stonys, þat never have hunger colde ne prist, ne to riche bischopis munkis and riche prestis, þat have myche waste tresoure, and wasten pore mennes lyvelode to þer dampnacione, if þai ben nout founden doying 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 hongryn and þrusten and 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 eete 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, þat wasten Godis goodys for fame of þe world, or loue of þer bely, synnon a3enys þis vertew;

<L 57><T EWS2-65><P 56>

JACK UPLAND To veri God & to alle trewe in Crist, I lacke Vplond make my moone, þat Anticrist and hise disciplis bi coloure of holynes wasten & disceiuen Cristis chirche bi many fals signes.

<L 3><T JU><P 54>

how riche men wasten þe pore nedi/ he takip his vois of greet moone□

<L 25><T LL><P 45>

aftr þe forme of Cristis teching/ Mat· xxv· / where schel þei be punyschid þat wasten her owene or hiden her owene□

<L 14><T LL><P 106>

3if þei wasten delicat metis and drynkis and 3euen nou3t to pore men of here owene secte ne opere þat ben in gret node, but drawen pore mennus almes and liflode to here owne couent þat hap to moche of worldly goodis, to make festis huge to lordis and ladies and riche men of contres;

<L 22><T MT01><P 13>

we perischen for hunger and cold, seyn pore men, oure goodis þei ben þat 3e wasten from vs, þei ben drawen cruelly a3enst mercy, and þus 3ee don tweie 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 vanyte and pride.

<L 23><T MT04><P 61>

for þei leuen not as pore prestis aftr crist and his apostlis, but as lordis, 3ee kyngis or emperours, in shynynge vessel and delicat metis and wyne, in fatte hors and precious pellure and ryche cloþis and proude and lecherous squyeris and meyne, and þes vanytes wasten pore mennus goodis and suffren hem goo dailes whanne þei han nedis to pursue.

<L 7><T MT04><P 92>

it sueþ þat þes proude possessioneris distroien þe comunes of þe lond, siþ þei fordon trewe techynge bi curatis and clerkis and good gouernaile bi kny3ttis, and ben cruel in gedrynge of here rentis and mercymendis more þan lordis wolden, and 3euen ensauple of pride and coueitise and wrongful meynentenynge of worldly plees a3enst ri3t and good conscience, and letten almes of curatis, and wasten pore mennys liflode in pride and glotonye and worldly array more þan grete lordis may wel atteynen to.

<L 27><T MT06><P 118>

for þei comen bi false menys as ypocrisie and lesyngis to þes grete lordischipes and bi coloure to spende hem in almes of pore men, but þei wasten hem in glotonye and pompe and pride and worldly gaynesse, as pelure and costelewe cloþis and proude slitterede squyerys and haukis and hondis and mynstralis and ryche men;

<L 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 pledynde and meynntenynge of wrongis a3enst pore gentil men and comunes.

<L 25><T MT06><P 122>

Capitulum 17m· Also þes possessioners wasten bi ypocrisie nedeles many pore mennys goodis, for seculer possessioneris han many precious cloþis and costly and riche peluris;

<L 29><T MT06><P 127>

Also religious possessioneris wasten pore mennus goodis in wide cloþis and precious, þat foure or fyue nedy men my3tten welle be cloþed wiþ o cope and hood of a monke, and þat large cloþ serueþ to gidre wynd and lette him to go and do his dedis;

<L 5><T MT06><P 128>

Capitulum 28m· 3it þes possessioners disceyuen men by ypocrisie and wasten moche good in veyn;

<L 18><T MT06><P 133>

þat þei wasten pore mennus goode in ryche pellure and costly cloþis and worldly aray, as festis of ryche men and glotonye and dronkenesse and lecherie sumtymes, for þei passen grete men in here gaye pellure and precious cloþis and wast festis and tatrid squeyeres and opere meyne, þat semen rapere turmentours þan cristene men;

<L 21><T MT07><P 148>

litel þenke þei hon sore pore men traueilen and spenden here flesch and blood aboute þe goddis þat þei wasten so nedeles;

<L 30><T MT07><P 148>

but hon schullen þei answere to crist at þe dredful day of dom, þat þus holden pore mennus liflode fro hem and wasten it in such worldly vanyte?

<L 27><T MT07><P 151>

and þis 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 known feble and pore, and to gete it to hem self and wasten it ful synfulli in ydelnesse and glotonye and lecherie, and senden

gold out of oure lend to riche lordis and housis
where is no nede and make oure lond pore by
many sotide weies;

<L 23><T MT07><P 154>

and þus þei wasten pore mennus liflode in
hordom and glotonye, and lerne lordschipe, and
to curse cristene men for here goodis, and 3euen
to here sugettis ensauple 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 opere
vanytes.

<L 27><T MT08><P 173>

and so þat þat schulde be delid among most nedy
men bi comaundement 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 menys, þei taken to
hemself to maken festis to riche men.

<L 14><T MT09><P 181>

for hereby þei wasten here owene goodis and
oper 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 sikennesse on
many maneris and lesen worldly catel and
my3ttis of þe soule, as vnderstondynge, mynde
and reson, and geten peynes of 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
moche goode boþe in mete and drynk and cloþis,
werbi pore men schulden be helpen and we betre
serue god and lesse bisi aboute þe body and
more bisi aboute god and helpe of oure soulis bi
lesse cost and spendynge 3if we holden goode
measure.

<L 2><T MT13><P 218>

for prelatys 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 wrecchidnesse in bodi and soule;

<L 24><T MT15><P 233>

And 3it lordis don many wrongis and giles in
here offices, for þei wasten here tyme in slouþe
and ydelnesse, 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 freris ordris, for al 3if
þei han no worldly lordchip as han prestis þat
ben dowid, 3it þei spuylen men of moebliis and
wasten hem in noumbre and housis, and þis
excees 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 wiþouten chiding, as
seyntes þat ben in heuene han vss of alle þes
worldly 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 renegat and
wickid seruant is nou3 in numbre, and in
spoiling and wasting of pore mennus goodis, in
wordeli pompe and pride, in wast and proude
meyne, in superfluite of hors and of wordli
arayment, as cloþing, bedding, 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 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 haue prechid and tau3te opinli
and priuili, and so I purpose al my lyf tyme to
do wiþ Goddis helpe, seiinge þat siche madde
peple wasten blamfulli Goddis goodis in her
veyne pilgrymageyng, spendynge þese goodis
vpon vicious hosteleris and vpon tapsters,
whiche ben ofte vnclene wymmen of her bodies,
and at þe laste þo goodis, of þe whiche þei
schulden do werkis of mercy aftir Goddis heeste
to pore nedi men and wymmen, þese pore men
goodis and her lyflode þese renners aboute
offren to riche preestis whiche haue moche
moore lyfelode þan þei neden. And þus þo
goodis þei wasten wilfulli and spenden hem
vniustli a3ens Goddis heeste vpon strangeris,
wiþ þe whiche þei schulden helpe and releuen
aftir Goddis wille her pore and nedi nei3ebores
at home.

<L 1306, 1313><T Thp><P 64>

But þe mooste dele of þese prestis now wasten
þese parischens 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 sustynance, neiþer of typis
ne of offringis, ne of oper large wagis and
sowdis þat prestis taken of þe peple in dyuerse
maners, ouer þat þei neden for nedeful

sustynance of mete and hilynge.
<L 1498><T Thp><P 70>

WASTID.....14

þe Lord forsoþe schal 3yve to þee a dreedful
herte and faillynge ei3en, and a soule wastid wip
privey sorwe;
<L 11><T A02><P 92>

Lord, wheþer hit were worschip to lordis of þis
world to se in hor presence soche synnes done,
and pore mennis godes on þis wyse wastid!
<L 31><T A09><P 152>

And þo goddis þat ben overe here owene
sustenance and necessities, þat schulde be
departid among pore men most nedi, ben now
wastid in festis of lordis and riche men, in festis
and robis and 3iftis of men of lawe, in alle
contrees where here lordischipis ben, and in
riche clerkis of þe Chauncerie, of þe Comyn
Benche and Kyngis Benche, and in þe Checher,
and of justicis and schereves and stiwardis and
bailifis, þat litil or nou3t comeþ to hem, or here
chirchis and coventis, but name of þe world, and
þou3t and bisynesse and care and sorowe.
<L 14><T A17><P 215>

þanne moche tresour and moche tyme of many
hundrid clerkis, in unyversite and opere placis, is
foule wastid aboute bookis of þe emperours
lawe, and studie aboute hem.
<L 27><T A22><P 326>

If ony of þe comyn peple (þat is, þe þrid degre)
haue not loued God in her lijf, ne kepte his hooly
heestis, but wastid her wittis aboute worldly
goodis, and not spende hem vpon pore, but þere
as wes no nede, and lyued oute of charite to her
ny3e nei3boris, and mayntenyd her children to
dispeise her elders, for whiche God sendiþ
pestilence to make hem short lyued, suche
vnprofitable seruantis at þe day of acounte
shullen be þrown into þe fire, as Crist hymselfe
seiþe: þe vnprofitable seruauntis þrowiþ fer into
vturmore derkenes, þere as shal be weping of
y3en and gnasting of teep'.
<L 610><T CGDM><P 224>

And, whan men spenden not warly Goddus
goodes, þanne þei ben defamed to hym as þey
hadden wastid hem;
<L 41><T EWS1-09><P 257>

and þere he wastid his godis lyuyng in leccherye.
<L 5><T EWS3-158><P 101>

And siþ al þes wastid goodis ben pore mennus
liflode, as ierom and lawe techen, and he þat
defraudeþ pore men þerof is a man of blood
spilid, þes possessioners ben mansleeris and
irreguler and cursed of god;
<L 28><T MT06><P 122>

what skile is it at þe day of doom to answe to
þe lord of þes godis þat pore men, þat shulden
haue þes godis, peri3sche wiþouten bi many
defaultis, and her godis be wastid wiþynne wiþ
rot and wormes and oper in maner.
<L 29><T MT27><P 434>

For, as þat fire upon þe auter wastid þe mater þat
it brent, so uerri contriscioun in a feiþ ful hert
wastiþ synne to nou3t.
<L 1442><T OBL><P 194>

Forsop, siþ þe time þat we haue cessid to do
sacrifice to þe quene of heuene, we neden alle
þinggis, and we ben wastid wiþ swerd and
hungre'.
<L 3032><T OBL><P 234>

And 3it men erren foul in þis crucifixe makyng,
for þei peynten it wiþ greet cost, and hangen
myche siluer and gold and precious cloþis and
stones þeronne and aboute it, and suifren pore
men, bou3te wiþ Cristis precious blode, to be by
hem nakyd, hungry, thursty and in strong preson
boundun, þat shulden be holpyn by Cristis lawe
wiþ þis ilke tresour þat is þus veynnely wastid
on þes dede ymagis.
<L 20><T SEWW16><P 83>

Also in þe 3eer of grace viij^o xxiiij cam cursid
men of Romayns send to þe sowdan of
Babiloyn, þat he comyng to Rome, schulde
weld Italye, which enviound with gret
multitude, spoylid Rome and mad þe chirche of
Rome a stabl of hors and wastid Tuscayne and
Cecyle.
<L 124><T Tal><P 179>

And for to know þes houris he sette in his
chapelle candelis of xxiiij parties, and as paye
were wastid, he was warnyd bi kepars of his
hous.
<L 157><T Tal><P 180>

WASTIDE.....3

As lyoun þat noþing spariþ, so God in my
siiknes brak alle my boones, þat is, wastide al
myn strenkþe.
<L 30><T A01><P 09>

As whoso were, up peyne of hangyng and
drawyng, to fede many lege men of oure kyng,
and toke þerfore wagis ynowe, and wastide hem,
and suffride þe kyngis lege men die for hunger,
or 3elde þe castel and hemself to þe kyngis
enemys, he were a cruel traitour and sleere of all
þes men;
<L 1><T A22><P 274>

And not aftir manye daies, whanne alle þingis
weren gadrid togidere, þe 3ongere sone wente
forþ in pilgrimage into a fer cuntree, and þere he

wastide hise goodis in lyuyng lecherously. □
<L 14><T SEWW08B><P 47>

WASTUD.....2

For I woot wel þat þis smoke schal be wastud,
whonne it is hyerste.

<L 102><T EWS1SE-03><P 490>

and so þis tyme is wastud to hem, in whiche þei
traueylon, for þer hy3e state or for coueytise of
richessus, or ony þing oþur þan Goddis
worschipe, or oþur þan profi3t of þer schep, by
þe rewlus of Godis lawe.

<L 123><T EWS2-73><P 104>

wastinge³

WASTING.....9

envy, and vowtrand, or doing a vowtri, drying,
and al oþer mengid to gidre, blud, mansleyng,
þeft, feyning, corrupcoun, vnfeipfulnes, trouby,
periury, noys, wasting of þe goodis of God,
filyng of soulis, chaunging of berþe,
vnstedfastnes of wedding, vnkynd lechery, and
vnchastite.

<L 14><T APO><P 87>

noiper to gedre him mikil worldly riches, noiper
wasting his tyme in idilnes, noiper þat he wast
himsilf and his goodis, and oþer mennis, in
lustis, and in oþer veyn curiositeis.

<L 7><T APO><P 108>

And so þis fer cuntre is þe lif of man in synne,
and wasting of þes godis is sloup of Goddis
seruys by hem, and lecherous lif is yuel loue of
þe world and flehs bineþe mannus spouse.

<L 51><T EWS3-158><P 103>

but prestis wasting in oþere þingis, as ben horsis,
haukis and houndis and costly making of feestis,
ben ful dampnable bifore god;

<L 23><T MT27><P 434>

Capitulum 19m^r of þis wasting of goddis godis
springen synnes þat harmen þe chirche, for siche
curatis 3yuen not ensauple hou men shulen
fi3te a3enus þer fleys.

<L 1><T MT27><P 435>

And certis hou3 unmesurable þis renegat and
wicked seruant is nou3 in numbre, and in
spoiling and wasting of pore mennes goodis, in
wordeli pompe and pride, in wast and proude
meyne, in superfluite of hors and of wordli
arayment, as cloþing, bedding, 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 world!

<L 1169><T OBL><P 187>

and ferþermor, if he make such peple riche wiþ
waast 3yuyng of hise goodis þat shulde not be
riche bi þe gospel, and also ben sufficient in
hemsilf, þis hap no colour of almesse, for þis
mai beter be callid a woodnesse or wasting of
Goddis goodis.

<L 2061><T OP-ES><P 98>

And so þis fer cuntre is þe lijf of man in synne,
and wasting of þese goodis is slouþe of Goddis
seruyce bi hem, and lecherous lijf is yuel loue of
þe world and þe fleisch, byneþe mannes spouse.

<L 48><T SEWW10><P 53>

Also pope Clement þe vj was a noble man of
lettour but of largist wasting, in so mych þat he
3afe alle dingnitees of chirchis voiding in
england to his cardinallis and enstorid to sett
new titles for hem.

<L 555><T Tal><P 193>

WASTINGE.....1

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 occupyng 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 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.

<L 16><T 37C><P 153>

WASTYNG.....8

for richesse by fortune falles fro a mon, as by
theft or robrye, or perilis of þo see, or by
wastyng of þingis for defaute of hom;

<L 13><T A09><P 126>

And by myche more skile fro freris and
possessioneres schulden men wiþdrawe hor
almes, when þei synnen more, bothe by wastyng
pore mennis godes by more falsched and
lecchorie, and lesse seruyng unto men, bathe
bifore God and mon.

<L 33><T A09><P 163>

Ande sithen comynly alle grete prelati3 been ful
of symony and covetise, wrong wastyng of pore
mennes lyvelode, ande cursid manquellers for
defaute of trewe prechyng, sechyng þeir worldly
glory more þen saluacion of Cristen soulis, þat is
ful perilouse to constrayne lewde men to sewe
þer counseile, and leefse cunnyng prestis and
clene of lyif, doying þer office aftur þo heste of
Crist als fer as mannes dome stretchis;

<L 36><T A29><P 461>

and 3if wastyng of Godis goodis be worse, þat
þe goodis ben bettere, þis ys worse wiþowte

³ 4 variants; 27 occurrences.

mesure þan wastyng of erþly goodis.
<L 101, 102><T EWS2-69><P 80>

Also þes prelates bi extorsions and maistrie taken þe litel good þat þei schulden lyue bi þat þei geten bi gret swoot of here body, and þus, as god seiþ of tyrauntis, þei taken here skyn fro þe bak, and eten and drynkyn mennus blood, whanne þei be raucine and ypocrisie disceyuen 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 25><T MT04><P 73>

þe secunde cause of þis wydnesse is wastyng of goddis good;
<L 2><T MT22><P 316>

and myche more be doþe noone almes 3if he make riche þo þat han noone nede, for als myche as þai ben sufficiente to hemsilf þis haþ no colour of almesse, for þis may bettir be callid a woodnesse or a wastyng of Goddis goodis.
<L 732><T OP-LT><P 99>

WASTYNGE.....9

Panne, siþ prestis leven mekenesse, and taken worldly pride and bost, and forsaken wilful povert of þe gospel, and taken worldly lordischip bi ypocrisie of weyn preieris, wiþ brennyng covetise, wrongis, extorsions, and sillyng of sacramentis, and leven discret penaunce and gostly traveile, and lyven in glotonye, wastyng pore mennys goodis, and in ydelnesse and vanyte of þis world, lordis, ben in dette to amende þes synnes.
<L 17><T A17><P 214>

And þis appropring is geten bi fals suggestion maad to Anticrist, be lesyngis maade to lordis, and covetise and symonye, and wastyng of pore mennys goodis.
<L 3><T A17><P 216>

See 3ee þerfore, prelatys and abbotis, þan han many godis of 3oure founders for to spend in hospitalite of pore men, and wastyng hem in pompe and glotonye and feestus of riche men, how strongely 3e bene acursud of God and of alle his seintus, and traytouris to 3oure founderus, and robbers and monquellers of Cristen men.
<L 10><T A29><P 474>

þanne a prest schulde not leue prechyng of the gospel and renne to vncerteyn placis for biddynge of worldly prelatys, enemyes to god and his scruauntis, siþ prechyng of þe gospel is betere þan bodely rennyng so to ferre placis, for peril of enemyes, for wastyng of pore mennus goodis, and for drede of rebelte a3enst god.
<L 9><T MT02><P 31>

alle here preue spekyng and prechyng and techyng in scolis is for coueitise and magnifyyng of here worldly staat: who is more idel in goddis seruyce, more in glotonye and wastyng of pore mennus goodis in schynyng vesselis and opere coatis?
<L 16><T MT04><P 62>

Also in dede þei schewen most rebelte a3enst god and cristene men, lyuyng in pride, coueitise, idelnesse, extorsions, lecherie, glotonye and wastyng of pore mennus gooddis, and þus þei ben lik to lucifer and ben anticristis, holdyng hem self more worpi þan eue was ihu crist god and man.
<L 26><T MT04><P 86>

but 3if þer be a gostly curat or prest þat lyueþ a good lif in mekenesse and doynge almes to pore men, and not wastyng pore mennus almes in weyn 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 ypocrite and an heretik;
<L 1><T MT15><P 243>

Siþ þan, as it is sayde bifore, it is noone almes to releue oo wreche and make anoþer or mo, and to make hem riche wiþ temperall lordeschip, þe whiche ben forfendit to siche peple, and namely if siche almes3evyng be distroyng or apeyryng of eny state aprevyd of God in his chirche, it will sue þat þe endowyng of þe clergy wiþ worldly lordeschipe ow3t not to be callid almes, but raþer allamysse, or wastyng of Goddis goodes, or distroyng of his ordenance, for as myche as þe clergi was sufficiently ordeynyd by Criste.
<L 825><T OP-LT><P 105>

How shul þes prowde and coueytous clerkis, and oper religious of anticrist scole, answeere to oure dere lord Iesu at domes day, þat nowe leuen in pompe and gloterie and in vanite of þis fals world, wastyng þes pore mennus godis, and disseuyng þe lewid puple of here almes by feynyd pardouns to gyfe siche riche clerkis, where no nede is, and by leesyngis of myraclis þat siche ymagis don?
<L 81><T SEWW16><P 85>

wastour⁴

WASTERE.....1

And siþ a wastere of worldly goodis schulde be blamed of God and man, how myche a wastour of betture goodis is more for to blame;
<L 95><T EWS2-69><P 80>

WASTERIS.....2

⁴ 5 variants; 9 occurrences.

CAP· XLIV· Also freris ben wasteris of tresour of oure lond by mony blynde and unskilful maners.

<L 26><T A24><P 397>

and god only knowiþ whanne his synne is in þat degre and whanne in lesse, but euer it is harmful to him þat makeþ þe sacrament vnworþily, and bi þes feyned pardons þe peple leuþ to do here almesse to pore nedy men enprisoned bi god himself and doþ it to ryche men and wasteris, and hopiþ to haue more þank of god þerby þan to do it aftyr cristis owne techynge;

<L 30><T MT04><P 102>

WASTERS.....2

for þai bene unworpi, and wasters of þo Chirchis godis.

<L 33><T A29><P 456>

POINT XXIV· Also prelatis and proude curatis and freris putten to pore men þat þai seyne, þat parsouns and vicaris, not seying masse, ne mynstrynge sacramentus of holy Chirche, bene worpi for to be removed, and oþer for to be ordeyned in her stede, ffor þai bene unworpi and wasters of þo Chirche godis.

<L 10><T A29><P 494>

WASTOUR.....3

And siþ a wastre of worldly goodis schulde be blamed of God and man, how myche a wastour of bettore goodis is more for to blame;

<L 96><T EWS2-69><P 80>

þe firste is callid a wastour, þe secunde is callid a nygard, a chynche or an auarous man. So þat þe liberal man, þe which is vertuous, stondip in a mene bitwene þe wastour and þe avarous man, and forsakiþ her viciouse condiciouns, þat is to seiþ waast and auarice;

<L 745, 747><T OP-ES><P 29>

WASTOURIS.....1

and 3if men ben pore and iust of lif and wolden fayn paie, and traueile bisily þerfore in treuþe, and ben not wastouris of here lital good, þanne þis preiere wole þat siche pore ben not prisonyd ne peyned, but bi pacience and mercy suffer til þei may paie, In þis word we preien to haue þe vertue of ri3twisnesse to putten ont vnresonable wrappe and vengauce, and holden vs sadde in verrey mercy and pacience a3enst malencolie and puttynge away of reson, so þat reson and mercy reule welle alle oure stiringis of herte and speche and doynge.

<L 18><T MT11><P 200>

weiward⁵

WAIWARD.....1

I preie þee take heede hou waiward, contrarie and rotun is þe gloos þat þese ypocritis 3yuen here!

<L 2515><T OP-ES><P 124>

WAIWERD.....1

and woldist li3tly, and it wer in þine power, do þis worde and siche oþer owte of þe gospell for euer as waiwerd clerkis wolden in seynt Austyns tyme haue done owte, and þai wisten how, þis worde of þe gospell {Super cathedram Moyses sederunt etc}.,

<L 433><T OP-LT><P 77>

WAYWARD.....1

Avyse hem wele how hidously God by his prophet cursis wayward curatis, and how playnely Seint Jerome, Gregore, and Austyne, and namely Seint Bernarde and Grost- hede, crien out on þer open heresies, and deme þai þen hem- selfe wheþer þai bene cursid or nay.

<L 20><T A29><P 470>

WEIWARD.....43

But these weiward prelatis or curatis, that withdrawn the seed of Goddis word and of good ensaumple fro the puple, withdrawn gostli seed and matcer bi which cristen soulis myghten and shulden be gendrid into euer lastinge blisse.

<L 10><T 37C><P 06>

But certis þan þei ben cursed Luciferis children, weiward Anticristis, and unkynde heretikis and blasphemers.

<L 10><T A13><P 200>

For, as Robert Grosted seiþ, whanne apropiacion of parische chirchis is made to siche religious, of alle evelis þat comþ bi weiward curatis is maad a perpetuacion.

<L 11><T A17><P 216>

þes weiward ypocritis glosen þus expresly a3enst Goddis word, ffor dreden laste þe peple knewe here cursed lif, and þat curseþ here preieris, and þerfore sette not bi hem, and þanne here worschipe and synnyng cessiþ, and þe peple wole bisien hem to lyve wel, and do almes to pore nedi men, as Crist techiþ, and not fynde siche ypocritis þat þus blasphemen God. <L 5><T A18><P 228>

For þes pore prestis ben sclaudrid for heretikis, cursed and prisoned wiþouten answer, for as moche as þei stonden for Cristis lif and techynge, and meyntenance of þe kingis regale and power of seculer lordis, and savyng of Cristene mennus soulis, a3enst Anticristis tirauntrie, and ypocrisie of his weiward disciplis, þat envenymyn and distroien holy Chirche.

⁵ 5 variants; 56 occurrences.

<L 33><T A22><P 272>

þe bridde tyme þes weiward prelatis ben most greuously cursed of God;

<L 11><T A22><P 274>

As kny3t, chargid of þe kyng to kepe his castel and his men, and hereto hadde wagis ynowe, and wolde not do þis office, but lette opere þat wolden save þes men for pite, but over þis he nedide hym to be governed bi here enemys, and þei schulden have here goodis for to slee þes men in þe castel, in þis poynt were most opyn traitour to his kyng, so it falliþ bi oure weiward prelatis, þat prechen not Cristis gospel, but letten opere pore prestis to teche trewely and frely Goddis word, and senden freris þat colouren here open synne, and prechen fablis and lesyngis, and robben þe pore peple bi stronge beggyng and nedles.

<L 27><T A22><P 274>

For certis, as Crisostom, and Origene, and lawe canoun wit- nessen, siche a weiward prest makip Goddis hous a den of þeves.

<L 12><T A22><P 280>

And þis sentence is wisely taken of Goddis word bi þe prophetis, as Robert Grosted and opere doctouris declaren pleyndly, and certis þes weiward heretikis stiren God rapere 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 sclaudris, and do no symonye for holy ordis ne benefices ne sacramentis, bi feyned colour of dispensyng and privylegie, and customes of Anticristis weiward collegie and synagoge of Sathanas.

<L 26><T A22><P 291>

And siþen discencions wiþinforþ, and open werris wiþoutenforþ, comen most for synne and norischyng of synful men in here myslyvyng, þes weiward and coveitous confessouris disturblen most þe pees of þe kyng and his rewme, siþþen þei norischen moste synne bi fals prechyng of lesyngis, fablis, and veyn cronyclics, bi sikernes of letteris of fraternyte and synguler preieris, and disceyven men of þe treupe of Goddis 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 manniss Sone cam not to lose mennus lyves and soulis, but to save hem, as þe gospel of Luk witnesseth, whi cursen oure weiward curettis so many mennus soulis to helle,

and bodies to prison, and loos of catel, and sumtyme to deþ, for a litel muk, whanne þei ben cursed of God for symonye don in here entre, and levying of prechyng and ensauple of holy lif, and þerfore þe tipes ben not dewe to hem, but only peyne and helle? <L 13><T A22><P 310>

Certis þes weiward curatis of Sathanas semen in þis poynt worse þan fendis of helle, þat turmenten no soule in helle but only for evere- lastyng synne;

<L 30><T A22><P 310>

3if þis first ordynaunce of Crist and his postlis come a3en into Cris- tendom, þan schal Cristene peple be fre to take her tipes and offryngis fro weiward prest, and not meyntene hem in here synne, as þei ben now constreyned bi Anticristis power and censures, and frely and wilfully 3yve a resonable liflode to goode prestis: and þis were moche betere and esiere, boþe for prestis and comyns, boþe for þis world and þe toþer.

<L 4><T A22><P 313>

and þes ben cursed ypocritis, and weiward traitours to God and here lege lord þe kyng and alle Cristendom, and þei ben confermed in þis heresie, þat þei wolen lyve and die þerfore.

<L 17><T A22><P 317>

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

<L 16><T A22><P 321>

where ben more cursed heretikis þan þes weiward traitours?

<L 30><T A22><P 324>

But more þis weiward steffadris of mennus soulis, þat for coveitise of moo benefices, and gederyng of erpely dritt, pro- curen þis, and 3yven 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 weiward customes, more þan for open brekyng of Goddis comaunde- mentis;

<L 33><T A22><P 336>

So þe word of God, þat is prechid among miche peple of diuerse willes, melteþ gode mennus hertis to repentaunce and vertuous dedis, and hardeþ synful and weiward hertis to more malice in her synne.

<L 295><T CG01><P 08>

Ri3t so, a crokid weiward herte: þe more hit
bereþ of Goddis word, þe more sonnere hit
boweþ and falleþ down into grettere synnes;
<L 302><T CG01><P 08>

So schulden alle true prestis boldeli doo þe
Loordes heeste, and spare, noþer for worde ne
deede of weiward men of þis world, to preche
bisili Goddes word and brynge soules þicke to
Crist.
<L 353><T CG01><P 09>

þat is, þe grete and forkid stif trees þat I spak of,
whiche þat oo suyche is þe loue of God, þe toþer
of her breþeren) and bi helpe of þe longe tree þat
is leid aboue, (þat is, for hope of þe blisse of
heuene), schulde bere vp þe vine of ri3twisnesse
þat it were not ouergon and oppressid wip breris
and wedis of weiward and worldeli tirauntis. <L
256><T CG08><P 87>

Item God seith, the viij_c_ of Prouerbis, Alle
myne wordis ben rigtful., and no schrewid thyng
and no weiward thyngis is in hem, tho ben
rigtful to hem that vndirstonden, and thei ben
euene to hem that fyndyn kunnyng.
<L 31><T Dea><P 450>

but sekirli thei mystaken the wordis of hooly
writ, and here mystakyng and weiward menyng
and here wickide lyuynge bryngen in deeth of
soule that is synne.
<L 18><T Dea><P 452>

weiward iugment þat stroieþ pees #
<L 32><T LL><P 45>

turned in to synne/ And Crist seiþ {Si oculus
tuus fuerit nequam totum corpus tuum
tenebrosum erit} And þin i3e be weiward@
<L 26><T LL><P 53>

of þise weiward foolis/ þat þus studien in
mannes lawe@
<L 3><T LL><P 63>

3if þei drawen þe peple in þe holiday by
coryouste of gaye wyndownes and colours and
peyntyngis and babwynrie fro conpuncion of
here synnes and fro mynde of heuently pinges,
and fede riche men wip pore mennus goodis, wip
costly metis and wynes and wast spicerie to
glotonye, dronkenesse, lecherie, and weiward
talis, and suffren pore men hungry and þristi and
in gret mischef;
<L 33><T MT01><P 08>

Capitulum 35m_ Prelatis also ben weiward
ypocritis, blynde lederis, swol- wyng þe grete

cameile al hool and siynge or clensynge a litel
gnatte;
<L 12><T MT04><P 100>

Capitulum 3m_ Þe þridde defaute of weiward
curatis þat þei ben aungelis 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 þis weiward curatis þat
þus enuenymyn hem self, þe lordis and comunes
wip venym of symonye, of pride and glotonye
and alle manere of synne.
<L 27><T MT07><P 161>

O 3e curatis, seep þes heresies and blasphemyes
and many moo suynge of 3oure wickid lif and
weiward techynge, and forsake hem for drede of
helle, and turne to good lif and trewe techynge
of þe gospel and ordynaunce of god, as crist and
his apostlis diden, for reward of heuently blisse,
and in confessions and opere spechis charge 3e
more brekenge of goddis hestis þan brekyng of
foly bihestis of newe pylgrymagis and offryngis;
<L 2><T MT07><P 163>

for þei ben corseris and makers of malt, and bien
schep and neet and sellen hem for wynnynge,
and beten marketis, and entermeten hem of
louedaise, holdynge wip fors of armes, þat þei
ben myrrour of coueitise and worldly lif and
pride and of discencion amonge cristene peple,
for of alle wicked men weiward prestis ben chifff
whanne þei turne tour cursednesse, for þei ben
sotil and han reste and þe fend is more maistir in
hem for brekyng of þe holy ordre.
<L 17><T MT08><P 172>

Capitulum 17m_ Prestis weiward of lif turnen
vpsodoun cristis techynge bi lesyngis and
ypocrisie;
<L 1><T MT08><P 174>

but þis weiward dalliaunce wip wymmen is so
comyn þat vnneþe can ony men kepe hym clene,
or sengle or weddid or men of ordre of religion.
<L 16><T MT13><P 218>

þe foure and þrittiþe, þat þei 3euen not a pencion
of moche gold to þe pope for to he exempt fro
visitacions of bischopis and just correccion, siþ
þei holden mannus obedience so medful, last
herby þei waxen rotyn in synne and þe
ordynaries doren not amende hem bi forme of þe
gospel for þes weiward exempcions, siþ robert
grosted clepiþ siche exempcion þe deuellis nettis.
<L 10><T MT14><P 224>

Pan 3if þei maken euyl curatis and holden hem in here worldly office, and letten hem to lede goddis peple þe ri3tful weie to heuene, but helpen hem and constreynen hem to lede þe peple to helle ward bi wip-drawynge of goddis word and bi euyl ensauple 3euynge, þei hen weiward traitours to god and his peple, and vikeris and procuratours of sathanas.
<L 12><T MT16><P 247>

siche weiward heretikis ben ful vnable to reule prelati3 and lordis and comyns in schrifte, in prechyng and preyng and opere poyntis of here soule helpe, for þei disceyuen hem in feiþ and good lif, for to haue here owene pride and coueitise and lustis born vp, and so drawen alle men to helle þat ben reulid bi suche false confessours, false prechours and false conseilours.
<L 28><T MT17><P 257>

for bi þis cursed wheel, 3if anticristis clerkis dampne cristene mennus feiþ and þe comaundementis of god and poyntis of charite, and bryngen in here owen weiward lawis to holden vp here pride and coueitise, and to curse men for þei don werkis of charite, men moten vp peyne of dampnacion receyue here cursed dedis as bileue, and forsake þe gospel of ihu crist, and take fendis lesyngis in stede of goddis lore;
<L 25><T MT17><P 258>

For Moyses excusih hymself 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, he seide þus: {Tu scis, Domine, quod nec asellum quidem vmquam acceperim ab eis, nec affixerim quempiam corum}, Lord, þou woost truli þat I haue not take of hem a litil asse, ne turmentid or wrongfulli trauelid ony of hem', as kyngis and opir seculer lordis doen ofte her sugetis, for þei han power upon her bodies and her goodis, as it is writun (I Regum 8).
<L 1427><T OP-ES><P 62>

and woldist li3tli, and it were in þi power, do þis word and suche opir out of þe gospel for euere as weiward clerkis wolden in seynt Austyns tyme haue don out, and þei hadden wist hou, þis word of þe gospel Vpon Moyses chair han ysete scribis and pharisees;
<L 1639><T OP-ES><P 76>

And no doute whoeuere wolen not bisien hem, as it is seid bfore, for to ponyschen hemsilf wilfulli, neiþer wolen suffre pacientli, mekli and gladli þe 3erde of þe Lord, howeuere þat he wole ponysche hem, her weiward willis and her

vnpacience ben to alle siche folkis erlis of euerlastinge dampnacioun.
<L 83><T Thp><P 26>

WEYWARD.....10
Generatioun schrewid and weyward.
<L 21><T A01><P 33>

And þe weyward clerkis of Sathanas maken þis cruel manuellere, prisoner and brenner of Cristis servauntis, to be well ground and roote of alle þe mys-governynge of þe Chirche.
<L 10><T A22><P 278>

Also þo Wise mon seis, Hit is a wicked or weyward lif to seke herberow fro hous to hous;
<L 10><T A24><P 371>

Also to þis obiet þat is maad of weyward men in þis matere (þat þe world is now worse þanne tofore þer was so miche prechyng), men mai answer and sei þus: þat it is not longe on þe word of God, but vpon þe schrewede hertis þat ben vndisposid to receiue it;
<L 286><T CG01><P 08>

and 3if þin ey3e be weyward, 3e þi body schal be derk.
<L 38><T EWS2-81><P 150>

For monye men by weyward wit coueyton here to be popis, cardynalis or byschopis, or opur worldly dignyte, not for heele of þer soule.
<L 20><T EWS2-111><P 282>

And Iesu answerynge seyde, and spac to his disciplis O kynrede vntroweful and weyward!
<L 27><T EWS3-210><P 257>

where Jerom seith, the firste synne is to thenke yuelis, the ij_ synne is to consente to weyward thou3tis, the iij_ synne is to fille in werk, the iiij_ synne is to do not penaunce aftir the synne, and to plese himself in his synne;
<L 19><T Pro><P 51>

And herfore, þat is for pitce and sorowe þat many men and wymmen doon her owne weyward wille, and bisien hem not to knowen ne to don þe plesyng wille of God, men and wymmen þat louen truþe, and heeren or knowen of þis pursuyng þat now is in þe chirche, owen hereþoru3 to be more moued in alle her wittis, to ablen hem to grace, and to setten so litil pris bi hemsilf þat þei wipouten tariinge forsaken wilfuli and gladli al þe wrecchidnesse of þis liif, siþ þei weten not how soone, neiþer whanne, ne where, ne how, ne bi whom God wol visite hem and asaie her pacience.
<L 57><T Thp><P 25>

and þe more þat 3e bisie 3ou to amende him, þe more weyward he is.

<L 1623><T Thp><P 74>

weiwardli⁶

WEIWARDLI.....2

And there in the c*_ {Nemo quippe}, Austin spekith thus: "No man noiyeth more in the chirche than he that doth weiwardli, and hath the name othir the ordre of holinesse and of prest.

<L 26><T 37C><P 137>

therfore thei take fleischli and weiwardli this hille to vndirstonde therbi hooli writ.

<L 41><T Dea><P 453>

widwe⁷

WEDER.....3

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

<L 863><T 4LD-4><P 274>

And þus seknes, and foul wede, and pouert is to sum men best, wan þei are menis 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 buede shone, for blenyng of her heles And hosen in harde wede, yhamled by the ancle.

<L 17><T PPC><P 11>

WEDEWE.....7

and to noon of þes widewis was Hely sent, but into Sarepta of Sydon, to a womman wedewe as þe bok of Kyngis telliþ.

<L 11><T EWS3-159><P 107>

And þer was a wedewe in þat cite, and cam to þis iuge and seyde "Uenge me of myn aduersarye!"

<L 4><T EWS3-217><P 270>

but aftir he seyde wipynne hymself "Al 3if Y drede not God, and shame not of man, neþeles, for þis wedewe is greuou to me, Y shal uenge here laste she come at þe laste and pryuely anoye me".

<L 7><T EWS3-217><P 270>

for þey kunnen summeunne þe chirche, þat is a wedewe, for þis tyme from o plase to anoþer to souke 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 wedewe, litil and pore, 3af more in mede þan alle þat senten into þis treserye.

<L 6><T EWS3-235><P 308>

for þis wedewe 3af more wrþ 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 wedewe or a pore fadirles child of a peny or an halpeny as it were to robbe a riche man of an hundrid markis worþ godis.

<L 32><T MT27><P 417>

WEDEWIS.....3

In treuþe Y seye to 3ou, many wedewis weren in Helyus dayus in Israel, whanne heuene was closid fro reyn þre 3eer and sixe mooneþis, whanne greet 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 wedewis in here tribulacion, and to kepe hym self vnblekkid or defoulid fro þis world;

<L 24><T MT06><P 129>

first shulde þe persoun fle in hym silf lustly fode and proud aray, and þenke on þis, þat his godis whanne þei ben gederid, be þey neuere so many, ben gederid of his pore pari3schens, as ben wedewis and nedy men;

<L 26><T MT27><P 433>

WEDOWES.....1

3it, Dawe, þou hewist hye & puttist þi mouþe in heuen, þy tong likkiþ chesefat & þe garner also, And þe pore wedowes porse, þow3 she haue bot a peny, And 3it, Dawe Dotypolle, þou iustifiest þis harlotrie.

<L 352><T UR><P 112>

WIDEWE.....9

And þerfore seiþ Crist in þe gospel þat þe widewe þat 3af but a ferthyn 3af more into þe tresoure of God þanne alle þe toþere þat 3euen more of bodily goodis;

<L 366><T 4LD-3><P 234>

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 comeþ soone debat and avoutrie and enemyte, and wast of goodis, 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 rauenyys there, whiche brou3ten to

⁶ 2 variants; 2 occurrences.

⁷ 14 variants; 58 occurrences.

him breed and flesch in the euentid and
morewid, and aftir that the stonde was dried up,
God bad Elye go into Sarepta of Sydoneyes, and
there he was fed of a widewe, and the pot of
mele and the pot of oile failede not to the
widewe, til God 3af reyn on the erthe.
<L 46><T Pro><P 13>

Also Elysee multiplyede a litil oile, and made a
pore widewe fille manye vessels therof, and bad
hir paie her dettis bi sum therof, and that sche
and her sonnes schulden lyue bi the residue
therof.

<L 36><T Pro><P 15>

Also this book comendith the feith and treuthe of
Achior, that was conuertid to Goddis lawe bi
myracle of sleeing of Olofernes, bi the hondis of
the widewe Judith.

<L 4><T Pro><P 36>

Aftir this it sueth hou the blissid widewe and
hire vij. sonnes were martiride, for thei nolden
breke Goddis lawe, and hou gloriously the
blessid modir coumfortid hem to take deeth with
ioie for the lawe of God.

<L 14><T Pro><P 43>

And more mede my3te no man haue þan to helpe
þis sory widewe, for princis of prestis and
pharisees þat calliden Crist a gilour han crochid
to hem þe chesyng of manye heerdis in þe
chirche, and þei ben tau3t bi antecrist to chese
hise heerdis and not Cristis.

<L 37><T SEWW13><P 65>

Poul also in þe firste pistle to Tymothe þe v^o c^o
techip þat a widewe shulde not be chosun to lyue
on þe almes of þe chirche bifore sixty wyntir,
but þat she shulde laboure in trewe mennys
housis, getyng her owne lyuyng, þat þe chirche
shulde not be ouerchargid and vnsufficient for
verry widowis.

<L 523><T SWT><P 17>

WIDEWIS.....16

And to þes þree ben þre opere, comyn and leeful
bi Goddis lawe, state of virgyns, and state of
wedloke, and þe state of widewis.

<L 11><T A11><P 184>

And God seiþ bi þe same prophete to prestis, 3e
han couerid þe auter of þe Lord wiþ teris and
wepyng and mornyng, þat is of widewis and
pore men þat 3e oppresen, and disceyven, so
þat I schal no more biholden to þe sacrifice, and
I schal not resceyve only pleasaunt þing of 3oure
hond'.

<L 24><T A18><P 222>

For Jesus seiþ, Woo to 3ow Scribis and
Phariseis, ypocritis, þat eten widewis houses,

preiyng longe preieris;
<L 4><T A18><P 223>

Certis pees of Cristis Chirche stondeþ in verrey
sadnesse of feiþ, hope, charite, mekenesse, and
pacience, and holdyng of Cristis ordeynance,
and verrey þes of þe kyng and his rewme, and
verrey subjeccion, and ri3tful domes, and just
ponyschyng of mysdoeris, and relevyng of pore
men, faderles children and moderles, and pore
widewis.

<L 8><T A22><P 295>

and to noon of þes widewis was Hely sent, but
into Sarepta of Sydon, to a womman wedewe as
þe bok of Kyngis telliþ.

<L 10><T EWS3-159><P 107>

For many prestis now kepen neiþer matrimonye
ne charite, but defoulen wyues, maidenles,
widewis and nunnes in eche manere of lecherie,
and children ben morþerid, and synne a3enst
kynde is not clene fled.

<L 21><T MT04><P 100>

Þefore crist curseþ scribis and pharisees,
ypocritis, þat eten widewis houses bi suche
longe preieris. and þei visiten not fadirles
children and moderles and widewis to releue
hem bi almes 3euyng, but enqueren siche
children and widewis 3if þei may disceyue hem
in purchasyng of here rentis and opere goodis
bi flateryng wordis and sikernesse of gostly
helpe;

<L 2, 4, 5><T MT06><P 130>

Capitulum 9m. Also many prestis vnwisly taken
a wow of chastite and defoulen wyues, widewis
and maydens;

<L 18><T MT08><P 170>

3it ypocritis 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 oft
riche men and wymmen, and namelyliche
widewis, for to gete worldly muk by false
disceitis and carien it home to caymes castelis
and anticristis couent and sathanas children and
marteris of glotonye.

<L 18, 21><T MT13><P 211>

James seiþ þat clene religioun and wiþoute wem
bifore god and þe fader is þis, to visite
moderlees children and widewis in here
tribulacion, and kepe hym silf wiþoute wem fro
foulyng of þis world.

<L 18><T MT22><P 304>

And 3if þen seiþ þat freris visiten modirlees
children and widewis;

<L 23><T MT22><P 304>

for when þei visiten pore men or widewis, þei don to gete goodus of hem, as corn, monee, chese or somewhat 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 thou3 time tresouris weren kept for the lijflode of widewis and fadirles children, and summe weren another mannis goodis, Elyodorus wolde algate bere al to the king;

<L 44><T Pro><P 42>

WYDEWE.....3

And siþ þat tyme þat sche offrede weren many riche farisees þat 3euen myche riches into þe tresoure of God, whom in almessedede3euyng passip þe wydwewe, & 3it sche was of no religioun but of þe comoune religioun of God.

<L 371><T 4LD-3><P 234>

And þis Anna was a wydwewe vnto foure score 3er and foure, þat wente not owt of þe temple, but seruede þerinne boþe ny3t and day, by fastyngus and deuou3te prey3erus.

<L 63><T EWS2-94><P 228>

Whanne thou repist corn in the feeld, and for3etist an handful, thou shalt not turne a3en to take it, but thou shalt suffre that a comelyng, fadirles child and wydwewe take it away;

<L 22><T Pro><P 7>

WYDEWES.....2

Þe secownde wo þat Crist wyschep is seyð þus of Crist: 'Woo worpe 3ow, scribes and pharisees, ypocrites, þat eton wydwes howses, makyng longe prey3eres;

<L 34><T EWS2-VO><P 367>

and suche lewode men ben wydwes from þe lawe of Crist, siþ by þe furste cauteel þei pryuon men from Godis lawe;

<L 38><T EWS2-VO><P 367>

WYDEWIS.....1

þei visiten riche men, and namely wydwewis, for to haue here goodis to caymes castel, and sikeren hem of so many massis and preieris duryng þe world;

<L 26><T MT06><P 129>

WYDEWYS.....1

But Iames tellup þat clene religion, and religion wiþowten wem anentis God þe Fadyr of al, is religion þat lyueþ þus: it visitup moderles children and wydewys in þer tribulacion, and kepup it wiþowte wem fro coueytise of þis world.

<L 80><T EWS1SE-27><P 591>

WYDOW.....2

Goddis law biddip help þe supprissid, jugip to þe fadirles, defendip þe wydwow, and how temporal lordis ow to þole no wrong be don;

<L 16><T APO><P 79>

Also, Luke makip mynde, Crist, seing a wydwow wepyng for þe deef of hir oonly son whiche wes borne oute at þe 3ate of þe cite towarde his graue, benyngly coumfortid hir wiþ mylde wordis, seying: Wepe þou not'.

<L 25><T CGDM><P 207>

WYDOWE.....1

þey schal not haue mercy of þe wydwowe, ne do wel to þe faderles;

<L 11><T APO><P 86>

WYDOWIS.....1

Religioun clene at God, and at þe Fader, is his to visite þe fadirles and madirles and wydwowis, in þer tribulacoun, and kep hem silf vnfilid of þis world.

<L 19><T APO><P 105>

WYDWE.....8

And so tellup þe gospel þat Iesu wente into a citee þat is clepyd Naym wiþ hise disciples and oþur peple, and whan he cam ny3 þe 3ate of þe cytee, cam a cors þat was boren to be beryed, þat was a child of a wydwewe. And myche peple of þis citee caam wiþ þis wydwewe and maden sorwe. And whanne Crist saw þis wydwewe, 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 styлле to see þe eende.

<L 5, 6, 7><T EWS1-16><P 283>

Þe secownde was þis wydwewe sone, þat he qwykede in þe 3ate.

<L 16><T EWS1-16><P 283>

Þis secownde is a wydwewe sone for syche synnerus whanten God, and so þey, faylyng of spowse of þe chyrche, may wel be clepud a wydwewe;

<L 27, 29><T EWS1-16><P 284>

And more mede my3te no mon haue þan to helpe þis sory wydwewe, 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 by anticrist to cheson hise herdys and not Cristis.

<L 42><T EWS1-48><P 440>

And so þis chyrche is a wydwewe, forsakon of hyre spouse for hyre vnkyndenesse;

<L 94><T EWS1SE-27><P 592>

wif⁸

WIF.....66

CAP· XXXI· Þo secounde part of þo Chirche is smyttid wiþ lecchorie, as ben gentilmen and hor wifes bothe, as if þei holde hit bot a gamen, one to lye by opers wif.

<L 27><T A09><P 164>

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;

<L 27><T A13><P 191>

For þre skillis may a man knowe fleschly his ri3tful wif, þe firste for to geten children, to fulfille þe noumbre of men and wymmen þat schullen be savyd; þe secunde to kepe his wif fro lecherie of opere men;

<L 4, 7><T A13><P 192>

And no party may kepe him chaste fro þe dedis of wedlok wiþouten assent of þe toþer comynly, for þe man haþ power of þe wifis body, and þe wif haþ power of þe mannys body, as Seynt Poul seiþ.

<L 10><T A13><P 192>

CAP· III· See now how þe wif oweþ to be suget to þe housbonde, and he owiþ to reule his wif, and how þei boþe owen to reule here children in Goddis lawe.

<L 1, 2><T A13><P 193>

And sumtyme holy wymmen, hopynge in God, honoureden hem in þis manere, and weren suget to here owene housboridis, as Sara, Abrahamys wif, obeischid to Abraham, clepyng hym lord;

<L 13><T A13><P 193>

For, as Poul seiþ in many placis, þe housbonde is heed of þe wif;

<L 28><T A13><P 193>

And housbondis owen to love here wifis as here owene bodies, for he þat loveþ his wif loveþ hymself.

<L 17><T A13><P 194>

For þis þyng a man schal forsake, or leve, his fadir and his modir, and schal cleve to his wif and þei schullen be tweiye in o flesch.

<L 22><T A13><P 194>

But forsoþe, 3e housbondis, eche by himself, love he his wif as hymself, and drede þe wif here housbonde.

<L 24, 25><T A13><P 194>

But manye, whanne þei ben drounken, comen hom to here wifis, and sumtyme fro here cursed strumpatis and jectouris of contre, and chiden and fi3tten wiþ þer wif and meyne, as þei weren Sathanas brollis;

<L 7><T A13><P 195>

And þerfore þe gospel seiþ, þat þe bridde servaunt þat hadde weddid a wif, seide þat he my3tte not come to þe soper of Crist;

<L 13><T A13><P 198>

For þe wif was made to be an helpere lich to þe husbonde, eche to helpe oper in clenness and holy lif, and trewe anentis God and man.

<L 24><T A13><P 198>

And whanne Goddis lawe biddiþ þe husbonde and þe wif love eche oper, be þei war þat þei turnen not þis love al to fleschly love, and not to love of þe soule, for þei ben bolden moche more to love þe soule þan þe body, for God loveþ þat more þan þe bodi, and for þe soule Crist diede.

<L 29><T A13><P 198>

Þe secunde tyme, governe wel þi wif, þi childryn, and þi homely meyne in Goddis lawe, and suffre no synne among hem, neyþer in word ne in dede, up þi my3t, þat þei may be ensample of holynesse and ri3twisnesse to alle oper.

<L 15><T A15><P 206>

For no man schal be weddid but 3if he paie sixe pens on þe bok, and a ryng for his wif, and sumtyme a peny for þe clerk, and covenaut makyng what he schal paie for a morewe masse, and ellis he schal not be weddid þou3 he lyve in nevere so gret lecherie.

<L 21><T A22><P 284>

As, 3if a pore man have longe founden moche wex, brennyng bi fore a rotyn stok, 3if a trewe man teche þis pore man to paie his dettis, fynde his wif and childrern breed and cloþ, and 3if he may stretche ferþere, to do his almes to pore bedrede men, old and feble, crokid and blynd, as God biddiþ, þei boþe ben holden cursed and enemyes of holy Chirche, for as moche as þei don Cristis biddyng, and more mercy to here pore nei3eboris, and leven unskilful devocion and blynde mawmete and foul ypocrisie of prestis.

<L 29><T A22><P 293>

CAP· XXIX· Freris also ben stronglier weddid wiþ hor roten habite, ageyns þo fredome of þo gospel, þen þo housbande is wiþ his wif by ordynaunce of God. Ffor þo housbande may lawefully be absente fro his wif by a moneth, an half 3eer, and sumtyme seven 3eer, and, by comyn asent of hom bothe, by al hor lyve.

<L 16, 18><T A24><P 389>

⁸ 10 variants; 191 occurrences.

if ani is man wip out wif of synne, hauing feipful sones, not in accusing of lechery, or not soget, for þe bischop be howuip be wip out crime, as a dispensar of God, nor proud, ne wrapful, ne 3euin to drink, ne strikar, ne coueytous of foul wyning, but to holde hospital, and to be bening, sobur, just, holy, chast, bicliping þe feipful word þat is after doctrin, þat he be mi3ti to exort or monest in his doctrin, and snib hem þat a3en seyn þe soþe.

<L 17><T APO><P 33>

If ani man be mouid bi prayors of sonis, or teris of þe wif, and wem him to be soylid, to wam þe affeccoun of steyling biddip 3et, schal he not be tak innocentis to distrucoun, þat ben fre þat þenkun to distroy many?

<L 21><T APO><P 69>

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

<L 29, 31><T APO><P 78>

þe xvij· xvj· If þat a man wed in to wif in þe face of þe kirk a cosyn of his, þe wilk God forbedip him to towch, and after þis cosynage is knowen to him, but it may not be known formably bi proue after þe court of plete, 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 his wif.

<L 22, 27><T APO><P 79>

And Lincoln seiþ þus, A cloystre of priuat ordre, and specialy a frere wandring voyd in the world, is a ded careyn, gon out of þe graue, woundun in dedly cloþis, schaken of þe fend a mong men: þei are tokunid bi þe wif of Loth, þat, after þe going out of Sodom, loking a3en, was turnid in to an image of salt.

<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 wif in the nygt before, as diuerse doctoris seyn, moche more lewid men schulden han more weniounce of God if thei touchyn the arke, that is hooli writ, whanne thei ben in grettere synnes thanne this dekene was inne.

<L 21><T Dea><P 455>

It is knowe bi the text of Moises lawe that the dekenes schulde bere the arke of God on here schulders, as it is writen, Num· vij·, this dekne hadde this veniounce for he putte the arke on vnresonable bestis to bere it, whanne he schulde haue bore it on his owene schuldres, and not for he lai bi his owene wif in the nigt bfore. Ffor no

text of Goddis lawe nethir ony doctur of auctorite tellith this cause of liynge bi his wif, as seynt Jerom and Lire seyn on the same lettere;
<L 31, 33><T Dea><P 455>

Babtist was in prisoun wip Errowde Antipas, for he repreuyd his auowtre wip his broþur wif.
<L 4><T EWS1-28><P 335>

And herfore was Crist not bygamus, ne brak not his matrymonye, siþ þe same chirche his wif lasteþ euermore;
<L 42><T EWS1-33><P 361>

as, 3if a spouse of a wif were newe cled, herfore were not dyuorse maad bytwyxen hem.

<L 44><T EWS1-33><P 362>

and herfore Crist is often clepyd þe kyndam of heuene, and þe chirche, þat is his wif, is o persone wip hym. And þus þe kyngdam of heuene seyþ þis spowse and þis wif.
<L 5, 6><T EWS1-36><P 373>

Ismael was of his hondmaydon, þe whiche was clepud Agar, and Ysaac of his weddud wif, þe whiche was clepud Sara. But þe furste þat was born of þe seruaunt was born bi þe flesch, þe toþur born of þe free wif was born by byheste of God.

<L 7, 9><T EWS1SE-19><P 556>

but whanne boþe he and his wif weron passud þe tyme of childer getyng, God byhy3te hem Ysaac, and telde what schulde worþe 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 wif, by whiche fredom Crist hap maad us fre.

<L 78><T EWS1SE-19><P 559>

for I am an oold man, and my wif is passud in eelde'.

<L 5><T EWS2-107><P 270>

And aftur þes dayus conceyuede Elizabeth his wif;

<L 28><T EWS2-107><P 271>

IN FESTO SANCTI IACOBI APOSTOLI·
Sermo 57· Accessit ad Iesum· Mathei 20· This gospel telluþ hou fleschly kyn procureþ ofte harm to þe soule and hou a womman, Cristis aunte, Mary, Iamys modyr and Iones, þat was Zebedeus wif, cam to Crist for þis enchesoun.
<L 3><T EWS2-111><P 282>

IN DECOLLACIONE IOHANNIS BAPTISTE·
Sermo 61· Misit Herodes· Marci 6· This gospel telluþ þe cause and forme why þat Baptist was do to deþe, and seiþ hou3 þat Heroude þe kyng sente and held Ion Baptist and bond hym in

prysoun for a womman Herodyas, whiche was
wif and weddid to Philip, Herowdus brobur.
<L 3><T EWS2-115><P 296>

nebur þe furste, ne þe laste, but cam of his furste
wif.
<L 11><T EWS2-116><P 299>

And þe furste part is not groundud bot as Jobes
wif bad hym blesse God.
<L 875><T EWS2-MC><P 360>

Ion was trayed for he reprouyde Eroude of his
broþer wif þat he helde, and wyles weren cast
for Iones deþ bi þe wickid womman Erodias.
<L 4><T EWS3-131><P 23>

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.
<L 66><T EWS3-137><P 38>

MISSA PRO SPONSALIBUS· Sermo 120·
Accesserunt ad Iesum· Mathei 19· Þis gospel
telliþ of matrymonye, how man and his wif
shulen loue togidere. Matheu telliþ þat scribis
and pharisees camen to Iesu, and temptiden hym,
and seyden 'Wher it be leeuful to a man to
leeue his wif for ony cause?'
<L 1, 3><T EWS3-239><P 317>

And Crist seyde to þes men 'Herfore shal a man
leeue fadir and modir, and shal drawe to his wif.
<L 12><T EWS3-239><P 317>

And by þes wordis wolde Crist mene þat more
oneded shulde be by twixe a man and his wif
þan bitwixe opere men.
<L 15><T EWS3-239><P 317>

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
tau3te, tachide to the dedis that God hath done,
of whiche we reden that at the biddynge of God,
for Ismael pleyde with his brother Isaac, bothe
Ismael and his modir weren throwen 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 begilid Isaac of his
heretage, that was the sone of the fre wif of
Abraham.
<L 4><T Hal><P 52>

for ri3t as a jelous man seeynge his wif to
conapun with his kyndnessis, and to lovin by
hem another man more than hym, abidith not
longe to don variaunse to chastisyng of hyr, so
sithe God is more jelous over his puple, as he
more lovyth it, than ony man is jelous upon his
wif, he seeynge the kyndnessis of his myraclis
put byhynde, and mennus lustis befor, and so
menis wil to ben more lovyd than his owne

wille, no wondir thof he sende sone venjaunse
therafter;
<L 1, 5><T Hal><P 54>

Than, frend, 3if we wilen algate pleyen, pleyne
we as Davith pleyde bfore the harrke of God,
and as he spac byfor Mychel his wif, dispisyng
his pleyinge, wherfore to hir he seyde in this
wise, The Lord lyveth, for I shal pleyne bfore the
Lord that hath chosen me rather than thi fadir,
and al the hous of hym, and he comaundide to
me that I were duke upon the puple of the Lord
of Israel, and I schal pleyne, and I schal be maad
fowlere more than I am maad, and I schal ben
meke in myn e3en, and with the handwymmen
of the whiche thou speke I schal more glorious
aperen;
<L 13><T Hal><P 57>

and god biddiþ eche man vp peyne of
dampnacion þat hap wif and children and meyne
to gouerne hem wel in goddis lawe.
<L 2><T MT02><P 32>

wiþout sufficiente cause, and he þat seiþ to his
broþer þat hap þe holi gost wiþ good lif and
charite þat he is voide and wiþoute kunnyng,
schal be gilty of helle, wheþer þis be charite to
curse a man for sexe pans whan he may vnneþis
lyue be al his traueile, and for he trauecliþ not at
here somonyng an hundrid myle or moo or
lesse and leueþ not his wif and children
vngouerned.
<L 8><T MT02><P 36>

But 3if a man be bihynde of tipes and opere
offryngis and custumes maad of synful men, he
schal be sompned, ponyschid and cursed, 3e
þou3 he may not lyue out of opere mennus dette
and fynde his wif and his children bi goddis
comaundement;
<L 6><T MT07><P 151>

þe fend and his presonen pore men for dette
whanne þei ben not at power to paie, and traueile
ny3t and day and lyuen ful harde, and to lyue
wiþ trewþe and susteynen wif and children, and
on hem is no mercy.
<L 28><T MT13><P 211>

3it worldly clerkis cursen for dymes and
offryngis, þou3 men ben ful pore and þei don no
þing here offis, and veyn religious cessen not to
begge and craue of pore men, þon3 here rente be
bihynde and here werks hestis in distresse and
wif and childe hungry and nakyd, and so þei
bryngen hem into more myschif and counforten
hem not but bi lesyngis and fals grauntynge of
gostly helpe, þat is not in here power but only in
goddis delynge.
<L 24><T MT13><P 214>

and þis lif þei holden vp bi fals beggyng of pore men, þat may not wel paie here rentis to lordis and here dymes and offryngis to curatis and meyntene here wif and children and leue out of dette, traueile þei neuere so besily ny3t and day.
<L 9><T MT15><P 236>

Þe gospel of luk seiþ hou marye maudelen and cusees wif and many opere mynystriden to crist of þe godis þat weren herne;
<L 9><T MT27><P 414>

Whanne a man hath take late a wyf, he shal not go to batel, neithir ony comyn office shal be put on hym, but oon 3eer he shal be glad with his wif, and take heede to his hous.
<L 17><T Pro><P 7>

Whanne twey men ben at debatyng, and the wif of oon wole delyuere hir housbond fro the hond of the strengier, and take hym by the preuy membris, sche shall leese her hond withouten eny mercy.
<L 23><T Pro><P 7>

WIFES.....9
Whi mai not freres loue þer reule, as lewde men louen þer wifes & oper craft?
<L 897><T 4LD-4><P 275>

so al if þat many men ben meued of God to take hem wifes & vse many craftis, nabeles it standeþ not wiþ ri3twysnes of God þat he moueþ any manne to be wedded þus wiþ pese freres reules & kepe hem in lyuyng more þan his owne;
<L 929><T 4LD-4><P 277>

CAP· XXXI· Þo secounde part of þo Chirche is smyttid wiþ lecchorie, as ben gentilmen and hor wifes bothe, as if þei holde hit bot a gamen, one to lye by opers wif.
<L 26><T A09><P 164>

And herby is hit lesse excusid, þat comynly pese lecchoures have wifes of hor owne, fayrere þen þei synnen wiþ.
<L 5><T A09><P 165>

þe toþer part is þat þei þat han wifes ben as havyng noon;
<L 1><T A13><P 198>

And of hem þat geten false eiris of mennus wifes, bi privy schryvyng and opere homly daliaunce, avyse eche man who ben siche.
<L 3><T A22><P 304>

Also þei taken mynystracion of dede mennus goodis a3enst here juste wille, under colour of holynesse, and turnen þe goodis to here kychenys and opere nedelis offices, and þat is worse, to here glotonye and drounkenesse, and festyng of riche men, and suffren dede mennis

wifes and children and opere pore men fare ful harde and in gret myschief.
<L 9><T A22><P 305>

For oft 3e leden 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>

WIJF.....23
Crist tau3t for what cause a man my3t leue his wijf;
<L 10><T AM><P 144>

And, in figure of þis synne, þe wijf of Loth, who turned and loked a3eyn a3eins þe 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 þanne a man is weddid to his wijf bi Goddis mariage? A man may leue his wijf a moneþ eþer a 3eer as many men doen, and if 3e leuen 3oure abite a wike eiþer a quartere of a 3eer, 3e ben holden apostataas.
<L 126, 127><T JU><P 59>

But Poul seiþ· Eph· v· {Hoc magnum dico sacramentum in christo & in ecclesia'} þis grect sacrament of kni3tting togidir a man & his wijf.
<L 2><T LL><P 31>

afir his nei3bours wijf/ vpon þise þingis I schal visite
<L 15><T LL><P 105>

wiþ þe leepre of Naman/ IV· Re· v· / Anany & Saphir his wijf.
<L 34><T LL><P 119>

Þou schalt not desire þi nei3bores wijf· ne his seruaunt· ne his handmayde· ne his oxe· ne his asse· ne no þingis þat ben hise.
<L 20><T LL><P 120>

So he þat entriþ in to his nei3boris wijf· schal not be clene.
<L 22><T LL><P 122>

bitwene his wijf & him #
<L 26><T LL><P 123>

& he schal holde him to his wijf/ & þei schal be tweyne in oo fleische.
<L 10><T LL><P 124>

I seie forsoþe to 3ow/ þat who euer hap left his
wijf□
<L 14><T LL><P 124>

Aftir these thingis Dauith dwellide at home,
whanne Joab and the oost wente to bateile, and
in this tyme Dauith dide auoutrie with Bersabee,
the wijf of Vrie, and procuride the deth of Vrie
bi tresoun.
<L 28><T Pro><P 10>

Aftir this the prophete Ahia, that was blynd for
eelde, knew the wijf of Joroboam, that feynede
hire to be anothir womman, and he bifore seide
to hire, that hire syk sone schulde di3e in hir
entryng in to hir hous, and that the hous of
Jeroboam schulde be distroied outtirly for his
synnes;
<L 26><T Pro><P 13>

forwhi Jesabel his wijf excitide him, and he dide
abomynable ydolatrie.
<L 36><T Pro><P 14>

for the dou3tir of Acab was his wijf;
<L 1><T Pro><P 17>

And God seide bi the prophetesse Olda, the wijf
of Sellum, "I schal bringe yuelis on this place,
and "on the dwelleris thereof, alle the wordis of
the lawe whiche Josie redde, for they for"sooken
me, and maden sacrifice to alyen goddis and for
thou, Josiee, herdist the wordis "of the book, and
thin herte was afeerd, and thou were meekid
bifore me, and torentist "thi clothis, and weptist
bifore me, therfore thou schalt di3e in pees, that
thin i3en se not "alle these yuelis, whiche I schal
bringe in on this place".
<L 43><T Pro><P 19>

and therfore God reiseide a3ens him Filisteys and
Arabeys, that coosteyen with Ethiopiens, and
thei distroieden the lond of Juda, and token away
al the catel that was founden in the hous of the
king, and token away his wijf and sones,
outaken Joachas the 3ungeste.
<L 6><T Pro><P 24>

Therfore Elchie, and thei that weren sent
togidere of the king, 3eden to Olda, a profetesse,
the wijf of Sellum;
<L 27><T Pro><P 28>

Thanne his wijf, whom the deuel reseruede as a
special instrument to him, to disseyue Joob by
his wijf, as he disseyuede Adam bi Eue,
counceld him to blasfeme God, and therbi di3e;
<L 6, 7><T Pro><P 37>

c· preueth, that Sara, the free wijf and principal
of Abraham, with Isaac hir sone, singnefieth bi
allegorie the newe testament and tire sones of

biheeste;
<L 39><T Pro><P 43>

for whi the tabernaclis of Cedar parteynen to
Ismael, that schal not be eir with the sone of the
free wijf.
<L 10><T Pro><P 47>

WYES.....1
for wan þei prey for plentey, and pees, and swilk
oper þings, and delitun in þeis þings, and 3ekun
þer synnis þar by, he wil send hem skarnes and
noi3es, and þole hem to haue debate, and
punische hem in mani wyes, and ay þe moo lusts
þat þei haue here, ay þe more schal ben þer
peyn.
<L 6><T APO><P 26>

WYF.....34
2· Corollary· Though ymagies moun be
worshipid in a manere, as for signis of seyntis,
or as bokis of leewid men, or as a wyf kepith
cherli the ryng of her weddinge for loue of her
husbonde;
<L 9><T 37C><P 24>

But 3if þe husbonde be stired to vengauce and
pride and envye, þe wyf owep to stire hym to
penaunce and pacience, mekenesse and charite,
and alle good manere of Cristene lif.
<L 27><T A13><P 198>

þe þridde man seyde þat he hadde weddud a wyf
and þerfore he myhte noht come.
<L 56><T EWS1-02><P 229>

but þe þridde, þat hath his flesch as his wyf,
maistur ouer his sowle, is an vncurteys fool and
þerfore he answered þus.
<L 62><T EWS1-02><P 230>

and whanne he hadde not to payen of, þe lord
bad þat he schulde be soold, his wyf and his
children and al þat he hadde, and þat þat he
owhte þe lord schulde algatis be payed.
<L 6><T EWS1-22><P 309>

as, 3if a wyf growede and hadde manye partis
þat sche hadde not byfore, sche were not þerfore
left, And þus Chana þat is gelousnesse', and
Galile þat is a turnyng whel', bytoknen þe loue
of Crist þat he hadde to counforten his spouse in
þis weye, and bryngon hire aftur to blisse in þe
chambre of heuene.
<L 47><T EWS1-33><P 362>

But wel we wytone þat a wyf, whan sche schal
sone mete wiþ hire hosbonde, sche gladuþ hire
herte and her cher in hope in be cownfortud of
hym.
<L 50><T EWS1SE-04><P 493>

so þat eche such mon kunne kepe þis vessel in
holynesse, gendre 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 fre wyf, so kepyng of þes
cerymonyes schulde not laste wip þe blis of
heuene.
<L 71><T EWS1SE-19><P 558>

And Zacharies wyf was of Arouns dow3tres, and
hyre name was Elizabep.
<L 4><T EWS2-104><P 263>

And Elizabep þi wyf schal bere to þe a child, and
his name schal be clepud Ion.
<L 25><T EWS2-104><P 264>

And hire ney3eboris and hyre cosynus herdon
þat sche was delyuerud, and helden þat God
hadde maad his mercy greet wip þis oolde wyf,
and ioyfully þankedon God wip hire.
<L 7><T EWS2-105><P 265>

Zacharye was a famous man, wip Elizabep his
wyf, and monye myraclis weron byfallen abowte
þe byrþe of þis Iohn;
<L 26><T EWS2-105><P 266>

For Iohn seyde to þis Eroude, 'It is not leucful to
þe for to haue þi broþurus wyf while 3e boþe
ben on lyue'.
<L 5><T EWS2-115><P 296>

þis Phares and Zaram weron boþe getone
togydre, and þis Tamar was not þe furste wyf
of Iudas.
<L 13><T EWS2-116><P 299>

Dauid gat Salomon of hyre þat was Vrius wyf,
Salomon gat Roboam;
<L 25><T EWS2-116><P 300>

þe þridde tyme mot a man hate his wyf, and þe
fowrþe tyme his children;
<L 10><T EWS2-62><P 36>

And mannys flesh is his wyf, and here werkis
ben hise children, and so eche hap such a wyf
and suche children of his wyf, and so syche
seuene þingus ben longynge to eche man, and
alle þese seuene schilde men loue lasse þan þei
loue Crist þer God.
<L 35, 36, 37><T EWS2-62><P 37>

Crist seiþ þus atte bygynnyng: þe rewme of
heuene is ly3k to ten virginus, þe whiche tokon
þer lampus and wenton owt a3enus þe spouse
and his wyf;
<L 10><T EWS2-85><P 173>

And þe chyrche þat comeþ from heuene wip
Crist at þe day of doom is clepud þe wyf of Iesu
Crist;
<L 47><T EWS2-85><P 174>

And for Ioseph was a iust man and loued of
God, God teelde hym by an aungel þat he
schulde not dreede to take Marie to his wyf.
<L 27><T EWS2-89><P 201>

And so Iosep wente wip Marie, þat was his wyf,
into Betlem to make þis professioun þat þe
emperour bad make.
<L 33><T EWS2-90><P 207>

Marke we alle þes ey3te whiche ben hows and
breþren, sistren, and fadur and modur, wyf or
children, or feeldis wip opre rentis.
<L 78><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>

Haue 3ee mynde of Lothis wyf, and loke not
a3en fro Goddis lawe for þis womman was
despitously deed for she lokide a3en as God
forfendide.
<L 56><T EWS3-143><P 55>

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 that han
newly byldyd an hous, eithir newly plauntid a
vyne, eithir newly weddid a wyf, and not vsid
hir, go not to batel;
<L 46><T Pro><P 6>

Whanne a man hath take late a wyf, he shal not
go to batel, neithir ony comyn office shal be put
on hym, but oon 3eer he shal be glad with his
wif, and take heede to his hous.
<L 15><T Pro><P 7>

To swete and swinke I make avow, My wyf and
children therwith to fynd, And servē god, and I
wist how;
<L 30><T PT><P 148>

Whiche heretikes names be þese: Sir William
Whyte, Sir William Calcys, Sir Huwe Pye, Sir
Thomas Pert prestes, John Waddon, John
Fowlyn, John Gray, William Euerden, William
Bate of Sethyng, Bartholomew Cornmonger,
Thomas Borell and Baty hys wyf, William
Wardon, John Pert, Edmond Archer of Lodne,
Richard Belward, Niclas Belward, Bertholomeu
Monk, William Wright and many oþer.
<L 11><T SEWW05><P 34>

Whi rebel men: for þei ben vnboxum to Crist
and to his churche as weren Dathan and Abiron
þat for vnboxumnesse to Moyses and Aaron:
sanken down to helle alquyk· wyf· and child.
<L 85><T TK10C><P 374>

Whi ffornycaries: for þei defoulen her bodies in
lecherie, as Tobie seiþ þe deuel Osmodus sloow
seuene men for þei tooken not her wyf after þe
foorme of clene wedloc Whi auouters: for þei
breken þe hooli sacrament of matrimony, to
which seiþ 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 Isaie seiþ/ Doom is turned backward for truþe
is fallun in þe street: and equite mai not go yn/
and he þat cessiþ fro synne is able to be dispisid/
þe Nynþe and þe Tenþe Comaundementis ben
þese/ Thou shalt not coueite þe hous of þi
nei3bore neþer þou shal desire his wyf.

<L 131><T TK10C><P 376>

WYFE.....6

And, þou3 þei comen hoom into hire chambre,
þei leteþ þe candel falle, and brenne hire bed,
hemself, and hir 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 tooke worþili
þe pore ordenance and fyndyng 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 acordyng to a studier
or a contemplatyfe man, so Criste forsok
secular lordeschipis and held hym payde wiþ þe
pore liflode þat deuoute peple ministred to hym
to his nedeful sustenance in his laboure, and þus
didden also alle þe apostles, as a man may
conceyue of þe gospell and in many oþer placis
of her liifis.

<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
of God bisshop of Norwich, Y Hawise Moone,
þe wyfe of Thomas Moone of Lodne of your
diocese, your subiect, knowyng, felyng and
vndirstandyng þat before þis tyme Y haue be
right hoomly and priue with many heretikes,
knowyng þaym for heretikes.

<L 2><T SEWW05><P 34>

ye haue done to me · &c· & euer we shulde
consyder 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· & what soeuer spryngeth no out

of fayth, is synne Romaynes ·xiiii· And all my
temporal goodes that I haue not geuyng, or
delyuered, or not gyuen by wryting of myne
owne hande beryng the date of thys present
wrytyng 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
reygne of king Henry the ·viii· 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 shuld be
honorably buryed namelye for the honour and
hope of the resurrection and therfore comitted
that care to his deare executours hys sone & his
wyfe, whiche 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
auoutrie.

<L 8><T A09><P 167>

And so God dispreyses hom for þis gret folye, as
he dispreyses freris, al þof þei helpen þo worlde
for to bryng forth childer on oþer mennis
wyfes, to make hor owne childer aftirwarde
soche freris.

<L 19><T A20><P 239>

Lord! if secular lordes wolden þenke hou God
haves putte hem to grete worschipp of þis
worlde, in state of his Chirche, to stande for his
ordynaunce ageyne Anticrist clerkes, and aske of
þese freris grounde of hor ordires, siþ þei cannot
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 þanne þei my3te haue wyfes, and fi3te
udir kyngis, but now oure mayster Crist forbed
þis to his prestis.

<L 33><T A21><P 258>

And so my3t 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, bot trowe þo sawes þat Anticrist
lyes, for wittes of þo puple erren ful ofte.

<L 21><T A25><P 408>

And þou3 lewde men ben good lyueris and wise
men, 3it ben þei not prestes of office, ne þei be
not bounden to preche of office, al be it þat þei
be prestes spirituali, as seiþ Crisostom and
Lyncolne, and so þei may teche þer wyfes, þer

childeren and þer seruantis to be of good maners.
<L 128><T SEWW02><P 22>

WYUES.....39

And ofte men fallen þoru drunkenesse into lecherie, þei reken not wiþ what persones, frende or sibbi, maidenen or wyues, or of holi ordre, as Loth in his drunkschipe lay bi his two doutres and gat on hem two children, of wham cam myche peple þat euere weren contrarie to þe peple of God.

<L 73><T CG11A><P 133>

hou also þei han gouernyd her wyues and her children, her meyne and her housholde, and her pore tenauntis;

<L 540><T CGDM><P 222>

And þis man here þat was keper of a synagoge as now ben persownes, and þese men hadden comunly wyues and children, as prestis han worse now for þei han owt of wedloc.

<L 10><T EWS1-24><P 317>

As now men seyn þat þei schulden by lore of þer feiþ werren vpon cristene men, and turnen hem to þe pope, and sle þer persones, þer wyues and þer children, and reuen hem þeir goodis, and þus chastisen hem.

<L 90><T EWS1-41><P 404>

Somme men vndurston den heere þat Poul spekiþ to weddude men þat mote nedis haue wyues to kepon hem fro lecherie;

<L 38><T EWS1SE-17><P 550>

And as Cristus lawe seiþ þat seune þingus schulden be hatide for Crist, as fadir and modur, wyues and children, breþren and sustren, and mennys owne ly3f, so feynede þe feend þat þese fowre frendys schal be hatyde of man, for þe loue of anticrist.

<L 42><T EWS2-67><P 66>

Þe pridde tyme seiþ Crist he cam to departe þe hosbondis broþur a3enus his wyues sustur;

<L 30><T EWS2-72><P 95>

Scorne we þes foolus þat seyn by þes Cristus wordis þat eche seynt schal haue here an hundred wyues at þe leeste, and so of oþre seune þingus þat þe gospel rehersup heere.

<L 76><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 88><T EWS2-98><P 243>

And, as it was in Noeys dayes, so it shal be in Cristis dayes: þei eetyn and drunkyn, þei weddiden wyues and wymmen weren 3ouyn to

weddingis, to þat day þat Noe wente into þe ship, and þe flood cam and loste hem alle.

<L 43><T EWS3-143><P 54>

Þis þing is knowen to wyues, and includiþ myche witt, for of comune þing and knowun shulden þe comunes best take þer witt.

<L 35><T EWS3-223><P 282>

3if þei bynde hem self to clene chastite boþe of body and soule and of dede and wille, and herewiþ don fornyacioun and auoutrie wiþ wyues and nonnes, and slen women þat withston den hem in þis synne;

<L 27><T MT01><P 06>

It semerþ þe deuyl gedreþ siche lumpis of 3onge men, fatte and lykynge and ydyl, and byndiþ hem fro wyues, þat men my3ten haue bi goddis lawe, to maken false heiris and to fordo þe kynde of men and so make þe erpe cursed of god and alle his seyntis.

<L 1><T MT01><P 07>

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

<L 30><T MT01><P 10>

3if þei techen wyues, prentis, seruauantis and children to stele fro here housbondis, maistris and fadir and modir and 3euen it to þes pharisees, as hildegard seiþ, þei ben perilous þeuys to make discencioun among manye.

<L 18><T MT01><P 11>

3if þei leden away mennus wyues or wenchis in here newe habitis, to do lecherie bi hem as hem liste, þei breken þe laste comaundement. 3if þei maken wyues and oþer wymmen hure sustris bi lettris of fraternite or oþere iapes, and geten children vpon hem to make hem freris or nunnes to holde vp here veyn sectis bi lordischipe, þei coueiten euyle here nei3bores wyues and wenchis;

<L 21, 23, 27><T MT01><P 12>

for þei traueilen ny3t and day, bi watir and lond in cold, and in hete, bi false sotiltis and cautelis and grete sweringes nedles and false, for to gate muche drit or muk of þis world, to gete riche wyues, and purchase londis and rentis, and dewelle in pere mennus dette after þat þei han desceyued hem in byynge of here catel;

<L 4><T MT01><P 25>

perfore late þe mynystris diligently examyne hem of þe comun feiþ and þe sacramentis of holy chirche, þat 3if þei beleuen alle þes þingis, and wilen feþfully knowleche hem, and stedefastly kepe hem to þe ende of þe world, and 3if þei han noon wyues, or 3if þei hau wyues and here wyues ben entrid into religion, or ellis þat here wyues han 3ouen here housbondis lyue bi

auctorite of þe bischop of þe diocise and now
 maad a vow of chastite or contynce, and here
wyues ben of sich age þat noon euyl suspencion
 may be reysed of hem, late þe prouyncials seie
 to hem wordes of þe holi gospel þat þei goo and
 sille alle here goodis and 3eue hem to pore men,
 and 3if þei may not do þis here goode wille is
 ynow to hem;
 <L 14, 15, 16, 18><T MT03><P 40>

For many prestis now kepen neiþer matrimonye
 ne charite, but defoulen wyues, maideness,
 widewis and nunnes in eche manere of lecherie,
 and children ben morperid, and synne a3enst
 kynde is not clene fleed.
 <L 20><T MT04><P 100>

Capitulum 9m. Also many prestis vnwisly taken
 a vow of chastite and defoulen wyues, widewis
 and maydens;
 <L 18><T MT08><P 170>

whanne þe kyng is ordeyned bi þe chesyng of
 god and of his peple, he schal not multiplie to
 hym self many hors, he schal not haue many
wyues to drawe his herte to lustis, and be schal
 not haue oute of mesure grete wei3ttis of siluer
 and gold, but after þat he schal sitte in sege of
 his regne, he schal writte to him þe bok of
 goddis lawe in a volym, takynge ensaumplerie of
 prestis of þe kynrede of leuy, and haue it wiþ
 him, and he schal rede þat alle þe daies of his lif,
 þat he kunne drede þe lord his god and kepe his
 wordis, þe whiche ben comaundid in þe lawe,
 and his herte schal not be lift vp into pride vpon
 <L 23><T MT15><P 230>

And so God assignede to þe prestis and dekenes
 þe firste fruytis, and tipis, and opir certein
 deuociouns of þe peple, þe whiche was liiflood
 ynow for hem, her wyues, children and meyne,
 And he chargide soore and hard þe peple for to
 þenke on þis clergie, and þat þei defraude not
 hem of þe part þat God hadde assigned to hem,
 for þei hadde noon opir possessioun among þe
 opir peple, ne ony shulde haue.
 <L 818><T OP-ES><P 32>

good husbände men that well gouern her
 housholdes / both wyues & chyldren and her
 meyny / they ordered to be prestes to techen
 other men the law of christ / both in worde in
 dede / & they lyueden as trewe cristen men /
 euery day they eten cristes body & dronken his
 blode to the sustenance of lyuynge of her soules
 / and other whyles they token the sacrament of
 his body in forme of bred and wyne / in mynde
 of our lorde Iesu Christ.
 <L 13><T PCPM><P 31>

And yonge preestes & men of relygyon for
 defaute of wyues maken many women horen /
 and drawn thorowe ther euyl ensample many

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 relygyon / 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 fayrenesse/
 other for rychesse/ or some such other
 fleshelych lustes.
 <L 26><T PCPM><P 80>

And lord/ he that calleth him selfe thy vyker
 vpon erth/ wyll 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 prestes her
wyues ner thy Apostels nither. And well I wote
 in our londe prestes hadden wyues vntyll
 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 prestis and comyns token hethene
 wommen to wyues a3ens the lawe;
 <L 40><T Pro><P 34>

and he rebuykede 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>

Thou3 the book of Tobie is not of bileeue, it is
 ful deuout storie, and profitable to the symple
 puple, to maken hem to kepe patience and
 Goddis heestis, to do werkis of mercy, and teche
 wel hire children, and to take wyues in the drede
 of God, for loue of children, and not al for foul
 lust off body, neither for coueitise of goodis of
 this world;
 <L 33><T Pro><P 35>

And certeyn ofte tyme we seen þis bityde þat
 aftir tyme þat men bi vnleeful meenes ben maad
 riche and enhauncid in þe world, and han
 shoppis, berness and shelues fulle of goodis, faire
wyues, children and meyne, and wolden wiþ
 þese þingis lyue a longe lusty liif and reste
 þerynne, þanne sodeynly in effect God seiþ to
 hem þat in þis ny3t', þat is to seie in derknesse
 of vnkunynghesse and faute of puruyance for
 liif to comynge, þat þei shulden dye';
 <L 442><T SWT><P 15>

WYUYS.....1

And þe wyues modir of Symount was holdun
 wiþ grete feueris, and þey preyeden hym for

here.

<L 4><T EWS3-205><P 245>

WYVES.....7

Helcana þat was fadir of Samuel hadde two wyves, Ffennenne and Anne.

<L 10><T A01><P 13>

And herefore, siþ fornicacioun is so perilous, and men and wymmen ben so frele, God ordeynede prestis in þe olde lawe to have wyves, and nevere forbode it in þe newe lawe, neiþer bi Crist ne bi his apostlis, but rapere aprovede it.

<L 2><T A13><P 190>

Also by þis ground of freris, þou3 monkes or freris or opere clerkis, whatevere þei ben, slen lordis tenauntis, þe kynggis liegemen, and defoulen lordis wyves, 3e, þe quene, þat God forbid, or þe empiresse, 3it þe kyng may not ponische hem by oo ferping.

<L 22><T A33><P 515>

A, Lord God, where þis be resoun, to constreyne þe pore puple to fynde a worldly preest, sumtyme unable boþe of lif and konnyng, in pompe and pride, coveitise and envye, glotonye and dronkenesse and lecherie, in symonye and heresie, wiþ fatte hors, and jolye and gaye sadeles, and bridelis ryngyng be þe weye, and himself in costly cloþes and pelure, and to suffre here wyves and children and here pore ney3boures perische for hunger þrist and cold, and opere mischieves of þe world!

<L 4><T A33><P 520>

Some liveth nat in lecherye, But haunten wenches, widdowes, and wyves, And punisheth the pore for putrye;

<L 286><T PT><P 156>

With mennes wyves sstrongly play, With trewe tillers sturte and stryve At the wrestling, and at the wake;

<L 867><T PT><P 174>

Mennes wyves they wollen holde;

<L 877><T PT><P 175>

windowe⁹

WYNDOWE.....3

He is as vnkynde man, wiþowte whom þe sonne schyneþ, and 3et wole not opone his wyndowe to take li3t þat schulde saue hym.

<L 22><T EWS1SE-07><P 505>

and by a wyndowe in a leep was he late down by þe wal;

<L 60><T EWS1SE-14><P 535>

And þan, as if he hadde ben angrid, þe Archebischop wente from þe copbord where he stood to a wyndowe.

<L 2077><T Thp><P 88>

WYNDOWIS.....4

And for esy penaunce of money þat þei enyoynen men, for trentalis and masse pens, and makyng of gaie wyndowis and grete housis, þat þe world may see and preise, þe moste vicious men, as avouteris, extorsioneris, usureris, and open þeves, gon to þes ypocritis, and forsaken here owene curatis þat wolden sumwhat telle hem þe perilis.

<L 19><T A22><P 299>

And þus þis is a greet synne to leue to rise and opone oure wyndowis, for þis spiritual li3t is redy to schyne to alle men þat wolon opone.

<L 18><T EWS1SE-07><P 504>

and þat is worse, þei seyn þat þei wolen answer for men at domes day for to excuse hem 3if þei wolen 3efe hem or here hous to make gaye wyndowis or veyn housyng and nedles moche gold or siluer;

<L 12><T MT09><P 181>

deþ haþ entrid by 3oure wyndowis, þat ben fyue wittes.

<L 20><T MT13><P 218>

WYNDOWNES.....1

3if þei drawen þe peple in þe holiday by coryouste of gaye wyndownes and colours and peyntyngis and babwynrie fro conpuncion of here synnes and fro mynde of heuencly þinges, and fede riche men wiþ pore mennus goodis, wiþ costly metis and wynes and wast spicerie to glotonye, dronkenesse, lecherie, and weiward talis, and suffren pore men hungry and þristi and in gret mischef;

<L 29><T MT01><P 08>

win¹⁰

WYN.....73

And Austyn on this psalm, {Laudate Dominum, quoniam bonus est psalmus}, writith thus, "If thou fille thee ouir mesure with drunkenesse of wyn, and passist due mesure of kynde, hou manie euere preisyingis thi tunge sowneth, the lif blasfemith".

<L 3><T 37C><P 18>

but that that the feith axith to be taught, the breed is the bodi of Crist, and the chalis, that is, wyn conteynid thereynne, is the blood of Crist.

<L 1><T 37C><P 41>

⁹ 3 variants; 8 occurrences.

¹⁰ 3 variants; 178 occurrences.

and wyn and watir medlid in the chalis is maad
blood bi halewyng of heuenli word".
<L 23><T 37C><P 41>

Also Hilarie seith thus in the same dist: co-
Corpus Christi, "The bodi of Crist which is
taken of the auteer, is figure, while breed and
wyn is seien withoutforth;
<L 4><T 37C><P 42>

Also Jesus Crist was present in his owene
persone wip his modir in bodily matrimoyne, to
approve it, as þe gospel of Jon techiþ, whanne he
turned watir into wyn.
<L 20><T A13><P 189>

And þat olde wymmen schullen be in holy abite,
not puttyng fals cryme or synne to opere, ne
suyng to moche wyn, and to be wel techyng,
so þat þei teche prudence.
<L 4><T A13><P 194>

For where þei han many rentis and lordischipis
for to fynde certeyn noumbre of prestis and
bedrede men in hospitalite, þei han unneþe half,
or þe þridde part, þe noumbre of prestis, and
lyven lustful lif in costi metis and wyn;
<L 26><T A22><P 276>

And 3if a prest sacriþ 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?
<L 20><T A22><P 285>

Perfore þenk 3e, clene prestis, hou moche 3e be
holden to God, þat 3af 3ou power to sacre his
owene precieuse body and blood of breed and
wyn, whiche power he grauntid nevere to his
owene modir ne angel of hevene.
<L 1><T A22><P 289>

Also, as everiche Cristen mon moste graunt,
Crist schewid wyn in þo chalis, þat he cald his
blode.
<L 23><T A25><P 403>

And in þis ympne of þe feste we reden þus,
Goddis sone man made verrey bred of his flech
by virtue of his word, and wyn his blood.
<L 2><T A33><P 522>

And Seynt Austyn seiþ 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 feiþ axep to be lernyd,
þe bred is Cristis body, and þe chalis, þat is, wyn
in þe chalis, is Cristis blood. Also Austyn seiþ in
a sermon, and is writen in þe popis lawe, 3e
schullen not ete þat body, ne drynke þat blood,
þe whiche blood þe men þat schullen do me on

crois schulle schede out;
<L 10><T A33><P 522>

I bileve wip herte, and knowlech bi mouþ, þat þe
bred and wyn þat ben putt in þe auter ben after
þe consecracion, not only þe sacrament, but þe
flesch and blood of Jesus Crist in treuþe.
<L 23><T A33><P 522>

And in þe lawe it is seid, þat Symon wold haue
bout þe Holi Gost in þat entent, þat of selling of
synnis þat schuld be do bi him, he schuld wyn
money.
<L 9><T APO><P 53>

For whose wol not laboure his office þat longep
to him in þis vyne3erd, þe breris and þornes
wolen ouergo þe vyne þat neuer wyn schal come
þerof but wexe al awyldid.
<L 360><T CG08><P 91>

Anoþer beggyng is schewyng maad to man,
for himself or for anoþer, bi þe maner þat sum
men schewen hire owne nede or ellis oper
mennys bi priuee wordis, as oure Ladi schewid
to hire Sone þe nede of men þat weren togidere
at þe feeste in þe Cane of Galilee, whanne sche
seid: Þei haue no wyn'.
<L 381><T CG10><P 116>

And þe doctour Lyncoln seiþ: Drunkeschipe is
wodnesse, for "fornycacion, wyn, and
drunkenesse taken aweie þe herte".
<L 42><T CG11A><P 132>

and for to hyndere himself, boþe in bodi and
soule and in his temperal godes, as I seide tofore,
for Salamon seiþ: He þat louep metis schal be in
nede, and he þat louep wyn and fatte þyngis
schal not be maad riche'.
<L 95><T CG11A><P 133>

but to hem þat duellen in wyn and studien in
swyngyng of vp of bolles'.
<L 131><T CG11A><P 134>

Or who þat kepte a man in feucrys, and wiste
wel how he schulde be rewlyd and þat þis mete
or þis wyn were contrarye to his helpe, wolde
3yuen hym at his wille þis foode þat schulde
anoy3en hym?
<L 57><T EWS1-10><P 263>

And he cam ny3 and bond hise woundys, and
helde in hem boþe oyle and wyn, and putte hym
vpon his hors and brow3te hym into a stable of a
town and þere he dyde cure of hym.
<L 27><T EWS1-13><P 272>

and he putte in wyn þerwip whanne he spak
scharpe wordis for to prikke men fro synne.
<L 67><T EWS1-13><P 274>

And whan wyn fayled at þis feeste, Iesu modir seyde to hym þei han noo wyn'. And herby þis lady mente on curteys maner as sche durste þat Iesu schulde helpe þis feeste of wyn by his miracle.

<L 9, 10, 12><T EWS1-33><P 360>

And þei baren to þis persown þe wyn þat Iesu hadde maad. And whanne he hadde tastyd þerof and wiste not how hit cam, (but þe seruautis wisten wel þat drowen þe watyr,) he clepude þe spowse of þe hows, and seyde to hym þus þese men þat festen oþur putten furst good wyn, whan þer tast is fresch for to iugge þe goodnesse, and aftyr, whan þei ben dronkon and þer tast fayluf, þanne he putteþ worse wyn; but þow dost euene þe contrarie, for þow hast kept good wyn into þis tyme'.

<L 30, 33, 35, 36><T EWS1-33><P 361>

Þe turnyng of þis watyr into good wyn techuf vs how Crist maade his lawe moore sauery, as þe wyn was betturre þan þe watyr byfore. And riht as o substaunce is furst watyr and siþ wyn, riht so o lawe is furst coold and siþen hoot;

<L 52, 53, 54><T EWS1-33><P 362>

And drede we not þese philosophres to graunten hem apertly þat þe same substaunce is furst watyr and siþ wyn; ne drede we not dyuynes þat askyn in þis cas what þing was maad newe of Crist in þis myracle, siþ qualite as colowr or sauowr of wyn may not be by hitself, as Austyn seiþ. We schal wyte þat myracle of Crist was wroht here, so þat, riht as watyr þat first was in þe erþe is drawen into þe vyne tre, and siþ into þe grapis, and by tyme defyed tyl þat hit be wyn, so Crist dide þis chaungyng in a lytul tyme.

<L 58, 61, 64><T EWS1-33><P 362>

Þese sixe watyr pottys þat helden þis colde watyr ben men of þe oolde 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 coolde on oþur maner þan þe newe lawe, for hit makip men li3te and hetuf hem and cownfortep hem, as wyn doþ mannes body.

<L 71><T EWS1-33><P 363>

But to an oþur wit þis architriclyn was þe manhede of Crist, for he made þis miracle by his godhede: he was þe furste þat tastede þis wyn, and 3af hit þese propretes boþe in hym and oþre.

<L 76><T EWS1-33><P 363>

And þus þe 3yuyng of þe lawe of God was grownd and bygynnyng of cristene mennys religioun, and þus þe disciples of Crist, alle þat he haþ ordeynot for to come to heuene by rit byleue, trowen in hym by vertew of þis wyn.

<L 87><T EWS1-33><P 363>

þat ben superflew in þe chirche, and letten hit brynge forþ wyn.

<L 62><T EWS1-37><P 380>

And þus Poul biddip aftir nele 3ee be drunkyn bi wyne, for siche drunkun men ben vnable to studie aftir Godis wille, siþ in wyn is leccherie bi whiche men wexen wood fro God;

<L 48><T EWS1SE-50><P 682>

for, as Ysaye seiþ, syche men byon, wiþowte syluur and wiþowte chawngyng, boþe wyn and mylc.

<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>

Þis pressour ben þe prestis þat geten out iews of Goddis word, and þey gladen men wiþ wyn and 3yuen hem saus to Goddis mete.

<L 33><T EWS3-157><P 98>

And so it is nede to wite hou bred and wyn ben Cristis membris.

<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 kept'.

<L 8, 9, 10><T EWS3-190><P 211>

Þe secound ensauple of Crist turnep to þe same witt, for Cristis disciplis ben newe botelis maad of hym, and newe lawe is newe wyn þat Crist haþ 3ettid in þer hertis.

<L 18><T EWS3-190><P 211>

And so, 3if þis sacrament be foulid in þat þat it is bred or wyn, it may not þus be defoulid in þingis whiche it figurip.

<L 20><T EWS3-206><P 247>

And so a man brekip not Goddis body ne drynkip 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 drau3t of þe wyn of Goddis wrappe/ & he schal be turmentid in fire & brymston□

<L 2><T LL><P 14>

as oþir apostlis diden/ & drank wiþ hem his blood in wyn□

<L 17><T LL><P 59>

Nemo nostrum exsors sit luxurie nostre vbique relinquamus/ signa leticie'/ / Þat is to seiþ: Þise fendis lymes seyn: go we fille vs wiþ precieuse

wyn and an oyntment/ & suffre we not þe flour
of oure faire beaute□
<L 26><T LL><P 127>

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 huntynge and haukyng and veyn
pleies, and hanten tauernys of wyn and ale,
aboute strumpetis and grete festes, riche cloþing
and gay squyeris and opere getteris, þat almost
noon schal be so nyse and worldly proude as þes
stynkyng heretikis.
<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 pece of
siluer worþ many markis to drynke noble wyn
of, but þei wilen not touche an halpeny or
ferþing wiþ þe coyn and armes of þe cros and of
the kyng, and þis semeþ for dispit of þe cros or
of þe kyng, for a weeg of siluer or a cuppe of
gold þei wolen handil faste, and þe money þat
þei robben of pore men bi fals beggyng þei
wolen leyn it vndir here beddis hod at ny3t.
<L 31><T MT03><P 49>

3e, wiþ moche care and traueile now vnneþe ony
mete or wyn may serue and plese hem, but
likerousnesse and lustis of here bely han now
alle þe bisinessis, and deuocion and holynesse
and penaunce litel or ri3t nou3t.
<L 12><T MT04><P 61>

þe fend and his techen to purueye hei3 wyn and
spised ale and strong for riche men and lordis to
make hem dronken and chide and fi3tte and
for3ete god and his lawe, and to suffre pore þat
han nou3t of here owene and may not labore for
febilnesse or sikennesse and blyndenesse drynke
water and falle in feueris is or ellis perische.
<L 9><T MT13><P 210>

Also many ietteris of centre þat wolen make hem
self gentel men and han litel or nou3t to lyue
onne, and opere lordis also wolen preise a
worldly prelat or curat and here him vp, þou3 he
be neuere so vicious in lecherie, pride and
coueitise and opere synnes, so þat þis worldly
curat makip hem grete festis and wastip pore
mennus almes in 3iftis of wyn and vanytes;
<L 30><T MT15><P 242>

and 3it summe lordis to colouren here symonye
wole not take for hem self, but keuerchiefs for
þe lady, or a palfray, or a tonne of wyn;
<L 20><T MT16><P 246>

and þat is more maistri þan wyn rewmes of men,
for enemyes ben moo and more koynte in þer
dedis bi wylis of here capteyns.
<L 25><T MT24><P 347>

for hooly chirche haþ bileuyd þis þousinde
wynter and more to, þat þis oost is goddis body
in foorme of breed, and wyn his blood.
<L 29><T MT28><P 465>

but it were good to cristenmen to laste in þer
olde bileue, þat þis breed is goddis body and þis
wyn is goddis blood, and not an vnknowun þing
wiþoute resoun or autorite;
<L 4><T MT28><P 466>

But þe first of þes þre obediencis ben in no
maner case leefful, for a man schuld not abei3e
so for to wyn alle world, as Crist meneþ in þis
questioun What auailip a man to wyn alle þe
world and suffre apeiring of his owne soule?
<L 352, 353><T OBL><P 166>

Also thou shalt paye tithis of alle fruytis that
growen in erthe, of whete, of wyn, and of oyle,
and the first boren thingis of neet and sheep;
<L 13><T Pro><P 6>

Also in the j^c of Songis it is seid, "Kisse he me
with the "cosse of his mouth, for thi tetis ben
betere than wyn;"
<L 28><T Pro><P 53>

þe fyfte conclusiun is þis: þat exorcismis and
halwinge made in þe chirche of wyn, bred and
wax, water, salt and oyle and encens, þe ston of
þe auter, upon uestiment, mitre, crose and
pilgrimes stauis be þe uerray practys of
nigromancie rathere þanne of þe holi theologie.
<L 52><T SEWW03><P 25>

hore leccherie at home as þei wolden, for drede
of lordis, of maystris, and for clamour of
ne3eboris, þei casten many dayes byfore and
gederen what þei may, sore pynyng hemsilf to
spare it, to go out of þe cuntrey in pilgrimage to
fer ymagis, and lyuen in þe goinge in leccherye,
in gloterie, indrunkenesse, and mayntenen
falsnesse of osteleris, of kokis, of tauerners, and
veynly spenden hore good and leue þe trewe
labour þat þei shulden do at home in help of
hemsilf and hore ne3eboris, bostyng of her
gloterie whan þei comen home, þat þei neuer
drank but wyn in al þe iourney, bi whiche
myssespendyng gret partyeof þe puple faris
warreinþeire houshold þe halue 3eer after, and in
happe bycomen in dette þatþei neuer quyten.
<L 140><T SEWW16><P 86>

And so of þe bredde is made Cristis body, and
þe wyn mengide wiþ watur in þe chalise is mad
Cristis blod bi consecracioun of heuenly wordis,
And þe determynacioun of þe court of Rome wiþ
a hundrid bishops and prittene, sende into many
londes, is þis: I knowleche wiþ herte and mouþe
þat þat brede and wyn, þat ben put in þe auter,
ben aftur þe consecracioun not oonly þe

sacrament, but also verrey Cristis body and his blood'.

<L 34, 38><T SEWW21A><P 111>

Also seynt Yllarie seiþ þat Cristis body þat is taken of þe auter is boþe figure and truþe: hit is figur þe while bred and wyn ben sene wiþouteforþe, and it is truþe þe while it is beleueed wiþinneforþe to be Cristis body in truþe. Also seynt Austyn seiþ þat þe sacrament or þe sacrifice of þe churche is made of two þingis: þat is of visible liknes of elementis þat ben bred and wyn,

<L 52, 56><T SEWW21A><P 111>

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for mony men byen wyne for lustis and for wynnynge. For alþof wyne be nedeful for lordes and sacramentis, nereþoles God Almyghty askes þing in mesure. And so mony drinken wyne þat were better lif wiþ ale.

<L 21, 22, 24><T A09><P 159>

and so þes founden lordes are like to a leche þat gyves a mon in fevers wyne, ageyns his heele.

<L 29><T A20><P 237>

And so þo sacrament of þo chalis may opinly shewe, ffirst, swettenesse of wyne, and aftir sourmesse, as prestis knowen wil.

<L 25><T A25><P 405>

And if tonnes of wyne were sacrid by3onde þo see, nowþer vyntyner of Englonde couthe taaste þis likoure, ne prestis my3t synge wiþ soche accidentis.

<L 31><T A25><P 405>

þo comyne lawe of decrees wittenessis, when prelati weren sumwhat gostly, þat þo bred and wyne þat bene put in þo auter, aftur þo consecracione ben not onely þo sacrament, but þo verrey body and blode of oure Lord Jesus Criste.

<L 27><T A29><P 484>

Also þe decre seiþ, I Beringary concent to þe holi kirk of Rome, and as þe apostil seiþ, I cnowlech of mowþ and hert, me to hold þe same feiþ of þe sacrament of þe Lordis bord, þe worshipful sir Nicol pope in heys holi seyne3, he haþ be tane me of autorite of þe gospel, and of þe apostil, and haþ fermid to me bred and wyne, þat are putt in þe auter, to be after þe consecracoun not onli sacrament, but verrey body and blod of our Lord Ihu Crist sencibly, not onli in sacrament, but in trowþ to be tretid;

<L 3><T APO><P 48>

For soþ, if ilk man in þis world is bidun to haue sum þing, þat he be content only wiþ possessioun, and tak not oþer mennis þingis, noiþer þe feld, noiþer þe wyne of þe pore, nor

his wayn, nor his money, nor his frutis, how mikil more he þat is prest to þe kirk of God howiþ in al þing to kep ri3twisnes, þat he chalang only þis to him þat he knowiþ to be of his ri3t, and ref not oþer mennis þingis, ne touche;

<L 27><T APO><P 110>

First is þis: if a man were sore afirst and he hadde bisides him a tunne ful of wyne, þou3 he drowe oute al þis wyne into anoþer vessel and putte non in his mouþe, his first scholde neuere þe more be quenched or stanchid.

<L 488, 489><T CG11A><P 145>

So suche, when þei sitten at shrift, where is no moysture of wyne ne ale, þen wolen þei speke no worde to knoueleche her synnis, but when þei sitten at tauernis by þe barellis syde and putten her bil in þe bolle ful of ale or wyne, þen kunne þei 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 goostle þat Samaritan þat þe gospel of Luke spekþ of in (X chapitre 335), whiche helde in oyle and wyne into þe woundis of þe man þat came down from Jerusalem into Jerico.

<L 282><T CG16><P 202>

And þus Poul biddiþ aftir nele 3ee be drunkyn bi wyne, for siche drunkun men ben vnable to studie aftir Godis wille, siþ in wyn is leccherie bi whiche men wexen wood fro God;

<L 47><T EWS1SE-50><P 682>

Loo! so clerli in Iesu Crist seint Poule techiþ þe beleue of þis oste wiþout any uariacion of þe gospel, so þat bi þe wordis of seint Poule we most beleue þat þe pure brede bi þe consecracioun is not after þe consecracioun onli brede but also verri Cristis bodi, and þe wyne is blode. For, as seint Cyprian seiþ, þe blode mai not be seien in þe chalice whan þe wyne lackiþ'.

<L 515, 517><T OBL><P 170>

Of Crist also is þe multitude of whete and wyne, þat is to seie þe multitude of þe wiche whete and wyne is gadrid togedre in þe sacrament of his bodi and his blode'.

<L 617, 618><T OBL><P 172>

And lo, furþurmore, hou3 seint Austen, confermyng him to Cristis wordis and logic and þe apostlis, he agrisiþ not as folis don nou3 to calle þis sacrament brede and wyne'.

<L 624><T OBL><P 173>

But here seie folis, þat demen in effect þat Crist and hys apostlis failidden foule in her logic, and nameli in þe mater of þe sacrid oste, þat alle þat

scripture spekij of þis oste or olde doctours,
calling it brede and wyne, schal be vnderstonde
of þe accidentis wipout sogett or substaunce þat
þei maken so meche of.

<L 673><T OBL><P 174>

For I kan se no skele whi þat alle þat euer
scripture seiþ of þis oste vnder þe name of brede
and wyne schal be vnderstonde of accidentis, but
bi þe same skele al þat þei seien of her accidentis
schal be vnderstond of bred and wyne.

<L 684, 686><T OBL><P 174>

For as it is declarid before bi þe best wittnesse
þat mai be, her sacrament is brede and wyne, and
so conteneþ not onli the tokenys of substaunce
but rapur and meche better þe uertu and substans
of seche signys.

<L 704><T OBL><P 175>

For aftur þe tyme þat sche began to agrise hir
housbondis breþe, þat schuld be Crist Iesu, þe
wiche breþe is his blessid lawe betokened bi þe
wyne þat Crist made of watur, þe wiche wyne
gladiþ mannys hert for euer, sche chese hir a
newe wyne wiche sche swolowiþ in stede of
Cristis wyne, and is to hir as wyne; and of this
wyne tho þat dwellen in þe erthe ben made
drunke, and rauen wiþ þe wickid seruant and
drunken hore þat seint Ion spekij of. But, certis,
þe grounde of refusing of Cristis wyne þat
meruellisli confortij and kepeþ men in
sobirnesse, and chesing of þis wyne þat makij
men hornewoode, is þe grete habundaunce of
temperal possessions, þe wiche þis vnclene
woman occupiþ aʒenst þe lawe of God, for bi
þis sche felle into apostasie aʒenst his lawe. If
sche wold lyue vndur any lawe, siþ sche pou3t
neuer to turne to Cristis sobre lawe, sche most
nedes forsake Cristis breþe and his purid wyne,
and take to anopur brethe and drasti wyne of her
owne traditions.

<L 1312, 1313, 1314, 1315, 1317, 1318,
1323><T OBL><P 190><L 1324><T OBL><P
191>

And, certis, þis lawe þat þis apostata is gouerned
bi and gouerneþ opur is like drasti or vnfyned
wyne þat is perlous to drynk. For, and seche
wyne were alle drastis, þer wold no man drinke
it;

<L 1328><T OBL><P 191>

But nou3, certis, þe fende þat inhabitij þis man
of synne aftur his olde craft medlij or mengij
lesing wiþ trouthe in þe pseudoprophetis mouþe,
and medlij uenym and wyne, and apoiseneþ
þerwiþ Cristis chirche.

<L 1336><T OBL><P 191>

And of þis poisenned wyne spekij þe prophete
and seiþ þat þe vyne of þis folk is þe vyne of
Sodom, and of þe suburbis of Gomor; þe grape

of hem is þe grape of galle and þe glustis most
bitter. Þe wyne of hem is þe galle of dragonnesse
and vncurable uenym of addris’.

<L 1339, 1341><T OBL><P 191>

For þeras Cristis lawe techij þis sacrid ooste to
be brede and wyne and Cristis bodi and his
blode, þis drunken dremer seiþ þat þis oost is
neipur brede ne wyne, ne Cristis bodi ne his
blode, but accidentis wipout subiect.

<L 1380, 1381><T OBL><P 192>

And whi þis bodi is rapur offrid in brede and
wyne þan in opur þinggis seint Austen techij in
a sermon {De pascha} wher he seiþ þus: 3if þou
wilt vnderstonde þe bodi of Crist.

<L 1486><T OBL><P 195>

Forsop, as many cornys ben sprengid or wett
togedre þat visible kinde of brede be made, as
þou3 þat þing were don þat scripture seiþ of
feijful peple “To wiche peple was oo hert and
oo soule into God”, so my breþerne beþenke 3e
of þe wyne, wherof is wyne: many cornys of
grapis hanggen at a glustre, but þe likour of þes
grapis is hilt into an vnyte, So oure lord Crist is
betokend us, and wold us perteyne to hymself;

<L 1536><T OBL><P 196>

Siþ þan Cristys mystik bodi, heed and lymys,
schuld be þis sacrid oost of brede and wyne and
aʒenward, as Poule and Austen wiþ opur olde
seinttis techen, and seche a sacrament is propurli
a uisibile forme or kynde of an vnuisible grace,
and in antecristis sacrament is no uisibile forme
or kinde, wiche forme or kinde uisibile my3t be
þis mystik bodi of Crist, but if antecrist wold
seie þat þis bodi schuld be þe accidentis wipout
soiect þat he spekiþe (of þe wiche a uiserid fende
my3t not seie for schame).

<L 1544><T OBL><P 196>

But antecrist bostiþ 3it of þes signes wipout
substance, and seiþ þat þei haue þe same
worching in norsching and in eching of mannys
bodi as haþ brede and wyne, and þat þe
accidentis schal haue the same name as had her
substancis or schuld haue 3if þei abode stille
aftur þe consecracion.

<L 1572><T OBL><P 197>

and þus newe cloþe and olde, and newe wyne
and olde botellis, wherbi Crist vnderstondeþ his
owne lawe and þe traditions of ipocritis þat Crist
fonde here, wold wiþ lesse violens haue be
glosid togedre þan þe tradicion of þis grete
antecrist and of many opur ipocrite sectis
incorporat in him.

<L 1658><T OBL><P 199>

And, as tou3ching þe euidence of þe vse of þe
chirche, þat peple þat is nou3 callid chifli þe
chirche wol not, ne vseþ to calle þe sacrament

brede or wyne, alþou3 we rede in olde legende of seint Dyonyse hou3 þe chirche þat tyme used to calle þis sacrament brede þat is ibroke', as Dyonyse wrote in his daiis aftur þe logic and informacion of Poule his maister, þe wiche lernyd in heuene of Iesu Crist wiþout any mene.
<L 1705><T OBL><P 200>

And þus I am war of noo determynacion of þe chirche þat antecrist hap for his parte, denyng our blessid sacrament of þe au3ter to be brede and wyne, saue þe woode rauyng of mysproude Innocent and his comperis and newe vngrounded sectis. Napeles I wote wel þat it is croniclid in decreis hou3 þat, in þe tyme of pope Nichol, a clerk Beringarie bi name, defamed of heresie in þe beleue of þe sacrid oost, knowlechild aftur þe ri3t logik of scripture þat þe brede and þe wyne þat ben put in þe au3ter ben aftur þe consecracion not onli a sacrament, but also þe uerri bodi and blode of our lord Iesu Crist.
<L 1843, 1848><T OBL><P 204>

Or ellis her hertis ben so hard endured þat þei mowe not beleue it to be possible to God to make þe brede and þe wyne put in þe au3ter to be his flesche and his blode, þe brede and þe wyne abiding stille in her substaunce and kynde;
<L 1868, 1869><T OBL><P 204>

For sum seien þat Crist in his last soper sacrid preueli brede and wyne, and afterward schewid þe sacrament to his disciplis;
<L 1985><T OBL><P 207>

and so among oþur poynttis sche kept in hert þe beleue of þe sacrid oost aftur þe logic and beleue tau3t of hir blessid Sone, to whos wordis sche supposid al men to owe obedience, as sche meued in hir owne wordis whan he made water wyne.
<L 2473><T OBL><P 220>

And siþ seint Poule tau3t and wrote al oon, for þer was not in him 3e' and nai' and so doublenese, as he seiþ himself, we mai vndurstond bi Poulus writing (Cor- 10 et 11) þat þe beleue of al þe apostlis, and of alle þe feiþful peple and wel enformed at þat time, was þat þe sacrid oost is brede and Cristis bodi, and wyne and Cristis blode, as Crist tau3t his apostlis in his last soper.
<L 2566><T OBL><P 222>

And seint Ciprian þe martir, þat was a ful autentike man to seint Austen, in {Epistola sua de corpore Cristi}, vpon þe wordis of þe consecracion of chalis, concludeþ þat þat þing was wyne þe wiche Crist seid to be his blode. And seint Austen, as I wote wel, and I be wel avised it is in his boke {De doctrina christiana}, rehersiþ þe same Ciprian, seiying þat þe blode mai not be seen in þe chalis whan þe wyne

lackiþ. But antecrist, a3enst al þis wittines of scripture and old seintis, seiþ þat he in his consecracion blessiþ aweie boþ þe brede and þe wyne;
<L 2604, 2608, 2610><T OBL><P 223>

For whan þe same grete Bischop seid holding brede and wyne "Þis is my bodi; þis is my blode", þe Sone of God þat had take mankinde, þe same Sone dwelling in flesche, toke substaunce of brede and wyne; liif being mene, he ioined brede wiþ his flesche and wyne wiþ his blode.
<L 2622, 2624, 2625><T OBL><P 224>

So þe Sone of þe Fadur goyng betwene þe flesche and þe blade, þe wiche he had take of þe wombe of þe maide, and þe brede and þe wyne þat is take in þe au3ter makip oo sacrament; and whan þe prest hap departid þat into þes mouþus of feiþful peple, þe brede and þe wyne ben taken aweie and passen. But into him, in whom feiþ is not, comen no þing of þe sacrifice saf þe visible kindis of brede and wyne;
<L 2632, 2634, 2638><T OBL><P 224>

Herfor, our souereyn Bischop hape made vs a sacrifice of þinggis togedre, bi þe wiche al þe man is quekened, þat is to seie þe Sone of þe Lord in whom a man lyueþ in soule, and of þe frutis of þe erthe wiþ þe wiche onli þe bodi lyueþ, þe wiche frutis ben þe first of alle for brede is þe first þing of þo þat pertainen to mete, and wyne is þe first þing of þo þat pertainen to drink'. And her Fulgencius.
<L 2682><T OBL><P 225>

but brede and wyne, þat is nou3 þe kinde of our sacrifice, as scripture techiþ wiþ olde seinttis and nameli Austen, as I haue oofte rehersiþ, and also Goddis bodi and his blode bi his gracious wirching þour vertu of his worde.
<L 2718><T OBL><P 226>

Also seint Austen seiþ {De diffinicionibus recte fidei} þat Wyne was in þe mysterie of our redempcion, whan Crist seide aftur þis "I schal not drink of þis burioun of þe vine", þe wiche wordis Crist seide aftur þe consecracion of þe wyne. And so þat sacrament was wyne, as seint Austen seiþ;
<L 2736, 2739><T OBL><P 227>

I seie þe sureli þat þe sacred oost is brede and wyne, and Cristis bodi and his blode, whi?
<L 3178><T OBL><P 238>

And bi þe same skele þer is no man þat demenþ or downtip not þe sacred oost to be brede and wyne, and Cristis bodi and his blode, saue seche oon þat beleueþ not to Crist and his lawe þat techiþ so.
<L 3276><T OBL><P 240>

And so a feipful, if antecrist wold suffre, my3t boldli seie þat oure sacrid oost is brede and wyne, and Cristis flesche and his blode, for þe auctorite of scripture rehersid before is more þan al þe world mai comprehendē.

<L 3378><T OBL><P 243>

We mai not wiþstonde þe most certeyn feiþ, þe most strenggist auctorite of scripture seiynng "God is charite" {et cetera} Nou3, lord God, hou3 is þis þat antecrist wiþstondeþ so many open auctoriteis of þi lawe, affermyng our sacrid oost to be brede and wyne and þi bodi and þi blode?

<L 3547><T OBL><P 247>

Seint Austen, rehersing Ciprian þe marter, writiþ þus {li· 4 De doctrina christiana}: "Know þou vs to be tau3t þat þe Lordis tradicioun he kept in offring of þe chalis, þat noon oþur þing be don of us saue þat þat þe Lord rapur dede for us: þat þe chalis þat is offrid in mynde of hym be offrid medlid wiþ wyne. Forwhi whan Crist seiþ "I am þe verri vyne", sobeli þe blode of Crist is not watur but wyne; neiþur his blode, bi þe wiche we ben raunsummed and iquekened, mai not be seie to be in þe chalis whan þe wyne lackiþ, in þe wiche þe blode of Crist is schewid, in þe wiche Crist is prechid bi witnessis of alle scripturis and bi þe sacrament."

<L 3646, 3648, 3649><T OBL><P 250>

Marke we here also how contrarie ben þe sentencis of þes two olde seinttis and þe newe iaping of antecrist, for þes seinttis seien þat Cristis blode mai not be, or be seien in þe chalice whan þe wyne lackiþ, and þat oþur newe vngrounded tradicion seiþ euen þe contrarie, for it seiþ þat þer is neiþur brede ne wyne in þe sacred oost! And antecrist most nedis li3e, if he seie þat Ciprian and Austen callen þe accident wiþout soiect wyne, for Cristis blode is as þei seien þat wyne.

<L 3656, 3658, 3660><T OBL><P 250>

For þe brede and þe wyne ben made of þe frutis of þe erþe, and ben Cristis bodi and his blode, as Austen seiþ here, and þo bi þe werke of þe spirit ben, as antecrist seiþ, halowid and iblessid into nou3t! And bi þis fantasie prestis speken alle in ueyn, whan þei praien in the begynnyng of þe consecracioun þat þe brede be made þe bodi, and þe wyne þe blode of our lord Iesu Crist.

<L 3678, 3683><T OBL><P 251>

3it þis seint writiþ þus to our purpos: 3ong children þat knowen what is putt in þe au3ter and is consumed, þe halowing 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 oþur mennes and

sawe neuer þat kinde of þinggis, þat is to seie brede and wyne in þe halowing of þe sacramentis, whan it is offrid and i3eue and is seide to hem bi most sad auctorite, whos bodi and blode it is, þei schal beleue noon oþur þyng, saue þat þe Lord haþ apered in þat kinde to dedli men, and þat on al wise þe same licour had ron out of his side ismete'.

<L 3742><T OBL><P 252>

Also seint Barnard spekiþ 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'.

<L 3765><T OBL><P 253>

And þe nedeful mater of þe chalice is wyne, for þe blode of Crist mai not be made in oþur mater þan wyne. Mater imedlid of wyne and watur acordeþ to þis signetiynng, for þe chirche þat is betokened bi watur is ioined to Crist bi feiþ and charite'.

<L 3776, 3777, 3778><T OBL><P 253>

he riseth vp erlych to folow dronkenesse / & to drinke to it be euen / the harpe & other mynstrels byth in your festes & wyne.

<L 12><T PCPM><P 05>

And for we shulden haue mynd of this lyuynng / 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.

<L 19, 23><T PCPM><P 30>

good husbande men that well gouern her houtholdes / both wyues & chyliden and her meyny / they ordened to be prestes to techen other men the law of christ / both in worde in dede / & they lyueden as trewe cristen men / euery day they eten cristes body & dronken his blode to the sustenance of lyuynge of her soules / and other whyles they token the sacrament of his body in forme of bred and wyne / in mynde of our lorde Iesu Christ.

<L 21><T PCPM><P 31>

Of holy chirche maketh an hore, And filleth hir wombe with wyne and ale;

<L 144><T PT><P 151>

And it is seid also þe body of Crist, werfor seiþ Bernard {super Cantica, sermone 12}, Holi chirche is þe body of Crist, more dere þan þat þat he gaffe to deþ, and it eteþ brede and wyne wiche descendid fro heuen".

<L 18><T Ros><P 67>

Pe 2: is brede & wyne.
<L 22><T Ros><P 71>

And seint Hillari seiþ, þe bodi of Crist þat is taken of þe auter is figure siþ bred and wyne ben seen wiþou3tforþe, and it is verri trewþe siþ Cristis body and his blood is beleued wiþinneforþe'. {
<L 66><T SEWW02><P 20>

Also seynt Austyn in þe popis lawe seiþ þus, þat þing þat is seene is brede, and þe chalis or þe copp þat þei shewen, but vnto þat þe feiþ askiþ to be tau3t þe bred is Cristis body and þe chalis, þat is þe wyne in þe chalis, is Cristis blood'. And þe oold prest seynt Ierom seiþ in a pistle þat he made vnto a womman Elbediam, Here we þat þe brede þat Crist brake and gaue it hise disciples to ete is þe body of our Lord sauour, for as he seiþ, "þis is my body".
<L 25><T SEWW21A><P 110>

And afir þis whanne Crist wolde make an eende here of his temperal lyf, I bileue þat in þe dai next bfore þat he wolde suffre wilfulli passioun on morn, in foorme of breed and of wyne he ordeynede his fleisch and his blood þat is his owne moost precious bodi, and 3af it to hise apostlis for to eten, comaundinge hem and bi hem alle her aftircomers þat þei schulden, in þis foorme þat he schewid to hem, vsen hemsilf and techen and comowne forþ to oþir men and wymmen þis moost worschipful and holiest sacrament, into myndefulnesse of his moost holiest lvyng and moost trewe techyng, and of his wilful and pacient suffryng of þe moost peyneful passioun.
<L 236><T Thp><P 31>

but in þis bileue þoru3 Goddis grace I purpose to lyue and die, knowleching, as I beleue and teche oþer to beleue, þat þe worschipful sacrament of þe auter is verri Cristis fleisch and his blood in forme of breed and wyne'.
<L 969><T Thp><P 53>

For bi þis apis argument þat þou here now ratelist, He þat drynkiþ a quart wyne most nedis drynk a galon.
<L 220><T UR><P 108>

Than yf thou sayest that fleshe and bloode of Christe that is to saye hys manhode is made more of encreased be so muche as they mynystation of brede and wyne is, the whyche ye mynystren, yf ye saye it is so, then thou muste nedes consent that, that thyng that is not God to daye shalbe God to morowe, yea and that thyng whyche is wythoute spirite of lyfe, but growethe in the felde kynde, shalbe God and other tyme.
<L 18><T WW><P 11>

But nowe I shall aske you a worde, answere you me, whether is the body of the lorde made at once or at twice, is bothe the fleshe and the bloode in the hoost of the brede orelles is the fleshe made at one tyme and the bloode made at other tyme, that is to saye the wyne in the chalyce□ if thou wylt say it is ful and hole manhode of Christe in the hooste of brede both fleshe and bloode, skynne, heere, and bones, then maketh thou vs to worshyppe a false god in the chalyce, whiche is vncouiured when ye worshyp the brede, and yf ye saye the fleshe is in the brede, and the blood is in the wyne, then thou must graunte, yf thy crafte be true as it is not in dede, that the manhode of christ is departed and that it is made twoe tymes:
<L 21><T WW><P 13>

for when we shalbe housholde ye brynge to vs the drye fleshe and let the blood be away for ye gyue vs after the brede wyne and water, and sometymes clene water vnblessed rather coniuired by the vertue of your craft, and yet ye saye vnder the hooste of brede is the full manhode of Christe, then by your owne confession muste it nedes be that we worshyppen a false god in the chalyce whych is vncouiured when we worshyppe the brede, and worshype the one as the other, but where fynde ye that, that euer Christ os any of hys disciples taught any man to worshyp thys brede or wyne.
<L 15><T WW><P 14>

Also Luke sayeth xxii. that Chryst toke the cuppe attar that he had supped and syd thankes and sayd This cuppe is the newe testament in my blood that shalbe shedde into the remission of synnes for man, now what say ye, the cuppe which he sayde is the new testament in my blode, was it a materiall cuppe in which the wine was that he gaue hys dysciples wyne of, or was it hys moost, blessed bodye in which the blessed blood was kept tyl it were shed out for the synnes of that that shulde be made safe by his passyon, nedes we muste saye that he spake of his holy bodye, as he dyd when he called hys passion ryther suffryng in bodye a cuppe when he prayed to hys father or he wente to his passion.
<L 6><T WW><P 18>

And he sayd ye shall drynke of my cuppe, but to syt on my ryght hande or lefte hande it is not wyne to gyue, but to the father it is proper but In that that he sayde ye shall drynke of my cup, he promysed them to suffre tribulacion of this world as he dyd, by the which they shuld enter into lyfe euerlastyng, and to be both on his ryght hande And thus ye may se that Chryste spake not of the material cup neyther of hym self not of his apostles nether of material bred neyther of

material wine.

<L 36><T WW><P 18>

WYNNE.....2

And wane men aske hem wat is þat þat hemself sacreþ þat was before þe sacring ouper bred or wynne, or ellis in þeise þing þat þei before offered, þei leuen al þis questioun & tellen a strange tale, or ellis þat it is an accident or ellis nobing.

<L 994><T 4LD-4><P 280>

And then thou takest to the, the chalyce and lykewyse, marreste, makest I wolde haue sayd, the blood in it, and then worshyppen it also, and yf it be so as I am sured, that the fleshe and bloode of Christe 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 vnblest rather coniuired by the vertue of your craft, and yet ye saye vnder the hooste of breade is the full manhode of Christe, then by your owne confession muste it nedes be that we worshyppen a false god in the chalyce whych is vncouiuired when we worshype the breade, and worshype 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.

<L 5><T WW><P 14>

withdrauen¹¹

WITHDRAW.....15

And seynt Jerom in the xijth cause, the ijth questioun, c^o {Gloria episcopi}, seith thus, "To take a thing to be goue to pore men, and to withdrawe any thing therof, passith the cruelte of all theuis either robberis".

<L 22><T 37C><P 07>

1^o Corollary Cristene puple in the vertu of God, of holi scripture, and of quik reesoun, mai medefulli withdrawe tithis and offeringis vsid now fro prelati and curatis trespassynge or faillynge openli and customabli in her gostli office;

<L 10><T 37C><P 13>

Therefore sith auarice, which is seruage of idolis, as Poul seith, and symonie and withdrawinge of Goddis word, and of holi ensauple of the prelat or curat, ben greuouse synnis in him, thanne is bodili fornicacioun in the same curat, it sueth moche strongliere, that sicke dymis and offringis shulen be withdrawe for these greuouse synnis fro such a curat trespassinge openli and customabli.

<L 26><T 37C><P 14>

2^o Corollary If prelati, and most religiouse men, that owen to be wilfulli pore and lyue in labour of here handis, wasten opinli temporal godis and the almese dedis of lordis and here foundouris in pride, glotonic, and lecherie, and othere synnis, temporal lordis moun medefulli, and ben holden to, withdrawe fro hem seculer lordshipis and possessions whiche thei mysusen so comounli, and to turne tho into due and iust vsis. This sentence is open bi this, that in the xvijth c^o of Numeri and Deut^o preestis and dekenis ben forboden of God to take possessioun nameli into eritage in the lond of Israel outake dymis and sacrificis and offringis assignid in the lawe of God, and in the xliijth c^o of Ezechiel, in the ende, seculer lordis ben forboden of God to geue possessioun to preestis or to dekenis in Israel.

<L 18><T 37C><P 15>

Whether it were not greet almese to withdrawe fro vucunynge prelati and fonnid religiouse suche seculer lordshipis in bringinge hem agen to wilful pouert, and perfeccioun of the gospel, and in releuyng lordis out of dette, and enhaunsynge knyghtis and squieris to defende the rewme and to kepe oure folk in rightfulness.

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

It semith more merci and pite to hiren hem to be stille of such yellenge in this cursid lif, and to withdrawe wysli the abundaunce of woridli godis, that maken hem wode, and susteynen hem in here open synnis.

<L 11><T 37C><P 18>

And the secunde part of this article is opin bi this, that a preest vnfeithful and vnkunynge shal withdrawe comounli a man fro verri contricioun and eschewynge of synne, and demynge good euil and euil good.

<L 4><T 37C><P 22>

Certis by such ymagis and nice pilgrimagis the werkis of merci ben cruelli withdrawe fro nedi men, and the comoun puple is nedeles and unprofitabli ocupied, and encreessid in synnis, and proude clerkis and religiouse ben set so highe, that thei neithir knowe God ne hemself neithir seculer lordis duli, ne here pore neighboris mercifulli.

<L 17><T 37C><P 25>

And thanne the founders or here successouris moun medefulli withdrawe fro hem seculer lordshipis and othere temporal godis, nameli superflu godis whiche thei mysusen so to greet harm of hemself and of othere cristene men.

<L 8><T 37C><P 91>

And thanne Petir in the secunde pistil in the ijth c^o, and Judas in the ijth c^o, and Poul in the jth pistil to Tymothe the iiijth c^o, and in the ijth pistil

¹¹ 9 variants; 35 occurrences.

to Tymothe the iij^c profecieden of these false profetis, and so dide Crist in the vij^c and xxiiij^c of Mt^r Whethir freris todai don thus, lat lordis and othere cristene men loke wel, and if such errour be founden among hem, lat lordis and othere cristene men withdrawe prudentli here bodili almes from suche freris in gevinge tho almes dedis to pore men, and in agen bringinge suche freris to the truthe and fredom of the gospel.
<L 10><T 37C><P 96>

And whethir prestis ben siche now, lat lordis and cristene men and the symple puple enquire diligentli, and if it be founde truli that thei ben siche, lat hem withdrawe here almes fro siche prestis, til thei wilen make amendis to God and holi chirche, and studie in holi scripture in fillinge it in werk and techinge, and til thei charge more the ordenaunce of Crist, than of a synful man.
<L 15><T 37C><P 101>

And in the ij^c pistil to Tess^r iij^c Britheren, we denouncen to you in the name of the Lord Jhesu Crist, that ye withdrawe you fro ech brothir goinge inordinatli, othir out of good ordre, and not bi the teachinge which thei token of us.
<L 2><T 37C><P 126>

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 occupyng 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 trewe durste seie nai.
<L 12><T 37C><P 153>

and if were ydel, or elles to monye, withdrawe of hor sustynaunce, and spende on oper maner po tresor of God, and not norische his enemyes.
<L 14><T A25><P 418>

Also þat euery man may lefully withdrawe and withholde tythes and offringis from prestis and curatis and yeve hem to þe pore puple;
<L 51><T SEWW05><P 35>

WITHDRAWEN....8

But these weiward prelatis or curatis, that withdrawen the seed of Goddis word and of good ensauple fro the puple, withdrawen gostli seed and mateer bi which cristen soulis myghten and shulden be gendrid into euere lastinge blisse. But these weiward prelatis or curatis, that withdrawen the seed of Goddis word and of good ensauple fro the puple, withdrawen gostli seed and mateer bi which cristen soulis myghten

and shulden be gendrid into euere lastinge blisse.
<L 11, 12><T 37C><P 06>

Forwhi spedeful prechinge of Goddis word, ensauple of holi conuersacioun of a good curat, and bodili almese ben withdrawen herbi fro the pore parishens, and stidefast blamyng and amendinge of vicious men is put awey herbi, and almost alle euelis ben nurshid in the puple bi this appropring.
<L 8><T 37C><P 11>

In partie for the puple is disseyuid in feith bi these feynid indulgencis, and is withdrawen fro the werkis of merci to do tho to pore men, as Crist comaundide in the xxv^c of Mt^r, and is drawen bi there feynid indulgencis to geue moche tresoor to riche prelatis bi title of deuocioun, of merci, or of gostli suffragie, which thing Crist and his apostlis neithir comaundiden ne counseiliden.
<L 24><T 37C><P 57>

And if thei withdrawen uniustli fro the comoun puple here bodili and worldli godis and nedeful liflode, thei sleen hem, in the xxxiiij^c of Ecclesiastici, and in the thridde c^c of Michee, the profete.
<L 14><T 37C><P 103>

hou abhominable is the mysusinge of prelatis and seculer lordis, that holden greete benefisid men in here courtis and seculer officis othir chapellis, and withdrawen hem vntruli fro here gostli cure.
<L 10><T 37C><P 153>

sip heven lokes lesse to fruyt of þo erthe, monnes strength is lesse, here lyve is shortere, þo tyme is lesse sesounable, and charite withdrawen.
<L 29><T A25><P 416>

And god sent to hem the prophetes and his seruantes foete tymes to bydden hem withdrawen hem from her synnes / & other they flewen them or they beten hem / or they leden hem in prison / and ofte tymes God toke vpon hem great vengeance for her synnes and whan they cryden after helpe to god / he sent hem helpe & socour.
<L 9><T PCPM><P 12>

WITHDRAWES....1

And sith þat gostly sacrilegie is fals takyng of holy gode, hym semes to synne in sacrilegie when he withdrawes his holy service, and so he serves in myche more to be hangid þen a theff.
<L 13><T A09><P 164>

WITHDRAWITH...3

Forwhi the multitude and uncerteynte 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, withdrawith men fro the studie, kunnyng, and kepinge of holi scripture, and though noon othir euil were of the lawis but this, for this aloone 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.
<L 6><T 37C><P 47>

Also suche religieuse maken the part of the viker so pore comounli, that he mai not wel performe the cure and charge, and this withdrawith sufficient men fro the cure ofte.
<L 13><T 37C><P 93>

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 fedyng of houre wittis.
<L 18><T Hal><P 48>

WIPDRAWETH....4
Ri3t so fareþ it bi þis goostli moone: for anon after þe ascencion of oure Lord Jesus Crist, whanne þe sunne of ri3twisnesse wipdraweth bodili out of þis world and goon to reste, þanne was þe moone first changid, for þere newe presthode after Cristus order was brow3t in.
<L 380><T CG02><P 22>

Perfore he wipdraweth himself þat he 3eue leue to þe fend to tempte, and stondeþ and bideþ þe comynge of þe temptacion.
<L 323><T CG11><P 130>

And so, in as myche as þe glotoun etep and drynkeþ ouer mesure, in so myche he wipdraweth of pore mennes liyfode and so he is cause of hire deþ, in as myche as in him is.
<L 106><T CG11A><P 134>

But here seiþ Powle þat no man schulde blame God for his good dede, siþ he doþ by his grace alle þingis þat he doþ, and wipdraweth neuere his grace, but 3if man vnable hymself;
<L 108><T EWS1-38><P 388>

WIPDRAWON....1
And algatis þei smy3ton þe soule whan þei don iniurye to men whan þei wipdrawon prechyng, and seruyse þat þei schuld on do.
<L 541><T EWS2-MC><P 348>

WIPDROW.....1
And 3et he wipdraw monye of hem, and vnblede hem to serue God þus, for seknesse þat he sente hem.
<L 149><T EWS2-88><P 198>

WIPDROWE.....1
for as fuyr wolde euere brenne, stondyng þe mateer of fuyr, so synne wolde euere growe but 3if Crist wipdrowe þe mater.
<L 278><T EWS2-MC><P 338>

WIPDRAWEST....1
but 3if þow hatest by Cristus lawe men of þis world for þis synne, and wipdrawest hem fro þe world, þanne þow louest þese men in God.
<L 54><T EWS2-57><P 13>

withdrawinge¹²
WITHDRAWYNGE.....1
Therefore as alle resonable men han greet abhominacioun of bodili sodomie as ful orrible synne agens kynde, so thei shulden haue moche more abhominacioun of this withdrawinge of Goddis word and holi ensauple, and of symonie which is gostli sodomie and eresie, as Parisience in his trectis of symonie and the Lawe witnessen in the j^e cause, vij^e questioun, c^o. Patet.
<L 3><T 37C><P 07>

WITHDRAWING...3
ellis with weilinge of great sorowe thei moun be present in the churche, whanne bi ther withdrawing the comunete of the puple wold be more encreside in malice.
<L 6><T 37C><P 128>

A recheles curat, and that sleeth sogettis bi yuel ensauple, and withdrawing of Goddis word, is worse than vnreasonable beestis, and he is wrse than the crucifieris of Crist, for he crucifieth him in hise membris.
<L 32><T Pro><P 32>

but of scheduling of blood and sleeing of pore men, bi withdrawing of almes, and in 3euyng it to dede stockis, either stoonis, either to riche clerkis and feyned religieuse, were to speke now, if a man hadde the spirit of goostly strengthe.
<L 11><T Pro><P 34>

WIPDRAWYNG....8
And þe comynge of prelatys cursen in comyn lawe for symonye and wipdrawyng of holy Chirche ri3ttis, and not o singuler prelat for his owene pride and coveitise;
<L 36><T A22><P 328>

and þei stelen gladlich eires, Y leewe to speke of stelyng of wymmen, and þus þei maken londis bareyne for wipdrawyng of werkmen, not al oonli in defaute of cornes, but in beestis and oper good.
<L 23><T A23><P 348>

¹² 3 variants; 12 occurrences.

And if þai lyven proudely, wibdrawyng techyng
of Gods worde, wrappynge hem in seculere
offices, þai bene cursud and mansleas ande
thefis ande ravynouris, as Goddus lawe ande
mannes ande resoun wittenessen;
<L 2><T A29><P 469>

Also, curatis ben more cursed in wibdrawyng þis
techinge in word and ensauple, þan ben
parischenys wibdrawinge tipes and offringis,
þou3 curatis dudon wel here office.
<L 33><T A33><P 519>

And, certys, alle suche ben sathanas, for þei
wolen reuerse Crist, oþur addyng to Cristys lawe
or ellys wibdrawyng þat he bad.
<L 96><T EWS1-28><P 339>

And þus siþ seculer men schulden be mo þan
preestis schulden be, and preestis schulden haue,
by tytle of almys, þer sustenance of þe puple,
wibdrawyng of þer seruise a3en schulde meue
to wibdrawe þese goodis.
<L 135><T EWS2-75><P 116>

And ferþermor þou maist vndirstonde of þis
processe þat wibdrawyng of þese goodis fro þese
ypocritis, and restoring of hem to þe statis þat
God hadde assigned hem to, shulde be callid not
rohberie of hooli chirche, as þese ypocritis seien,
but raper ri3twise restitucioun of goodis
wrongefulli and þeefli wipholdun, And þese
harmful ypocritis han no cause to pleyne, alþou3
þis were don in dede.
<L 2245><T OP-ES><P 110>

And so þei encreasyd a litell whils, and dyd us
moche wrong and dysease in wibdrawyng
moche folke from vs by pouerte and mekenes
aftur Crist and his disciples, so þat we were in
poynt to haue lost our lordschipe by suche
wrichis.
<L 81><T SEWW17><P 91>

wolf¹³

WOLF.....17

þan in figeris was depeyntid in þe walle, and þe
swyn and þe wolf and oþer bests berun þe cros
and þe sergis, and ryngun þe bellis;
<L 20><T APO><P 58>

for we schal wyten as by byleue þat, wose louyþ
more mannys good þan he loueth helþe of his
sowle, he is wolf and fendes child.
<L 42><T EWS1-08><P 254>

and as þe wolf wip 3owlyng makeþ schep to
flocke for dreede, so prelatys by cursyng maken
men to gydere hem and 3yue þese prelatis
goodis þat þei wolon haue.
<L 106><T EWS2-64><P 52>

For 3if he fayle in ony of þese he techiþ not wel
his floc, ne puttiþ his lif for his sheep a3enus þe
wolf whanne myster is.
<L 5><T MT27><P 409>

and as an ymage is not þe man al 3if it be lik to
hym, so siche lecue of a persoun makip hym not
herde but wolf to god;
<L 9><T MT27><P 424>

but what skile is it to hire a wolf to do harm to a
pari3s?
<L 13><T MT27><P 436>

and þus dide crist heere in erþe, and 3if þe pope
passe heere crist and robbe his children as a
wolf, no drede he is anticrist and opynly þe
fendis viker.
<L 21><T MT28><P 464>

which is oon of the famoseste doctouris, and of
the popis lawe, writith thus, "an yuel "prelat is
seid a rorynge lyoun, and a wolf rauysching
prey;"
<L 6><T Pro><P 31>

Also an yuel prelat is seid a wolf, as the lawe
witnessith in lxxxiiij· distincioun c· nichil;
<L 10><T Pro><P 31>

But an hyrid hyne, and þat is not þe shepperde,
whos ben not þe sheep his owne, sech a wolf
comynge, and he leeuip þe sheep and flech, and
þe wolf rauisschep and disparlip þe sheep. □
<L 2><T SEWW11B><P 59>

Forsope a marchaunt or hirid hyne, and þat is not
schepparde, whos ben not þe scheep his owne,
sech a wolf comynge and he leueþ (or forsakip)
þe scheep and flech, and þe wolf rauyschep and
disparlip (or scatterip) þe scheep.
<L 25, 26><T SEWW12><P 60>

Wolf: þe deucl is þe wolf. Austin. Wolf is vniust
man and rauenour þat oppressip feipful and
meke men.
<L 39><T SEWW12><P 61>

þe deucl is þe wolf þat sekip þe deþis of soulis,
þe wickid spirit torendip soulis of cristen men in
temptacioun, and he þat holdip þe place of
schepparde hap not cure of bisynesse;
<L 46><T SEWW12><P 61>

WOLUE.....1

þe wolue of rauyn opunþ his chekis, þat
multiplen messis and gospels for offring;
<L 14><T APO><P 58>

WOLUES.....50

And perfore þe pupplican þat wolde not heue vp
his i3en bep as þe lewid peple þat holden hem

¹³ 9 variants; 109 occurrences.

not worþi to þe office of presthode, and þerfore
trauayliþ wiþ here hondis knowlechinge here
synnes & biddinge mercy, passen iustified fro
þes beggeris þat ben as wolues 3ollynge a3ens
heuene and lyuyng in raveyne of symple bestis.
<L 309><T 4LD-3><P 231>

Crist warniþ vs þerfore to be war of false
prophetis/ þe weche shal come by fore hym at
þe worldis eende/ in clopinge of sheep/ &
wolues of raueyn vndur colour of hoolynes;
<L 13><T AM><P 121>

And no3t onely þei lyuen þe lyif of tame beestis,
but of rauinous beestis þat þorou3 false
extorcious and wronges destreyþ her breþrn as
lyouns and wolues doon scheep.
<L 402><T CG03><P 41>

And herfore seyth Crist þat þei be wiþinne
wolues of raueyne. Wolues þey ben 3if þei louen
more catel þan mennys sowles, and oponen þer
mowþus to heueneward to feyne prestys power,
þat neyþur þei can grownden in þe lawe of God,
ne hit may not falle to God in hymself.
<L 34><T EWS1-08><P 253>

Lord! siþ herdys schulden passe þer schep as
men passen bletyng scheep, how schulde Cristus
chirche fare 3if þese herdys weron turnede to
wolues?
<L 48><T EWS1-48><P 440>

Syche hynes seen wolues comynge to flockes þat
þey schuldon kepe, and þei fleen for drede of
nowht. And þese wolues rauyschen þese schep
and scateron hem for þis eende þat þanne þei
may sonnere perische.
<L 56, 57><T EWS1-48><P 440>

Lord! 3if coowardyse of suche hynen be þus
dampnyd of Crist, how myche more schulden
wolues be dampnyde þat ben put to kepe Cristus
schep?
<L 62><T EWS1-48><P 440>

Somme ben wolues wiþowteforþ, and somme
ben wolues wiþinne, and þese ben more
perelowse, for homly enemyes ben þe worste.
Yuele wolues ben religiouse þat Crist seiþ in
Mathew book ben woluys rauyschyng, al 3if þei
comen in schep cloþus, for by þis ypocrisie þei
disseyuen sonnere þe schep.
<L 67, 69><T EWS1-48><P 441>

But þei ben wolues wiþinne þat seyn þat þei han
cures of sowles, and rauyschen goodis of þes
schep and feedon hem not goostly, but rapere
meuon hem to synne, and wake not in herdis
offis.
<L 76><T EWS1-48><P 441>

As my Fadur knew me and I a3en knowe my
Fadur, so, seiþ Crist, I putte my li3f to kepe my
schep a3en wolues.
<L 83><T EWS1-48><P 441>

And herfore bydduþ Crist fle fro false prophetis,
þat comen in cloping of schep, but þei ben
wolues wiþinne, and þer comyng is moste to
rauysche by ypocrisie.
<L 107><T EWS2-67><P 69>

VAE OCTUPLEX· Expositio textus mathei
xxiii capitulo de ue octuplici scribis phariseis et
ipocritis inprecatō· Crist bydduþ us be war wiþ
þese false prophetis þat comen in cloping of
schep and ben wolues of raueyne.
<L 2><T EWS2-VO><P 366>

seide/ Mat· x· {Ecce ego mitto vos'} / & Luc·x·
{Designauit Iesus alios septuaginta duos & misit
illos &c·'} Loo I sende 3ou as schepe among
wolues #
<L 25><T LL><P 11>

manye raueischung wolues/ þat spoilen þe
peple□
<L 21><T LL><P 37>

as scheep/ wiþynne forþe as raueischung wolues/
þei wole be iugis□
<L 13><T LL><P 110>

and myche more no curat owiþ to leue his
schepe vnkept among þe wolues of helle, and
ride with grete coost to ferre placis for pride,
enuye or coueitise of worldly clerkis, and þis
reson makith 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 39m· Prelatis also ben malicious foxis
and rauyschyng wolues, oppressyng pore
curatis and annuel prestis in here iurdiccion;
<L 8><T MT04><P 103>

3eris, and holden many benefyced men in here
chapelis for nouelrie of newe song, and maken
summe prestis stiwardis of here housholde, and
summe prestis clerkis of here kechene, and
summe prestis here auditours, and summe prestis
tresoreris, and summe aumeneris, and summe
stiwardis of here courtis, and summe conseileris
and reuleris of here worldly ptees, arraies 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 schedge his
precious herte blood, but suffren and meyntenen
þe wolues of helle to slee cristene mennus soulis
bi synne, and letten almes dede boþe gostly and

bodily, and so þei ben cursed traitours to god
and to his prestis and his pore peple.
<L 13><T MT15><P 242>

And 3if lordis schullen presente clerkis to
benefices þei wolen haue comynly gold in grett
quantite, and holden þes curatis in here worldly
office, and suffren þe wolues of helle to
stranglen mennus soulis, so þat þei haue moche
gold and here office don for nou3t, and here
chapelis holden vp for veyn glorie or ypocrisie;
<L 11><T MT16><P 246>

I woot, seiþ poul, þat aftir myn discess wolues of
raueyn shal come in to þe chirche, and þei shal
not spare þe floc.
<L 36><T MT22><P 299>

and noo drede peal telliþ here a rewele þat
cristen men shulden holde, and first men may
see here hou poul prophecyede soþ of comyng of
þe newe sectis into þe chirche, boþe oon and
oper, and hou þei shal be wolues of raueyn and
not spare þe floe þat þei ben inne;
<L 23><T MT22><P 300>

ffirst "þei comen in clopis of sheep," for
ypocritis bigilen men bi þis, Aftir "þei ben
wolues of raueyn," siþ for worldliche goodis þei
feynen holynesse.
<L 17><T MT22><P 313>

Also poul biddiþ drawe men to dole not wiþ
siche men þat ben contrarie to goddis lawe, but
sich prestis ben contrarie to god and to his puple
as wolues of raueyn;
<L 21><T MT27><P 418>

it were an almes and greet wit to 3yue tipis of
siche wolues to opere pari3schens þat ben
trauelid bi lawis þat anticrist haþ brou3t yn;
<L 6><T MT27><P 436>

for who can preche to his sheep, or defende hem
fro wolues, or heele hem as curatis shulden, but
3if he be present wiþ his sheep?
<L 3><T MT27><P 454>

for 3if þei gabben of þer staat and seyen þat þei
ben cristis vikeris, and þey ben contrarie to hym
boþe in lif and in lore, þo men þat ben led bi þes
wolues moten go þe brode weye to helle;
<L 19><T MT28><P 463>

And for loue of they shepe thou toke thy deth to
bringe thy shepe out of wolues mouthes.
<L 27><T PCPM><P 68>

And so though these hyred men gone in shepes
clothyng/ in her workes they ben wolues/ that
moche harme done to thy shepe as we haue
ytolde.
<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 mouthes/ and grace to
knowe the that arte the trewe Christ/ the sonue of
thy heuenly father/ frome the Antecyhris that is
the sonne of pride. And lorde/ gyue vs thy poore
shepe pacyence/ and strength to su ffre for thy
lawe the cruelnesse of thy myscheuous wolues.
<L 11, 18><T PCPM><P 82>

þey diden not for þe scheep but rapere a3enus þe
scheep, for to stele li3tliere bi þis colour, for þey
ben wolues.
<L 21><T SEWW12><P 60>

to be led by councel of hem is to dispose of
capouns bi councel of foxis and to dispose of
scheep bi councel of wolues.
<L 91><T SEWW12><P 62>

And herfore techiþ Crist to fle hem, for þei ben
raueschinge wolues: summe wolen as breris tere
wolfe of sheep and make hem coold in charite,
and summe wolen sturdely as þornes slee þe
sheep of hooli chirche.
<L 34><T SEWW13><P 65>

Lord, siþ heerdis schulden passe her scheep as
men passen bletynge scheep, hou schulde Cristis
chirche fare if þese heerdis weren turned to
wolues?
<L 43><T SEWW13><P 65>

Suche hynes seen wolues comynge to flockis þat
þei schulden kepe, and þei fleen for drede of
nou3t. And þese wolues raueschen þese scheepe
and scateren hem for þis eende þat þanne þei mai
sunner perische.
<L 50, 51><T SEWW13><P 65>

Lord, if cowardise of suche hymen be þus
dampned of Crist, hou moche moor schulden
wolues be dampned þat ben putt to kepe Cristis
scheep?
<L 56><T SEWW13><P 66>

Summe ben wolues wiþoutforþ, and summe ben
wolues wiþyn and þes ben more perilous, for
homely enmyes ben þe worste. Yuel wolues ben
religious þat Crist seiþ in Matheu book ben
wolues raueschinge, al if þei comen in shepe
clopis, for bi þis ypocrisie þei disseyuen sunner
þe scheepe.
<L 60, 61, 62><T SEWW13><P 66>

But þei ben wolues wiþyn þat seien þat þei han
cure of soulis, and raueschen goodis of þese
scheepe and feden hem not goostli, but rapen
mouen hem to synne, and waken not in heerdis
office.
<L 68><T SEWW13><P 66>

As my fadir knowiþ me and I a3en knowe my fadir, so, seiþ Crist, I putte my lijf to kepe my scheepe a3en wolues.

<L 74><T SEWW13><P 66>

THE ECCLESIASTICAL HIERARCHY {Ve vobis scribe et pharisei ipocrite· Mathei xxiii} Crist biddiþ vs be war wiþ þes false profetis þat comen in cloping of scheepe and ben wolues of raueyne.

<L 2><T SEWW15><P 75>

Pere lurken togiddir manye raueischung wolues þat spoilen þe peple wiþ many fals signes...

<L 85><T SEWW22><P 118>

But Crist steride hise men to go and telliþ hem þe peril bifore, but he moueþ hem priuely for greet meede to traueile þus: Go 3e', seiþ Crist, for I sende 3ou as lambren among wolues'.

<L 49><T SEWW23><P 120>

WOLUIS.....5

houndis and woluis roryn þe psalmis, os were woluis crying ilk to oþer;

<L 9, 10><T APO><P 58>

Werfor it is don þat þei are maad desseyuable ypocritis, and lurkyng woluis of ref under a schepis flees;

<L 21><T APO><P 104>

for in xi· c·of Sacariee, God clepith an yuel prelat an ydol, and in Ezechiel and other prophetis he licneth tyrauntis and raueynouris to lyouns, woluis, beeris, and othere vnresonable beestis, to dispise her synne.

<L 8><T Pro><P 32>

Goode counceillouris thei ben aloone, that ben wijse men, and drede God, for whi alle coueitouse men ben foolis, and vnwijse 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.

<L 37><T Pro><P 32>

WOLUN.....4

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

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

And 3itt beleuee of þe gospel telliþ to alle Cristen men hou þei moten nede sue Crist if þei wolun eny tyme be saued.

<L 262><T 4LD-2><P 209>

þat þei þat wolun not be sones of men/ þat is newe men/ serue þei to man/ þat is oolde man/ synner;

<L 8><T AM><P 115>

ffurst he seiþ þat heretikes wolun destruy3e þe seuen sacramentis;

<L 2><T MT23><P 340>

WOLUYS.....25

And by þis fruyt may men knowen þe falshed of þes woluys;

<L 40><T EWS1-08><P 253>

And herfore techet Crist to fleen hem, for þei ben rauyschyng woluys: somme wolen as brerus tere wolle of schep and maken hem coolde in charyte, and somme wolen sturdily as bornes slee þe schep of holy chirche.

<L 37><T EWS1-48><P 439>

Yuele wolues ben religiouse þat Crist seiþ in Mathew book ben woluys rauyschyng, al 3if þei comen in schep cloþus, for by þis ypocrisye þei disseyuen sonnere þe schep.

<L 69><T EWS1-48><P 441>

but he meueþ hem pryuely, for greet meede, to traueyle þus: 'Go 3e', seiþ Crist, 'for I sende 3ow as lambren among woluys'.

<L 57><T EWS2-58><P 18>

Crist seiþ: I sende 3ow as schep among woluys, and þerfore loke 3e be prudent as heddrys, and symple as dowuys, for warnesse of þese two is ynow to 3ow to dwellon among men'. It is comunly seyð þat woluys ben bestis of raueyne, and yuele for to dawnte fro spuylyng of meke bestis.

<L 98, 101><T EWS2-64><P 52>

and so pseudo-clerkys, for þer greete coueytise, spuylen symple men as woluys don schep.

<L 104><T EWS2-64><P 52>

and where Crist byddeþ hem be schep, dwellyng among woluys, owre prelati, by þe feendys lore, ben turned to be contrarye whon þei stranglon and kille men, and spuylen hem of þer goodys.

<L 114><T EWS2-64><P 52>

and þus flockis of schep ben maade of lewyde men, and flockys of woluys ben maade of preestis.

<L 119><T EWS2-64><P 52>

and algatis putte þer li3f to saue þer schep a3enus woluys;

<L 118><T EWS2-73><P 104>

For þis is a woluys entent, and 3if þei takon þus þe offys of herde, þei ben woluys at þe bygynnyng;

<L 121, 122><T EWS2-73><P 104>

And herfore trowen monye men þat cause þat made Seyn Thomas martir was þat he spac a3enus woluys þat weron abowte to morþre

lambren, and sufferude not, for defau3te of
prechyng, Godus vyne3erd passe to a worte3ard.
<L 104><T EWS2-93><P 225>

But, for a good herde schulde kepe his schep fro
woluys, and defende hem fro scabbis and fro
rendyng, þerfore Crist bad Petre þries þat he
schulde kepe his schep.
<L 36><T EWS2-106><P 268>

And so, in stede of heerdis þat schulde teche þe
wey3e to heuene, þe chyrche is ful of woluys,
þat synken and drawe men to helle.
<L 113><T EWS2-122><P 324>

for haue þei here myrþe and iolite, nowarde to
hem hou faste þe woluys of helle wirien cristen
soulis and beren hem to helle;
<L 2><T MT01><P 24>

and siþ þei taken þe charge and offis to lade þe
peple bi so perilous weies and enemyes bi trewe
prechyng of þe gospel and ensaumple of here
owne holy lif, and suffren cristene soulis be
stranglid wiþ woluys of helle þorou3 here
doubnnesse and occupyng aboute þe world,
þei ben cursed traitours to god and his peple;
<L 8><T MT04><P 104>

for þis seruyce þat lordis han of curatis abouten
worldly office cristene soulis ben vntau3t, and
woluys of helle stranglen hem and encombren
hem in endles dispeir.
<L 26><T MT07><P 149>

þei taken here worldly myrþe, haukyng and
huntyng and opere vanytes doyng, and suffren
woluys of helle stranglen mennus soulis bi many
cursed synnes.
<L 15><T MT07><P 151>

and it is shewid by þis þefte þat þei louen more
þer shepis godis þan þey don heelp of þer soule,
and panne þay faylen of gode herdis, and ben
hirid hynes or woluys, and þe puple schulde crye
out on siche.
<L 1><T MT27><P 418>

þe secounde offiss þat falliþ to herdis is to kepe
þer sheep fro woluys, as false freris, þat comen
to men to robbe þer wolfe and do hem harm, ben
clepid of crist woluys of raueyn.
<L 30, 32><T MT27><P 438>

and what opere false prechouris þat comen to
men and prechen herfore, þei ben woluys or
foxis or houndis, and alle þes shulden he chased
fro þe floc.
<L 1><T MT27><P 439>

and 3if þes herdis faylen in þes þre, þey ben
hirid hynes or woluys.
<L 6><T MT27><P 439>

and siche ben turnyd into woluys fro herdis
staat, as ipocritis;
<L 17><T MT27><P 439>

WOLVES.....3

and suffren hem not to goo to þe scole and lerne
þe gospel, to governe here parischenis, but
halden hem in balies office, or stiwardis, or
kechene clerkis, and suffren wolves of helle to
strangule here parischenis soulis, bi dyverse
synnes and harde customes, of veyn sweryng,
lecherie, and alle opere vices.
<L 23><T A22><P 277>

And so siche prelats shulden Cristis houndis, and
berke bi hise lawe, and not bi lawe of wolves.
<L 3><T A26><P 440>

With strength, amendes shuld be made, With
wepen, wolves from sheep be wist.
<L 1092><T PT><P 181>

WOLVIS.....2

Also in lxxxiiij. di. c. {Nichil illo}, it is red
thus, "No thing is more wretchid than thilke
prelat, that hath glorie in the preisinge of wolvis,
whiche he will please, and chesith to be lovid of
hem, greet pereile shal be herbi to the sheep.
Therefore no prelat mai please wolvis and the
flockis of sheep.
<L 12, 15><T 37C><P 137>

WOLVYS.....2

what mirrour of mekenesse is þis, þat bischopis
and prestis, monkis chanons and freris, þat
schulden be meke and pacient and lambren
among wolvys bi techyng of Crist, ben more
proudly arraied in armer and opere costis of
werris, and more cruel in here owene cause þan
ony opere lord or tiraunt, 3e, heþene emperours!
<L 34><T A22><P 295>

3it weiward prelatis and curatis, þat techen not
Goddis word to here sugetis, but suffren hem be
stranglid wiþ wolvys of helle, ben cursed
mansleeris, as Crist, bi schewyng of Seynt
Gregory, seiþ in many placis of his lawe;
<L 15><T A22><P 330>

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 howse be wai of syn.
<L 294><T 4LD-1><P 188>

But þat þe pope a3eneseiþ wiþ expresse lawe, &
seiþ þat euery man & woman þat comeþ to
discrecioun mote ones in þe 3eer be schryuen to

¹⁴ 14 variants; 656 occurrences.

his owne prest vpon þis maner.
<L 589><T 4LD><P 261>

And forþermore freres fagen þese ladies, þat wat man or woman dieþ in þer abite schal neuere be dampned be þe vertu þerof.
<L 671><T 4LD><P 265>

þe man to wed ani oþer woman, wyle þat sche lyuip, nor scho to be weddid to ani oþer man.
<L 19><T APO><P 70>

3et þe decre leeuip not a man to wed an oþer, nor þe woman noip̄er, wil þey two lyuen. And so if þe kirk wil not suffur þis man and woman dwel to gidre, what may þey do, but eiþer dwel stille bi hem silue, til þei may fynd better grace, and tak þe certayn and leue þe vncerteyn, þat þei synne not a3en God, and abid til þei be formid wip holy writ, how hem is best to do?
<L 17, 18><T APO><P 71>

not only is holi writ despisid bi þat sciens, and blasfemid, but God himsilf þat is þe law 3euar, þat semip̄ 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 3ip̄ a man of Israel and blasfemid God of Israel;
<L 1><T APO><P 75>

but now new lawis kennen þat þe man and þe woman han bi twex hem drawn to gidre verray matrimony, þat if þe man after tret wip a noþer woman, and lye bi her, if þe first woman may not proue her contract, þan þe secound schal be his wif, bi resoun of avowter, and he schal be cursid but if he tak to her as to his wif.
<L 26, 28><T APO><P 78>

þe xvij̄· xvj̄· If þat a man wed in to wif in þe face of þe kirk a cosyn of his, þe wilk God forbedip̄ him to towch, and after þis cosynage is knowen to him, but it may not be known formably bi proue after þe court of plete, 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 his wif.
<L 25><T APO><P 79>

And it is seid, þat a woman maad an ymage of Crist, and an herbe bi touching þer of reyceyuid þe vertu of heling, þer for man may tryst in swilk þingis.
<L 25><T APO><P 91>

Also þe bischope of Caunturbiri, Thomas Arrundel þat now is, seide a sermon in Westminster þer as weren many hundred puple at þe birying of quene Anne, of wos soule God haue mercy, & in his comendynges of hir, he seide: it was more joie of hir þan of any woman þat euere he knewe ffor, notwip̄standing þat sche was an alien borne, sche hadde on Engliche al þe

foure Gospeleris wip þe doctoris vpon hem.
<L 295><T Buh><P 178>

When synful man seeþ þat þe cause of þe comyng of oure Lorde Jesus Crist into þis worlde wes for to delyuer hym oute of þis cursid hunters honde (þe feend of helle), þen he wexip̄ þe> more bolde to go oute of his cuntre wip 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 euery synful man repentaunt þat is in wille to leue his synne, and preceþ deuoutly to God for mercy, whiche is goostly helpe for a synful soule.
<L 262, 264><T CG12><P 157>

But whoso wole able hym to prey to God for his synful soule, he most go oute wip þis woman of Chanane, and folowe Crist, cryng bisile after hym.
<L 272><T CG12><P 157>

But þou3 it be so þat a man go oute in þe maner þat is seide, 3it neþeles he must open his mouþe and crie fast after Crist as þis woman did, þat is: wip deuoute preyer and open shrift of mouþe, seying wip þis woman: Haue mercy vpon me, Lorde, þe son of Dauid, for my soule is traucilid yuel wip a feend'.
<L 293, 294><T CG12><P 157>

In þis þat þe woman seide (þat hir dou3ter wes trauciled wip a feend), euery synful man shulde knowe hou þat synne traucileþ mannus soule and puttip̄ him oute of pees, and what harme it dope to hym, whiche is notid in þis worde vexatur þat is: trauelid'.
<L 358><T CG12><P 159>

Firþermore, þe gospel seiþe þat Crist answerid not to þe woman ony worde.
<L 399><T CG12><P 160>

And if we contynue in preyer wip due circumstaunsis þat longen to preyoure, it is no doute þat we shul haue þat þat we asken, as þis woman had, or ellis oþer þing þat is more profitable to vs, as Poule had when he preyed pries for þe remuyng of þe temptacion of his fleishe and it wes not grauntid hym, but better þing, þat wes: grace to wip̄stonde and so þe victory, whiche grace is better þen goyng away of sikenes þat tormentip̄ man.
<L 408><T CG12><P 161>

þen þe disciplis wenten nere to þe Lorde and preyden for þis woman.
<L 415><T CG12><P 161>

When þis woman sawe þat she my3t not spede, neiþer by her owne preyer ne by þe preyer of þe disciplis, as þe gospel seiþe, she wente a3en 3it, and worshipid him, and preyed hym for to be hir

helpe.

<L 457><T CG12><P 162>

þo þe Lorde answerid to þe woman and seide þat it wes not good to take þe breedof þe children and sende it to houndis, and þe womman seide: 3e, Lorde, for whi?

<L 482><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 deedly synnis: First, mekenes a3eyn pride, in þat she sett so litel by herself to knowleche hirself of houndis kynde.

<L 512><T CG12><P 164>

Therfore eche cristen man and woman bisie hym in all his mygtis to lerne and kepe Goddis heestis, to occupye his wittis in spekyng of Cristis gospel, for therynne is all comfort and sikirnesse of cristen soulis, for to come to the blisse of heuen.

<L 14><T Dea2><P 461>

is Inquisicioun· as þe prophet seiþ {‘Secundum multitudinem ire sue non queret’} þat is to seiē: Anticrist enqueriþ sechiþ & herkneþ· where he mai fynde ony man or woman þat writiþ rediþ· lerneþ· or studieþ Goddis lawe in her modir tung□

<L 23><T LL><P 17>

þis chirche in lickned to a woman□

<L 2><T LL><P 23>

lickned to a woman/ for sche beriþ boþe sones & dou3tris□

<L 18><T LL><P 30>

to heed & lord our þe woman/ & a3enward þe womman to be vndirloute & suget□

<L 36><T LL><P 30>

And euery chosen man & woman□

<L 6><T LL><P 32>

But summe children of þis woman□

<L 11><T LL><P 32>

But summe children of þis woman· sti3en in to þe hi3e ordir of priesthood□

<L 7><T LL><P 33>

wiþ his wickid werkis/ þe topir blynde is man & woman□

<L 14><T LL><P 68>

In þis word we preien to haue þe vertue of temperaunce, to take so worldly goodis and myrþe þat we for3eten not god in heuenly blisse, and þat we tempere so þo stiryngis of oure fleisch þat we delen not fleischly wiþ ony woman but 3if it be in verrey and laweful

matrimonye;

<L 16><T MT11><P 201>

þis strumpet is þe auou3tresse, þat I spak of before, þat agrisiþ þe breþe of hir uerri housbonde þat schuld be Iesu Crist, and falsli haþ sou3t a deuors and doþ þe worst auou3tri3e a3enst Crist and his sede þys vnruli woman þat sittip upon many watris, þat is to seiē upon meche folk or ellis upon many temperalteis.

<L 1226><T OBL><P 188>

And þis flode, as seint Ion seiþ, þe dragon cast out of his mouthe after þe woman fleyng into desert, þe wiche woman, as Gorham seiþ, bemenep holi chirche, as I wrote onys.

<L 1230, 1231><T OBL><P 188>

But, certis, þe grounde of refusing of Cristis wyne þat meruellisli confortiþ and kepeþ men in sobirnesse, and chesing of þis wyne þat makip men hornewoode, is þe grete habundaunce of temperal possessions, þe wiche þis vnclene woman occupiþ a3enst þe lawe of God, for bi þis sche felle into apostasie a3enst his lawe.

<L 1320><T OBL><P 190>

And herefor Gregor (31 Moralia) lickeneþ seche lore to a feire fonnyd woman.

<L 1346><T OBL><P 191>

And herfor bi þe vse of cristendom tau3t bi Crist and his apostlis, whan any man or woman wol become a lyme of þis bodi, first bi himself or mene persone he knowlechiþ his synnys wiþ 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 comaundementis, þe wiche is þe hote and þe charitable loue of his God and his nei3bore.

<L 1502><T OBL><P 195>

And euere, siþ þat þis flood was cast upon þis woman, she haþ don more and more auoutrie a3ens hir spouse, þat shulde be Iesu Crist and his seed, and delitiþ hir in þis synne but neuere so moche as now.

<L 3062><T OP-ES><P 142>

Leue lorde syth thou madest woman in helpe of man and in a more freyle degre than man is to be gouerned by mans reason / what perfection of charite is in these prestes and in men of relygion that haue forsaken spoushod that thou ordeynest in paradice bytwyxt man & woman / for perfection to forsaken traueyle / & lyuen in ease by other mens traueyle.

<L 17, 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 clenness from syn / it is now ychaunged into lykyng of the flesshe.

<L 1><T PCPM><P 33>

lorde/ they wenten forth away from the & the woman/ & thou foryaue the woman her trespasse/ and bede her go forth and synne no more.

<L 1, 2><T PCPM><P 44>

For lord/ thou ordeynest woman more frayle than man to ben ygouerned by mannes rule/ and his helpe to please the and kepe thyne hestes.

<L 21><T PCPM><P 79>

Be thou ne ordeynedest that a man shulde desyre the companye of a woman & maken her his wife/ to lyuen with her in his lustes/ as a swyne doth or a horse.

<L 26><T PCPM><P 79>

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 seyst/ that if a man se a woman to coueten her/ than he doth with the woman lechery in his hert.

<L 4, 10><T PCPM><P 80>

And Joab and his oost bysegeden these citees, and wolde distroie the greet citee Habela, and a wijs woman of the citee sauid it bi hire counceil, and made Syba to be slayn, and al the peple to be sauid on bothe sydis.

<L 20><T Pro><P 11>

Also þat oonly consent of love betuxe man and woman, withoute contract of wordis and withoute solennizacion in churche and withoute symbred askyng is sufficient for þe sacrament of matrymoyn.

<L 47><T SEWW05><P 35>

Also þat euery man and euery 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 bisshop.

<L 59><T SEWW05><P 35>

Pope leo ordeyned þat no man but oonly oon schuld cristene a childe, man or woman, as þe law {de gratian non plures} techip.

<L 46><T Tal><P 176>

This Jone was a woman, and in childis age was lede in mannis cloþing to Atheynes bi her lemman and prophetid þere in diuerse science, þat afterward scho, commyng to Rome, hauyng gret men here heerers, rede the science.

<L 128><T Tal><P 179>

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.

<L 9><T WW><P 16>

And he answered and sayd, woman thou wotest not what thou axest, then he sayde to them, may ye drynke of the cup that I shal drynke, then they sayd yea lord.

<L 31><T WW><P 18>

WOMMAN.....278

Herfore the Lawe comaundith in xxxij. dist., c. {Nullus audiat} and othere suyng, and lxxxj. dist. c. {Siqui sunt}, and c. next suyng, and {De cohabitacione clericorum}, and c. {Vestra and c. Quesitum}, that no man here the masse of a preest, whom he knowith withoute doute to haue a concubyn either a womman priuili brought in, and that such a preest seie no masse, ne rede the gospel neither the pistil, neither haue ony part of the godis of the churche.

<L 15><T 37C><P 14>

And {De restitucione spoliatorum}, c. {Literas}, he determyneth, that a man or a womman shal ben acursid alle the daies of his lif, for he nyle wityngli do agens Goddis lawe and his conscience.

<L 4><T 37C><P 80>

Netheles men thenken resonabli, whanne the synne of a man or of a womman is so opin that it mai be preuid opinli in doom, the curat shulde remove hem fro Goddis boord, if he parceywith hem unrepentaunt.

<L 23><T 37C><P 119>

Also a lewid man and a womman mai cristene in nede, as Austin and othere popis witnessen there in c. {Constat}, with two suinge.

<L 23><T 37C><P 124>

He asseyed freiltee of þe womman, and whenne he fonde hir feynte in feiþ he made to hir an opyn gabbyng, & þus he disceyued mankynde.

<L 387><T 4LD-2><P 215>

And þus he schuld do bi charite, for loue of þe church in charite, þat, as Seynt Iame seiþ, heliþ þe multitude of synnis, witouten wiche charite neyþer man ne womman may please God.

<L 411><T 4LD-2><P 216>

Perfore is it ri3t clepid contemplacioun, for þe soule of a good man or womman in þis liif hap no cumfort but þereinne.

<L 24><T A01><P 07>

for 3e moun wyte bi þis sentence þat God closiþ not fro helle fier neþer man ne womman, 3ong

ne oold, þat wilfully synnep and amendiþ it not here.

<L 3><T A01><P 41>

And kepe so þy towchyng, þat þou wiþdraw þe fro schameful 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 wasten here goodis in harlotrie and nyse pride, in avoutrie on gaie strumpatis, and evere lyven in wraþe and chydynge, and in bondage of synne to þe fendis of helle.

<L 27, 28, 31><T A13><P 191>

A womman oweþ to lerne in silence, wiþ alle obedience and subjeccioun. But Poul seiþ, I suffre not a womman to teche, þat is, openly in chirche, as Poul seiþ, in a pistel to Corynthis, and I suffre not a womman to have lordschipe in here housbonde, but to be in silence or stillnesse.

<L 22, 24><T A13><P 193>

and Poul telliþ þis skille, þat Adam was first formed and Eve aftirward, and Adam was not disceyved in feiþ, but þe womman was disceyved in feiþ, in trespasyng aʒenst Goddis comaundement.

<L 30><T A13><P 193>

We comaunden and bidden þat no man heire þat prestis masse, whom he whot wiþouten ony doute to have a lemman, or a womman prively weddid.

<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, falle he fro his owen degre til he come to satisfaccion, and dwelle he not in quere of men þat syngyn Goddis servyce, and take he not ony part of þingis of þe Chirche.

<L 9><T A18><P 225>

Crist askid þo womman watir to drinke, and 3itte he was an alien, for he was a Samaritan;

<L 18><T A25><P 413>

Bot hit is more semely, siþ þo welle was depe, and Crist loved þo womman in shewynge of myraclis, þat he shulde make þis water by

myracle springe up, and sithen drinke þerof if he had nede.

<L 4><T A25><P 414>

neiþer entent to bigile, or descyue, ani man or womman, in ani vnprofitable to perpetual 3el of soule;

<L 5><T APO><P 01>

And þei þat seyn þis preching is takun for reding, take þei 3ede to preche, for in a langwag vnknowun ilk man and womman mai rede, and mani are for bodun to preach.

<L 7><T APO><P 32>

Also I rehersid þe decre of þe kirk, bidding þat no man here þe messe of þe prest þat he wot dowtles haþ a concubyn, or a womman suspect preueyli browt vndre.

<L 22><T APO><P 37>

and for it is mikil greuowsare þan simple fornicacoun bi thwex an onlepy man, and an onlepi womman, and it is grettar þan spouse brokun of seculer men bodily, and neuer þe lese boþ thwo are dedly synne.

<L 11><T APO><P 38>

And eft þus, Bidding we comaund, þat no man here þe messe of þat prest þat he wot dowtles þat haþ a concubyn, or a womman suspect brount in vndir.

<L 32><T APO><P 38>

Oiþer wat it is lawfully conuictid bi witnesses, or bi his oune cnowleching, or ellis bi þe dede þat mai not be weypid a wey, as þe dwelling to gidre of þe man and þe womman, and þe bringing forþ of barnis.

<L 11><T APO><P 39>

or to wold womman, þat scho spyne, or teese her wolle, or do sum good wark.

<L 11><T APO><P 48>

Also, in þese wordes of þe laste texte of þe gospel þat is seid bifore (þere it seiþ þat Joseph cam to Bethleem wiþ Marie, his weddide wyif þat was so wiþ chyilde), men may haue autorite aʒenst hem þat seiyn þat fleschli couplynge of man and womman makeþ matrymonie, for a blessider matrymonie or wedlok was þer neuere þan was þis, vnder whiche was born þat blesside chylde þat was boþe God and man.

<L 125><T CG05><P 57>

And þus it is preued þat hooli wylles of man and womman, faste knytted wiþ þe sacrament of matrymonie in þat entente to dwelle togedere in maydenhood to her lyues ende, is perfite matrymonie and pleseþ God as wel, oþer bettere, as þat þat is ioyned in fleschly couplynge.

<L 156><T CG05><P 58>

But he desirþ to see þe encrecyng of oure good wille, whiche was wel schewid bi þe womman of Chanan þat preiede lastyngli for þe helþe of hire dou3tere, and sparid no3t for no schame ne reprof, and perfore at þe laste sche hadde fulli hire wille.

<L 152><T CG07><P 77>

Bis mai bymene þat whanne suche a blynde man in synne, as I seide bifore, hereþ hou Daid, (spousebreker and mansleer), Magdelyn (defoulid in alle þe dedli synnes), Mathew (þat gat his li3flood bi an vnlefful craft), Petre (þat denyede and forsok his Maister, for fere of a womman), þe þeef þat hyng bisides Crist in þe oure of his dep, Poule (þat ful crueli pursuede Cristis peple), þat alle þese been passid to heuene and beþ ful glorious seyntis, þenne if suchon axide hou þis may be þat þus synful peple as þese weren ben passid þus to heuen, Hooli Writt and treue prechouris answeren to þis question þat bi þe gracyous mercy of oure Lord Jesus Crist, þat seiþ himself bi þe prophete Ezechiel: {Nolo mortem peccatoris, sed magis vt conuertatur et uiuat}.

<L 417><T CG10><P 117>

Þe proude man mai wel be likened to a beere: for þanne aboue it is maad gaie, whanne a deed man or a womman is putt þerynne;

<L 356><T CG11A><P 141>

In þis gospel, by þe ensaumple of a deuoute and stedfast womman þat cried bisile for þe helþe of hir dou3ter and cesid not til she had geten graunte of hir wille, we ben tau3t, when we preyen for ony þing to God, to contynu in oure preyer wiþ stedfast bileue fourmed wiþ charite, and we shullen not feile to haue þat we asken or oþer þing þat God seiþe is more necessarie and profitable to vs.

<L 3><T CG12><P 149>

Here þou shalt vnderstonde þat it wes not for no dedignacion þat he had of þis heben womman, as þe eend proueþ wel whil he preysid hir so myche of hir grete feiþe, but it wes to make hir to contynue in her preier, and to eche her desire to þe encrece of her merite.

<L 400><T CG12><P 160>

Here also we mowne lerne þat ri3t as þis womman made no special preyer to þe apostles but oonly to Crist, 3it neþeles when þei sawen hir in disese þei preyden for hir.

<L 421><T CG12><P 161>

Þo þe Lorde answerid to þe woman and seide þat it wes not good to take þe breed of þe children and sende it to houndis, and þe womman seide: 3e, Lorde, for whi?

<L 484><T CG12><P 163>

And þus, whoso haþe in his preyoure þis sad feiþe þat is shewid in þis gospel tofore, wiþ tristi hope, and clene charite, and verrey mekenes, þen God may sey to him þe wordis þat he seide to þe womman: Greet is þi bileue'.

<L 502><T CG12><P 163>

The secunde parable of Crist standeth in this, that a wis womman þat hadde ten dragmes, 3if sche hadde lost on, sche wolde li3te her lanterne and turnen vp her hous to seke þis loste dragma.

<L 70><T EWS1-03><P 235>

This womman ys Iesu Crist, wysdom of the fadur.

<L 73><T EWS1-03><P 235>

We schulden comen a3en to Crist and confesse boþe hise kyndes, and make couenaunt wiþ hym to leuen owre synne from hennysforþ, and þenken how he bad þe womman goo and wille þow no more do synne'.

<L 49><T EWS1-14><P 277>

{DOMINICA XXIIII POST FESTUM TRINITATIS· Euangelium· Sermo 24· Loquente Iesu ad turbas ecce princeps unus· Mathei 9·}

This gospel tellyþ of þe furste dede body þat Crist reysude to lyue, and how Crist helude a womman as he wente þidre.

<L 2><T EWS1-24><P 317>

And as he wente a sy3k womman by fluxe of blod þat lastyde twelue wyntur cam byhynde Iesu, and seyde to hireself 3if I towche þe hem of þe coote of Iesu, I schal be saf for holynesse of hym'.

<L 13><T EWS1-24><P 317>

And þe womman was sauýd from þe same howr, The gospel of Mathew tellup furþer how Crist cam to þe hows of þis prince þat þe wenche lay deed ynne.

<L 17><T EWS1-24><P 317>

Bis womman þat was helyd, as Crist wente to þis hows, of þe fluxe of blood þat sche hadde twelue 3eer, is euery persooone of man combryd wiþ synne, wheþur hit be symple persone or gaderyt of manye.

<L 39><T EWS1-24><P 318>

Studye we not to what womman Iohn was weddid, ne axe we not auctorite to proue þat Iohn was weddid now, for þat þat þe gospel seiþ here is ynow to cristene feiþ.

<L 7><T EWS1-33><P 360>

But Iesu answerude straungely 'What is þat to me and to þe, womman?'.

<L 13><T EWS1-33><P 360>

And herfore notiþ Austyn how Iesu Crist clepuþ specially in þese two places his modyr womman, and here he figured his speche in his passioun.
<L 18><T EWS1-33><P 360>

A newe weddyng wiþ membris of þis grete womman makip not dyuors, ne bryngup in no bygamy;
<L 46><T EWS1-33><P 362>

And so, whan þat Crist clepuþ hymself wommanys sone or his modur womman, he specifieþ his manhede.
<L 12><T EWS1-39><P 390>

And lo a womman of Chanaan wente owt of hire coostes, cryðede vpon Crist and seyde þus to hym 'Lord! haue mercy on me, Dauyþus sone!
<L 5><T EWS1-41><P 401>

And Crist, to contynewen deuocion of þis womman, answerid not furst a word to hyre.
<L 8><T EWS1-41><P 401>

Þe disciples comen to Crist and spoke þus to hym, Leue þis womman, for sche cryeþ aftur vs'. But Crist answerede and seyde þus comunly I am not send but to þe perischede schep of þe hows of Israel', wer þis womman be sych. And by þis þis womman cam and lowtide Crist, and seyde Lord! help me.'
<L 12, 14, 15><T EWS1-41><P 401>

And þis womman answeride, knowynge Cristes speche, and grauntide þat hit were good, (as 3if sche wolde mene þus siþ þow clepust me an hownd, and I suffre mekely, 3if þow som mete of children to þis hownd',) For whelpis eton of crommes þat fallen of lordis bordis'. And Iesu answerude to hyre, and wiste hire entent, and seyde 'O womman!
<L 18, 22><T EWS1-41><P 402>

Here men dowton comunly wher Crist mysseyde þis womman, or scornede hire, and put on hire þat sche was an hownd, or ellis alle þese wordis of Crist schulde be taken axyngly.
<L 25><T EWS1-41><P 402>

But þis womman mekely grauntide þis questioun, and þus men clepid howndis may become Godis children, as hit byfel of manye heþone men þat weren conuertide by Crist and maad cristene men. And þus Crist preysede þis womman by hire grete feiþ, and wiþ þis bodily myracle maade hire sowle hool, and figurede þat heþene folk schulden be turnyde to hym, and of men þat weren furst howndis schulden be maad by grace hise children.
<L 45, 49><T EWS1-41><P 403>

And so þis paynym womman is þe substaunce of mannys sowle, þat ys meued of God to prey3e

for hire dwtur heele, for boþe vertewes of þis sowle and werkis þerof ben drecchid of þe feend, and lyuen vnmedfully.
<L 64><T EWS1-41><P 403>

And whan Iesu seyde þese wordes, a womman of þe puple hy3ede hire voys and seyde þus to Crist 'Blessyd be þe wombe þat bar þe into þis world, and blessyd be þe tetis þat þow hast sowkyd'.
<L 113><T EWS1-42><P 411>

And hit is ly3cly þat þis womman vndirstod Cristis wordis, and herfore sche blesside þe modir þat bar such a child.
<L 118><T EWS1-42><P 411>

A womman, seip Crist, whan sche traueyluþ wiþ chylde, haþ sorwe of hyre peyne for hyre hour comeþ, but aftur, whan sche ys delyuerud, sche haþ ioie of hyre child, and for3etup 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 euery part þerof þat is also hooly chirche.
<L 32><T EWS1-49><P 444>

And siþ þer ben fowre manerys of brynging forþ of man and þe furþe and þe laste appropred vnto Crist is þat man comeþ clene of womman wiþoute man, Crist clepuþ hym wel 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 þis lawe, to bugge a3en þis eyr to fredom þat he hadde in innocence, al 3if he were vndyr þe 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 freris, þei faylen in charite of God, for þei failen of Goddis reule in multipliynge of felowis þus— as þe feend þat temptip men coueitip to haue felouship in peyne, and a lecchour seip to a womman þat he loueþ hire, and wile brynge forþ mo creaturis of God to profy3t of holi chirche, and so a þeeþ þat getip hym felowis to robbe trewe men of þer goodis.
<L 61><T EWS1SE-31><P 610>

And a man, þat loueþ a womman to synne wiþ hire, doþ hire harm, as a feend þat temptip a man to haue hym euere his felou3 in helle doþ hym

harm a3enus charite, for hym failiþ ri3t purpos.
<L 69><T EWS1SE-31><P 610>

and 3if it be to rigorous or inpertynent to oure
trespas, it shal ceesse on sutil manere, as Crist
dide mercy to þe womman þat was takun in
auowtrye bi foorme þat þe gospel telliþ.
<L 47><T EWS1SE-43><P 658>

As on is fornycacioun, as whan a man deliþ wiþ
womman and neyþir is boundyn bi matrimonye;
<L 30><T EWS1SE-44><P 661>

And of þes comeþ þe tenþe synne þat is wrapþe
of man or of womman;
<L 52><T EWS1SE-44><P 662>

And þus were Godis word soþ whanne he
spekup to þe feend, and seiþ a womman schal
desqwatte his hed.
<L 97><T EWS2-75><P 114>

for he þat seiþ a womman for to coueyte here, he
haþ in þat don lecherye in his herte;
<L 45><T EWS2-76><P 118>

IN VIGILIA NATIUITATIS DOMINI Sermo
35· Cum esset desponsata· Mathei primo· This
gospel telluþ of Cristus burþe, how his modyr
was pore womman, and seiþ: Whon Ioseph as
weddyd to Marie, þe whiche Marie was Iesu
modyr, byfore þat þei schulden come togydere,
sche was fownden of hyre hosbonde, hauynge of
þe Holy Goost;
<L 2><T EWS2-89><P 200>

And þer was an oold womman Anna, þat was a
prophete in þis tyme.
<L 60><T EWS2-94><P 228>

But leue we þis wyt to God, and wyte we wel,
þat þis Anna was an oold womman.
<L 72><T EWS2-94><P 228>

for Iewis hadden a lawe, and we kepe 3eet
somwhat þerof, in purifyng of wymmen, þat a
womman aftur þat sche was delyuerud of a
knaue child, schulde in sixe wokis aftur come to
þe temple, and be purifyed þere, aftur þat þe
lawe lymytude.
<L 6><T EWS2-99><P 244>

And þei hadde no child 3eet, for þe womman
was bareyne, and þei weron boþe oolde, passude
wel in tyme of þer eelde.
<L 18><T EWS2-104><P 263>

for be it man, or be it womman, þat serueþ God
trewly, he is on þes þre maners knyht to Crist in
sybrede;
<L 24><T EWS2-110><P 281>

IN FESTO SANCTI IACOBI APOSTOLI·
Sermo 57· Accessit ad Iesum· Mathei 20· This
gospel telluþ hou fleschly kyn procureþ ofte
harm to þe soule and hou a womman, Cristis
aunte, Mary, Iamys modyr and Iones, þat was
Zebedeus wif, cam to Crist for þis enchesoun.
<L 2><T EWS2-111><P 282>

þe story telluþ how Crist spac to þe puple of
soule helpe, and a womman of þe puple hadde
deuocion in his wordis, and barst owt in an hy3
voys and seyde on þis maner to Crist; '
<L 5><T EWS2-112><P 285>

And Crist answerude to þis womman, and telde
a more precious trewþe, and seyde þat but by
more resoun 'Blessud be þei þat heron Godus
word and kepon it'.
<L 8><T EWS2-112><P 285>

þis sustur was Marie Maudeleyn þat was a ful
deuou3t womman fro þe tyme 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
telluþ þe cause and forme why þat Baptist was
do to deþe, and seiþ hou3 þat Heroude þe kyng
sente and held Ion Baptist and bond hym in
prysoun for a womman Herodyas, whiche was
wif and weddid to Philip, Herowdus broþur.
<L 3><T EWS2-115><P 296>

þe cause of enuye to Iohn was his tellyng of
trewþe þat schulde be profitable to Eroude and
eke to þis wicked womman.
<L 9><T EWS2-115><P 296>

And whan a couenable day fel to Eroude and þis
wicked womman, Eroude, in þe day þat he was
born ynne, 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 supposon, al þis cast cam furst of
þis false womman.
<L 22><T EWS2-115><P 297>

And whanne þe dou3tur of þis womman was
entred into þe halle and plesude to Eroude and
his gestus by tomlerys lepyng, þis kyng seyde
to þis wenche þat sche schulde axe what sche
wolde;
<L 25><T EWS2-115><P 297>

And by þes wordis it semeth þat þis fraude was
castun by þis womman and Eroude, or ellis 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 womman for
trewþe of Iohn displesude hyre?
<L 42><T EWS2-115><P 297>

and Salmon gat Boz of a womman þat was Raab,
þe whiche was an alyen and helpude myche
Iewis.
<L 16><T EWS2-116><P 299>

and 3et he denyede Crist cowardly at þe word of
a womman.
<L 769><T EWS2-MC><P 356>

as Crist was a wommans child, siþ Crist clepip
tweyes his modir womman, but Crist roos neuere
þus siþ Crist was neuere down in synne.
<L 8><T EWS3-125><P 07>

þis womman wiste bi prophesie þat Mary hadde
conseyued Crist, and hou she was herfore blessid
among wymmen;
<L 21><T EWS3-127><P 13>

And wiþ þis feling of þis womman God 3af here
witt to prophesie þus.
<L 26><T EWS3-127><P 14>

Ion was trayed for he reprouyde Eroude of his
broþer wif þat he helde, and wyles weren cast
for Iones dep bi þe wickid womman Erodias.
<L 6><T EWS3-131><P 23>

Haue 3ee mynde of Lothis wyf, and loke not
a3en fro Goddis lawe for þis womman was
despitously deed for she lokide a3en 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 womman wedewe as
þe bok of Kyngis tellip.
<L 11><T EWS3-159><P 107>

Per cam a womman of Samarye to drawe watir
at þat welle. And Iesu seyde to þis womman
'3yue me to drynke!' And disciplis of Crist
wenten into þe citee to bye hem mete— for þei
snokiden not from hous to hous and beggeden
hem mete as freris don, ne Iesu, sittinge on þe
welle and spekyng al one wiþ þe womman,
begged watir of þis womman, as heretikis feynen
heere, for þei meuen þat Criste was drunken ouer
ny3t þat wolde þus fastyng drynke coold watir.
<L 5, 6, 9, 10><T EWS3-163><P 121>

But þis womman of Samarye seyde to Crist, as
she were tau3t of heretikis, 'Hou þou, siþ þou art
a Jew, axist to drynke of me þat am a womman
of Samarye?',
<L 16, 18><T EWS3-163><P 121>

And þe womman 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 seyde þis womman to Crist 'Wher þou
be more þan oure fadir locab which 3af to us þis
welle?
<L 25><T EWS3-163><P 122>

And þe womman seyde to hym 'Sire, 3if me þis
watir þat Y þirste not, and come not hidir to
drawe'. And Iesu seyde to þis womman 'Go and
clepe þin hosebonde, and come hidir!' þe
womman answeride and seyde 'Y haue noon
hosebonde'.
<L 30, 32, 33><T EWS3-163><P 122>

And þe womman seyde to hym 'Sire, Y se þat
þou art a prophet.
<L 36><T EWS3-163><P 122>

And Iesu seyde to here 'Womman, trowe þou to
me, þat tyme shal come whanne 3ee shulden
neþer in þis hil, ne in Ierusalem, preye þe Fadir.
<L 38><T EWS3-163><P 122>

þe womman seyde þanne to Crist 'Y wot þat
Messias is comyn, þe which is clepid Crist.
<L 46><T EWS3-163><P 123>

Iesu seyde to þis womman 'Y am he þat speke
wiþ þee!' And anon camen his disciplis, and
wondriden þat he spac wiþ þe womman.
<L 48, 51><T EWS3-163><P 123>

And þe womman lefte her poet, and wente into
þe citee, and seide to þo men 'Come 3ee, and se
þat man þat hap 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 womman þat bar
witnessen þat Crist hadde teld heere al þat she
hadde don.'
<L 67><T EWS3-163><P 123>

And þei seyden to þe womman þat 'Nou not for
þi speche we trowen in þis prophet, for we han
herd and we witen þat he is uery sauour of þe
world'.
<L 70><T EWS3-163><P 123>

And so it were betere to freris to wite what þis
story menyde þan þus to blasfeme on Crist þat
he beggide þus watir of þis womman.
<L 75><T EWS3-163><P 124>

And so þis speche wiþ þis womman was not
maad of wantounnesse, but for to figure to þe
apostelis hou þei shulden preche to heþene folc.
<L 78><T EWS3-163><P 124>

And þus þis womman 3af drynke to Crist, for of
oper drynk reden we not heere.
<L 82><T EWS3-163><P 124>

SABATO III SEPTIMANE QUADRAGESIME
Sermo 43· Perrexit Iesus· Iohannis 8· This gospel
telliþ hou þat Crist sauð a womman, and tau3t
his chirche.
<L 1><T EWS3-164><P 125>

And pharisees and scribis brou3ten a womman
taken in auoutrye, and þey puttiden here in þe
myddil. And þey seyden to Crist 'Maystir, þis
womman is nou taken in auoutry; but in þe lawe
Moyses bad us stone sich a womman.
<L 5, 7, 8><T EWS3-164><P 125>

And þey heryng wenten away one aftir anoper,
bygynnyng at þe elderste, and Iesu lefte al one
and þe womman stondyng in þe myddil. And
Iesu, reryng hym up, seyð þus to þe womman
'Womman, where ben þey þat accusiden þee?
<L 18, 19><T EWS3-164><P 126>

And so no drede ordenaunse of Crist were betere
þan þes newe lawis, for, as Crist seiþ to þis
womman, ende of þis confessioun is sorow for
synne þat is don, and fle for to synne aftir.
<L 50><T EWS3-164><P 127>

And herfore Ion wente out and seyde to þe
womman þat kepte þe dore, and brou3t in Petre.
<L 68><T EWS3-179><P 174>

And herfore whanne Iesu hadde seyen his modir
and his disciple stondyng þat he louyde, he
seyde to his modir Womman, lo heere þi sone!
<L 285><T EWS3-179><P 182>

Ion telliþ bifore hou Crist answeride to his modir
'What is þat to me and þee womman?
<L 297><T EWS3-179><P 183>

And þus Crist clepiþ twyes his modir womman,
for grettere cause þan we kunnen seye.
<L 300><T EWS3-179><P 183>

FERIA V SEPTIMANE PASCHE· Sermo 65·
Maria stabat· Iohannis 20· Þis gospel telliþ hou
Crist apperide to Mary Maudelen, for Crist
wolde þat womman kynde hadde þis priuylegie
bifore man þat he shewide hym aftir his dep
raþere to womman þan to man, for wymmen ben
freele as water and taken sunnere prynte of
bileue.
<L 2, 3><T EWS3-184><P 199>

Þe angelis seyen to here 'Womman, what
wepist þou?'
<L 11><T EWS3-184><P 199>

Iesu seyde to Maudelen 'Womman, what wepist
þou?
<L 15><T EWS3-184><P 199>

And þes wymmen weren Mary Maudelen, and
anoper womman was Ione, and Mary Iames
modir, and opere wymmen þat weren wiþ hem
þat seyden þes þingis to apostelis.
<L 22><T EWS3-189><P 210>

IN UIGILIA TRINITATIS· Sermo 86· Surgens
Iesus de synagoga· Luce 4· Þis gospel telliþ of a
myracle þat Crist dide in a womman.
<L 1><T EWS3-205><P 245>

But certis Y seye to þou þat eche man þat seep a
womman and coueytiþ here, to synne wiþ here,
is now lecchour in his soule'.
<L 33><T EWS3-209><P 254>

Þe secound parable þat Crist seiþ heere is seyð
þus: þe rewme of heuenys is liche to souredow,
þe whiche a womman takip and hidip in þre
lumpis is of meeles til þat al be sourid.
<L 34><T EWS3-223><P 282>

Þis womman is Goddis wisdom, þat hidip þis
sauery sourdou in þre porciouns of meeles to
make bred aftir sauery.
<L 42><T EWS3-223><P 282>

And lo, a synful womman þat was in þe citee,
whanne she knew þat Iesu restide in þe pharisees
hous, she brou3te a box of oynement, and stood
bihynde biside þe feet of þe lord Iesu, and bigan
wiþ teeris to waysshe his feet and wipte hem wiþ
þe heeris of her hed, and kisside his feet, and
anoyntide hem wiþ þe oynement. And þe
pharisee þat clepide Crist, seyng þe dede of þis
womman, seyde wiþynne to hymself He þis, 3if
he were a prophet, certis he shulde wite who and
which is þe womman þat touchiþ hym, for she is
a synful womman.
<L 3, 8, 10><T EWS3-231><P 298>

And Crist, turnyd to þe womman, seyde to
Symount 'Seest þou þis womman?
<L 17><T EWS3-231><P 298>

And Iesu seyde to þis womman þi bileue hap
maad þee saf.
<L 26><T EWS3-231><P 299>

Luk telliþ aftir hou Iesu was techyng in þer
synagogis in sabotis, and lo, a womman þat
hadde a spirit of sickness in ey3tene 3eer; And
whanne Iesu saw here, he clepide here to hym,
and seyde to here Womman, þou art left fro þi
longe siknesse'. And þus þis womman was
heelide by þe myracle þat Crist dide heere.
<L 16, 18, 20><T EWS3-232><P 302>

And whanne þer was comyn a litil pore
womman, she keste two mynutis (þat ben a
ferþing).

<L 4><T EWS3-235><P 308>

þe man shulde holde hym to þe womman and þe
womman here to hym;

<L 9, 10><T EWS3-239><P 317>

and sythen a 3onge womman of the Olde
Testament, for kepyng of hir bodily vertue of
chastite and for to worthily take the sacrament of
matrimonye whanne hir tyme shulde come,
absteynde hir fro al maner ydil pleyng and fro al
cumpny of idil pleyeris;

<L 42><T Hal><P 47>

Fer certis sythen the quen of Saba, as seith Crist
in the Gospel, schal dampne the Jewis that
wolden not reseyve the wisdom of Crist, myche
more this holy womman Sara at the day of dom
schal dampnen the pristin of the Newe Testament
that 3yvis hem to pleyes, reversen her holy
maners aprovyd by God and al holy chirche;
therefore sore au3ten pristin to be aschamyd that
reversen this gode holy womman and the
precious body of Crist that thei treytyn in ther
hondis, the whiche body never 3af hym to pley
but to alle siche thing as is most contrarious to
pley, as is penaunce 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,
and bothe the damme and the sone put out of his
cumpny;

<L 41><T Hal><P 52>

þis chirche is lickned to a womman wip childe□
<L 26><T LL><P 22>

& þus seiþ Crist in þe gospel of Ion xviio
{mulier cum parit tristiciam habet'} / A
womman whanne sche traueilip□

<L 1><T LL><P 23>

& þat was a womman cladde in þe sunne þis
chirche is lickned to Petris litile boot þe whiche
was in myddis of þe see as it is writen in þe
gospel Mat xiiiiio Mark viio Luk viiiio
{Nauicula autem in medio mari iactabatur
fluctibus'} #

<L 4><T LL><P 23>

to a womman wip childe/ For a womman
whanne sche traueilip□

<L 28><T LL><P 24>

he left it writen in his book/ Ap xxiiio {mulier
amicta sole & luna sub pedibus eius & corona in
capite eius stellarum XIIclm'} / Seint Ion sau3 a
womman cladde in þe sunne & þe moone vndir

hir feet/ & a croune vpon hir heed□ þis
womman bitokenep mannes soule□

<L 4, 5><T LL><P 27>

þus is þis womman treweli tau3t bi þe li3t of
Cristis gospel/ to wyne hir mede in þis world□
<L 29><T LL><P 29>

to heed & lord ouir þe woman/ & a3enward þe
womman to be vndirloute & suget□
<L 36><T LL><P 30>

more perfi3tlier þan þis womman can or mai in
þe sacrament of fleische?

<L 5><T LL><P 31>

boþe man & womman/ þat haþ taken
cristendom□

<L 1><T LL><P 73>

Of þe secounde spekiþ Crist in his gospel Mat
voo {Qui viderit mulierem ad concupiscendum
eam iam mechatus est eam in corde suo'} 'þat is
to seie who þat haþ seen a womman to do his
lust wip hir□

<L 15><T LL><P 102>

þanne þou art a lecchour/ and þefore schulde
boþe man & womman□

<L 25><T LL><P 102>

þat brenned 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 Deuoo xxviiio / {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 li3t/ & þe weye of lijf &
vndirnymyng of loore þat it may kepe þee from
an yuel womman & from þe smeþe tung of a
straunge comlyng #

<L 18><T LL><P 122>

to go fro þis womman/ & in þis þei ben acursid□
<L 19><T LL><P 123>

þat he haþ no ri3t/ 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 Dauip loued myche þis

womman□

<L 3, 5><T LL><P 136>

for þei maken lordis to enprisone men whanne þei dwellen fourti daies in sentence of curs, and hero owene lawe techip opynly þat men schullen dwelle in curs bi al here lif vp peyne of dampnacion, has whanne a man hap weddid a womman sibbe to him in degree of consanguinyte or kyn wiche degre is forboden in holy writt, and hap not witnessse ynowe to proue þis in mannus dom, þou3 he knowe it neuere so certeynly, he schal be cursed in constorie 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 eue in þis lif be cursed for he wil not wyttyngly do a3enst goddis comaundementis and his ri3t conscience.

<L 19><T MT04><P 95>

sop it is þat þis meke sittynge and deuout herynge of cristis wordis was best to magdeleyne, for sche hadde not office of prechyng as prestis han, siþ sche was a womman þat hadde not auctorite of goddis lawe to teche and preche opynly.

<L 24><T MT10><P 189>

lord, where is þat man or womman þat makip hym so bisi to make his soule fair in vertues to goddis si3tte as he makip hym bisi aboute atir of body for þe si3tte of men?

<L 19><T MT12><P 206>

for bi þat womman eue cam sorowe, peyne and woo to mankynde for sche trusted not sadly to goddis word but trusted to þe fendis gabbynge and coueited ouermoeche kunnyng and dingnyte;

<L 22><T MT12><P 207>

þat is more þan ony oper womman, for noon oper was so sad in bileue ne so make ne so chest ne so goode in alle manere holynesse and namely in brennyng charite.

<L 13><T MT12><P 208>

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 þis holding is mere costly and mere wast to body and soule.

<L 7><T MT27><P 435>

and þus seiþ crist in lukis gospel to a womman þat blisside cristis modir and sayde, "blissid be þe wombe þat bare þee and þe tetis þat þou hast sokun," and crist seyde: "3e but blissid ben þey þat heren goddis word and kepen it".

<L 18><T MT27><P 441>

þe firste bok of goddis lawe tellip hou god manaasside þe fend: "y shal putte enemyte," seiþ

god, "bitwixe þee and womman, and bitwixe þy seed and heere seed, and she shal al tosquatte þyn heed".

<L 31><T MT28><P 461>

as it were no good cause to charge þe chirche to halewe hym, al 3if he seyde þat 3if he sawe a prest lie bi a womman he wolde hile hem wip his mentile, and not sclandre hem of þis synne.

<L 15><T MT28><P 475>

for fyncees was a iust prest, fer he stikide þe man and þe womman 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 womman of Samarie, (Luc· 19) {Zachee festinater descende, quia hodie in domo tua oportet me manere}, or an hous of Zachee; (
<L 232><T OP-ES><P 12>

For, ri3t as a womman þat doip auoutrie a3ens hir husbonde leueþ þe seed of hir husbonde, bi þe which she shulde bringe forþ lawful fleschli children, and takip to hir alien seed, wherof she bryngip forþ bastardis vnlawful and mysborun children, so þese maistir liers and her newe sectis leuen þe seed of þe spouse of þe chirche Iesu Crist, þe which seed is his word as he seiþ, 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 vngroundid talis and lesyngis, wherwip þei bryngen forþ manye

<L 324><T OP-ES><P 15>

And as fasli þei lyen upon þe hooli prophete Helye, whanne þei seien þat he beggide breed and watir of a womman, of whom it is writun þus (3 Regum 17): þe word of þe Lord is maad to Helye seiynge, "Arise, and go into Sarapta and þou shalt dwelle þere; I haue comaundid a womman, a widue, þat dwellip þere þat she feede þee". Helye hap risun up and go into Sarapta and, whanne he hadde come to þe 3ate of þe citee, þe womman 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 seiþ, 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, comaunding him to do so, þat hadde also comaundid þe widue, as he seiþ, to feede Helye, not al for Helies nede or profit, but cheefli for þe nede and profit of þat widue, as þe storie tellip aftir.

<L 2684><T OP-ES><P 129>

And so Helye beggide no more of this womman þan a child beggip whanne, at þe comaundement of his fadir, he biddip or preiþ his fadris stiward, panter or botiler or ony oþer officer of his fadris to 3yue him mete or drynk, and nameli þere as such a seruaunt haþ a special maundement of his lord or maistir to mynystre suche vitalis to his child, as this womman hadde of þe hi3 lord God to feede Helye. And in tokenyng þat Helye beggide not here whanne he spak firste to this womman, he spak to hir on þe comaunding maner and not on þe begging maner. Neþeles I wondre þe lesse þou3 þese maistir liers bilye here Helye, seiynge þat he beggide watir and a mossel of breed of this womman, for þei booldli maken a lesyng upon Crist, seiynge þat he shulde haue beggid watir of þe womman of Samarie, whanne he comaundide þe womman to 3yue him drynk.
<L 2689, 2694, 2696, 2699, 2701, 2702><T OP-ES><P 130>

For Helye, þat is Iohun, booldli enpungneþ þe auoutrie of þe greet strumpet þat sittip upon many watris, þe which vnclene womman bitokeneþ þe endowid clergie þat restip upon worldli possessiouns and lordships þat ben vndirstondun bi many watris, And also þese watris bitokenen moche peple þat anticrist desirip to regne upon, þe which strumpet or hoore doip auoutrie a3ens him þat shulde be hir spouse, Iesu Crist, leuyng his liif and his loore, and so þe seed of þis spouse for þe seed of þe alien þat Crist spekip of (Io· 5), þe which alien, as seynt Austin seiþ upon þe same word, is anticrist.
<L 3007><T OP-ES><P 140>

And þese daies maken a tyme and tymes and half a tyme, þat is to seiþ þre 3eer and an half, þe whiche menen þe same gospel, bi þe which þe womman þat is hooli chirche was norishid in desert of contemplacioun and heuenli lyuyng, into þe tyme þat vnauysid men at þe mouyng of þe dragoun of helle casten upon this womman watir as a flood, þat is to seiþ greet habundaunce of worldli possessiouns, wherbi this womman is ydrawun fro heuenli lyuyng.
<L 3050, 3052, 3054><T OP-ES><P 142>

For þese moneþis maken þre 3eer and an half, þe whiche monþis and tyme bitokeneþ anticristis lawe, þat is concurrant wip Cristis lawe and contrarie þerto in alle þo pointis þat autorisen or fauoren þe encumbrance of this womman in þe forseid flood.
<L 3060><T OP-ES><P 142>

þus was Heroude ouercome, and for a foli oop assentide to þe wickid will of þe cursid womman þat he susteynede. And þis encumbrance of this womman, wip þe apostasie and auoutrie þat suen

þerof, shal not ceesse into þe tyme þat þe erþe opene his mouþ and swolow up þis flood, and so helpe this womman, as þe Apocalips spekip þat is to seiþ, into þe tyme þat seculer princis take þese temperaltees a3en into her hondis and redresse þe clergie to heuenli lyuyng, as Gorham seiþ upon þe twelþe chapitre of þe Apocalips.
<L 3077, 3080><T OP-ES><P 143>

As, if þee list fynde þis text, womman lo þi sone, if þou fynde it not in S, in þis word sone, þou shalt fynde it in V, in þis word womman, If þou fynde not þis text, tribulacioun worchip pacience, in P, in þis terme pacience, þou shalt fynde it in T, in þis word tribulacioun, & þus of opire lijk tixtis.
<L 25, 27><T P15CC><P 271>

A word is singuler noumbre þat bitokeneþ but oo þing, as womman, man, foot.
<L 71><T P15CC><P 272>

Loke þanne þe textis in whiche ben þese termes men, wymmen, feet in her synguleris: man, womman, foot.
<L 74><T P15CC><P 272>

And for as myche as Fynees the prest killide a duke of Israel, that dide fornicacioun with an hethen womman, and dide this for feruent loue to God, he gat of God euerlastyng presthod for hym and his seed, and turned away Goddis wraththe fro the children of Israel.
<L 18><T Pro><P 5>

and thei entriden in to the hous of a comun womman Raab, and weren sauid there bi counceil and helpe of the womman.
<L 20><T Pro><P 8>

The vij· book clepid Judicum tellith that the puple of Israel was reulid with iugis, either domysmen, aftir the deeth of Josue, and sumtyme bi a womman Delbora.
<L 17><T Pro><P 9>

This book comprehendith the storie of Ruth, that was an hethene womman, and lefte her nacoun, and ydolatrie, and bilceuede in God, and kepte his lawe.
<L 24><T Pro><P 9>

Aftir this the prophete Ahia, that was blynd for eelde, knew the wijf of Joroboam, that feynede hire to be anoþir womman, and he bifore seide to hire, that hire syk sone schulde di3e in hir entryng in to hir hous, and that the hous of Joroboam schulde be distroied outtirly for his synnes;
<L 26><T Pro><P 13>

Aftir manye yuele kingis of Israel roos Acab, the worste of alle bifore hym, and he weddide

Jesabel, an hethene womman, the dou3tir of
Mechaal, king of Sydonyes, and Achab dide
manyfoold idolatrie.
<L 40><T Pro><P 13>

Thanne Elie reise to lijf the deed chijld of a
womman, at whom he was myche, susteyned.
<L 47><T Pro><P 13>

Afterward Elysee biforeseide to a good
womman, that herbouride him freely and largely,
that sche schulde consceyue a sone;
<L 38><T Pro><P 15>

And whanne ful strong hungre was in Samarie,
that wymmen eetyng her owne children, oo
womman axide doom of the king a3ens another
womman, that wolde not bi couenaunt bringe
forth hir chijld to be etyn, whanne thei hadden
eten the chijld of the first womman.
<L 24, 25><T Pro><P 16>

Also Elisee spac to the womman whos sone he
made to lyue, and bad hir and hir hous goo a
pilgrimage either straunge lond, where euere
sche fond couenable, for God schal bringe strong
hungir on the lond vij 3eer and at the vij 3eeris
ende the king restoride to hire alle hir thingis,
and alle the rentis of fieldis in the tyme of hir
absence.
<L 38><T Pro><P 16>

And he gaderide to gidere al the puple vndir
him, and he entride into Jerusalem, to make
stronge the bound of pees, that thei schulden
seeke the Lord God of her fadris in al her herte
and al her soule, and he seide, "If eny man
seekith not the Lord God of Israel, di3e he, fro
the leeste til to "the meeste, fro man til to
womman".
<L 29><T Pro><P 22>

After these thingis Joas waas maad king, bi the
helpe of Joiada the prest, and the curside
womman Atalia was slayn.
<L 14><T Pro><P 24>

What onour of God is this to knele and offere to
an ymage, maad of synful mannis hondis, and to
dispeise and robbe the ymage maad of Goddis
hondis, that is, a cristen man, either a cristen
womman.
<L 17><T Pro><P 34>

Thanne Judith repreuede prestis for thei temtide
God, and consentiden to deliuere the citee to
enemies, if God sente not helpe to hem withinne
v daies, and goode prestis tooken meekly this
repreuyng of a womman;
<L 6><T Pro><P 36>

Of this proces proude werriouris schulden drede
God, that made proud Olofernes to be slayn of a

womman, and al his greet oost to be scaterid and
distroied;
<L 14><T Pro><P 36>

Also the trewe Mardoche, the fadir in lawe of
adopcioun of this womman Ester, tau3te hire to
loue God, and kepe his lawe, and sche was full
meke and obedient to Mardochee, 3he, whanne
sche was qwene, as to hire fadir in lawe.
<L 23><T Pro><P 36>

For we suppose þat on þis wise may euery 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 lyen upon þe hooli prophete
Helye, whanne þei seien þat he beggide breed
and watir of a womman, of whom it is writun
þus (3 Regum 17), þe word of þe Lord is maad
to Helye seiynge, "Arise, and go into Sarapta
and þou shait dwelle þere;
<L 15><T SEWW18><P 93>

I haue comaundid a womman, a widue, þat
dwelliþ þere þat she feede þee". Helye haþ risun
up and go into Sarapta and, whanne he hadde
come to þe 3ate of þe citee, þe womman
apperide to him, and he seide to hir, "3yue me a
litil of water in a vessel þat I drynk".
<L 18, 20><T SEWW18><P 94>

But þese renegatis schulde studie þis storie bisili
and marke þe wordis þerof, and þanne, but if þe
deuel þat, as Crist seiþ, 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, comaunding him to do so, þat
hadde also comaundid þe widue, as he seiþ, to
feede Helye, not al for Helies nede or profit, but
cheefli for þe nede and profit of þat widue, as þe
storie telliþ aftir.
<L 28><T SEWW18><P 94>

And so Helye beggide no more of þis womman
þan a child beggiþ whanne, at þe comaundement
of his fadir, he biddiþ or preieþ his fadris
stiward, panter or botiler or ony oþer officer of
his fadris to 3yue him mete or drynk, and nameli
þere as such a seruauant haþ a special
maundement of his lord or maistir to mynystre
suche vitails to his child, as þis womman hadde
of þe hi3 lord God to feede Helye. And in
tokenyng þat Helye beggide not here whanne he
spak firste to þis womman, he spak to hir on þe
comaunding maner and not on þe begging
maner. Neþeles I wondre þe lesse þou3 þese
maistir liers bilye here Helye, seiynge þat he
beggide watir and a mossel of breed of þis
womman, for þei booldli maken a lesyng upon
Crist, seiynge þat he schulde haue beggid watir of
þe womman of Samarie, whanne he comaundide
þe womman to 3yue him drynk.

<L 34, 38, 40, 43, 44, 45><T SEWW18><P 94>

Also seynt Austyn in þe popis lawe seiþ þus, þat þing þat is seene is brede, and þe chalis or þe copp þat þei shewen, but vnto þat þe feiþ askiþ to be tau3t þe bred is Cristis body and þe chalis, þat is þe wyne in þe chalis, is Cristis blood'. And þe oold prest seynt Ierom seiþ in a pistle þat he made vnto a womman Elbediam, Here we þat þe brede þat Crist brake and gaue it hise disciples to ete is þe body of our Lord sauour, for as he seiþ, "Þis is my body".

<L 27><T SEWW21A><P 110>

Herfore in þe Apocalips xii^o c^o, it is writun þat þe wroop serpent, knowinge þat he shulde haue but a litil tyme, sente out a greet flood out of his moup aftir þe womman fleyng into desert, þer to make hir be drawun of þe flood'.

<L 68><T 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 seiþe þe clergie) were so feruent in preestly office as it was in þe bigynnyng, fleyng into desert of contemplacioun, of studie and trewe and hooly preching, disseuered from þe noyse of temporal þingis, þe noumbre of hem þat shulden be saued shulde be fulfluid and þe day of doom shulde anon be present, þerfore þe wroop deuel sente a greet flood aftir þis womman, þat is to seiþe to greet habundance of temporal goodis as Parisience seiþ on þe same text. And þis dide þe deuel for to make þe womman to be drawun of þe flood.

<L 82, 84><T SWT><P 05>

Certeyn, so haue we greet mater of weping, if we biholden þe nobletee, glorie and clenness of þe rapere chirche in Cristis tyme and his apostlis and þo þat suden hem vnto þe tyme þat þe serpent (as I seiþe bifore) had cast þe greet flood aftir þis womman.

<L 191><T SWT><P 08>

Certeyn, me leueþ þat þer shal be remedye, for þe text of þe Apocalips seiþ þus suyng þat þe erþe halp þe womman, and openede his moup and swolewide þe flood þat þe dragun sente out of his moup, and þus delyuerede þe womman fro þe flood þat she my3te freely flee into desert'.

<L 218, 220><T SWT><P 09>

þe apostlis also, in whom was þe plente of perfeccioun of þe gospel, whiche also hadden þe firste fruytis of þe Hooly Goost, wiþ a comyn asent ordeyneden þat þer shulde be no needy man or womman amonge hem, for it was departid to euery as it was neede.

<L 531><T SWT><P 17>

And for to coloure her vngroundid beggyng þei putten upon Crist þat he shulde haue beggid of þe womman of Samarie, whanne he seiþe to hir 'Womman, 3yue me drinke'.

<L 609><T 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, seiþe not in begginge maner but on comaunding maner 'Womman, 3yue me drynke'. Þei my3ten also se bi þe dede or effect suyng þat it was not bodily watir þat Crist princpaly axide of þe womman, but watir of sorewe for synne and of feiþ, not oonly of þat womman but of manye oþere Samaritans.

<L 616, 618, 619><T SWT><P 19>

And bicause Crist was a Jew of nacioun and tunge, and þe womman was a Samaritan, and Samaritans and lewis comynen not togidere, herfore Crist, for to bringe yn comynnyng wiþ þe womman of þe watir of liif, seiþe 'Womman, 3yue me drinke', 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 comunyng wiþ þe womman, for to repreue hir of hir auoutrie, and seiþe 'Go and calle þyn husbonde, and come hidir'. And þe womman seiþe 'I haue noon husbonde'. And Iesu seiþe to hir 'Wel hast þou seiþ þou hast noon husbonde, for þou hast had fyue husbondis, and he þat þou hast is not þyn husbonde.' Wiste not Crist as weel þat þis womman had noon husbonde as he wiste þat she hadde fyue afore, and þat he þat hadde hir at þat tyme was not hir husbonde? But, for to bringe yn his cheef entent for to speke to þis womman of hir auoutrie, he seiþe 'Go and clepe þin husbonde, and come hidir', as to þe same entent he seiþe 'Womman, 3yue me drinke'. And þur3 þe wiisdom of þe Hooly Goost ben þese two clausis set togidere in þe gospel: "'Womman, 3yue me drynke". And his disciplis weren goon into þe citee to bye hem mete', þat enemyes of Crist þat of þe firste wolden bily3e Crist, seiynge þat he beggide whanne he seiþe Womman, 3yue me drinke', bi þe nexte clause suyng aftir þei shulden perceyue þat he had no neede, and þus þei shulden be takun in her owne falsnesse.

<L 625><T SWT><P 19><L 626, 627, 630, 632, 635, 638, 639, 641, 644><T SWT><P 20>

Neiþir þou schalt fauoure man ne womman, 3ong ne olde, þat holdiþ ony of þese forseide opynynouns, but aftir þi kunnyng and power þou schalt bisie þee to wiþstonde alle suche distroublers of holi chirche in euery diocise þat þou comest ynne;

<L 354><T Thp><P 34>

And, as I haue lerned and also I knowe sumdel bi experience of pese same pilgrimes, tellinge þe cause whi þat manye men and wymmen now gon hidir and þidir on pilgrymage, it is more for þe helpe of her bodies þan for þe helpe of her soulis, more for to haue richessis and prosperite of þis world þan for to be enrichid wip vertues in her soulis, more for to haue here worldli or fleischli frendschip þan for to haue frendschip of God or of hise seintis in heuene for whateuere þing man or womman doip, neiþer þe frendschip of God ne of ony seint mai be hadde wipout3n kepyng of Goddis heestis.
<L 1293><T Thp><P 63>

And þe Archebischop seide to me, þou3 þou knowe a preest to haue alle pese vicis, 3he, þou3 þou se a preest lye now bi a womman knowyng hir fleischli, woldist þou herfore deme þis preest dampnable?
<L 1602><T Thp><P 73>

But, certis, þat man or womman is ouerlewid and to beestly which kunne not brynge her owne synnes into her mynde, bisiyng hem ny3t and dai for to haten and forsaken alle her synnes, doynge aseep for hem aftir her cunnynge and her power.
<L 1922><T Thp><P 83>

And I seide, Sere, I gesse certeynly þat þere was no man ne womman þat hatide verily synne and louede vertues, heerynge þe sermoun of þe clerk of Oxenford and also Alkirtouns sermoun, þat ne þei seiden eiþir my3te iustly seien þat Alkirtoun repreuede þe clerk vntrewli, and slaundride him wrongfully and vncharitabli, as I seide to hym in Watlyngre strete.
<L 1968><T Thp><P 85>

for Crist seiþ bi Matheu/ Eueri man þat seep a womman to couette hir: haþ now do lecherie wip hir in his herte/ and also þei breken pese heestis þat han lust and likyng in such wrongful coueting.
<L 140><T TK10C><P 376>

Daw, þou herdist me not grucche þat 3e went two to gedir, For oper while 3e gon three, a womman is þat oon;
<L 365><T UR><P 113>

WOMMANNYS.....2
Furst Crist aperude to pese hoolye wymmen for to graunten a pryuylegie vnto wommannys kynde, for hit is seyð comunly þat Crist aperude ten tymes from howr of his rysyng to his stey3yng into heuene.
<L 27><T EWS1-46><P 430>

And so þei offredon Crist to God, as þe lawe axede, þat euery male þat oponeþ wommannys body to his issu, schal be halwyd to þe Lord, and

offerud for hym a certeyn þing, as a peyre of turturis or two briddis of dowues;
<L 16><T EWS2-99><P 244>

WOMMANS.....3

And so whanne Petre denyede Crist, and swore fals for a womman vois, he erride in þis foul synne;
<L 10><T A23><P 345>

as Crist was a wommans child, siþ Crist clepiþ twyes his modir womman, but Crist roos neuere þus siþ Crist was neuere down in synne.
<L 8><T EWS3-125><P 07>

And so, al 3if seyntis in heuene ben more þan was Baptist heere, neþeles þer roos noon more wommans child þan was Baptist, siþ for tyme þat he growyde he was most growyng holy man.
<L 12><T EWS3-125><P 07>

WOMMANUS.....1

But by þe sentense of þe gospel, 3if man haue ful sorowe for his synne, 3if he speke not aftir o word but do wel and leeu to synne, God for3yueþ þis synne, as he for3af þis wommanus synne.
<L 31><T EWS3-231><P 299>

WOMMANYNS.....3

Crist clepuþ hymself 'mannys sone' blepliche for þis cause: fowre maneris þer ben of men þat ben browt into þis world, þe furste man was maad of eurpe, but Eue was maad of man, þe bridde man cam of hem two by comun gendrure of men, but Crist worschipeþ wommanys kynde and cam by myracle of Marie. And so, whan þat Crist clepuþ hymself wommanys sone or his modur womman, he specificþ his manhede.
<L 10, 12><T EWS1-39><P 390>

Crist knew wel þis wommanys wit, and how it cam of þes apostlis;
<L 8><T EWS2-111><P 282>

WOMMEN.....34

Of the greete depthe of euelis that ben falle bi such rounyng 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><T 37C><P 22>

þe flowyng watir stood, þat is, þe peyne of proude bolnyd maliciouse dampnyd men and wommen lastiþ wipouten eende.
<L 12><T A01><P 20>

But þou3 deuote soulis of holy men and wommen worpili worschipeþ God, and wondirfulli ben joiyinge in Jesus, þis blessid mayden and modir, oure Lady Seynt Marye,

bifore alle opere in privilegie of moost
brennyng love sche heriede God, and in
singuler joie sche was glad in Crist.
<L 26><T A01><P 48>

Wrecchid wommen of þis world loven synful
creaturis whom hem luste, and worschpen hem,
and han vein joie in hem þat schulen passe as
shadowe aftir settinge of þe sunne;
<L 11><T A01><P 49>

And ceertis þese religiouse þus bounden to þe
fend passen wickide wommen, whos traxis þei
folowen, for liknes of holy men disseyveþ
myche folk.
<L 31><T A01><P 60>

Also, þis wedlok is nedful to save mankynde bi
generacioun to þe day of dom, and to restore and
fulfille þe noubre of aungelis, dampned for
pride, and þe noubre of seyntis in hevene, and
to save men and wommen fro fornycacion.
<L 32><T A13><P 189>

Trowe we, whanne Crist for3af synne oper to
men or wommen, as Petir or Poul, or
Mawdeleyn or Baptist, or opere seyntis, þat he
sente hem to opere prestis to be assoyllid, as we
usen now?
<L 1><T A21><P 262>

Also Crist, prechinge þe gospel, entrid into
places boþ of wommen and men, as þe gospel of
Luk telleþ. But it is forboden to freris to entren
into abbeyes of wommen;
<L 18, 20><T A33><P 513>

First, I witnes bifor God Almi3ty, and alle trewe
cristunmen and wommen, and 3owe, þat I haue
not ben, nor is, nor neuer schal, of myn entent ne
purpos, to sei any þing a3en þe general feiþ;
<L 3><T APO><P 01>

Þe fyueþe synne þat sueþ of þes is seruyse of
maumetis, for wommen drawn ofte men to
worshiþe here false goddis, and bi þis synne was
Salomon drawn vnto maumetrye.
<L 37><T EWS1SE-44><P 661>

Þe twelfþe synne is discenciones, whan men or
wommen maken part for to uenge hemsilf more
þan God uengib hym;
<L 57><T EWS1SE-44><P 662>

wommen mai not li3tli knowe/ & bicause of her
religioun□
<L 23><T LL><P 50>

whi þei drawn to widowis housis/ Oone is for
wommen þat ben weddid□
<L 3><T LL><P 51>

3if þei bynde hem self to clene chastite boþe of
body and soule and of dede and wille, and
herewiþ don fornycacioun and auoutrie wiþ
wyues and nonnes, and slen wommen þat
withstonden hem in þis synne;
<L 27><T MT01><P 06>

3if þei don þe cursed synne of sodom wiþ hem
self, and seyn to nyse wymmen þat it is lesse
synne to trespase with hem þan with opere
weddid men, and vndir taken for þe synne of þe
wommen, and norischen ryche men and
wymmen in lecherie and in auoutrie for monye
and to haue here owne lustis;
<L 32><T MT01><P 06>

For sathanas caste to purchase worldly honour
and plente of worldly goodis and welfare and
ydennesse to 3onge prestis, and dalliaunce wiþ
wommen and priue rownyng;
<L 25><T MT04><P 100>

and taken pensions of lecherous men and
wommen for to helpe hem to baþe hem in here
synne as swyn in þe fen.
<L 19><T MT07><P 156>

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 cryng and ioly chauntynge
þat stireþ men and wommen to daunsynge and
lettip men fro þe sentence of holy writt, as
Magnyficat, sanctus and agnus dei, þat is so
broken bi newe knackyng.
<L 23><T MT08><P 169>

For þei taken presthod for to lyuen escly and fare
wel, and take no reward to here hei3e hoot
complexon, but norischen it in welfare of mete
and drynk of þe beste and riche cloþis and softe
beddis, and traueilen not, and ben 3onge and idel
and li3t chered and wordid and han daliaunce
wiþ nyce wommen;
<L 23><T MT08><P 170>

and siþ seynt poul chastised his flesch wiþ so
gret traueile and peyne and abstynence, and 3it
vnnepis my3te he ouercome lustis of lecherie,
hou may þes 3onge foolis clene he kept fro þis
synne wiþ þis lusty lif and idel and daliaunce of
wommen.
<L 28><T MT08><P 170>

where þei wolen alle be wommen in ydennesse,
and suen not ihu crist in lif and prechynge þe
gospel þat he comaundip hym self boþe in þo
olde lawe and newe.
<L 28><T MT10><P 189>

whanne we seyn þi kyngdom or reume come to
þe, we preien þat alle men and wommen lyuynge
in þis world þat schullen be sauýd, and alle þat

ben departed come to þe Blisse of Heuene as soone as god wole, to see þere oure blissed spouse ihu crist, and haue endeles ioie wiþ him and his angelis and seyntis. for alle angelis and men and wommen þat schullen be sauýd ben goddis kyngdom and holy chirche;
<L 28, 32><T MT11><P 198>

Here men and wommen, and namely gentil wommen, schulden lerne mekenesse, chastite, charite, sobirnesse and schamefastenesse, to be aschamyd of eche euyl speche, and namely of lecherie and euyl contenance of synne and ribaudrie and vilonye and lerne holy denocion, and þanne þei worschipe wel ihu here gostly spouse and seynt marie his modir;
<L 15><T MT12><P 204>

O 3e gentil wommen, þenkiþ hou noble wommen and clene and stedefast han be bfore 3ou, as oure lady seynt marie, marie magdaleyne, sussanne, katherine, margare, anneys, 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 lif he lyuede in þis world in so gret penaunce and dispit and wepyng for oure synnys and what schameful deþ he suffrid at þe laste.
<L 28><T MT12><P 206>

þe seuene and þrittipe, þat þei norischen not men and wommen in lecherie, in wrong disceit of fals chaffarynge and extorcion doynge, lettyng verrey restitution of euyl goten goodis and þe schame of grete synneris 3if þei were schryue at here owene curatis, for to haue part of þis 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 25><T MT14><P 224>

For, as bodili spousebrekers, boþe men and wommen, leuen comounli þe honest, gentil and chaast wiif or husbonde for a foul loþeli hoore or harlot, so þese goostli spousesbrekers leuen þe honest, fair, chaast and gentil lawe of God, þe which is his seed, and taken to hem Lucifers seed specified bfore, þe which 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 comyns token hethene wommen to wyues a3ens the lawe;
<L 40><T Pro><P 34>

and he rebuykede 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>

Þe xi conclusiun is schamful for to speke, þat a uow of continence mad in oure chirche of wommen, þe qwiche ben fekil and vnperfyth 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 veyne þing, if hit be wil soght, sith fayrnesse wil fade wiþ wynde and sonne, and nowther mon ne wommon schulde pryse hym of his bewte, if he þenke wil how he schal be deed.
<L 3><T A09><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 A09><P 132>

And þus a wommon seide to Crist þat þo wombe þat bare hym and þo teetis þat he sook schulden be blessid of God;
<L 13><T A09><P 144>

Ffor, as þo gospel techis, mon is here as wommon þat travels of childe in anguische and noye.
<L 28><T A09><P 155>

And undirstonde we by mon, bothe mon and wommon.
<L 28><T A09><P 161>

Ffirst, when a sengle mon delis wiþ a sengle wommon, and þis þo chapitre calles a symple fornicacioun.
<L 30><T A09><P 161>

Ffor he þat moves hom herto, ouper mon or wommon, is bygyenner of þis synne and mony oper þat folowen.
<L 9><T A09><P 162>

for as þei schulden be more hye in virtues þen oper men, so þei synnen most grevously in brekyng of Gods spousehed, as lecchorie of a noune is comynly more grevouse þen simple fornicacioun of anoþer wommon.
<L 35><T A09><P 162>

And sith wommon is chaumburleyn of hert of mon þat lufs hir, falsehed of soche wymmen turnes mennis hertis wiþ þo wynde.
<L 16><T A09><P 165>

And so, if Crist bad þo wommon gif hym a drinke, neverpoles he beggid not þis drinke of þo wommon, And wolde God þat soche freris beggid no3t bot water, or eliles oþer elementis, þate by kynde shulden be comyne!
<L 23, 25><T A25><P 413>

And so when þis wommon by devocioun of feyth 3af Crist hir hert, þen he dranke wip hir. Lord, wheþer God beggid of mon when he askes his wille, or Crist beggid of þis wommon when he mevid hir hert, and gaf hir water of lif, and filled hir for evere!
<L 10, 12><T A25><P 414>

Luc seiþ þat Iesu entrede into a castel and a wommon þat hy3te Martha tok Crist into hyre hows to fede hym and hise apostlus.
<L 3><T EWS2-113><P 289>

WYMEN.....6
{IN DIE PASCHE· Euangelium· Sermo 46· Maria Magdalene· Marci ultimo}· This gospel telluþ how þese holy wymen comen to byleue þat Crist was ryson fro dep.
<L 1><T EWS1-46><P 429>

But monye men and wymen ben sauýde þat baron not Crist bodyly;
<L 26><T EWS2-112><P 286>

Wat doþ a monke in cellez of wymen?
<L 28><T Ros><P 78>

þe maner of pilgremage of Iewez was men to be parted fro wymen in pilgremage for chastite to be kepte, vt patet Lu· 2· de Maria et Ioseph.
<L 34><T Ros><P 80>

He for badde clerkis 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 held a strumpete.
<L 337><T Tal><P 186>

For manye men and wymen þat stonden now in truþe and ben in wei of saluacioun, if I schulde for þe leernynge and redinge of her bileue pubblischen hem and putten hem herfore vp to vnpiteous bischopis and mynystris, I knowe sumdel bi experience þat þei schulden be so troublid, and disesid wip o persecussioun and wip oþere þat manye of hem, I gesse, wolden raþer chese to forsake þe truþ þan to be trauailid, scorned, sclaunderid or ponyschid as bischopis and her mynystris now vsen for to constreynen men and wymmen to consenten to hem.
<L 376><T Thp><P 35>

WYMMEN.....249

And if þou wolt be Cristis clene child, fle as Godis coward þe companye of wymmen.
<L 7><T A02><P 88>

Blessid be þow among wymmen, and blessid be þe fruyt of þi wombe: þe þridde part hap two wordis encesid, for devocioun.
<L 13><T A05><P 111>

And oure Ladi was ful of grace as a stronde ful of water, and 3af grace plentenusli boþe to oþere men and wymmen.
<L 13><T A05><P 112>

But boþe þe aungel and Elizabeþ seyn þat oure Ladi is blessid amonges alle wymmen þat ben, for gendrure of such a child.
<L 19><T A05><P 112>

As somme men ben proude of strenght of hor body, and boþe men and wymmen ben proude of hor bewte, and somme ben proude of hor grett kynyn.
<L 25><T A09><P 123>

And in þis pride synnen wymmen in makynge 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 wymmen, for mony kyns causes.
<L 20><T A09><P 162>

Lord, sith Seynt Poule wolde nevere etc flesche bifore he sclaunderid his brother, hou may prestis for schame synne comynly wip wymmen, 3c, þat schulden be hor childer!
<L 24><T A09><P 163>

And sith wommon is chaumburleyn of hert of mon þat lufs hir, falsehed of soche wymmen turnes mennis hertis wip þo wynde.
<L 17><T A09><P 165>

þei schulden fle dalyaunce wip wymmen, and dwellyng in priuey placis, for hit is hard to touche þo picche and not be foulid þerwip.
<L 12><T A09><P 167>

Also þe Holy Gost warneþ Cristen men, hou in þe laste daies summe heretikis schullen departe fro feiþ of Goddis lawe, 3evinge entente to spiritis of error, and to techynge of deuelis, spekyng lesyngis in ypocrisie, forbedyng men and wymmen to be weddid, and techynge men to abstene hem fro metis, þe whiche God hap maad to be eten of trewe men, wip þankyngis and heriynge of God.
<L 23><T A13><P 189>

And herefore, siþ fornicacioun is so perilous, and men and wymmen ben so frele, God ordeynede prestis in þe olde lawe to haue wyves,

and nevere forbode it in þe newe lawe, neiþer bi Crist ne bi his apostlis, but rapere aprovede it.
<L 1><T A13><P 190>

And many men synnen moche, for þei defoulen many wymmen, and letten hem fro matrimoyne, and undon hem in þis world, and sumtyme ben cause of here dampnacion; for þei ben maad comyn wymmen, whanne þei han lost here frendshipe, and kunnyng no craft to lyve by.
<L 22, 25><T A13><P 191>

For þre skillis may a man knowe fleschly his ri3tful wif, þe firste for to geten children, to fulfille þe noumbre of men and wymmen þat schullen be savyd;
<L 6><T A13><P 192>

þe bridde is to kepe himself fro lecherie of opere wymmen.
<L 8><T A13><P 192>

Ffirst Seynt Petir biddiþ þat wifis be suget to here housbondis, in so moche þat 3if ony bileve not bi word of prechyng, þat þei ben wonnen, wiþoute word of prechyng bi þe holy lyvyng of wymmen, whanne men biholden þe chast lyvyng of wymmen. And þes wymmen, schulden not have wiþouten forþ tiffyng of her, ne garlondis of gold, ne over precious or curious cloþinge, but þei schulden have a clene soule, peisible and meke and bonere, þe whiche is riche in þe si3tte of God. And sumtyme holy wymmen, hopynge in God, honoureden hem in þis manere, and weren suget to here owene housboridis, as Sara, Abrahamys wif, obeischid to Abraham, clepyng hym lord; and wymmen wel doyng ben gostly dou3tris of Sarra. Also I wulle þat wymmen ben in covenable abite, wiþ schamefastnesse and sobimesse ournyng hem or makynge fair, not in wriþen here, ne in gold, ne in margery stones, or perlis, ne in precious cloþ, but þat þat bicometh wymmen bihetyng pite, bi goode werkis.
<L 6, 7, 11, 14, 18, 22><T A13><P 193>

And þat olde wymmen schullen be in holy abite, not puttyng fals cryme or synne to opere, ne suyng to moche wyn, and to be wel techyng, so þat þei teche prudence.
<L 2><T A13><P 194>

þat wymmen ben underlont, or suget, to here husbondis, as to þe Lord.
<L 5><T A13><P 194>

But as holy Chirche is suget to Crist, so be wymmen sugetis to here housbondis in alle þingis.
<L 9><T A13><P 194>

Wymmen, be 3e underlont to 3oure husbondis, as it bihoveþ in þe Lord.
<L 33><T A13><P 194>

And þis techyng and chastisyng schulden in fewe 3eeris make goode Cristene men and wymmen, and namely goode ensauple of holy lif of olde men and wymmen, for þat is best techyng to here children.
<L 5, 6><T A13><P 196>

But 3it þre grete defaultis fallen many tymes in weddid men and wymmen.
<L 37><T A13><P 198>

Also goode angelis, keperis of men and wymmen, schewen to God a grevous pleynt, whanne þis holy ordre is þus broken, and Cristene soulis, templis of þe Holy Gost, ben þus wickidly bleckid wiþ filþe of synne, and maad liche to þe fendis of helle. And for þis skille, men and wymmen schulden be wel occupied in goode werkis, 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 tipes, siþþen Crist and his apostlis token no tipes as men doun now, and neiþer spaken of hem, to be paid þus, neiþer in gospel ne in pistel, in þe perfit lawe of fredom and grace, but Crist lyvede on almes of Marie Maudelen and opere holy men and wymmen, as þe gospel telliþ, and apostlis lyveden sumtyme bi labour of here hondis, and sumtyme taken pore liflode and cloþ, 3ovyn of fre wille and devocion of þe peple, wiþouten axing or constreynyng.
<L 21><T A22><P 311>

For þei holden hemself men of holy Chirche and noon opere, where þe crede seiþ þer is on general holy Chirche of alle men and wymmen þat schullen be savyd, and of goode angelis, and Jesus Crist is hed of þis holy Chirche.
<L 21><T A22><P 315>

and þei stelen gladlich eires, Y leeve to speke of stelyng of wymmen, and þus þei maken londis bareyne for wiþdrawyng of werkmen, not al oonli in defaute of cornes, but in beestis and oper 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 Chirche is þo congregacioun of Crist, þat is hed, and alle gode augels 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>

Bot 3itte þo freris casten out oper blynde
resouns, þat Crist beggid a house, to eete inne
his maundy, ffor, as þo gospel seis, he had none
of his owne, and so he toke almes bothe of men
and of wymmen;

<L 11><T A25><P 415>

Herfore schal we trowe, as holy men tau3t of
two thowsande 3ere byfore þat Sathanas was
bounden, þat holy Chirche is of þoo þat God has
ordeyned to dwelle wip hym in blisse, of what
state so þai be, prestes or seculeres, lordis or
comyners, ladies or pore wymmen.

<L 22><T A27><P 442>

þo secunde tyme, See, 3e Cristen peple, þo
willeful poverte of Jesus Crist, how he hade
nou3t by worldly lordschipe one howse where he
my3t reste his heved, but lyved by temporale
almes of Mary Mawdeleyne ande oper holy
wymmen, as þo gospel sais.

<L 8><T A29><P 458>

POINT IX. Also prelatys ande freris putten to
Cristen men þat þai seyne, hit ys not to gife
dymes to a persoun beyng in dedely synne, ne
offryngus, ne devociouns of money owen to be
made in puryfyingis of wymmen, ne in
halowyng, ne in syngynge of massis for dede
men.

<L 19><T A29><P 468>

and all gode prestis in erthe, and alle gode men
and wymmen, and aungelis and seintus of heven,
prayen for þe evermore.

<L 17><T A29><P 473>

Of þise hit ben þat persen houses/ as þe apostil
seip/ & ledyn wrecched wymmen chargid al wip
synnes;

<L 6><T AM><P 123>

as wymmen wip childe, and waxit folk, wold,
and 3ong, sek, and feble.

<L 19><T APO><P 44>

Also, here may preestis be ful sore adrad to
heere þese 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 chylderne of wymmen
þer roos noon more þan he, as truþe bar wyntnesse
of hym in þe gospel) seide he was not worpi to
vnlase Cristis schoo, whiche is þe lowest office
þat ani man may doo;

<L 298><T CG04><P 52>

And þis proueþ also wel þat her nedide at þat
tyme no midwyues, ne non helpe to þat birþe, as
opere wymmen neden.

<L 216><T CG05><P 59>

Where weren þoo rial ladies and worpi gentel
wymmen, to be entendaunt to þis worpi
emperise, and bere hire cumpenie at þat tyme?
<L 255><T CG05><P 60>

or ellis þe lecherous man comeþ in cumpanye of
wymmen þat beþ feire fetured nd feyneþ hem
feire chere, anon as þis heete of temptacion
towchþ mannes soule, þe word of God driþ vp,
for it was not rooted faast for defau3te of
moisture.

<L 130><T CG09><P 96>

For, as Seynt Poule (to þe Romaynes, þe 1
chapitre 2331) reherseþ, many foule synnes ben
brou3t in bi þe synne of mawmetrie, as
manslau3ter, spousebrekyng, fornicacion,
auarice, couetise, debatis, and stryues, and many
moo synnes whiche he nemeneþ þere, and
speciali þe foule and horrible synne of Sodom,
of boþe men and wymmen.

<L 332><T CG10><P 114>

so men and wymmen panne nameli maken gaie
þe beere of hire soule (þat is, hire bodi) wip gaie
garnementis, whanne þe soule wiþynne is deed
bi pride.

<L 357><T CG11A><P 141>

þat is: 'þou hast genderid togeder gold as þou3
þou haddest a gold oore', and after: þou boudest
þyne hipes to wymmen'.

<L 442><T CG11A><P 143>

And in þis maner wise oure Lord Jesus Crist
coumfortid boþe in worde and dede ij deuoute
wymmen, Mare and Martha, of her deed broþer
Lazar, as we reden in þe gospel of (John þe xj
chapitur), when þei maden to hym her
compleynte þat her broþer wes deed in his
absence.

<L 17><T CGDM><P 207>

And among Iewes was þis religioun kept þat
men schulde goo by hemself and wymmen by
hemself, for þei kepten hem fro lecherye in sych
pilgrimage;

<L 13><T EWS1-32><P 355>

And so for worschipe of his modir and of kynde
of men and wymmen, Crist wolde clepon hym
mannys sone and specifyen his manhede.

<L 19><T EWS1-39><P 391>

And þese fyue þowsande of men wiþowte
wymmen and children ben þe nowmbre þat schal
be sauýd by þis spirytual foode, for fyue is a
rownde nowmbre þat turneþ wiþowten eende
into hymself;

<L 41><T EWS1-43><P 414>

And þese wymmen comen into þe sepulchre of
Crist, and þei say3en an aungel of God in forme

of a 3ong man, syttinge on þe ri3t syde, and
hulyd wiþ a whyt stole.
<L 16><T EWS1-46><P 429>

Furst Crist aperude to þese hoolye wymmen for
to graunten a pryuylegie vnto wommannys
kynde, for hit is seyð comunly þat Crist aperude
ten tymes from howr of his rysing to his
stey3yng into heuene.
<L 26><T EWS1-46><P 430>

þe musyng of þese wymmen as þei wenton by þe
weye bytookneþ 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 formere synne and take
þeir fresch deuocion, so men schulden come to
þe chirche to take þis hooly sacrament, and þus
come wiþ þese wymmen wiþ ly3t of þe sonne.
<L 63, 65><T EWS1-46><P 431>

þe seueþe synne aftir þis sixeþe is enemyte of
contrarious partis, whan o part lettþ þe lust þat
is coueitid of anopir, and þus regnen enemytees
boþe bitwixe men and wymmen.
<L 45><T EWS1SE-44><P 661>

for of leccherie comen stryues and chydngis in
wordis, boþe in men and in wymmen, aboute
many manere goodis, as ben fames and opir
goodis bi whiche leccherie is nurshid.
<L 48><T EWS1SE-44><P 661>

And Poule preyþ aftir to two persones, 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 sauere þis same lore in þe Lordis
name as Poul haþ teld.
<L 81><T EWS1SE-53><P 695>

Poule preyþ hym to helpe forþ boþe wymmen,
and men þat haue trauelid wiþ Poul in þe gospel
of Crist, wiþ Clement and opere helperis of Poul
whos names ben wretyn in þe book of lyf. Poul
hade helperis as men haue now, boþe of men and
of wymmen, in good word and good dede to
helpe apostelis boþe to preche, and herboere hem
and wasshe here feet, for þer trauele was good
and greet;
<L 88, 91><T EWS1SE-53><P 695>

For bodyly turment ys now ful greet whan o
pope sendþ byschopus and monye men to sle
monye men, wymmen, and children;
<L 102><T EWS2-71><P 91>

And þus, as Crist techup, 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, wiþouton pruyde, and
wiþoute worldly help boþe of men and of
wymmen.
<L 64><T EWS2-90><P 208>

for lewis hadden a lawe, and we kepe 3eet
somwhat þerof, in purifyeng of wymmen, þat a
womman aftir þat sche was delyuerud of a
knaue child, schulde in sixe wokis aftir come to
þe temple, and be purifyed þere, aftir þat þe
lawe lymytude.
<L 6><T EWS2-99><P 244>

for riche folc schulden offere for purifyeng of
wymmen a 3ong lomb of a 3eer, as Godus lawe
tellup;
<L 19><T EWS2-99><P 245>

Blessud be þou among wymmen!’
<L 34><T EWS2-102><P 256>

Crist spac a mene wey3e, and tawte þe chirche
in þes wymmen, and spac in þes wordis; ‘
<L 35><T EWS2-113><P 290>

It is seyð 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
opre creaturys, so wher þei ben turnede to yuel,
þei passon monye opre 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 Godus lawe in dowyng of
prestus, and it semep to wymmenys wyt boþe
almes and mercy and þei mouen lordis herto as
þes wymmen duden Eroudeþis synne is in þes
proctouris, but more in þes lordis;
<L 56, 58, 61><T EWS2-115><P 298>

þe secounde part is lowere þat is bytokned by
wymmen;
<L 504><T EWS2-MC><P 347>

But Mary was not talewis ne boostful as opere
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 wiþ greet uoys, and seyde Blessid art þou
among wymmen, and þe fruyt ofþi wombe is
blessid!
<L 19><T EWS3-127><P 13>

þis womman wiste bi prophesie þat Mary hadde
conseyued Crist, and hou she was herfore blessid

among wymmen;
<L 22><T EWS3-127><P 14>

Certis, Y seye to 3ou, þer ts no man more
prophet among children of wymmen þan is Ion;
<L 29><T EWS3-129><P 18>

And, as it was in Noeys dayes, so it shal be in
Cristis dayes: þei eetyn and drunkyn, þei
weddiden wyues and wymmen weren 3ouyn to
weddingis, to þat day þat Noe wente into þe
ship, and þe flood cam and loste hem alle.
<L 43><T EWS3-143><P 54>

And so men seyen þat Mary dide: she kepte o
precious box to anynte Crist whanne he was
deed, whanne opere wymmen bou3ten hem
newe.
<L 20><T EWS3-177><P 165>

IN VIGILIA PASCHE· Sermo 61· Uespere
autem saboti· Mathei 28· Þis gospel telliþ what
seruyss þes wymmen diden to Cristis body.
<L 1><T EWS3-180><P 188>

Þes wymmen aftir euesong tyme, whanne it was
leue to wrche on sabot, ordeyneden þer
oynementis to anynte Cristis body.
<L 5><T EWS3-180><P 188>

But þe aungel answeride anti seyde to þes
wymmen Nyle 3e drede, for Y woot þat 3ee
seken Iesu þat was picchid upon þe cros.
<L 19><T EWS3-180><P 188>

And summe of ouris wenten to þe sepulcre, and
foundyn so as þe wymmen seyden;
<L 38><T EWS3-181><P 191>

FERIA V SEPTIMANE PASCHE· Sermo 65·
Maria stabat· Iohannis 20· Þis gospel telliþ hou
Crist apperide to Mary Maudelen, for Crist
wolde þat womman kynde hadde þis priuylegie
bifore man þat he shewide hym aftir his dep
rapere to womman þan to man, for wymmen ben
freele as water and taken sunnere prynte of
bileue.
<L 4><T EWS3-184><P 199>

Þis Mary goynge telde to hem þat weren wiþ
Iesu moornyng and wepyng, for she telde to
apostelis and opere wymmen þat weren wiþ
here.
<L 7><T EWS3-187><P 206>

Heere men tellen and corden þes gospels þat
Mary Maudelen cam ful erely to sepulcre, and
wente and cam a3en wiþ opere wymmen, for
loue þat langwischip traueliþ faste aboute þe
þing þat is louyd.
<L 12><T EWS3-187><P 206>

FERIA VJ II SEPTIMANE PASCHE· Sermo
69· Exierunt mulieres· Mathei 28· This gospel
telliþ hou Crist apperide eft to þes wymmen.
Matheu seiþ þat þes wymmen wenten out of þe
sepulcre wiþ drede and myche ioie.
<L 1, 2><T EWS3-188><P 207>

And whanne þes wymmen wenten forþ, lo!
<L 10><T EWS3-188><P 207>

Luk telliþ þat on Sunday next aftir þe sabot of
Iewis, erely in þe grey day camen wymmen to þe
sepulcre, bryngyng þe oynementis þat þey
hadden maad redy. And so þes wordis of Mark,
þat þes wymmen camen to þe sepulcre whanne
þe sunne was risyn, moten be wel vndurstondun.
Summe men seyen þat þey camen ofte, and ofte
wenten a3en, and Mark telliþ of þis comyng þat
þey cam at þe sunne risyng, but Luk telliþ of þe
firste comyng þat þey camen on þis Sunday—
and þis semet more lik to soþ þanne þat þey
tarieden by þe weye til þat þe sunne was risen,
for loue was spore to þes wymmen to make hem
to haste faste.
<L 3, 4, 11><T EWS3-189><P 209>

And þes wymmen weren Mary Maudelen, and
anoþer womman was Ione, and Mary Iames
modir, and opere wymmen þat weren wiþ hem
þat seyden þes þingis to apostelis. And so it
semet by þes wordis þat heere weren fyue
wymmen at þe leeste. And þes wordis weren
semyng to þes men as þei weren fonned wordis,
for wymmen whanne þey ben afrayed speken
ofte wordis out of witt.
<L 22, 23, 25, 27><T EWS3-189><P 210>

And of þis gospel it semet opyn þat þes
wymmen trowiden wel þat Crist was risun fro
dep bifore þe apostelis, as Petre or Ion or ony
oper.
<L 34><T EWS3-189><P 210>

And so Petre and Ion passiden þes wymmen
soone aftir in many poyntis, but þes wymmen
trowiden to þe aungelis þat Crist was risun and
was alyue.
<L 40><T EWS3-189><P 210>

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 speken wiþ wymmen of heuene, of uertues
and good þing, and 3it disposyng dwelliþ in hem
to make hem þenke amys aftir.
<L 40><T EWS3-209><P 254>

and þus men shulden fle to shryue algatis
wymmen in priuy plasis.
<L 44><T EWS3-209><P 254>

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 þes wickid wymmen.
<L 18, 19><T EWS3-210><P 256>

Also sithen it makith to se veyne si3tis of
degyse, aray of men and wymmen by yvil
continauunse, eyther stiryng othere to letcherie
and of debatis, as aftir most bodily myrthe
comen moste debatis, as siche myrthe more
undisposith a man to paciencie and ablith to
glotonye and to othere viciis, wherfore it suffrith
not a man to be holden enterly the 3erde of God
over his heved, but makith to them ken on alle
siche thingis that Crist by the dedis of his
passion badde us to for3eten.
<L 39><T Hal><P 44>

Also, ofte sithis by siche myraclis pleyinge ben
men convertid to gode lyvyng, as men and
wymmen seyng in myraclis pleyinge that the
devil by ther aray, by the which thei moven eche
on othere to leccherie and to pride, makith hem
his servauntis to bryngen hemsilf and many
othere to helle, and to han fer more vylenye
herafter by ther proude aray heere than thei han
worschipe heere, and seeyng fertherimore that
al this wordly beyng heere is but vanite for a
while, as is myraclis pleying, wherthoru thei
leeven ther pride and taken to hem afterward the
meke conversacioun of Crist and of his seyntis,
and so myraclis pleyinge turneth men to the
bileve, and not prevertith. Also, ofte sythis by
siche my-raclis pleyinge men and wymmen,
seyng the passioun of Crist and of hise seyntis,
ben movyd to compassion and devociun,
wepyng biteer teris, thanne thei ben not
scornynge of God but worschipyng.
<L 22, 33><T Hal><P 45>

By this we answeren to the thridde resoun,
seyng that siche myraclis pleyinge 3yveth
noon occasioun of verrey wepyng and nedeful,
but the wepyng that fallith to men and wymmen
by the si3te of siche myraclis pleyinge, as thei
ben not principaly for theirre oune synnes ne of
theirre gode feith withinne sorye, but more of
theirre si3t withoute. Sory is not allowable byfore
God, but more reprowable; for sythen Crist
hymself reprovyde the wymmen that wepten
upon hym in his passioun, myche more thei ben
reprovable that wepen for the pley of Cristis
passioun, leevynge to wepen for the synnes of
hemsilf and of theirre chyl dren, as Crist bad the
wymmen that wepten on hym.
<L 30, 34, 37><T Hal><P 48>

Whi is a frere apostata þat leueþ his ordre and
takip þe cloþis & rulis of anoþer ordre, siþ Crist
haþ made but oo religioun good and esie &
comun for alle men & wymmen?
<L 124><T JU><P 59>

boþe for men & for wymmen/ þat wanten
wisdam of Iesu Crist!
<L 15><T LL><P 51>

Lord hou manye men & wymmen.
<L 9><T LL><P 89>

in þe comune bordel hous/ þei ben as feers on
wymmen.
<L 13><T LL><P 105>

fewe þer ben þat fynden it/ for saint Ion seiþ: v°
{Mundus totus in maligno positus est'} / Al þis
world: þat is: alle þoo men & wymmen þat ben
ouercomen wiþ þis world.
<L 9><T LL><P 127>

Bere ben lecchours: fornicarers: avowtrcris:
incestours: þat is defoulears of her owene kyn: &
alle vnclene men & wymmen þat ben wiþynne
ordir or professioun/ for saint Ion seiþ: Ap:
vltimo: {Foris canes & venifici & impudici &
homicide & ydolis seruientes: & omnis qui amat
& facit mendacium'} / Bere ben ypocritis:
sodomitis: sacrilegers, & sellars of sacramentis #
<L 21><T LL><P 130>

3if þei don þe cursed synne of sodom wiþ hem
self, and seyn to nyse wymmen þat it is lesse
synne to trespase with hem þan with opere
weddid men, and vndir taken for þe synne of þe
wommen, and norischen ryche men and
wymmen in lecherie and in auoutrie for monye
and to haue here owne lustis;
<L 30, 32><T MT01><P 06>

3if þei maken wyues and oper wymmen hure
sustris bi lettris of fraternite or opere iapes, and
geten children vpon hem to make hem freris or
nunnes to holde vp here veyn sectis bi
lordischipe, þei coueiten euyle here nei3bores
wyues and wenchis;
<L 23><T MT01><P 12>

3if þei becomen pedderis berynge knyues,
pursis, pynnys and girdlis and spices and sylk
and precious pellure and forrouris for wymmen,
and þerto smale gentil hondis, to gete loue of
hem and to haue many grete 3iftis for litil good
ore nou3t;
<L 31><T MT01><P 12>

þat freris entre not into abbeies of nunnes:
Capitulum 11m: I comaunde stably to freris þat
þei haue not suspect companies or consilis of
wymmen, and þat þei entren not þe abbeies of
nunnes, out take þo to whom fro þe see of
apostaille is licence grauntid;
<L 36><T MT03><P 44>

blissed be þou among wymmen, and blissed be
þe fruyt of þi wombe, ihū crist. amen. so be it.
<L 2><T MT12><P 204>

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 oþere
pore men or wymmen;
<L 23><T MT12><P 204>

and what euer nobleie 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 avouteris, and lemmans of foule
sathanas þat is foulere þan ony mesel 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 wel þat 3onge wymmen may sumtyme
daunsen in mesure to haue recreacion and
li3tnesse, so þat þei haue þe more þou3t on
myrþe in heuene and drede more and loue more
god þerby, and syngre honeste songis of cristis
incarnacion, passion, resurexion 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 comaundiþ to 3eue drynk to þrusty men and
wymmen;
<L 9><T MT13><P 210>

crist comaundiþ to cloþe nakyd men and
wymmen whanne þei han no3t of here owene;
<L 15><T MT13><P 210>

3it ypocritis of feyned religion visiten not
fadirles children and modirles and widewis in
here tribulacion and kepe not hem self vnblekid
fro þis world, as seynt iame techip: but visete oft
riche men and wymmen, and namely riche
widewis, for to gete worldly muk by false
disceitis and carien it home to caymes castelis
and anticristis couent and sathanas children and
marteris of glotonye.
<L 20><T MT13><P 211>

also he stirip men to see faire wymmen, and
bryngip mynde of hem and greet likynge of
lecherie into mennus hertis til þei consenten to

synne and fulfillen it in dede.
<L 5><T MT13><P 216>

þe fend disceyueþ men and wymmen bi
touchynge of membris ordeyned for gendrure
of mankynde, and bi kysynge 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. þerfore seiþ þe wise man, he
þat handlip pich schal be foulid þerof: þat is men
handlyngre wymmen and kyssynge hem schullen
be blickid wip lust of lecherie, oþer in herte oþer
in body or ellis in boþe.
<L 7, 12><T MT13><P 218>

but þis weiward dalliaunce wip wymmen is so
comyn þat vnneþe can ony men kepe hym clene,
or sengle or weddid or men of ordre of religion.
<L 16><T MT13><P 218>

þe ei3te and þrittipe, þat þei ben not in lordis
courtis reuleris of here householdis and worldly
officis, and to homly wip gentil wymmen bi
colour of fisik, for drede of sclaudryngre 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 poul techip þat generally cristene men and
wymmen schullen be so holy of lif, þat men out
of bilcwe be aschamed and haue noon euyl to
seie of cristene men, and chargip seruautis to be
suget, or vnderlout, to here lordis, and plesynge
in alle þingis, and not a3en seiynge, not doynge
fraude, but in alle þingis þor fidelite schewynge
good feiþ or treuþe, to worschipe, or to make fair
in alle þingis þe techynge of god oure saucour.
<L 20><T MT15><P 228>

and for þe ri3tful and witti dom þat salamon dide
bitwixen tweie comyn wymmen, alle þe lond of
israel drede hym.
<L 34><T MT15><P 231>

And 3if freris after þis feyned pouerte wandren
in reumes aftir here lustis, and chesen to ete wip
riche men where þei may fare lustfulliche, and
haue heere daliaunce wip wymmen for here
leccherose lyues;
<L 2><T MT22><P 309>

and þus ornamentis þat þise freris ordris vsen
ben toolis to bigyle þe peple, and to feede heere
bodiliche eye, and robbe þe eye of heere soule,
as somme of þise newe ordris haue costy
encenseris 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 defeaute makers of þis lawe weren so marrid

pat her lawe byndep noo persone but only suche
pat ben bope men and wymmen.
<L 5><T MT23><P 329>

lord, whepir god, pat seip bi Iob pat a man shuld
make couenaunt wip hise wittis to benke not on
a virgyne, ordeyned sich 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;
<L 23><T MT23><P 330>

A word of plurel noum-bre bitoknep mo þingis
þan oon, as men, wymmen, feet. Loke þanne þe
textis in whiche ben þese termes men, wymmen,
feet in her synguleris: man, womman, foot.
<L 73><T P15CC><P 272>

And that wicked folk wymmen betraieth, And
begileth hem of her good with glauerynge
wordes.
<L 23><T PPC><P 03>

And at the lullyng of oure lady, the wymmen to
lyken And miracles of mydwyues, and maken
wymmen to wenen That the lace of oure lady
smok lighteth hem of children.
<L 18, 19><T PPC><P 04>

A grete bolle ful of beuen, weren beter in hys
wombe And with the bandes of bakun his baly
for to fillen Then pertryches, or plouers, or
pecokes yrosted And comeren her stomakes with
curiuse drynkes That maketh swyche harlots
hordom vsen And with her wikked word
wymmen bitrayeth.
<L 4><T PPC><P 26>

therfore cristen men and wymmen, olde and
3onge, shulden studie fast in the newe
testament, for it is of ful autorite, and opyn to
vndirstonding of simple men, as to the poyntis
that be moost nedeful to saluacioun;
<L 31><T Pro><P 2>

Also God comaundith his peple to eschewe
weddyngis of hethen men and wymmen to her
children, lest they ben drawn to idolatrye, and
bihetith many blessingis to hem and miche
encresyng of goodis, if thei kepen treuly hise
comaundementis, and that strong veniaunce and
distrying shal come on the Jewis, if thei doen
ydolatrie, and ben vnobedient to God.
<L 40><T Pro><P 5>

Moises wroot this lawe and 3af it to prestis, the
sones of Leuy, and to the eldre men of Israel,
and had hem rede the wordis of this lawe bifore
al Israel, in the heeringe of alle men and
wymmen, litel children, and comelingis, eithir
conuersis to the feith of Jewis, that thei heere
and lerne and dreede oure Lord God.
<L 3><T Pro><P 8>

he lefte noo thing vntouchid of these thingis
whiche Moises hadde comaundid, but he
declaride alle thingis bifore al the multitude of
Israel, to wymmen and litel children, and to
comelyngis that dwelliden among hem.
<L 4><T Pro><P 9>

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
seyin that Goddis wisdom was in him to make
dom.
<L 22><T Pro><P 12>

Aftir alle these thingis Salamon, whanne he was
eeld, louede gretly manye hethene wymmen, and
hadde a thousind wijues, principal and
secondaries, and thanne his herte was bischrewid
and peruertid bi tho wymmen, that he suede
alyen goddis, and worschipide hem.
<L 44, 45><T Pro><P 12>

And whanne ful strong hungre was in Samarie,
that wymmen eetyen her owne children, oo
womman axide doom of the king a3ens another
womman, that wolde not bi couenaunt bringe
forth hir chijld to be etyn, whanne thei hadden
eten the chijld of the first womman.
<L 23><T Pro><P 16>

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 citees,
and slee bi swerd the 3unge men of hem, and
hurle doun the litel children of hem, and kerue
wymmen with chijlde.
<L 47><T Pro><P 16>

and the sones of Israel taken of hire britheren
of Juda ij·c· thousind of wymmen, and of
children, and of damyselis, and prey withouten
ende, and baren it in to Samarie.
<L 43><T Pro><P 25>

Aftir this doinge Esdras redde in the book of
Goddis lawe, fro the morewitide til to noon
bifore the multitude of men and wymmen and
dekenes made silence in the puple to here the
lawe;
<L 8><T Pro><P 35>

And thei diden mychel harm to the puple of
Israel, and who euere heeld the bookis of Goddis
testament and kepte his lawe, was slayn bi
comaundement of Antiok the king, and wymmen
that circumcideden her children weren slayn, bi
comaundement of Antioke the king.
<L 6><T Pro><P 42>

whanne scripture spekethe oonly bi counceil, men
moun be sauid, thou3 thei do not the counceil, as

ful many men and wymmen moun be sauid,
thou3 thei take not virginite, neither contynence,
neither 3euen alle her goodis to pore men, and
3it these ben heere counceils of Jhesu Crist in
the gospel.

<L 28><T Pro><P 56>

Experience for þe priue asay of syche men is, þat
þei like non wymmen;

<L 31><T SEWW03><P 25>

Wherefore, ser, bi ensaumple of þe doctryne of
þese men and speciali for þe goodlich and
innocent werkis whiche I perseyuede þanne of
hem and in hem, after my kunnyng and my
power I haue bisied me þan, and tanne into þis
tyme to knowe in partie Goddis lawe, hauynge a
wille and a desyre to lyue þeraftir, willnyng þat
alle men and wymmen bisieden hem feipfulli
heraboute.

<L 32><T SEWW04><P 30>

And also, ser, I knowe wel þat manye men and
wymmen schulden ben herþoru3 greetli troublid
and sclaudrid;

<L 40><T SEWW04><P 30>

For, if aftir 3oure counseile I lefte vttrli al my
loore, I schulde herþoru3 first 3eue occasioun to
many men and wymmen of ful sore hurtyng;

<L 54><T SEWW04><P 30>

But wo worþ fals coueitise and yuel counseile
and tirauntrie bi whiche þei and manye oþer men
and wymmen ben lad blyndelyngis into an yuel
eende!

<L 97><T SEWW04><P 31>

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 lyuyng
and to þe techyng of Crist and his apostlis, and
moost opinli schewyng and declaryng how þe
chirche of Crist haþ be and 3it schal be rulid and
gouerned. Herfore manye men and wymmen
accepten þis lore and purposen þoru3 Goddis
help for to conferme her lyuyng like herto to þis
lore of Ioon Wiclef.

<L 124, 127><T SEWW04><P 32>

And I seide, Ser, herfor ful many men and
wymmen also wondren vpon him, and speken
him myche schame and holden him Cristis
enemye'.

<L 167><T SEWW04><P 33>

And so it semes þat þe puple worschipsis þe gaye
peyntyng of þe rotun stok and nou3t þe seynt in
whos name it is seett þere, for þan shulde þei
raper worschip hym in a pore ymage made after
þe likenes of God as to gyfe her offryngis to
pore nedy men and wymmen bi hem, for þat
were most worschip to God and to alle hyse

seyntis, and more help to her soulis and to pore
folc boþe.

<L 95><T SEWW16><P 85>

Also, siþen it makip to se veyne si3tis of degyse,
aray of men and wymmen by yuil continuaunce,
eyþer stiryng oþere to leccherie and debatis as
aftir most bodily myrþe comen moste debatis, as
siche myrþe more vndisposip a man to paciencie
and ablip to glotonye and to oþere vicis,
wherfore it suffrip not a man to beholden enterly
þe 3erde of God ouer his heued, but makip to
þenken on alle siche þingis þat Crist by þe dedis
of his passion badde vs to for3eten.

<L 80><T SEWW19><P 99>

Also ofte siþis by siche myraclis pleyinge ben
men conuertid to gode lyuyng, as men and
wymmen seyng in myraclis pleyinge þat þe
deuul by þer aray, by þe whiche þei mouen eche
on oþere to leccherie and to pride, makip hem
his seruautis to bryngen hemsilf and many
oþere to helle, and to han fer more vylenye
herafter by þer proude aray heere þan þei han
worschipe heere;

<L 105><T SEWW19><P 99>

Also ofte syþis by siche myraclis pleyinge men
and wymmen, seyng þe passioun of Crist and
of hise seyntis, ben mouyd to compassion and
deuocion, wepynge bitere teris, þanne þei ben
not scornynge of God but worschipyng.

<L 114><T SEWW19><P 100>

By þis we answeren to þe þridde resoun seyng
þat siche myraclis pleyinge 3yueþ noon
ocasioun of werrey wepyng and medeful, but
þe wepyng þat fallip to men and wymmen by þe
si3te of siche myraclis pleyinge, as þei ben not
principaly for þeire oune synnes, ne of þeire
gode feip wiþinneforþe, but more of þeire si3t
wipouteforþe is not allowable byfore God but
more reprovabale. For, syþen Crist hymself
reprouyde þe wymmen þat wepten vpon hym in
his passioun, myche more þei ben reprouable þat
wepen for þe pley of Cristis passioun, lecuynge
to wepen for þe synnes of hemsilf and of þeire
chyl dren, as Crist bad þe wymmen þat wepten
on hym.

<L 207, 211, 214><T SEWW19><P 102>

And þerfore beddiþ Crist to trowe to þe werkis
boþe of men and wymmen, whatsoeuer here
toungis blaberyne. Moreouer, þer ben many
boþe of men and wymmen þat ben open
enemyes to trouþe and fi3teris a3ens þe Holy
Gost, for þei slaundren þe louers of God and of
his word, seiynge þat þei haue eten flei3es þat
3iueþ hem wysdom and vnderstondyng of al
Goddis lawe, þis is a cursid speche and a gret
blasfemye sti3yng vp bifore þe Trinite to be
greuously vengid, but 3if it be hastily amendid.
<L 96, 97><T SEWW20><P 109>

For, certis, þe heestis of God and his lawe,
 whiche into þe preisyng of his moost holy name
 he comaundiþ to be knowen and kept of alle men
 and wymmen, 3onge and olde, afir þe kunnyng
 and power þat he haþ 3ouen to hem, prelatis of
 þis londe and her mynystris, wiþ þe comente of
 prestis chefly consentyng to hem, enforsen hem
 moost bisili to wiþstoonde, setting at nou3t þis
 holi ordinaunce of God.
 <L 8><T Thp><P 24>

And herfore, þat is for pitee and sorowe þat
 many men and wymmen doon her owne
 weyward wille, and bisien hem not to knowen ne
 to don þe plesyng wille of God, men and
wymmen þat louen truþe, and heeren or knowen
 of þis pursuyng þat now is in þe chirche, owen
 hereþoru3 to be more moued in alle her wittis, to
 ablen hem to grace, and to setten so litil pris bi
 hemsilf þat þei wiþouten tariinge forsaken
 wilfuli and gladli al þe wrecchidnesse of þis liif,
 siþ þei weten not how soone, neiþer whanne, ne
 where, ne how, ne bi whom God wol visite hem
 and asaie her pacience.
 <L 56, 58><T Thp><P 25>

Þe þridde þing þing moueþ me to write þis
 sentence is þis: I coueite, as I schulde bisie me
 mysilf to do feiþfulli, þat alle men and wymmen
 occupieden feiþfulli alle her wittis in knowyng
 and kepyng of Goddis heestis, ablyng hem so
 to grace þat þei mi3ten vndirstonde truli truþe,
 and haue and vsen vertues prudence;
 <L 93><T Thp><P 27>

þat alle þei þat wolen of good herte wiþouten
 feynyng oblischen hemsilf wilfulli and fladli
 afir her kunnyng and her powere to suen Crist
 pacientli, trauelyng bisili, priuili and apeertli in
 werk and in word to wiþdrawen whom þei
 mowen fro vicis, plantyng in hem vertues if þei
 mowen, comfortyng and ferþeryng alle hem þat
 stonden in grace, if herwiþ þei ben not
 enhauncid into veyn glorie þoru3 presumcioun
 of her wisdom neiþer englaymed wiþ ony
 worldli prosperite, but meke and pacient,
 purposyng to abide perceueraunli þe wille of
 God, suffryng wilfulli and gladli wiþouten ony
 grucchyng whateuer 3erde þat þe Lord wole
 chastise hem wiþ, þis good Lord wole not þanne
 faile for to counforte, and helpe alle siche men
 and wymmen in euery moment and at euery
 poynt of ech temptacioun þat euery enemye
 purposiþ a3ens hem.
 <L 120><T Thp><P 27>

But, þoru3 her olde and her newe vnschamefast
 synnes, þese tirauntis and enemyes of truþe
 schullen be so blyndid and so obstinate in yuel
 þat þei schullen gessen hemsilf 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 lyuyng, and for her
 trewe knowlechyng of truþe, and for her pacient,
 wilful and glad suifryng of persecucioun for
 ri3twisnesse, deseruen þoru3 þe grace of God to
 ben eiris of þe eendles blis of heuene. And for þe
 feruent desir and þe greet loue þat þese men and
wymmen han to stonden hemsilf in truþe and to
 witnessen it, þou3 þei ben sodeynli and
 vnwarned brou3t forþ to ben apposid of
 aduersaries, þe Holi Goost, þat ruliþ hem and
 moueþ hem þoru3 his charite, wole in þe our of
 her answeringe speke in hem and schewe sich
 wisdom, whiche alle her enemyes schulen neiþer
 a3enseie neiþer a3enstonde lawfulli.
 <L 130, 134><T Thp><P 28>

For þese men and wymmen dreden not so þe
 aduersitees of þis liif þat ne þei wolen, afir her
 kunnyng and her power, knowlechen prudentli
 þe truþe of Goddis word, whanne and where and
 to whom þat þei haue eydence þat her
 knowlechyng mai profite.
 <L 143><T Thp><P 28>

And afir þis whanne Crist wolde make an eende
 here of his temperal lyf, I bilcue þat in þe dai
 next bifore þat he wolde suffre wilfulli passioun
 on morn, in foorme of breed and of wyne he
 ordeynede his fleisch and his blood þat is his
 owne moost precious bodi, and 3af it to hise
 apostlis for to eten, comaunding hem and bi
 hem alle her aftircomers þat þei schulden, in þis
 foorme þat he schewid to hem, vsen hemsilf and
 techen and comowne forþ to opir men and
wymmen þis moost worschipful and holiest
 sacrament, into myndefulnesse of his moost
 holiest lyuyng and moost trewe techyng, and of
 his wilful and pacient suffryng of þe moost
 peyneful passioun.
 <L 241><T Thp><P 31>

And, forþi þat to þe preisyng of Goddis name I
 coueite ouer al þing for to be a feiþful membre
 of holi chirche, I make þis protestacioun bifore
 3ou alle foure þat ben now here present,
 coueityng þat alle men and wymmen, which
 now ben here absent, knowen same: þat
 whateuer þing bifore þis tyme I haue þou3t or
 don or seide, eiþir what þat I schal now here do
 or seie eiþir ony tyme herastir, I bilcue þat al þe
 olde lawe and þe newe, 3ouen and ordeyned bi
 þe counseile of þre persooones of þe holi Trinite,
 weren 3ouen and writen to saluacioun of
 mankynde.
 <L 308><T Thp><P 33>

For, if I schulde þus putt vp and publische þe
 names of men and of wymmen, I schulde
 hereinne diseese ful manye persooones—3he, ser,
 as it is lickli bi þe dom of my conscience, I
 schulde hereinne be cause of þe deek boþe of
 men and of wymmen, 3he, boþe bodili and as I

gesse goostli. For manye men and wymen þat stonden now in truþe and ben in wei of saluacioun, if I schulde for þe leernynge and redinge of her bileue pubblischen hem and putten hem herfore vp to vnpiteous bischopis and mynystres, I knowe sumdel bi experience þat þei schulden be so troublid, and disesid wiþ o persecussioun and wiþ opere þat manye of hem, I gesse, wolden rapen chese to forsake þe truþ þan to be trauailid, scorned, sclaunderid or ponysschid as bischopis and her mynystres now vsen for to constreynen men and wymmen to consenten to hem.

<L 373, 375, 384><T Thp><P 35>

For I gesse, sere, þat if I þus dide many men and wymmen wolden, 3he, ser, þei my3ten iustli into my confusioun seyn to me þat I were a traitour to God and to hem, siþ, 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. For if I þus schulde do, ful manye men and wymmen wolden, as þei mi3ten truli, seyn þat I hadde falsli and cowardli forsaken þe truþe and sclaunderid schamefuli þe word of God.

<L 389, 391, 393><T Thp><P 35>

Wherefore, ser, bi ensaumple of þe doctryne of þese men and speciali for þe goodlich and innocent werkis whiche I perseyuede þanne of hem and in hem, after my kunnyng and my power I haue bisied me þan and tanne into þis tyme to knowe in partie Goddis lawe, hauynge a wille and a desyre to lyue þeraftir willnyng þat alle men and wymmen bisieden hem feiþfulli heraboute.

<L 470><T Thp><P 38>

And also, ser, I knowe wel þat manye men and wymmen schulden ben herþoru3 greetli troublid and sclaunderid;

<L 478><T Thp><P 38>

For, if aftir 3oure counseile I lefte vtirli al my loore, I schulde herþoru3 first wounde and defyle myn owne soule, and also I schulde herþoru3 3eue occasioun to many men and wymmen of ful sore hurtyng;

<L 493><T Thp><P 38>

But wo worþ fals coueitise and yuel counseile and tirauntrie bi whiche þei and manye oper men and wymmen ben lad blyndelyngis into an yuel eende!

<L 536><T Thp><P 40>

And forþi, 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

gouerned, herfore manye men and wymmen accepten þis lore and purposen þoru3 Goddis help for to conferme her lyuynge like herto to þis lore of Ioon Wiclef.

<L 564, 568><T Thp><P 41>

And I seide, Ser, herfor ful many men and wymmen also wondren vpon him, and speken him myche schame and holden him Cristis enemye'.

<L 608><T Thp><P 42>

For þese men and wymmen þat ben now clepid feiþful, and ben holden iuse, neiþer knowen, neiþer wolen bisien hem to knowe effectuely ony heeste of God.

<L 681><T Thp><P 44>

And herfore suche vicious men and vniust into her owne confusioun clepen hem vniust men and wymmen which, aftir her kunnyng and her power, bisien hem to lyue iustly after þe heestis of God.

<L 690><T Thp><P 44>

And where, ser, 3e seie þat I haue troublid þe comounte of Schrouesbirie, and manye oper men and wymmen, wiþ my techynge, þis doyng if it þus be is not to be wondrid of wiise men, siþen alle þe comountee of þe citee of Ierusalem was troublid wiþ þe techynge of Cristis owne persone, þat was veri God and man and þe moost prudente prechour þat euere was or schal be.

<L 693><T Thp><P 45>

And a3enward alle vnfeiþful men and wymmen, whiche herden þe troupe tolde out to hem and wolden not do þeraftir, also alle þei þat my3ten haue herd þe truþe and wolden not heren it, forþi þat þei wolden not do þeraftir, alle þese schulen beren witnesse a3ens hemsilf þat þe truþe, whiche þei wolden not heeren, eiþer herden and dispiseden to do þeraftir, þis her vnfeiþfulnes is now and schal be cause of her dampnacioun.

<L 780><T Thp><P 47>

And to þese souereynes men and wymmen þat ben sogettis owen to obeie in to maners.

<L 799><T Thp><P 48>

But, ser, þis þing I wolde lerne of 3ou: siþ þe Fadir of heuene, 3he, and euery persone of þe Trinite was wiþouten biginnyng God almy3ti and many holi profetis þat weren deedli men weren martrid violentli in þe olde lawe, and also manye men and wymmen diede þan holi confessours, whi was it not þanne as leefful and nessessarie as now to haue maad an image of þe Fadir of heuene, and to haue hadde oper imagis of martrid profetis and of holi confessours to haue ben kalenderis to lewid men, mouynge hem to deuocioun, as þe seien þat imagis now done?'

<L 1167><T Thp><P 59>

Forþi, sere, if men taken good hede to þe wrytunge and to þe loore of seint Austyn, and of seint Gregor, and of Ioon Crisostem, and of opere seintis and doctours, how þei speken and writen of myraclis þat schulen be done now in þe laste ende of þis world, it is to drede lest for þe vnfeipfulnesse of men and of wymmen þe fend haþ power for to worche manye of þese miraclis þat now be done in siche placis; for boþe men and wymmen deliten now more for to knowe and to here of myraclis þan þei done to heere Goddis word and to knowe it effectuali.
<L 1201, 1203><T Thp><P 60>

And þus also þe word of God suffisip to alle men and wymmen wipouten ony siche ymage.
<L 1210><T Thp><P 61>

And ouer þis þou seidist þere þat þo men and wymmen þat goen on pilgrimage to Cantirbirie, to Beuerleye, to Bridlyngtoun, to Walsyngam or to ony suche pilgrymage ben acursid and maad foolis spendinge her goodis in wast'.
<L 1225><T Thp><P 61>

Þese blessid pilgrymes of God, whan þei heeren of seyntis or of vertuose men or wymmen, þei bisien hem to knowe þe lyuyng of seyntis and of vertues men and wymmen, how þei forsoken wilfulli þe prosperite of þis lif, how þei wipstoden þe sugestions of þe fend, and how þei refreyneden her fleischli lustis, how discreet þei weren in penaunce doyng, how pacient þei weren in alle her aduersitees, how prudent þei weren in conselyng of men and of wymmen, mouyng hem to haten euere al synne and to fle it.
<L 1259, 1260, 1264><T Thp><P 62>

'And a3enward,' I seide, as her werkis schewen, þe moost parte of hem, boþe men and wymmen, þat gon now on pilgrimage haue not þese forseide condiciouns, neiþer louen to bisien hem feipfulli to haue hem. For, as I wel knowe, sip I haue ful ofte assaied examyne whoeuere wole and can twenti of þese pilgrymes, and þere schulen not be founden ofte þree men or wymmen among þese twenti þat knowen þriftili oon heest of God, neiþer þei cunnen seien þe Pater noster, neiþer þe Aue neiþer þe crede in ony manere langage. And, as I haue lerned and also I knowe sumdel bi experience of þese same pilgrymes, tellinge þe cause whi þat manye men and wymmen now gon hidir and þidir on pilgrymage, it is more for þe helpe of her bodies þan for þe helpe of her soulis, more for to haue richessis and prosperite of þis world þan for to be enrichid wip vertues in her soulis, more for to haue here worldli or fleischli frendschip þan for to haue frendschip of God or of hise seintis in heuene— for whateuere þing man or womman doip, neiþer þe frendschip of God ne of ony seint

mai be hadde wipout3n kepyng of Goddis heestis.
<L 1280, 1284, 1288><T Thp><P 63>

Wherfor, ser, I haue prechid and tau3te opinli and priuyli, and so I purpose al my lyf tyme to do wip Goddis helpe, seiinge þat siche madde peple wasten blamfulli Goddis goodis in her veyne pilgrymageyng, spendyng þese goodis vpon vicious hosteleris and vpon tapsters, whiche ben ofte vnclene wymmen of her bodies, and at þe laste þo goodis, of þe whiche þei shulden do werkis of mercy aftir Goddis heeste to pore nedi men and wymmen, þese pore men goodis and her lyflode þese renners aboute offren to riche preestis whiche haue moche moore lyfelode þan þei neden.
<L 1308, 1310><T Thp><P 64>

3he, and ouer þis foli, ofte tymes tyuerse men and wymmen of þese þat rennen þus madly hidir and þidir on pilgrimaginge, borowen herto mennys goodis, 3he and sumtyme þei stelen mennes goodis herto, and þei 3elden hem neuere a3en. 'Also, sire, I knowe wel þat whanne dyuerse men and wymmen wolen goen þus aftir her owne willis and fyndyngis out on pilgrimaginge, þei wolen ordeyne biforehonde to haue wip hem boþe men and wymmen þat kunnen wel synge rowtinge songis, and also summe of þese pilgrymes wolen haue wip hem bagcepis so þat in eache toun þat þei comen þoru3, what wip noyse of her syngyng, and wip þe soun of her piping, and wip þe gingelyng of her Cantirbirie bellis, and wip þe berkyng out of dogges aftir hem, þese maken more noyse þan if þe king came þere away wip his clarioneris and manye oper mynstrals. And if þese men and wymmen ben a moneþe oute in her pilgrymage, manye of hem an half 3eere aftir schulen be greete iangelers, tale tellers and lycris'.
<L 1316, 1320, 1323, 1329><T Thp><P 64>

For whateuere þat prestis take of þe peple, be it tibe or offryng or ony oper dewtee eipir sowde, þe prestis owe not to haue hereof no but a bare lyelode, and to departe al þe remnant to pore men and wymmen speciali of þe parischen, in whiche þei taken þese temperal goodis.
<L 1496><T Thp><P 70>

And I seide, Sere, whateuere men or wymmen, lordis or ladies, or ony oper þat ben present in oure prechyng speciali eipir in oure comounyng, aftir oure kunnyng we tellen out to hem her office and her charge.
<L 1577><T Thp><P 72>

And I seide, Ser, a proud preest may be knowne whanne he denyeb to sue Crist and hise apostlis in wilful pouert and in opere vertues, and coueitip worldly worschip, and takip it gladly and gedrip togidre, eipir wip pletyng, manassyng, eipir

cursynge, eiper wiþ flatring or wiþ symonie ony worldli goodis, and most if a preest bisie not him cheefli in himsilf and siþ in alle oþer men and wymmen, aftir his kunnyng and his power to wikstonde synne’.

<L 1599><T Thp><P 73>

And tristing feipfulli to þe word of Crist, I seide, Sere, I knowe wel þat many men and wymmen haue now so swerynge in custum þat þei knowen not, neiþer wole knowe þat þei don yuel for to sweren as þei done.

<L 1712><T Thp><P 76>

Also, sere, manye men and wymmen now meyntheynen strongli þat þei sweren wele, þou3 þei neden not to sweren but bi yuel custum, whanne þat þing is soþ þat þei sweren fore. Also ful many men and wymmen seien now þat it is wele idone to swere bi creaturis, whanne þei mowen not, as þei seyne, oþer wyse ben trowid. And also ful many men and wymmen now seyne þat it is wele idone to swere bi God and bi oure Ladi and bi oþer seyntis, and so for to haue hem in mynde.

<L 1718, 1721, 1723><T Thp><P 77>

For, sere, as it is ful lickli, many dyuerse men and wymmen here in erþe touchiden Crist and seen him and knewen his bodili persone, which neiþer touchiden, ne see3en, ne knewen goostli his godhede.

<L 1797><T Thp><P 79>

Wherefore, siþ it perteynþ oonly to God to for3eue synne, þerfore Crist seiþ in Mathew þe 4 c° “Do 3e penaunce for þe rewme of heuenes schal ny3e”, þus it suffisþ in þis caas to preestis for to counseile men and wymmen for to leue here synne, confortynge hem þat bisien hem þus to done for to hope stidefastly in þe merci of God.

<L 1888><T Thp><P 82>

And a3enward alle þei þat wolen occupien alle her wittis to hate and to flee alle occasioun of synne, dredynge ouer alle to offende God, and louynge forto plesse hym feipfully, to þese men and wymmen þe prestis schewiden how þe lord God asoyliþ hem of alle her synnes.

<L 1908><T Thp><P 83>

And, sere, flu acordingly to þis sentence, vpon mydlenten Sundai two 3ere I gesse now ago I herde a monke of Feuersam, þat men clepiden Meredoun, preche at Cauntirbirie at þe cros wiþinne Cristis chirche abbeye, sey-ynge þus of confessioun: as, þoru3 þe sugestioun of þe feend wiþouten counseile of ony oþer liif þan of hemsilf, manye men and wymmen also cunne ymagyne and fynde meenys inowe to cume to pride, to þefte, to lecherie and to oþer dyuerse vicis, in þe contrarie wyse, þis monke seide, siþ

þe lord God is more redy to for3eue, synne, þan þe fende is or may be of power to moue ony liif to synne, þanne whoeuer wolen schamen and sorowen herteli for her synnes, knowlechyng hem feipfully to God, amendynge hem aftir her kunnyng and her power, wiþouten counseile of ony oþer liif þan of God and hemsilf, þoru3 þe grace of God suche men and wymmen mowen fynde sufficient meenes to cume to Goddis mercy, and so to ben clene assoylid of him of alle her synnes”.

<L 1930><T Thp><P 83><L 1938><T Thp><P 84>

For, lo, herebi alle men and wymmen mowen, if þei wol, be tau3t sufficientli for to knowe and to kepe þe hestes of God, and to hate and flee alle occasiouns of synne contynually, and to loue and seche vertues bisily, and to bileue into God stidefastly and triste to his mercy stidefastly, and so to cume into perfi3t charite and to laste pereinne perseucrauntly;

<L 1945><T Thp><P 84>

And I seide, Sere, owen alle cristen men and wymmen, aftir her kunnyng and her power, for to conforme alle her lyuynge to þe lyuynge and techynge of Crist specialy, and also to þe lyuynge and to þe techinge of hise apostlis and of hise profetis, in alle þingis þat ben plesynge to God and edificacioun of his chirche?’

<L 2036><T Thp><P 87>

Wherefore, as I triste stedefastly in þe goodnesse of God, þe worldly couctyse, þe lusty lyuynge, and þe slydinge fro treuþe of þese renegatis schulen ben to me and to manye oþer men and wymmen ensauple and euydence to stonde þe more styfli bi þe treuþe of Crist. For, certis, ri3t many men and wymmen marken and hideousen þe falsnesse and þe cowardise of þese forseide vntrewe men, how þat þei ben stranglid wiþ benefices and wikdrawen from þe treuþe of Goddis word, forsakinge to suffre þerfore bodili persecucioun, For bi þis vnfeipful doynge, and apostasie of hem specialy þat ben greete lettrid men and haue knowlechide opiny þe treuþe, and now, eiper for plesynge or displesinge of tirauntis, haue take hire and temperal wagis to forsaken þe treuþe and to holde þera3ens, sclaudringe and pursuynge hem þat couciten to suen Crist in þe weie of ri3twesnesse, manye men and wymmen herfore ben now moued;

<L 2138, 2140, 2149><T Thp><P 90>

3our freres ben taken alle day with wymmen & wifes, Bot of 3our priuey sodomye speke I not here;

<L 58><T UR><P 103>

WYMMENES.....1

Crist þat may not lye seiþ first of þis Ion Sopely Y seye to 3ou, among wymmenes children roos

noon more þan Ion Baptist' in risynge heere in erþe.

<L 4><T EWS3-125><P 07>

WYMMENS.....2

And siþ Crist doiþ alle his werkis suyngly one aftir anoþer, he telliþ in þe secound myracle hou pharisees blynden lordis, for þei can telle apis signes and louting as it were holynesse, and wiþ sich wymmens port bigile lordis wiþ ipocrisie.

<L 48><T EWS3-130><P 21>

But, þoru3 her olde and her newe vnschamefast synnes, þese tirauntis and enemyes of truþe schullen be so blyndid and so obstinate in yuel þat þei schullen gessen hemsilf 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 lyuynge, and for her trewe knowlechyng of truþe, and for her pacient, wilful and glad suifrynge of persecucioun for ri3twisnesse, deseruen þoru3 þe grace of God to ben eiris of þe eendles blis of heuene.

<L 129><T Thp><P 28>

WYMMENYS.....3

forsoþe hit was ful greet, and passyde þese wymmenys power to remeuen hit fro þe dore by castyng of þe pharisees, 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 lou3tide Crist and axsude hym (for it is seyð comunly þat wymmenys preyer is wel herd) Crist axsude here what sche wolde, and sche seyde to hym, 'Comaunde þat þes two apostlis, þat ben myne sons and þi cosyns, sitte next þe in þi rewme, þe ton of þi ry3t syde, and þe toþur on þi lift syde'.

<L 5><T EWS2-111><P 282>

As, 3if wymmen knowe not Godus lawe in dowyng of prestus, and it semep to wymmenys wyt boþe almes and mercy and þei mouen lordis herto as þes wymmen duden Eroudeþis synne is in þes proctouris, but more in þes lordis;

<L 59><T EWS2-115><P 298>

WYMEN.....1

But and summe wymnen of ouris maden us feerd, þe whiche bfore þe li3t weren at þe sepulcre, and þey founden not his body, and camen and seyden us þat þey sayen a si3t of aungelis þat seyen þat Crist lyueþ.

<L 35><T EWS3-181><P 191>

writ¹⁵

WRI3T.....1

And certes, þeise reules expounen not holi wri3t, & so it semep þat þese freres reuersen þe comandmente of God, & maken hem a newe lawe, & putten Goddes lawe abak.

<L 449><T 4LD><P 255>

WRIT.....226

This sentence is preuid bi holi writ;

<L 1><T 37C><P 03>

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

<L 9><T 37C><P 04>

Petir, and Poul, Marie Maudelyn, and othere synneris conuertid in the gospel, weren sauid bi this confessioun maad to God, as the processe of the gospel shewith, and seynt Jerom on this salm, {Bonum est confiteri Domino}, and Ambrose on Luk, and Crisostom in the pistil to Ebreis, and Decrees, De' pe' di' prima in the ende, witnessen opinli with greet ground of holi 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 togidere, so this sacrament is verri breed, not feynid neithir fals, and the verri bodi of Crist togidere, as holi writ affermith opinli.

<L 20><T 37C><P 42>

Thanne if Innocent the thridde, or othere ipocritis, aftir the unbyndinge of Satanas, affermen that this worshiþeful sacrament is an accident without suget, and not the bodi of Crist, feithful men and symple resten mekeli in the wordis of holi writ, and in the general sentence of the Holi Gost, that mai not erre. Forwhi holi writ affermith not in any place that this worshiþeful sacrament is an accident without suget, neithir kindeli reesoun techith this, neithir experience, neithir mannis wit, neithir holi doctouris of the chirche bi a thousand yeer and more taughten this, but opinli the contrarie.

<L 2, 4><T 37C><P 43>

Therefore alle cristene men, rest ye in the wordis of Crist and holi writ, and in the general vndirstondinge of the Holi Gost, and forsakith not that for nouelties of antecrist.

<L 23><T 37C><P 43>

othir suche lawis of the pope ordeynen opinli or preuyli the same thing that holi writ ordeynith, and thanne the lawis be not nedeful.

<L 24><T 37C><P 46>

And here is armure ynough to cristene men agens the pope and othere prelatis makege newe lawis or vnprofitable, and comaundege othir thing than holi writ doth opinli.

<L 13><T 37C><P 50>

¹⁵ 9 variants; 740 occurrences.

For Poul trauailide more than alle the apostlis, as holi writ seith in the j^e pistil to Cor^e the xv^e c^o. Poul trauailide more in preching and writinge the gospel, and in rennyng aboute as thorough al the world in werk of the gospel, and in suffringe wilfulli mo paynis and hardere in his bodi for the truthe and fredom of the gospel, than any other apostle dide, as it is opin by processe of his pistlis and of Dedis of apostlis.
<L 9><T 37C><P 70>

This sentence is opin bi this, that the chirche of Rome mai faile in feith and charite, and most al the company of fleshli cardinalis, whos office or ordre is not founde expresli in holi writ, mai faile in feith and charite.
<L 13><T 37C><P 73>

For whi holi writ expressith not this in any place, neithir kyndeli reesoun preueth this, neithir mannis wit felith this bi experience.
<L 17><T 37C><P 78>

Whethir the wisdom and charite of God wolde not sette opinli in holi writ the verri name of the sacrament, whanne he clepith it breed, and spekith not of accident withouten suget;
<L 13><T 37C><P 79>

If worldli bisshopsis myghten stabliche seyn this poynt, that prestis shulden not preche withouten here licence, thanne thei myghten soone stoppe men to preche truli holi writ agens opin synnis of clerkis, as hem likith.
<L 21><T 37C><P 100>

This sentence is opinli taught in holi writ bi seynt Poul, in the vj.
<L 5><T 37C><P 104>

perfor whateuer, excusacions þat 3e make in þis mater 3e ne mow no3t bene excusid, For all sich seruys & mellinge wiþ worldlich nedes es forboden to all prestes in diuers places in holi writ & in þe popes lawes, as I said tofore'.
<L 325><T 4LD-1><P 190>

Bot I said þat no preste mai haue no maner worldli power bot all spirituele powere, as I haue openli schewid tofore bi mani diuers places in holi writ & in þe popes lawe.
<L 371><T 4LD-1><P 191>

ION In þis þat þou axist faylen me two þings, wnesse of hooly writ, felyng and resoun, & perfore take þat I sei of noon autorite but lesse þane beleue, as cronicles or fabellis þat tellen a3enes al goode of kynde or vertues in freres.
<L 147><T 4LD><P 241>

But we taken of bileue þat þe secunde writ, of trupis writen in the book of lyf, is holy wryt, and

God seiþ it, and þis we knowen by bileve.
<L 3><T A12><P 187>

3if holy wryt on the þridde manere be brent or cast in the see, holy writ on the secunde manere may no3t faile, as Crist seiþ In Dei nomine, Amen.
<L 8><T A12><P 187>

Alle þis seiþ Poul in dyverse placis of holi writ.
<L 32><T A13><P 193>

Also, 3if þis be errour touching þe helpe of mannis soule, þanne it is a3ens holy writ;
<L 2><T A33><P 515>

And muche more þei may and owen to wiþdrawe here tybis for grete synnis and opin,— as for symonie, þat is heresie, as þe popes lawe saiþ, and for covetise, þat is wurshipinge of false goddis, as holy writ seiþ;
<L 2><T A33><P 519>

And Seint Austyn and Seynt Gregory techen þis in manie bokes, by holy writ and resoun.
<L 6><T A33><P 519>

and, as I suppose, cordandli wiþ holi writ, and feiþful doctors, and autentik decreis.
<L 15><T APO><P 06>

Also non lyuyng in þis frel lif is simply wiþout synne, non but Crist, holi writ witnessiþ.
<L 20><T APO><P 06>

feiþ of holi writ is sufficient to reule alle holi kirk, but men redun not þat ani of þe apostles grauntid silk indulgencis.
<L 9><T APO><P 07>

þat is, he may astreyn himsilf a 3er to dwel wiþ a man to serue him, as writ, or teche children;
<L 13><T APO><P 52>

And so if þe kirk wil not suffur þis man and woman dwel to gidre, what may þey do, but eiþer dwel stille bi hem silue, til þei may fynd better grace, and tak þe certayn and leue þe vncerteyn, þat þei synne not a3en God, and abid til þei be formid wiþ holy writ, how hem is best to do?
<L 22><T APO><P 71>

And þat bi sciens of canoun holi writ is blasfemid, 3he God himsilf, þat is þe lawe 3efar.
<L 6><T APO><P 73>

In þe Salme, his ee lydis þat sum tyme are opun, and sum tyme clos, tokeniþ holi writ, þat is derk to sum, and opun to sum, þat axen þo sonis men weþer þey louen God. A tokyn of Goddis luf is wan ani stodieþ gladly in holi writ; holi writ is

mikil dispieid for þe sciens of decrees.
<L 19, 21><T APO><P 74>

þe wench of holy writ is sciens of decrees, þat hap holy writ to despit, for þe frut of wyning þat folowili þer of; and in Goddis lawe is figerid þe supprisirig þat þe sciens of wyning doþ in holy writ, be þe play in þe wilk Ismael oppressid Isaac;
<L 25, 26, 28><T APO><P 74>

not only is holi writ despisid bi þat sciens, and blasfemid, but God himsilf 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 Egipht, stroue 3ip a man of Israel and blasfemid God of Israel;
<L 31><T APO><P 74>

þeis two kalfis are lawis and decrees, bi wilk clerkis are haldun down, þat þey sacrificy not to God in þe si3t of holi writ;
<L 15><T APO><P 75>

Eft an oþer witti in þat sam law seiþ þus: It is to see how now lawis of þe seculer clerkis are contrari to holy writ, and to hold lawis of seyntis, and general counseils of hold holy clerkis.
<L 13><T APO><P 76>

Werfor it folowip, þat oþer þeis seyntis bar fals wittnes, or þat swilk lawis, bi wilk þis maner of hauing is defendir, ar contrari to hem, and to holy writ;
<L 6><T APO><P 77>

werof it folowip þat þei lif contrari to holy writ, and to þe decrees of hold fadres;
<L 12><T APO><P 77>

It is certeyn bi wittnes of holy writ, and of seyntis, and of experiens, þat we awe not to arett swelk þingis, or þingis formid of mannis craft, heyar nor euen to man in kynd, wam God hap maad to his ymage and similitude;
<L 18><T APO><P 85>

And many veniaunces are schorid to her worschipars, for þus is writun in holy writ, Wat profitip a grauen þing?
<L 28><T APO><P 85>

Forsop þe decre seiþ wel, acording holi writ, þat cristun men serue not to hem, ne to ani creature, bi Goddis worschip þat is þei how not to serue to hem;
<L 32><T APO><P 87>

And holy writ in many places dampniþ þeis þingis.
<L 5><T APO><P 96>

And syn God hap 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 a3en þus mani biddingis, autoritees, wittnes and counseilis, be for þat man may proue bi holy writ, and wittnes of seyntis, for þis is soþ, þat is not contrari to himsilf, ne holy writt contrary to itsilf, ne feipful doctoris contrary her to, þat seyn to us how þeis þingis are iuel.
<L 15><T APO><P 96>

As þe decre declarip wel: And if þei sey it be semip bi holy writ þat enchauntmentis are good, for þe Salm seiþ þus, Synnars are alienid fro þe wombe, þei haue errid fro þe wombe, þei spek fals þingis;
<L 5><T APO><P 97>

For in holy writ he enformip men and prestis bi similitudis, and 3et he forbedip men to vse hem;
<L 14><T APO><P 97>

And þus þe keping of Cristis lawe is callid religioun, bi holy writ, and holy doctors.
<L 22><T APO><P 100>

Wel I wot, he seide sum tyme, þat Holy Writ was false after þe letter;
<L 253><T Buh><P 177>

Ri3t so, an old rotid man in synne alwey holdeþ hym þerynne and, for no prikyng of scharpe sentencis of Hooli Writ, ne for no betyng wip þe 3erde of God þor3 tribulacion and disese, he changeþ neuere his olde life.
<L 194><T CG01><P 05>

for þou 3onge men ben cumbrid wip synne for frelnesse of her owne flesch, 3et if þei be prikid wip scharpe sentencis of Holi Writ, or be bete wip þe 3erde of God, anon þei leue her cursid synne, and ben sori þat þei haue don amys.
<L 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 nede, preche it oute to þe peple and moiste hire erþely hertes þoru grace of his blessid reyn, so þat þei moun springe in goode wille and brynge forþ leeuves of edificatorie wordes, and floures of mylde and honeste conuersacion, and after frute of goode werkes.
<L 217><T CG02><P 18>

and in þis manere weren Abraham and Loth callid breperen, as þe firste book of Hooly Writ makeþ mencion (13 chapitre 8).
<L 181><T CG05><P 58>

And what tyme þis rite oþer ordynaunce first bigan, þe firste book of Hooly Writ (þe xii

chapitre) telleþ pleynty, where it seiþ þat God seide to Abraham: Goo out of þi lond, and of þi kynrede, and of þe hous of þi fadir, and come into þe lond whiche I schewe to þee'.

<L 19><T CG06><P 66>

And answer him bi Hooli Writ, as oure Lord Jesus dide, seyyng: It is writen, þou schalt not tempte þi God.'

<L 174><T CG11><P 125>

Þis grete releef of smal mete broken þat wes borne vp after þis feest of þe apostlis of Crist, after þat alle men weren fulfillid, bitokeniþ þat hiþe sotelteis of Holy Writ wheche þe comoun peple may not take is reserued to þe doctouris and greet clerkis of hyþe witt.

<L 256><T CG14><P 182>

He is so my3ty þat noþing may aþeynstonde his wille, as Holy Writ witnessiþ: {In ditione tua cuncta sunt posita, etc}.

<L 507><T CGDM><P 221>

If lordis also, and kny3tis, spenden her goodis in costly aray passing her astate, and þerfore waxen extorcioneris on þe pore peple, and maytenen þe enemyis of Cristis holy gospel, and haten true prechouris þat wolen telle hem þe soþe, and suffren her children and her meyne to despise God wiþ proude boostyng and lyes, and al torende him wiþ opis, alle suche my3ty men at þe grete acounte my3tily shullen be peyned, as witnessiþ Holy Writ: {Potentes potenter, etc}.

<L 607><T CGDM><P 224>

Sich men semen to do goostli auoutrie with the word of God, for there thei schulde take of the Hooli Goost trewe vndirstandynge of hooli writ bi gret meknesse and hooli praier, to brynge forth very charite and goode werkis.

<L 14><T Dea><P 447>

Therefore alle men that wolen stodie hooli writ scholden studie to this entent, to know here owene freelte and defaultis and eschewe deedli synnes and to kepe wilfulli the comaundements of God, and to do the werkis of merci and gewen hooli ensample to here negebours;

<L 26><T Dea><P 448>

And seynt Gregor seiþ: Hooli writ is to us to se theynne our defaultis and amende hem, and to se goode ensamplis of hooli fadris, and to kepe tho in oure lyuyng. Cristene men wondren moche on the weiwarnesse of diuers clerkis that bosten that thei han passynly the cunnyng of hooli writ, siþyn thei makyn hem self moost vnable therto: for thei feynen to studie kunne and preche hooli writ for pride of the word, for couetise of ertheli goodis, and for wombe ioie, to leue in delices, bodeli ese and ydilnesse. Agenes hem seiþ God, Prou. xij. c. He that suyth

ydilnesse is most fool, and the lord Jhesu seiþ M. xj. c. Ffadir, lord of heuene and of herthe and knoweleche to the, that is I herie the, for thou hast hid thise thyngis, that is preuites of hooli writ, fro wise men and prudent of the world, and thou hast schewid tho to meke men. And Crisostom seiþ that good leuyng is a lanterne to brynge men to veri vndirstondynge of holi writ, and with oute good lyuyng and the drede of God no man is wise.

<L 36, 41><T Dea><P 448><L 1, 7, 10><T Dea><P 449>

no wondir, thoug he brynge hem to gostli blindnesse and fals vndirstondynge of hooli writ. These men semen grete foolis, that poisonen hem self bi the mystakyng and vndirstondynge of the hoolsum mete of hooli writ, and thei bind hem silf bi ropis of deedli synnes, 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 therefore hooli writ seiþ, Prou. v. c. The wikkidnesses of an yuel man takyn him, and ech is streigtli bounden with the ropis of hise synnes. These men ben grete foolis in alle maner, for if thei han verili the vndirstondynge of holi writ, and doon wetyngli and custumabli ther-agenes, their goon lyuyng down to helle as seynt Austin seiþ on this word on the salm: Descendant in infernum viuentes, and if thei han not the trewe vndirstonding of hooli writ and bosten that thei han it passande alle othere men, thanne be thei open foolis, fouli disseyued of the deuyl the world and of there fleisch.

<L 16, 18, 21, 25, 28><T Dea><P 449>

But of all foolis blyndid of the deuyl thise ben most folis, that seyn and mayntenen opynli that holi writ is fals.

<L 25><T Dea><P 450>

Also in the xxxc. of Prou. holi writ seiþ: Euery word of god is a scheld of feir that is purid in treute and charite, to hem that hopyn in hym, and Jon seiþ in the ende of Apocalips: Thise wordis of the lord ben most feithful, and oure lord Jhesu seiþ, The lord is feithful in alle hise wordis and he is hooli in alle hese werkis.

<L 33><T Dea><P 450>

and yit these folis seyn agens hem self, whanne thei seyn that hooli writ is fals: ffor yf it is holy, it is nat fals in ony maner, and agenward if it is fals, it is not hooli. Thise heretikis mys vndirstonden hooli writ and they clepin her owene errour hooli writ, and thus the deuyl blyndith hem an disseywyth hem and be-iapith hem: as a drunke man demeth of a candeale to be tweyne or thre, so these foolis demen that hooly writ hath many false vndirstondyngis where it hath oonli trewe vndirstondynge aftr the entent of the Hooli Gost. Therefore seynt Jerome and

Ysedere seyn: 240 q· 3· c· heresis et c·
quidam: Who euere vndirstondeth hooli writ
othirwise than the Hooli Goost askith, of whom
is wreten, he may be clepid an heretik; and seynt
Austyn seith in his epistel to Jerom: If ony part
of holy writ were fals al were suspect. Thise
heretikis wolden menyn thus, that the text of
hooli writ is fals, but here fleischli
vndirstondyng is trewe and of auctorite, and thus
thei magniefien hem self and her errour more
than God and hooly writ.
<L 1, 3, 4, 6, 10, 12, 14, 16><T Dea><P 451>

But leue we alle thise cursidenessis biforeseid,
and comforte we cristine peple to take trustili
and deyutously the text of hooly writ and the
trewe vndirstondyng therof. Cristene men
schulden preye deuoutli to God, auctor of al
wisdom and kunnyng, that he giue to hem trewe
vndirstondyng of hooli writ.
<L 25, 28><T Dea><P 451>

The fourthe tyme thei schulden meke hem self to
here bretheren, and enquire mekeli of euery
lerned man and speciali of welwellid men and
weel lyuyng the trewe vndirstondyng of hooli
writ, and be thei not obstinat in ther owne wit
but gyue stede and credence to wiser men that
han the sperit of wisdom and of grace.
<L 43><T Dea><P 451>

Thise enemyes menyn thus: that the lettere of
hooli writ is harmful to men, and fals and
repreuable, sithen that it sleeth men by deeth of
synne; but sekirli thei mystaken the wordis of
hooly writ, and here mystakyng and weiward
menynge and here wickide lyuyng bryngen in
deeth of soule that is synne.
<L 16, 18><T Dea><P 452>

The secunde obiection is this: proude clerkis
seyn that lewid men schulden not entirmete of
hooli writ, for in the xix· c· of Exodi God
comaundith vndir payne of deth that neithir
beeste neither man, (out-takyn Moyses and
Aaron), stie into the hille where God apperid,
and be this hille thei vndirstonden hooli writ,
which no man schulde touche but onli clerkis
that ben vndirstonden by Moyses and Aaron. But
this lewid obieccion lettith as wel prestis as
lewid men to entirmete of hooli writ, which they
vndirstonden to entre in to the hille, ffor in the
same chapetre aftirward God comondith that
prestis schulde not stie in to the same hille;
therfore thei take fleischli and weiwardli this
hille to vndirstonde therbi hooli writ.
<L 32, 36, 38, 42><T Dea><P 453>

But skilefulli cristene men reden and studien
hooli writ to kunne 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 obieccion is this: Goddis lawe
tellieth, ij· Reg· 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 falle, and by this
arke wordli clerkis vndirstonden 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 weniaunce of God if thei touchyn the
arke, that is hooli writ, whanne thei ben in
grettere synnes thanne this dekene was inne.
<L 19, 23><T Dea><P 455>

Ffor thise auctorites and siche othere sum men
of good wille redin besili the text of holi writ,
for to kunne it and kepe it in here lyuyng and
teche it to othere men bi hooli ensample.
<L 28><T Dea><P 446>

The writer of this glos purposide to Goddis
onour and helpe of cristen soulis, for to telle
treuly holy writ, and schortly and pleylnly the
moste profitable sentence of these byforeseid
doctours; and hidurto, blessid be God of his
grete gyfte and graciouse, this pore scribeler is
not gilty in his concience, that he erride fro
treuthe of holy writ and very sentence of these
doctours. If ony lerned man in holy writ se this
glos: dispise he not it without good examinacoun
of olde origynalis of doctours; for this scribeler
hadde trauelid with fals bookis, to see many and
chese the beste and clereste sentence acordyng
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 doctours;
<L 6, 9, 10, 14, 15><T Dea2><P 457>

and yit he touchith no but pleyln mater, whiche
may lightly be prouyd by holy writ and resoun.
<L 6><T Dea2><P 458>

We geuen greet credence to these olde holy
doctours, namely Austyn, Crisostom, Ierom,
Gregorie, Ambrose and suche olde seyntis,
namely marterid for holy writ, and that for thre
causes. Oo cause, for her oldnesse and
holynesse. The secunde cause is, for her grete
kunyng and trauel in holy writ, and so long
approuyng, holy chirche approuyng 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 lyuyng, and weren euere meke and redy to
be amendid, if ony man coude fynde defaute by
holy writ or resoun in her writyng; and thei
chargiden neuere neither constreynede ony man
to take her bookis, but comaundiden men to
byleue not to her bokis, no but in as myche as

thei weren groundid in holy writ expresly, or in
pleyn and sufficient resoun.
<L 12, 14, 17, 19, 22><T Dea2><P 458>

Or thou undirstondist not forsothe in litle 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 foundun: netheles the autorite
is fer uneuene treuly in these lattere mennes
bokis; if ony thingis in hap ben gessid to
discorde fro treuthe, for thei ben undirstondun as
ben seid: netheles the reder or herer hath there
fre demynge bi whiche ether he approue that that
plesith, or reproue that that offendeth, and
therfore alle sicthe thingis, no but they be
defendid or mayntened by serteyn resoun, or by
the ilke 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.
<L 17, 25><T Dea2><P 459>

and in the secunde book, xii. c., many men han
writun manye thingis of the lettris of holy
chirche that is not writ not by autorite of reule,
but by sum studie of helpyng or lernynge.
<L 41><T Dea2><P 459>

Y geue this onour to holy writ, that I dar not seie
that ony of tho autours erride in writynge;
<L 2><T Dea2><P 460>

Y rede so other writeris or expositouris, that hou
greet euer holynesse or doctryn they hau, not
therfore Y gesse it to be sothe, for thei feeliden
or undirstonden so, but for thei mykten 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. Al this seith Austyn.
<L 10><T Dea2><P 460>

Ah dere God, lord of treuthe, 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 dampnacioun, as
they feynen, and by bodily peynes, thorou
blyndenesse of cristen kyngis and lordis, whanne
cristen men knowen not the ground of these
lawis, nether in holy writ, nether in resoun;
<L 26><T Dea2><P 460>

gode spouse of cristen soulis, Jhesu Crist: whi
forsakest thou so myche thi puple, that sinful
mennes ordonaunce ben openly taugt and
mayntened by worldly prestis and her fautours:
and thyn ordonaunce, of wilful pouerte and greet
mekenesse of clerkis, and continuel ocupacioun
of hem in studyng and techyng holy writ, is
dispisid and holdun errour, and they holdun

cursid and foreprisoned that wolden brynge agen
thi beeste ordonaunce?
<L 2><T Dea2><P 461>

The maner of speche of holy writ is to
vndurstonde by names of body vertues of the
soule þat dwellen for a tyme in suche bodies.
<L 29><T EWS1-01><P 224>

Hit is seyde comunly þat holy writ hap foure
vnderstondyngus;
<L 17><T EWS1-12><P 269>

Pis story seip vs þis secownde wit þat God
3yueþ to hooly writ, þat þis luytyl kyng
bytookneþ mannys wit by synne slydon fro God,
þat is but a lytul kyng in regard of his makere.
<L 33><T EWS1-21><P 306>

and so Crist is a lyoun and a worm, and þus of
manye þingus þat holy writ telluþ, And hit is
ynow to seye for dyuersite þat God hap special
sentence of one and not so of anoþur.
<L 89><T EWS1-30><P 348>

But here answerede Crist to þe feend by
auctorite of hooly writ and seyde Hit is wryten
þerynne þat not oonly in bred lyueþ man, but in
eche word þat comuþ of Godis mowþ', þat is his
vertew to speke to men in þer sowle, and þis
passeþ erply breed.
<L 36><T EWS1-40><P 396>

And þus, 3if Crist scornede here (þat I dar not
seye), scornynge was leueful as hooly writ
proueþ.
<L 30><T EWS1-41><P 402>

But here þese blynde heretykes, þat ben vnable
to conceyue sutilte of holy writ, schulden furst
lerne þer owne wordis.
<L 95><T EWS1-43><P 416>

And, al 3if þe Hooly Goost spekuþ eche word of
hooly writ, nepeles Crist spac in Poule more
plenteuously and sutely.
<L 4><T EWS1SE-01><P 475>

Ofte hooly writ clepuþ mercy þe entraylus of
mercy', for, as entraylis ben wiþinne, and
clenson mete for mannys body, so þe habite of
mercy schulde be stable wiþinne man, and
algatis clense þe goostly mete for þe body of
hooly chyrche.
<L 5><T EWS1SE-12><P 525>

And so men seyn comunly þat hooly writ hap
foure wittis: þe furste wit is of story, or eucne as
þe wordis schulden tokenen;
<L 17><T EWS1SE-19><P 556>

But what seip hooly writ?
<L 69><T EWS1SE-19><P 558>

þe fourþe tyme þes ordris blyndon men wiþ talis
bysyde holy writ, þat so monye myraclis han þei
doon, and so manye seyntis of hem ben
canonysude.

<L 81><T EWS1SE-28><P 596>

And at þe laste þis Goost 3eueþ men to
vndirstonde witt of wordis, as þis Goost 3eueþ
many men witt to knowe what holi writ meneþ.
<L 100><T EWS1SE-40><P 646>

And errour in witt of holy writ haþ brou3t in þis
heresy: þei seyen þat holi writt is fals, and
3euen it witt aftir hemsilf;
<L 79><T EWS1SE-47><P 675>

But siþ þes seyntus be not expressud in þe lawe
of holy writ, men be not holdone to trowe
expressely þat þese ben seyntus in heuene;
<L 74><T EWS2-93><P 224>

SEXTA DIE A NATIUITATE. Sermo 40. Erant
Ioseph et Maria. Luce 2. To som men it plesuþ
for to telle þe talus þat þei fynden in seyntus
lyuys, or wiþowton holy writ.
<L 2><T EWS2-94><P 226>

But here we seyn þat for help of þe chirche þat
Crist wiste þat he schulde do, and, as Crist
hymself seiþ here, to fulfulle holy writ.
<L 29><T EWS2-121><P 316>

And holy writ puttþ comunely þis word
perauntre wiþ oþer causis whanne fredom of
wille is meddlyd and it sueþ not opynly.
<L 52><T EWS3-156><P 96>

It semeþ þat þes Iewis wolden mene þat no
prophet cam of Galile, for holy writ þat schulde
make mynde of þe comyng of Crist seiþ þat he
schulde come of Iude and of þe kynrede of
Daup.
<L 29><T EWS3-174><P 156>

And, 3if þou seist ouer þis þat it is in no mannus
power to vndirstonde wel holy writ, ne to be
sauyd for his dedis heere, þou faylist opynly: for
do a man þat in hym is, and God is redy to his
dedis.
<L 98><T EWS3-176><P 162>

for 3it þey knewen not holy writ þat Crist muste
rise fro deed.
<L 14><T EWS3-186><P 204>

And þus haþ Crist tau3t boþe bi dede and bi
word, as holi writ beriþ witnes in many placis,
and þus was Cristis chirche gouerned a þousand
3eer and more.
<L 19><T JU><P 54>

Frere, what charite is it to ouere charge þe puple
bi beggyng of so many my3ti men vndir
coloure of prechyng & preiyng & massis
syngeyng, siþ holi writ biddiþ not þis but þe
contrarie?

<L 344><T JU><P 69>

seyng on þis wise/ {Heresis est dogma falsum
sacre scripture contrarium pertinaciter
defensatum maxime causa honoris & temporalis
comodi'} Heresie is a false teching contrarie to
holi writ. foolhardili defended.
<L 32><T LL><P 30>

þe secounde is þis. traucile þou prest in þe
lessouns of holi writ.
<L 5><T LL><P 34>

Fourre resouns of holi writ.
<L 23><T LL><P 37>

& non facere tamquam speculum vite habenda
est leccio sacre scripture/ ut bona meliorentur &
mala corrigantur/ Hec Ieromus } So neede þou
hooli writ.
<L 10><T LL><P 55>

þe lessoun of hooli writ is to be had/ þat al þat is
good.
<L 15><T LL><P 55>

wiþ flouris of holi writ/ þanne Crist wole take
his resting place.
<L 21><T LL><P 61>

þat ben in holi writ/ bisie þee no þing ellis to
knowe.
<L 29><T LL><P 61>

to knowe holi writ/ summe haue faire
eloquence?
<L 4><T LL><P 74>

þat studien holi writ/ til þei haue plente in her
mynde.
<L 17><T LL><P 85>

al holi writ beriþ witness/ For whanne þe bodi is
leide in graue.
<L 5><T LL><P 86>

to speke of holi writ #
<L 7><T LL><P 99>

biside Goddis wille/ þat is not proued in holy
writ.
<L 12><T LL><P 116>

is studie in hooli writ/ And to þis entent spekiþ
þe wisman. Prou. vi. / {Mandatum lucerna est.
& lex lux. & via vite. & increpacio discipline vt
custodiat te a muliere mala & a blanda lingua
extranie/ non concupiscat pulcritudinem eius cor

tuum' / #

<L 12><T LL><P 122>

First pharisees been men of synguler religioun
founde of synful men, biside þe ordynaunce of
god þat is tau3t in holi writ.

<L 5><T MT01><P 02>

But crist louede and sauede summe gode men of
hem, as nicodeme and poul, and brou3te hem out
of her ordris to fredom of þe gospel and distroied
þese ordris, as holi writ seip.

<L 16><T MT01><P 02>

And 3if þei hadden be needful or profitable he
wolde haue maad hem by hym silf or by his
apostelis, or teld in holi writ bi what man and
what tyme þei shulden haue come in; but nou3t
of al þis is founde in holi writ, in wich is al
nedful and profitable ordynaunce of holi chirche;

<L 26, 28><T MT01><P 02>

for þei ben taken as holier men and holden hem
self more worþi for þise newe ordinaunces of her
owen fonnyd heuedis, þat letten hem from þe
better ocupacioun, þan for clenness of cristis
ordre, þou3 þei seruen neuere so perfytly crist in
holi lyuynge and trewe techynge wiþoute þis newe
proffessioun and cermonyes, þe whiche crist and
his apostlis diden neuere ne tau3ten in al holi
writ.

<L 14><T MT01><P 03>

how schulde a trewe man be demyd bi suspect
iuges, and siche vnkunynge and euyl leuynge
prelatys ben most hardy to dampne trewe treuthis
of holi writ and pursue trewe men to prison and
deþ þat meynntenen holi writt and trewþe a3enst
here coueitise, pride, symonye and lustis, And
newe religious assessours of þes vnkunynge
worldely prelatys ben more suspect þan any oþer;

<L 20><T MT02><P 33>

Capitulum 3m. Also þei sclaudren and defoulen
þe holy orde of presthod bi worldly lif and
ignoraunce of holi writ;

<L 21><T MT08><P 167>

and muche more bysie 3if þei mi3ten, for þey
ben more holden for to lyue wel and 3eue
ensauple of holi lif to þe puple and trewe
teching of holi writ þanne þe people is holden
to 3yue hem dymes or offringis or ony bodily
almes; and þefore prestis shulde not leue
ensauple of good lif and studyng of holi writ
and trewe techinge þerof for no bodily almes, ne
for worldly goddis, ne for sauynge of here bodily
lif.

<L 3, 5><T MT10><P 196>

dampne þou þis holi writ, and lette þou men to
rede it, and releese here oblihyng hi comune vse
þat god approueþ, and þenne þer is som colour

to blame men þat vsen þis word, but freris ben
oblisid of god and bi here rewele to seye þis
word, and as þei seyen freris weren þenne and
longe bifore, and somme false, what shulde lette
þe holi goost to speke of fals freris bi poul.

<L 13><T MT22><P 298>

and boþe freris and oþer prestis lousen crist on
many maneres, and þus men hauen of holi writ
þe names þat þei putten oon freris.

<L 2><T MT22><P 311>

and þus goddis wit is hooly writ, þat may on no
maner be fals.

<L 10><T MT27><P 429>

þe ey3the maner of creaturis ben comyn þingis
þat god haþ maad, and hooly writ spekiþ of hem
in many bokis of goddis lawe.

<L 9><T MT27><P 431>

þus bileue of holi writ passiþ alle þes clepid
myraclis.

<L 18><T MT28><P 469>

many men trowen more to gode werkis þan to
staat of pope or bischop, and so alle þes
pontificals ben byncþe hooly writ, so þat 3if þey
alle weren brent cristendom shulde stonde wel.

<L 9><T MT28><P 480>

PROLOGUE. Here bygynneth a prolog for alle
the bokis of the Bible of the oolde testament.
CAP. I. Fyue and twenty bookis of the olde
testament ben bookis of feith, and fulli bookis of
holi writ;

<L 2><T Pro><P 1>

and the bookis of the olde testament, that ben not
anentis Ebreies, and ben not of the noumbre of
holi writ, owen to be cast fer away;

<L 17><T Pro><P 2>

and the same sentence is in the derkiste placis of
holi writ, whiche sentence is in the opyn placis;
and ech place of holi writ, bothe opyn and derk,
techith mekenes and charite; and therefore he that
kepith mekenes and charite hath the trewe
vndirstondyng and perfectioun of al holi writ, as
Austyn preuith in his sermoun of the preysing of
charite. Therefore no simple man of wit be aferd
vnmesurabli to studie in the text of holi writ, for
whi tho ben wordis of euerlastyng lif, as Petir
seide to Crist in the vj. chapitre of Jon; and the
Holy Gost stired hooly men to speke and write
the wordis of hooly writ for the coumfort and
saluacioun of meke cristen men, as Petir in the ij.
Pistle in the ende, and Poul in xv capitre to
Romyans witnessen. And no clerk be proude of
the verrey vndirstondyng of holi writ, for whi
verrey vndirstondyng of hooly writ with outen
charite, that kepith Goddis heestis, makith a man
depper dampned, as James and Jhesu Crist

witnessen;

<L 34, 35, 36, 38, 40, 42, 43><T Pro><P 2>

and pride and couetise of clerkis is cause of her blindenes and eresie, and priueth hem fro verrey vndirstondyng of holy writ, and maken hem go quyk in to helle, as Austyn seith on the Sauter on that word, {Descendant in infernum viventes}.

<L 1><T Pro><P 3>

But 3it cristen lordis that han the swerd, and ben Goddis vikers, in xiiij^c to Romayns, moun punishe men, that trespassen openly, in catel and bodyly 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;

<L 16><T Pro><P 3>

and synful mennis tradiciouns, either statutis, and letten greetly the gospel to he prechid, and holy writ to be knownen and kept.

<L 23><T Pro><P 30>

Thou3 this doctour 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;

<L 6><T Pro><P 32>

Also thei that haue lykinge for to studie in holy writ, schulen be chargid, that thei kunne the kyndis and maners of spekingis in holy scriptures;

<L 14><T Pro><P 48>

for whi what euer thing a man lernith withouten hooly writ, if the thing lerned is veyn, it is dampned in holy writ, if it is prophitable, it is foundid there.

<L 6><T Pro><P 49>

Bi these reulis of Austin and bi iiij^e vndirstondingis of hooly scripture, and bi wijs knowing of figuratijf spechis, with good lyuyng and meeknesse, and stodyng of the bible, symple men moun sumdel vndirstonde the text of holy writ, and edefie myche hemself and other men;

<L 28><T Pro><P 49>

and if eny man in erthe, 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 of helle, and holde 3e stedfastly to lijf and deeth the treuthe and freedom of the hooly gospel of Jhesu Crist, and take 3e mekely mennis seingis and lawis, onely in as myche as thei acorden with holy writ and good conscience, and noo ferther, for lijf neither

for deth.

<L 35, 38><T Pro><P 49>

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;

<L 28><T Pro><P 50>

and thanne 3e schulen profite in stodie of hooly writ.

<L 7><T Pro><P 51>

This horrible and deuelis cursednesse is purposid of Cristis enemyes and traytouris of alle cristen puple, that no man schal lerne dyuynite, neither hooly writ, no but he that hath doon his fourme in art, that is, that hath comensid in art, and hath ben regent tweyne 3eer afir; this wolde be ix^e 3eer either ten bfore that he lerne hooly writ, afir that he can comunly wel his gramer, thou3 he haue a good witt, and traueile ful soore, and haue good fynding ix^e either x^e 3eer afir his gramer.

<L 12, 14><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 vniuersitee, as myche to kunne hooly writ, as maistris in the vniuersite; and therefore no gret charge, thou3 neuer man of good wille be poisend with hethen mennis erroris ix^e 3eer either ten, but euere lyue wel and stodie hooly writ, bi elde doctouris and newe, and preche treuly and freely a3ens opin synnes, to his deth.

<L 8, 10><T Pro><P 52>

and in the j^e prologe he declarith iiij^e vndirstondingis of hooly writ in this manere, "Holy writ hath this specialte, that vndir oo lettre it "conteyneth many vndirstondingis, 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 singnefied bi wordis to singnefie other thingis;

<L 30, 31><T Pro><P 52>

"hooly writ is the scripture of puplis, for it is "maad, that alle puples schulden knowe it," and the princis of the chirche, that weren therinne, ben the postlis, that hadden autorite to writen hooly writ, for bi that same that the postlis writiden her scripturis bi autorite, and confermyng of the Hooly Goost, it is hooly scripture, and feith of cristen men, and this dignite hath noo man afir hem, be he neuere so hooly, neuer so kunnyng, as Jerom witnessith on that vers.

<L 35, 37><T Pro><P 56>

And we Engliche men ben comen of hethen men, therefore we ben vndirstonden bi thes stonis, that schulden crie hooly writ, and as Jewis, interpretid knowleching, singnefen clerkis, that schulden knoueleche to God, bi repentaunce of synnes, and bi vois of Goddis heriyng, so oure lewde men, suyng the corner ston Crist, mowen be singnefied bi stonis, that ben harde and abydinge in the foundement; for thou3 couetouse clerkis ben woode by simonie, eresie, and manye othere synnes, and dispisen and stoppen holi writ, as myche as thei moun, 3it the lewid puple crieth afir holi writ, to kunne it, and kepe it, with greet cost and peril of here lif.
<L 44><T Pro><P 56><L 3, 4><T Pro><P 57>

and I preie, for charite and for comoun profyt of cristene soulis, that if ony wiys man fynde ony defaute of the truthe of translacioun, let him sette in the trewe sentence and opin of holi writ, but loke that he examyne truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe;
<L 45><T Pro><P 57>

And wher I haue do thus, or nay, ne doute, thei that kunne wel the sentence of holi writ and English togidere, and wolen trauaile, with Goddis grace, therabout, moun make the bible as trewe and as opin, 3ea, and opinliere in English than it is in Latyn.
<L 14><T Pro><P 58>

Myche more late the chirche of Engeland appreue the trewe 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.
<L 38><T Pro><P 58>

for these greete doctouris weren noon English men, neither thei weren conuersaunt among English men, neithir in caas thei kouden the langage of English, but thei cessiden neuere til thei hadden holi writ in here modir tunge, of here owne puple.
<L 9><T Pro><P 59>

God for his merci amende these euele causis, and make oure puple to haue, and kunne, and kepe truli holi writ, to lijf and deth!
<L 38><T Pro><P 59>

Bi this maner, with good lyuyng and greet trauel, men moun come to trewe and cleer translating, and trewe vudurstonding of holi writ, seme it neuere so hard at the bigynnyng. God graunte to us alle grace to kunne wel, and kepe wel holi writ, and suffre ioiefulli sum peyne for it at the laste! Amen!
<L 12, 14><T Pro><P 60>

Prelatis office stondiþ in word of liyf, þat is preching of holy writ, in ensauple of holy lyuyng and in swetnesse of ynnere charite.
<L 72><T SEWW12><P 62>

and as Ierom seiþ on þat vers 'Holi writ is þe scripture of pupilis for it is maad þat alle pupilis shulden knowe it', and þe princis of þe chirche þat weren þerinne ben þe postlis, þat hadden autorite to writen holi writ, for bi þat same þat þe apostlis writiden here scripturis bi autorite, and confermyng of þe Holi Gost, it is holi scripture and feiþ of cristene men, and þis dignite haþ no man afir hem, be he neuere so holi, neuere so kunnyng, as Ierom witnessiþ on þat vers.
<L 6, 8><T SEWW14><P 67>

And we English men ben comen of heþen men, perfore we ben vndurstonden bi þese stoonis þat shulden crie holi writ.
<L 16><T SEWW14><P 67>

For, þou3 couetouse clerkis ben wode bi symonie, eresie and manie opere synnes, and dispisen and stoppen holi writ as myche as þei moun, 3it þe lewid puple crieth afir holi writ to kunne it and kepe it wiþ greet cost and peril of here lif.
<L 22, 23><T SEWW14><P 67>

And I preie for charite and for comoun profyt of cristene soulis þat if ony wiys man fynde ony defaute of þe truþe of translacioun, let him sette in þe trewe sentence and opin of holi writ.
<L 72><T SEWW14><P 69>

And wher I haue do þus or nay, no doute þei, þat kunne wel þe sentence of holi writ and English togidere and wolen trauaile wiþ Goddis grace þerabout, moun make þe Bible as trewe and as opin, 3ea and opinliere, in English þan it is in Latyn.
<L 88><T SEWW14><P 69>

Myche more late þe chirche of Engeland appreue þe trewe and hool translacioun of symple men þat wolden for no good in erþe, bi here witing and power, putte awei þe leste truþe, 3ea þe leste lettre, eiþer title, of holi writ þat berith substaunce eiþer charge.
<L 117><T SEWW14><P 70>

But þei ceessiden neuere til þei hadden holi in here modir tunge of here owne puple.
<L 137><T SEWW14><P 70>

God for his merci amende þese euele causis, and make oure puple to haue and kunne and kepe truli holi writ to lijf and deþ!
<L 172><T SEWW14><P 71>

Bi þis maner wiþ good lyuyng and greet trauel, men moun come to truþe and cleer translating

and trewe vndurstanding of holi writ, seine it neuere so hard at þe bigynnynge. God graunte to us alle to kunne wel and kepe wel holi writ, and suffre ioiefulli sum peyne for it at þe laste!
<L 196, 197><T SEWW14><P 72>

And clerkis, þat shulden be most meke, most wilful pore, and most bysy in studyng and techyng holy writ, ben mayntenyd wiþ þe offryng of þes veyn pilgrimes in pride and coueytse, in idilnesse and fleyschely lustis, leedyng hem to helle.
<L 210><T SEWW16><P 88>

BIBLICAL TRANSLATION Þis trettys þat folewþ proueþ þat eche nacioun may lefully haue holy writ in here moder tunge.
<L 2><T SEWW20><P 107>

Whi may we not þanne writ in Englishe þe gospel and al holy scripture to edificacioun of cristen soulis, as þe prechour schewiþ it truly to þe pepel?
<L 9><T SEWW20><P 107>

And here is a rule to cristyne folke of what langage so euere þei be: it is an hiþe sacrificce to God to knowe holy writ and to do þeraftur, wher it be tauþt or writen to hem in Latyn or in Englisch, in Frensche or in Duche, or in ony oþer langage after þe pepel haþ vnderstandynge.
<L 40><T SEWW20><P 108>

Redars in Cristis chirche reeden hooli lessouns and tenten to her reding wiþ myndeful deuocioun, as Ierom seiþ, 'So reede þou hooli writ þat euere þou haue mynde þat þoo wordis þat þou redist ben Goddis blessid lawe, þat comaundid it not oonli to be radde but also þat þe reedars schulde kepe it in her werkis. What profit is it to rede þingis to be don and not fulfille hem in dede? As a clene mirour of lijf þe lessoun of hooli writ is to be had, þat al þat is good mai be mad betir, and þat þat is yeuel may be amendid'.
<L 115, 119><T SEWW22><P 118>

Bot I said þat no preste mai haue no maner worldli power bot all spirituele powere, as I haue openli schewid tofore bi mani diuers places in holi writ and in þe popes lawe.
<L 6><T SEWW26><P 131>

But, sire, I fynde nouþwhere in holi writ þat þis office þat 3e wolden enfeffen me now herewiþ acordiþ to ony preest of Cristis sect, neiþir to ony oþer cristen man;
<L 385><T Thp><P 35>

And þe Archebischoþ seide to þe þre clerkis þat stoden bfore him, Lo, seres, þis is þe businesse and þe maner of þis losel and sicke oþer: to pike out scharpe sentencis of holy writ and of

doctours for to maynteyne her sect and her loore aþens þe ordenaunce of holi chirche.
<L 889><T Thp><P 51>

WRITE.....54

This sentence is opin bi the seiynge of Decrees put on Austyn, De: pe: di: vj: c: {Qui vult}, where it is write thus; "
<L 12><T 37C><P 21>

And first in xvij: c: of Exodi, where it is write thus, Purueie thou of al the puple myghti men and dredinge God, in whiche is truthe, and haten auarice;
<L 2><T 37C><P 108>

Therefore {De eleccionibus}, c: {Cum in cunctis}, it is write thus, "Sithen ripenesse of age and sadnesse of vertuis, and kunnyng of lettris owith to be sought in alle holi ordris and servisis of holi chirche, moche strongliere it behouith that these thinges be sought in a bisshop which is set to the cure of othere men, and owith to shewe in himsilf hou it behoveth othere men to lyve in the hous of God".
<L 10><T 37C><P 135>

Therefore {De eleccionibus}, c: Nichil, it is write thus, "No thing anoieth more the chirche of God than that unworþi prelati ben taken to the governaile of soulis".
<L 5><T 37C><P 139>

For bi the worthi clerk Grosted, bisshop of Lincolne, in his sermoun, {Dominus noster Jhesus Christus}, and in othere placis, it is write thus, "He that bitakith cure of soulis to a man unmyghti, unkunnyng othir not willi to fille the office duli, is gilty of the soulis, 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 preied forsakith, is sought, and fleeth awei, shal be moud or drawn to holi auteris, so he that coueitith bi his owne wil, and preecith forth himsilf unrestfulli othir ful bisili, shal be put abak withouten doute.
<L 16><T 37C><P 141>

For in the vj: c: of Leuitici in the ende it is write thus, To alle the sonis of Aaron evene mesure shal be departid bi ech.
<L 5><T 37C><P 152>

And bi Goddis grace feithful clerkis of scole and othere symple prestis in the rewme shulen preche and write so stidefastli agens symonie and auauncynge of vnable men to the cure of soulis, that prelati and othere men shulen be ashamid and aferid to don it, and lordis to

procure it.

<L 25><T 37C><P 155>

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. &

<L 84><T 4LD-2><P 201>

But þis is þe blyndest cause þat euer man founde, for name of cardenales is founden out of hooly write, & Crist 3af hem neuere power þus to lede his chirche.

<L 248><T 4LD><P 246>

And þo holy Trinite, autorisyng Seint Poule to write Cristen mennys bileve, clepis þo sacrament þo same word, brede.

<L 17><T A29><P 484>

þei taken a weie & plucke a weie fro þe flok þe donge/ mylke/ and wolle/ to dwelle & to sojourne wip lordis & wip ladies/ to write to þe kynges seel/ & hold seculer countes to by3e & to selle/ & to cast at þe countes kychyn clerkis & stywardis: Antecrist holdeþ hym a pay3ed of þis/ & punysheþ hem not þerfor;

<L 9><T AM><P 138>

if it is leuefful to preche þe naked text to þe pupel, it is also lefful to write it to hem & consequentliche, be proces of tyme, so al þe Bibil.

<L 181><T Buh><P 175>

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 writyngis, and moste in these in whiche the unyte of trynete is sought.

<L 36><T Dea2><P 458>

And he bad hym taken hise lettres, by whiche he was bownden, and write fowre skore.

<L 19><T EWS1-09><P 256>

Men þat han loue of Crist and so heete of somertyme wyton wel þat Petre hadde power and wyt for to write byleue;

<L 227><T EWS2-MC><P 336>

Of þis dede of Crist men taken þat it is leueful for to write and aftirward to rede a sermoun, for þus dide Crist, oure alþere maystir.

<L 45><T EWS3-132><P 27>

But þe bischopis of Iewis seyden to Pilat Nyle þou write "Kyng of Iewis", but þat he seyde "Y am Kyng of Iewis".

<L 268><T EWS3-179><P 182>

Mi litil sonos: þise þingis I write vnto 3ou þat 3e synne not in þe synne of dispeirei/ but if it be

so□

<L 7><T LL><P 07>

to write her names in þe erpe/ þei maken a feyned schrifte to a prest & taken part of sacramentis/ þei bilden chirches wip oþer ounmentis□

<L 6><T LL><P 08>

in þe bowels of hem/ & I schal write my lawe□

<L 6><T LL><P 101>

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 lyue after þe forme of þe gospel: and I in fewe wordis and sympliche maade to write it, and þe lord pope confermyd it to me.

<L 16><T MT03><P 46>

And I comaunde bi obedience to alle my breperen, boþe clerkis and lewid, þat þei putte not glosis vnto þe reule, ne seynge wip þes wordis: so þei wilen be vndirstonden,' but as þe lord 3af to me sympliche and pureliche to seie and to write þe reule;

<L 23><T MT03><P 47>

Lord, siþ þe holy gost is autour and welle of witt and treupe, wheþer he tau3tte not goddis prephetis and cristis apostlis to write and speke treupe;

<L 20><T MT18><P 267>

Capitulum 15m ant heere þe freris wip þer fautours seyn þat it is heresyse to write þus goddis lawe in english, and make it knowun to lewid men.

<L 2><T MT27><P 429>

And for þat þat I seide and wrot in þat sermon, I write þe lasse of þise two poyntis last rehersid, in þe wiche poyntis þis ofte rehersid antecrist opinli contrarieþ Crist.

<L 223><T OBL><P 162>

Nabeles it semeþ bi seint Austen þat in his tyme was no scripture canoun saue onli Goddis lawe, contenyd expresse in þe bible, as he writiþ pleinneli in {De civitate Dei li· 18 ca· 38 and li· 19 ca· 17/, as, if God wol, I schal write hereaftur.

<L 859><T OBL><P 179>

And certis hou3 unmesurable þis renegat and wickid seruant is nou3 in numbre, and in spoiling and wasting of pore mennes goodis, in wordeli pompe and pride, in wast and proude meyne, in superfluite of hors and of wordli arayment, as cloping, bedding, 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 world! But for as meche as alle seche maner of drunkschip and vnmesurableness is open at i3e to euery man þat wol take hede þerto, it is þe lesse nede to write of þis maner of drunkschip.

<L 1174, 1177><T OBL><P 187>

we most suppose þat Crist and his modur, þat enformed speciali Luke to write his gospel, wiþ þe apostlis and martris and feiþful peple in þe begynnyng chirche, made an ende of his liif in þis beleue, þe wiche þis renegat sitting in þe chirche wiþ al his newe sectis dampneþ for heresie.

<L 2573><T OBL><P 222>

And hou3 seint Denyse writiþ of þis sacrament aftur þe logic of Goddis law I told in partie before, but for I haue not nou3 þe copie of his boke, I write not his wordis here.

<L 2601><T OBL><P 223>

And, certis, I haue no tyme ne wheron to write þe grete lesyngis and fautis þat þese sectis opunli or derkli putten upon Cristis lawe and his lyuyng.

<L 275><T OP-ES><P 13>

þis ensauple I write here þat men haue þe more opun knouleche hou vertu is a mene bitwene two vicis, þat men leue þe viciouse extremytees or eendis and holde hem in þe vertuous mene, for þus dide Crist and hise apostlis and disciplis here in erþe, and also opir perfit and vertuouse men þat weren in Cristis chirche, þe whilis it stood vndir þe pure lawe of Crist, and was not infect wiþ þese maistir liers and her sectis and her dritti tradiciouns.

<L 753><T OP-ES><P 29>

But up hap þou art a clerk, or a religious endowid wiþ many worldli lordships, and art wo þat euer Crist was so yuel avised to seie, or þe euangelist to write, þese wordis þe kyngis of þe hepen han lordship upon hem, but 3e not so!',

<L 1637><T OP-ES><P 74>

But vp hap þu art a clerke, or a religious man endowid wiþ many worldly lordeschipis, and art wo þat euer Crist was so yuel avised to say, or þe euangelist to write, þes wordis þe kyngis of þe hepen han lordeschip vpon hem, but 3e not so!',

<L 430><T OP-LT><P 75>

If it plesse to ony man to write þis concordance, & him þenkiþ þat summe wordis ben not set in ordre aftir his conseit & his manere of writyng, it is not hard, if he take keep wiþ good avisement in his owne writyng, to sette suche wordis in such an ordre as his owne conseit acordiþ wel to.

<L 59><T P15CC><P 272>

For by thy law I write/ as thou yhighest somtyme/ that from the less to the most all they shullen knowen thy wyll/ and weten howe they shullen please the euermore in certayne.

<L 17><T PCPM><P 39>

And whan the scribes and the pharises somtyme brought before the a woman that was ytake in spousebrekyng and areden of the a bout/ thou dyddest write on the erth/ & that thou gaue this home.

<L 27><T PCPM><P 43>

And for amending of these men, is most that I write God wolde hy wolden ben war, and werchen the beters, But for I am a lewed man, paraunter I myghte Passen par aduenture, and in some point erren I wil nought this matere maistrelly avowen.

<L 12><T PPC><P 28>

The first book of Machabeies was founden write in Ebreu, and the ij· book of Machabeyes was writen first in Grek.

<L 20><T Pro><P 1>

and the Holy Gost stireded hooly men to speke and write the wordis of hooly writ for the coumfort and saluacioun of meke cristen men, as Petir in the ij· Pistle in the ende, and Poul in xv capitre to Romayns witnessen.

<L 40><T Pro><P 2>

Eft God biddith hem haue hise wordis in her hertis and wittis, and haue tho for a singne in the hondis, and bytwyxe her y3en, and that they teche her sones to biþenke on the wordis of God euere, and that they write the wordis of God on the postis and 3atis of her hous and tellith and 3iueþ his blessing to hem, if thei kepen hise heestis, and 3iueþ his curs to hem, if they breken hise heestis, and worshipen alieue goddis.

<L 4><T Pro><P 6>

If a man hatith his wife, he shal write and 3iue to hir a libel of forsakyng;

<L 14><T Pro><P 7>

A lord shall write to him for grace, For his clerke pray anon he shall;

<L 393><T PT><P 159>

Off sich wich hath þe lawe writen in þar hertis seiþ þe apostile, Hebre·8· & Iere· 31·, "I schal giffe my law into þe soulez of þam and I schal aboute write it into þe hertis of þam, & I schal be to þam into God & þai schal be to me into puple".

<L 33><T Ros><P 76>

(6)· Also we graunten þat boþe þe pope and bischoppis moun lefully and medefully graunte

suche pardouns and indulgence as ben grunded
in hooli write, and þat in þre maners.
<L 107><T SEWW02><P 21>

And þe apostle commandith þat ech man lyuyng
be sugett to hi3er powers, þat is seculer lordis,
for þei þat a3enstonde þis powir geten
dampnacioun to hem, for he is mynystre and
berith not þe swerd with out cause but to veng
on hem þat dooth evil and to veniaunce of
mysdoers, treuli to praisyng of gode men, as
paul and petir wetnessen in holy write.
<L 399><T Tal><P 188>

THE TESTIMONY OF WILLIAM THORPE A
Prolog The lord God that knoweþ alle þingis
woot I þat am ri3t sorwful for to write or to
make knowe þis sentence bineþeforþ, forþi þat
of myn euencristen sett in hi3e staate and in
dignite so greete blyndenesse and malice mai be
knownen þat þei, þat presumen of hemsilf for to
distroien vicis and to plant in men vertues, neiþir
dreden to offende God ne louen to plesen hym,
as her werkis schewen.
<L 2><T Thp><P 24>

Napeless foure þingis mouen me for to write þis
sentence bineþeforþ.
<L 18><T Thp><P 24>

And þei diden to me ful freendli, comaunding
to me þat if it bifel þat I schulde be examyned
bifore þe Erchebischoþ, þat I schulde, if I mi3te
in ony wise, write to hem boþe myn aposynge
and myn answeringe.
<L 25><T Thp><P 24>

Þe secunde þing þat moueþ me for to write þis
sentence is þis: diuerse frendis, whiche haue
herde þat I haue ben examyned bifore þe
Erchebischoþ, haue come to me into prisoun,
counseilinge me bisili, and coueitynge greetli þat
I schulde do þis same þing. And opere special
frendis haue sent to me, requyringe me on
Goddis bihalue þat I schulde write oute and
make knownen boþe myn apposynge and myn
answring, for þe profit þat seyen ouer my
knowyng may come þerof.
<L 29, 34><T Thp><P 25>

Þe þridde þing þing moueþ me to write þis
sentence is þis: I coueite, as I schulde bisie me
mysilf to do feiþfulli, þat alle men and wymmen
occupieden feiþfulli alle her wittis in knowynge
and keypyng of Goddis heestis, ablyng hem so
to grace þat þei mi3ten vndirstonde truli truþe,
and haue and vsen vertues prudence;
<L 92><T Thp><P 27>

And þe fourþe þing þat moueþ me to write þis
sentence is þis: I knowe, bi my sodeyne and
vnwarned apposynge and answerynge, þat alle
þei þat wolen of good herte wiþouten feynyng

oblischen hemsilf wilfulli and gladli afir her
kunnynge and her powere to suen Crist pacientli,
trauelyng bisili, priuili and apeertli in werk and
in word to wiþdrawen whom þei mowen fro
vicis, plantyng in hem vertues if þei mowen,
comfortyng and ferþeryng alle hem þat stonden
in grace, if herwiþ þei ben not enhauncid into
veyn glorie þoru3 presumcioun of her wisdam
neiþer englaymed wiþ ony worldli prosperite,
but meke and pacient, purposyng to abide
perceueraunli þe wille of God, suffryng wilfulli
and gladli wiþouten ony grucchyng whateuer
3erde.
<L 108><T Thp><P 27>

WRITT.....313

For þer ne schuld no man mell o þe pope ne o þe
clergi, for þai bene abouen all men, bi power
3euen to þaim bi Godd himself, als holi writt
bereþ wittnes & þe law canone also.
<L 11><T 4LD-1><P 177>

Napeles bicause þat am a litil lettrid &
vnderstonde somdele holi writt, I drede me þat I
mi3t trist to mich to myne own witt in þis
matere, & so offend & gilt to God.
<L 21><T 4LD-1><P 177>

And þerfor Ser, be wele war þat þou ne speke no
more a3aines holi chirch, for in gode faip it ne
was neuer meri siþen þat a borell clerk þat had
lerned a littel to vnderstonde Latyn schuld mell
him of holi writt & of þe decrees & decretalles
& þe popes lawe & his power.
<L 339><T 4LD-1><P 190>

And 3itt þe fend hap tau3t hise children to alege
here for hem hooly writt, saying þat Goddis lawe
biddiþ not oonly to obeies to good men but also
vnto tirauntis.
<L 139><T 4LD-2><P 204>

If resoun proue, or hooly writt, þat eny siche
þing be soþe, assente þerto for loue of truþe &
ellis dwelle beneþe belue.
<L 360><T 4LD-2><P 214>

LUCIFER þou spekt a3eyn þe court of Rome
& so a3eyns Crist & his lawe, for if men schuld
not trowe but þat þat is seide in hooly writt, men
schuld not trowe þat þat þe pope seiþ in hise
bullis, ne many lettris of true men.
<L 382><T 4LD-2><P 214>

Þat is, þou reisinge holy writt in þe knowynge of
þin apostilis schalt reise it in alle her meke
followers to worche þereafter, þat lay slepyng
while men undirstoden it not, for þe oolde lawe
was mysty til it was qwikenyd þoru þe Spirit of
Crist, and so þou schalt fulfille þe oopis þat þou
madist to þe kynredis of Israele.
<L 31><T A01><P 26>

And 3it þe first book of holy writt, þat men
clepen Genesis, seiþ þat boþe fischis and foulis
comen of substaunce of þe watir.
<L 15><T A01><P 69>

Of þe secunde matrimoyne, þat is bodily, spekiþ
God in þe firste bok of holy writt, whanne he
maade matrimoyne bitwene Adam and Eve in
Paradis in staat of innocence, bifore þat þei
synneden.
<L 10><T A13><P 189>

For þei neden to have bokis of holy writt, as þe
bible and expositouris on þe gospellis and
pistelis, more þan Graielis and opere bokis of
song; and ben more bounden to lerne holy writt,
and preche þe gospel, and Goddis hestis, and
werkis of mercy, þan to seiþe matynes and masse
and evensong bi Salisbury uss.
<L 13, 15><T A14><P 202>

And loke þat þes maistris cherische and
meyntene here prestis in goode lif and trewe
techyng and lernynge of holy writt, a3enst
Anticristis clerkis and here cruel censuris.
<L 10><T A14><P 203>

And þus bi restorynge of lordischipis to secular
men, as þei duwe bi holi writt, and bi bryngynge
of clerkis to mekenesse and wilful povert and
bisý gostly traveile, as lyveden Crist and his
apostlis, schulden synne be distried in ech
degree of þe Chirche, and holy lif brou3t in, and
seculer lordis moche strengþid, and þe pore
comyns relevyd, and good governaile, boþe
gostly and worldly, come a3en, and ri3twisnesse
and treuþe, and reste and pees and charite.
<L 8><T A17><P 217>

and whanne he cessed to preie þus, his peple was
overcomen, as þe secunde book of Holy Writt
techiþ.
<L 1><T A18><P 220>

But þei techen loris and maundementis of men,
worschipen me wiþouten cause, þat is, siche
men as techen and chargen mennis lawis and
tradicions and comaundementis, more þan holy
writt and Goddis hestis, veynly and faisly
worschipen God.
<L 36><T A18><P 222>

And whanne a prest seiþ his masse out of good
lif and charite, and makip þe sacrament, he etiþ
and drynkiþ his owen dampnacion, not demynge
wisly þe body of oure Lord, as Seynt Poul techiþ
in holy writt.
<L 12><T A18><P 223>

Perfore it is written in holy writt;
<L 29><T A18><P 223>

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

And þus þefte and gostly lecherie of Sodom don
curatis and prestis, whanne þei techen not
trewely bi word and goode ensauple holy writt,
as þe wise clerk Grosted shewip.
<L 12><T A18><P 226>

but of preieris is al þe contrarie, as þes autorites
of holy writt and seyntis bifore seiþe schewen.
<L 32><T A18><P 227>

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

HERE BIGYNNEþ þE GRETE SENTENCE
OF CURS EXPOUNED. CAP. I. FIRST, alle
heretikis a3enst þe feiþ of holy writt ben cursed
solempnely foure tymes in þe 3er, and also
meyntenouris and consentoris to heresie or
heretikis in here errour. Siþ þen heresie is errour
meyntened a3enst holy writt, as Seynt Austyn
and opere clerkis seyn, who evere meynteneþ
ony errour a3enst Goddis lawe is an heretik, be
he prest, be he lord, be he pore, be he riche, or of
what evere degre. Þanne 3if oure clerkis þat
lyven worldly, in pride, pompe and covetise, and
ydelnesse fro gostly traveile, understonden þat
þis is Goddis wille and his lawe, þei ben in open
errour a3enst holy writt;
<L 1, 4, 10><T A22><P 271>

Also, who evere understandip holy writt oper
wise þan þe Holy Gost axip is an heretik, as
Seynt Jerom and opere seyntis witnessen. But
oure worldly prelatis understonden wrongfully
holy writt in mater of prechyng of Cristis
gospel;
<L 16, 19><T A22><P 271>

For þe Holy Gost understandip not þus þis part
of holy writt as þes worldly prelatis don, but
evene þe contrarie.
<L 7><T A22><P 272>

Also, oure worldly clerkis lyven not only a3enst
holy writt in word and dede, but also meyntenen
þer worldly lif bi ypocrisie, bi fals excusacions
and false expounyng of holy writt, and hard
persecucion of pore prestis þat prechen Cristis
mekenesse, his wilful povert, and gostly
bysynesse, and witnyssen þat prelatis schulden
sue Crist in þes þre specialy.
<L 23, 25><T A22><P 272>

And of þe discrivyng of heresie may men se,
how eche man þat meynteneþ Goddis
comandemetis is a cursed heretyk, for in þat he

meynteneþ errorr a3enst holy writt.
<L 1><T A22><P 273>

And where Crist maad his spouse, and namely of clergie, fair bi bri3t cloþes of wilful povert, schynyng to God betre þan doþ ony gold to men, þes worldly clerkis han alle tobleckid Cristis spouse wiþ drit of erþely goodis, coveitise and pride and worldly bysynesse, and robbed here pore of here cloþis and goldyng of wilful povert, mekenesse and gostly bisynesses of studyng and techyng of holy writt, and preiynge, and oþer werkis of penaunce.
<L 27><T A22><P 275>

And þes þre menes of symonye ben wel groundid in holy writt and reson, and Seynt Gregory and Seynt Bede declaren hem wel, wiþ þe comyn lawe of þe Chirche.
<L 25><T A22><P 281>

And fewe drawn hem to scole, to lerne holy writt, and edifie himself and opere Cristene peple.
<L 30><T A22><P 286>

þat haten so moche pore prestis, techynge Cristis lif and þe gospel, to meyntene holy life of Cristene peple and þe kynges regalie, þat þei cursen hem and prisonen hem wiþouten answer, whanne þei ben redi reulid in alle goodnesse and treuþe after holy writt;
<L 1><T A22><P 288>

þerfore Seynt Gregory and Seynt Austyn fledden at al here power to be bischopis, but sou3tten to lyve in devocion and studie of holy writt and in lowe degre, and coveitiden not þe heyenesse of þe statis, but wiþ sorowe and grete drede of God, and for grete nede of Cristene soulis, token þis staat, not of honour, but of traveile and bysynesse, as Austyn and Jerom witnessen.
<L 21><T A22><P 289>

Also worldly proude clerkis, ful of coveitise and ypocrisie, sclaudre pore prestis as heretikis, for þei techen holy writt, and namely þe gospel and þe pore lif of Crist and his apostlis, a3enis here worldly lif, to distroie synne and norische holy lyvyng in prestis lordis and comyners; and seyn and meyntenen faste, in word and dede, þat heresie is ful feiþ of þe gospel, and saad treuþe of holy writt is heresie, for it is a3enst here proude worldly lif.
<L 6, 11><T A22><P 293>

First, alle worldly clerkis þat wolen not holde hem payed wiþ holy writt and þe ordynaunce of Crist, to lyve in mekenesse, wilful povert, and besy traveil in gostly werkes, as Crist and his postlis diden, disturblen verrey pees of holy Chirche and Cristendom. Lord! how grete hyndryng of Cristen feiþ is it, þat so many

clerkis leven holy writt, and namely Cristis gospel, and studyen hevenc, mennys lawis and worldly coveitouse prestis tradicions, maad of here owene willardis dom for here pride and coveitise, and charge hem more þan Goddis hestis!
<L 11, 15><T A22><P 295>

And seke wisely in alle here dedis, and þou schalt fynde þat þei seken worldly heynesse, and prosperite of worldly muk, and ese of body, and wombe joie, and norischyng of synne for annuel rente, and pilyng of here sugetis boþe lerid and lewid, and casten to distroie holy writt, and myrroure of Cristis lif and his postlis, and alle men þat techen it.
<L 20><T A22><P 296>

And certis 3if men taken regard to þe ground of holy writt, boþe þe Olde Testament and Newe, and to lyvyng of Crist and his postlis, and to þe lif and governaunce of oure worldly clerkis, þei may openly se þat oure worldly blynde clerkis ben most traitours of Crist and his lawe, and most traitours to þe kyng and his rewme, and moste distroien pees of holy Chirche and Cristene londis.
<L 6><T A22><P 300>

Seynt Poul was so pore of worldly goodis þat he traveilede wiþ his hondis for his liflode and his felowis, and suffride moche persecucion, and wakyng of gret þou3t for alle chirches in Cristendom, as he hymself witnessiþ in many placis of holy writt.
<L 30><T A22><P 304>

þerfore, a3enst holy writt, þe popis lawe, and kyngis statute and good conscience, þei robben comyns of oure lond of many þousand pound;
<L 20><T A22><P 305>

Muche more þei ben cursed þat falsen þe chartre of alle kyngis, þat is, holy writt, in whiche God chargiþ alle his prestis to lyve in honest povert, and forsake seculer lordschip, and bisie hem in spiritual office, as Crist and his apostlis diden.
<L 23><T A22><P 306>

And 3it whanne þei geten leve to amortise twenti markis worþ lond bi a writt, ad quod dampnum, þei amortisen moche more þan þe kyng grauntid hem leve þerto.
<L 12><T A22><P 307>

And of þis falsyng is noon ende in mannys witt, for it encreseþ evere more, in newe fyndyngys of blasphemye, and robberyng of Cristendom boþe of gostly goodis and worldly, and namely whanne þei bryngen þe seel or baner of Crist on þe croos, þat is tokene of pees, mercy, and charite, for to slee alle Cristene men for love of tweie false prestis þat ben opyn Anticristis, for to

meyntene here worldly staat, to oppresse
Cristendom worse þan 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 treupe of holy
writt a3enst þe tirauntrie of Anticrist and his
officeris, nou3t ellis but curse hem, prisone,
brenne, and slee, wiþouten answe.
<L 5><T A22><P 309>

And pou3 clerkis my3tten lawefully have seculer
lordschipis, 3it þei han justly forfeitid hem alle,
siþþen bi comyn assent þei han conspired þus
a3enst Goddis mageste, ye kyngis regalie, wel
groundid in holy writt, and a3enst here owene
solempne op. But þes blynde moldewerpis, evere
wrotyng in þe erþe aboute erþely muk, schullen
wite bi holy writt and Cristene bileve, þat pou3
þe kyng, Goddis viker, take temperal goodis fro
worldly cursed prestis and Anticristis religious,
ful of pride coveitise symonye heresie and
blasphemye, and meyntening of opere mennus
synnys, 3it þe kyng takip not þes goodis evyle
from holy Chirche, but justly takip þes goodis of
holy Chirche, evyl occupied bi Sathanas clerkis,
and restoreþ hem to holy Chirche.
<L 2, 4><T A22><P 315>

Whanne þei crien þat alle men leiyng hond on a
clerk bi violence be cursed, whi ben not alle oure
worldly prelatiſ hugely cursed, þat violently and
wiþouten answe prisonen prestis, redy to be
justified bi holy writt and reson, and to lyve after
Cristis lif and his postlis, and helpe opere prestis
þerto?
<L 27><T A22><P 321>

Panne þe kyng schulde fynde how worldly
clerkis, þat lyven in pride, glotonye, and
lecherie, and don not here office, 3evyng
ensample of holy lif and trewe prechyng of
holy writt, ben comen in bi symonye, ben cursed
heretikis, and he schulde prisone hem faste, but
3if þei wolden amende here defaultis bi þe lawe
of God.
<L 4><T A22><P 325>

And 3if men seyn, þat studie aboute þe
emperours lawe wiþdrawip men from studie and
knowyng of holy writt, and for to encesse more
þe studie of holy writt þe pope wole þat prestis
here not ne studie lawe cyvel, certis þis is ful
sop, and þe popis entent is good in þis.
<L 34, 35><T A22><P 326>

But þis lettyng of studie and knowyng of holy
writt is more don bi þe popis lawe þan bi þe
emperours, for it is lengere, and more stondip in
singuler wille of þe pope and his cardynalis þan
in reson, operwise þan doiþ þe emperours lawe.
And mo clerkis drawn to þe popis lawe, and
þerby leven holy writt, for wynnyng of worldly

muk and veyn worschip of þis world;
<L 1, 5><T A22><P 327>

so þes twey lawis drawn men fro studie and
knowyng of holy writt, and dewe worschipyng
of God. For evere as a man owip to worschipe
God bifore alle pingis, so owip eche man, and
namely a prest, to studie and knowe holy writt
bifore alle opere lawis.
<L 12, 15><T A22><P 327>

First, bi his worldly lif he drawip þe comynte of
clerkis from holy writt, and so distroieþ moche
þe feiþ of holy writt;
<L 7, 8><T A22><P 331>

for þei suffren wickid tyrauntis oppresse pore
men bi extorsions and opere wrongis, whanne
þei may li3tly 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 crokid, as Job was, as
holy writt tellip.
<L 16><T A22><P 332>

and þei schullen not preche wiþouten leve of þe
bischopis, and þei wolen not suffre hem to
preche fully þe treupe of holy writt, and warne
þe peple of Anticristis tirauntrie, and of his
clerkis ypocrisie, as God biddip hem do.
<L 2><T A22><P 333>

þan siþ Crist himself haþ axid solempnely, bi hie
redyng of his gospel and opere placis of holy
writt, generally in churchis, ri3t feiþ and good
lyvyng and due reverence to him, þei þat
wiþholden þes goodis ben justly acursed of God
himself, þat may not erre.
<L 26><T A22><P 334>

but aftir bileve of hooli writt, þat tellip of Petre
and opir apostlis þat þei ben now blessid in
hevene, for noon fel but Scarioth, taken we
biside bileve of many opir, þat þei ben seintis, as
of Clement and Laurence and opir þat þe
Legende spekip of.
<L 2><T A23><P 344>

For in þo fyve3t boke of holy writt, God seis to
his puple, Algatis a nedry mon and begger schal
not be amonge 3owe.
<L 34><T A24><P 370>

þen sith iche open beggyng is þus scharply
dampned in holy writt, hit is a foule erreure to
mayntene hit;
<L 2><T A24><P 372>

and þus þei ben blasphemys, takyng upon hom
ful counseil in doutouse pingis, þat ben not
expressely comaundid ne forbeden in holy writt,
sith sicke conseil is approprid to þo Holy Gost.
<L 31><T A24><P 373>

And when holi writt seis openly þat þis sacrament is bred þat we breken, and Gods body, þei seyn þat hit is nouber bred ne Gods body, bot 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 þese freris to denye þus openly holy writt, and alle þese seyntis, and þo Court of Rome, and alle þese Cristen men, and to fynde þis heresie, þat þis sacrid oost is accident wipouten sugett, or noght? sith þis is not tau3te opunly in holy writt, and resoun and witte is ageyns þis.
<L 14, 17><T A24><P 379>

And þus lawelesse freris, by hor fals reulynge, maken our lond laweles, ffor þei letten clerkes, lordis, and comyns to knowe þo treuthe of holy writt, and maken hom to pursue trew men to þo deth, for þei techen þo comaundementis of God, and crien to þo puple þo foule synnes of fals freris.
<L 31><T A24><P 384>

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 Trinite.
<L 15><T A24><P 388>

Bot why seyn þei þat holy writt is fals?
<L 4><T A24><P 389>

Also holy writt dampnes hor foule ypocrisie, beggyng, 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 disseyve Cristen men, and biddes hom knowe hom by hor covetise and ypocrisie. And herfore þei seyn, as Sathanas clerkis, þat holy writt is fals.
<L 10, 14><T A24><P 389>

And þus þei dampnen holy writt, and þo kyngis regalie. Ffor sith pore prestis have tau3te, bothe in Engliche 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 freris seyn þat þis is heresie, þei dampnen 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 freris ordir and lyvyng 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 singuler ordir, in als myche as hit drawes hom fro þo fredome of þo gospel.
<L 15, 18><T A24><P 393>

And sith iche part of Cristis gostly body, of whiche Austyn spekes as holy writt dos, schal regne wip hym in blis, þen no mon þat schal be dampned 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 knowen 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.
<L 28><T A28><P 452>

But it cordip most to holy writt resoun and proprete of word, þat þis synne is dedly for whiche a man schal be dampned in helle, and alle oþere ben venyals;
<L 35><T A28><P 452>

In þo fifte boke of holy writt God seis þus;
<L 33><T A29><P 474>

sipen we be so feble of witte, febul of bodily my3te, and of ful schort tyme, ande holy writt so harde, and plentynouse of swete sentences to whichee God byndus us sore, what resoun is hit to bynde us to newe songe and newe serymonyes of dyverse uses al day, þat we never mowe do boþe togedur?
<L 33><T A29><P 481>

And he displesis God ful muche and deceyvus þo pepul of gostly helpe and teris 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 cursed disciplis is þis, þat þe sacrament þat men seen wip bodely ei3e bitwene þe prestis hondis is neþer bred ne Cristis body, but accidentis wipoute sugett, and is neiþer groundid in holy writt ne reson ne wit, ne tau3te bi þe moste wiseste olde seyntis, but only by newe ypocritis and cursed heretikis, þat magnysfen here owen fantasies and dremes, and feyned power and myraclis, more þan Cristis techynge and his apostlis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, wip þe determinacion of þe trewe court of Rome, þat is sett in þe beste part of þe popis lawe.
<L 23><T A33><P 520>

And þis feiþ is groundid in Cristis owen word, in þe gospel of Seynt Mattheu, Mark, Luk, and bi Seynt Poul, and pleyntly in holy writt, and bi Austyn, Jerom, Ambrose, and most holy seyntis, and most kunnyng in holy writt.
<L 1, 2><T A33><P 521>

And certis he undirstondip þat it is so, aftir þe speche of holi writt.
<L 12><T A33><P 521>

Þanne siþ þes auctorites of Crist and his apostlis ben algatis soþe, 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 teche we þis treue bileve to Cristen men opynly; and late lordis meyntenen þis treuþe, as þei am bounden up peyne of dampnacion, siþ it is opynly y-tau3t in holy writt and bi reson and witt;
<L 28><T A33><P 522><L 2><T A33><P 523>

For þis is not tau3t in holy writt, but is fully a3enst Seynt Austyn, and holy seyntis, and reson and witt.
<L 6><T A33><P 523>

þis sentence is clere of manifold witnes of þe feiþful opunning of holi writt, and publischið expresly and ympli3eþly, and of þe sawis of feiþful doctours, witnessing and expounding;
<L 23><T APO><P 17>

It is semyng þe 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 Moyses, and odir, as Holli Writt seiþ of hem;
<L 1><T APO><P 27>

þerfor seiþ Isidor, kunne þer prestis Holi Writt, and þe canouns, and þat al þer wark be in preching, and in doctryn, and edify þei alle men, as wel of sciens of þe feiþ as in disciplyn of dedis, þerfor þe prestis, but þei make opun al trowþ in þe peple, þei schal 3eue resoun at þe day of dome;
<L 26><T APO><P 32>

but in þe quek gostly kirk, þat is þe congregacoun of cristun men, au3te honestly to be honorid, first in vertuis, and vertuis dedis, good maneris, and ritful warks, clensid of alle crimis and dedis forbeden hem in holi writt, and feiþful 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 ani 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 holy writt, and bi þe lawe, for Symon Magus seying þe apostil 3euing þe Holy Goost bi leying vpon his handis, offrid him money to bye þe gostly power, þat þei schuld tak þe Holy Goost þat he schuld putt hands to;
<L 2><T APO><P 53>

And syn God haþ 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 a3en þus mani biddingis, autoritees, witnes and counseilis, be for þat man may proue bi holy writ, and wittnes of seyntis, for þis is soþ, þat is not contrari to himsilf, ne holy writt contrary to itsilf, ne feiþful doctoris contrary her to, þat seyn to us how þeis þingis are iuel.
<L 16><T APO><P 96>

but can sey þat wordis of holy writt, and þat are canoni3ed of al holy kirk, soundun not wel, and wel lede vs bi a kirk þat þey seyn erriþ oft, and disseyuip and is deseyuid, begilip and is bigilid.
<L 1><T APO><P 98>

If þei sei we can not, or we vndirstond amis, pray we hem, for Ihu sak, to enform us, bi þe trowþ of holy writt, and trowþ brout out bi resoun, þat may not fayle, and bi sensible trowþ, and be we euer more redy to be mendid bi þe trouþ of Crist, for we are not so sikir þat we be wiþ out faut, error, and vnkunning.
<L 10><T APO><P 100>

þerfor iuge religiouse men in þer consciens, if þei ground hem þus in her vowis, and ilk feiþful man loking 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 þese moun be vnderstonde þe þridde degree of þe chirche, whiche beþ: prelates and prestes, to wham it longep, if any wantunnesse or wildenesse of synne þat growep of mennes herte sprede to fer into dede whiche letteþ ri3twisnesse to beere his frute, in himself or ellis in his breþeren bi euele ensample 3euen, wiþ scharpe bitynge sentencis of Holi Writt or, if nede axip, wiþ censures of holi chirche (þat is: wiþ scharpe punischyngis), to kutte hem aweie, and seþþe after to lede hem forþ þe vine of ri3twis werkes in hire sugetis bi ensauple of hemselfe, and seþþe bynde 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 blynde man in synne, as I seide bifore, hereþ hou Daud, (spousebreker and mansleer), Magdclyn

(defoulid in alle þe dedli synnes), Mathew (þat gat his li3fode bi an vnlefful craft), Petre (þat denyede and forsok his Maister, for fere of a womman), þe þeef þat hyngre bisides Crist in þe oure of his deþ, Poule (þat ful crueli pursuede Cristis peple), þat alle þese been passid to heuene and beþ ful glorious seyntis, þenne if suchon axide hou þis may be þat þus synful peple as þese weren ben passid þus to heuen, Hooli Writt and treue prechouris answeren to þis question þat bi þe gracyous mercy of oure Lord Jesus Crist, þat seiþ himself bi þe prophete Ezechiel: {Nolo mortem peccatoris, sed magis vt conuertatur et viuatur}.

<L 421><T CG10><P 117>

Þis synne of pride doþ many harmes, as Holi Writt witnessiþ in many placis: First, it vsurpeþ to himself þat þat longeþ oneli to God, a3ens þat þat God seiþ bi Ysaie: {Gloriam meam alteri non dabo}.

<L 303><T CG11A><P 139>

Þe þridde hit gendreþ: wrappe, for it telleþ in þe first booke of Hooli Writt (Gen· 13· 7) þat þer was made stri3fe bitwene þe herdes of Habraham and Loth his cosyn for multiplyynge of hire beestes.

<L 429><T CG11A><P 143>

Perfore þei ben called wise men in Holy Writt, seying þus: {Homo sapiens tacebit vsque ad tempus Eccli·20· 7}.

<L 162><T CG13><P 169>

By þes sixe partis of holy writt fleen alle þes foure beestes, boþe bifore and bihynde, and now on þe ry3t syde, and now on þe left, now vp and now down, aftir þat þe spiry3t moeueþ hem.

<L 114><T EWS1SE-30><P 606>

Y bitook first to 3ou loore þat Y haue takun of God, þat Crist was deed for oure synnes aftir þe witnessse of hooli writt and betere witnessse may noon be, for þanne mot God witnessse it.

<L 37><T EWS1SE-41><P 649>

Y telde 3ou more of bileue hou þat Crist was aftir biried, and hou he roos on þe þridde day bi þe witnessse of holi writt.

<L 45><T EWS1SE-41><P 649>

And a3enus þis witt anticrist argueþ many weyes: þat hooli writt is fals bi þis bi many partis of holi writt, and so þer is anoper witt þan þis literal witt þat þou hast 3ouen, and þis is a mysti witt, þe whiche Y wole chese to 3yue'. And þus fayliþ autorite of hooli writt bi anticrist.

<L 50, 51, 53><T EWS1SE-42><P 652>

And errour in witt of holy writ hap brou3t in þis heresy: þei seyen þat holi writt is fals, and 3euen it witt aftir hemsilf; and þus þis witnessse

moeueþ hem not þat Crist seiþ þus in hooli writt.
<L 80, 82><T EWS1SE-47><P 675>

Þus men shulden studie þe witt þat God spekiþ in hooli writt;

<L 18><T EWS1SE-55><P 699>

And it semyþ bi hooli writt þat Icremye and oþer prophetis hadden þer witt of Iesu Crist, for ellis þer speche were to nakid.

<L 56><T EWS1SE-55><P 701>

And Ion hadde power to here hem, for he was an holy prophet and a bischopis sone, and, as holy writt spekiþ, he was a prest maad of God.

<L 32><T EWS3-124><P 06>

He þat trowiþ in me, as þe writt seiþ "Flodis of quye watir shulen renne of his wombe".

<L 21><T EWS3-171><P 148>

Seiþ not holy writt þat of Dauyþus seed, a nd of þe castel of Bedleem where Dauyþ dwelte, comiþ Crist?

<L 7><T EWS3-174><P 155>

Þes þingis weren don to fulfille holy writt 3ee shulen not breke a boon of hym', and eft anoper writt seiþ þey shulen se hym in whom þey picchiden'.

<L 351, 352><T EWS3-179><P 185>

Þanne he openyde hem witt þat þey shulden vndirstonde holy writt, and he seyde to hem For it is writen þus, and þus muste Crist nedis suffere, and rise fro dech on þe þridde day, and be prechid in his name penaunse and for3uyng of synnes among al maner of folc'.

<L 25><T EWS3-182><P 195>

And therfore it is that seyntis myche noten that of Cristis lawthyng we reden never in Holi Writt, but of his myche penaunse, teris, and schedynge of blod, doying us to witen therby that alle oure doying heere shulde ben in penaunce, in disciplynyng of oure fleyssh, and in penaunce of adversite, and therfore alle the werkis that we don and ben out of alle thes thre utturly reversen Cristis werkis, and therfore seith seynt Poul, 3at 3if 3ee been out of disciplyne of the whiche alle gode men ben maad perceiveris, thanne avoutreris 3ee ben and not sones of God.

<L 34><T Hal><P 43>

An half frynde tariere to soule helthe, redy to excusen the yvil and hard of bileve, with Thomas of Ynde, seith, that he wil not leevyn the forseyd sentense of myraclis pleyinge, but and men schewen it hym bi holy writt opynly and by oure bileve.

<L 20><T Hal><P 50>

3if þei ordeynen ydiotis to ben lymytours þat best kunnyn begge, and holde goode men and kunnyng in holy writt fro prechyng, and disceyuen men bi pardons, lettris of fraternite and priuat preieris for to geten worldely muk more þan soule helpe, þanne be þei fals ypocritis and worschipe false maummetis.
<L 33><T MT01><P 05>

3if þei traueilen faste in aristole and newe sophymes to ben clepyd maistres, and þan traueilen not in holy writt but veyn pleies and corioustees, and excusen hem herbi fro preiyng and rysyng at mydny3t, þei ben ypocritis;
<L 9><T MT01><P 06>

3if þei haten and sclaudren with false lesynges trewe men to techen frely holy writt and repreuen synne, and namely ypocrisie, and falsly pursuen hem to þe deþ, þei slen hem, and ioon þe euaungelist seiþ as to here dampnacoon.
<L 25><T MT01><P 09>

3if þei seyn and meyntenen in scole and opere placis þat þe wordis of holy writt ben false and manere of spekyng of newe idiotis is trewe, þei don gostly auoutrie and putten falsnesse and blasphemye vpon god;
<L 12><T MT01><P 10>

3if þei pursuen pore prestis to prison and bodily deþ, as hangyng, drawyng or brennyng, for þei techen trewely and frely þe gospel of ihu crist and techen men wiche ben false prophetis and ypocritis, siþ holy writt spekiþ of siche and biddiþ cristen men knowe hem bi here opyn werkis and flee fro hem;
<L 6><T MT01><P 16>

þei don a3enst þe charite for lone of here owne worschipe or wynyng and blasphemem a3enst god, makyng hem self as witti as þe holy gost, siþ it is reseruyd only to þe holy gost to 3euen ful conseil of þingis þat ben not expresly comaundynd ne defendid in holy writt, and þei taken þis þinge 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>

siþ holy writt seiþ þat it is breede and cristis precious body, þei ben cursed heretikis.
<L 16><T MT01><P 19>

here crist clepiþ 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 writt.
<L 31><T MT01><P 21>

certis but 3if þei more bisily lerne bi grete traueile and studie holy writt, and kepen it trewly in here lyuyng, and openly to 3eue good

ensaumple to alle men, and prechen it sadly and trewly with ala myche traueile and more, and 3it it be nede ben wilful to die þerfore, þei may drede ful sore þat þei ben out of charite and out of feiþ, but 3if it be ded feiþ as fendis han;
<L 25><T MT01><P 22>

summe for þei willen not chaffare by symonye, and summe bi bisnesse of studie and techyng of holy writt, for þei wolen neiþer dwelle in lordis courtis ne renne to rome wiþ þe kyngis gold.
<L 11><T MT01><P 23>

But vpon þe text of þis gospel bi ordre of seynt matheu Ion with þe gildene mouþ seiþ 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. 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.
<L 3, 4><T MT01><P 26>

but þei lyen falsly and openly to eche trewe man, for siþ synne is cause of perturbacion, and þes prestis vpon here kunnyng þat god 3eueþ hem of holy writt and þerwiþ bisien hem ny3t and day to distroye synne, þei ben aboute to make pees betwixe god and man.
<L 14><T MT01><P 27>

prelatis axen þat prestis and opere sugetis schulden come for here soucreyns whider euere hem likid, at þe ferpeste place of here diccise, þou3 prelatis kunnyn not holy writt ne kepen it, but don opynly þer a3enst many weies;
<L 11><T MT02><P 30>

siþ siche somonyng of prelatis is not groundid in cristis lif ne his apostelis ne reson, but in anticristis power bi dowyng of clerkis wiþ secular lordschipe a3enst holy writt.
<L 15><T MT02><P 31>

For siþ þei ledyn hemself to helleward for ignoraunce of holy writt or coueitise of worldeli worschipe, hei3e states and worldly muk, þei wolen lede opere men þe same weie.
<L 20><T MT02><P 32>

how schulde a trewe man be demyd bi suspect iuges, and siche vnkunnyng and euyl leuyng prelatis ben most hardy to dampne trewe treuthis of holi writ and pursue trewe men to prison and deþ þat meyntenen holy writt and trewþe a3enst here coueitise, pride, symonye and lustis. And newe religious assessours of þes vnkunnyng worldely prelatis ben more suspect þan ony oper; for þei grounden hem in þis, þat holy writt 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 trewþe of holy writt and ihu cristis
leuyng and reprouen here ypocrisie and
schewen here falsnesse to þe peple;
<L 31><T MT02><P 33>

But lete prelatis studie bisili and treuly holy writt
and lyuen opyn wel þeraftir, and distroie opyn
synne of opere men be here witt and my3t, and
pore prestis and cristene men wiþouten ony
somonynge wolen wiþ gret traueile and cost and
wille, 3ee bi londe and bi water, mekely come to
hem and don hem obedience and reuerence, as
þei wolden to petir and poul and cristis apostlis.
<L 9><T MT02><P 34>

and rapere to suffre sclaudryng and bacbitynge
and prisionynge and exilid, hangyng, drawyng,
quarternge and brennyng wiþ helpe and grace
of god þan to forsake þe treuþe 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 treuþe of holy writt and reson be seid
bi charite a3enst þe pride, coueitise and open
wrong þat prelatis don to here nei3boris, boþe in
here gostly offis and also worldly wrongis;
<L 11><T MT02><P 35>

cristen men knowen wel of feiþ þat neiþer petir
ne poul ne ony creature may do ou3t lawefully
a3enst þe trewþe of holi writt ne a3enst þe
edificacion of holy chirche, þat is good techynge
and gouernynge and amendynge of cristene
soulis.
<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 seiþ,
he is an heretik;
<L 25><T MT02><P 37>

certis þe chargen men ouer my3t and maken hem
bysy to kunne wrongful tradiciouns of synful
folis makynge and to leue holy writt vnstudied,
vnknoud and vnkept;
<L 13><T MT02><P 38>

and 3it seyntis in þe popis lawe reprouen euyle
lawis vngroundid in holy writt and reson, and
hem þat maken hem also, and seyn þat we owen
to take hede what crist seiþ, and to no man ellis
but in also myche as he acordiþ wiþ crist, and he
his false þat seiþ or techet ony þing þat is not
euydently groundid in goddis lawe, and þerfore
seynt petyr comaundiþ 3if ony speke, loke he
speke as goddis wordis, þus þes worldly prelatis
drawen cristen men for holy writt þat is þe beste
lawe and constreyne men to here owne lawis ful
of errour, 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 þerbi.
<L 29><T MT04><P 70>

For holy writt seiþ þat his preynge is
abhomyneable þat turnet away and heriþ nou3t
þe lawe;
<L 26><T MT04><P 76>

for whanne presthod stod in holy prestis of lif
and studiouse and kunnyng, þanne was holy
writt ynow3 to hem and studied and kept in dede
wiþ gret reuerence;
<L 2><T MT04><P 78>

but þis dremyng nys not groundid in ony place
of holy writt, for god seiþ generally þat þis
preiere is abhominable þat turnet away and
heriþ not goddis lawe;
<L 14><T MT04><P 78>

and þus is oure peple disceyued bi veyn preieris
of synful ypocritis, and holy writt not knowen ne
kept, but vanyte, pride and opere synnes ben
meyntened, and holi lif of prestis and opere men
is dispised.
<L 31><T MT04><P 78>

and þan anticristis power schulde soone be
brou3t down and holy writt knowen and kept and
meyntened;
<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 litel harlot dispiseþ þe pope and
stroieþ his lordschipe, and 3it he doþ 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 mannys lawis þat expounen
not þe gospel, þe more þei ben drawn fro þe
gospel and þe lesse knowen þat and þe worse
kepen it.
<L 33><T MT04><P 83>

but oure prelatis wolen not þat we deme here
seyynge, þou3 it be contrarie to goddis lawe
opynly, and certis þis is þe deuyl cast of helle to
distroie þe treuþe of holy writt and þe lif of ihu
crist and his apostlis, and to coloure pride and
coueitise and symonye and extorsions as moche
as euere þei wolen, for bi here cost men schullen
not reproue hom þerof, what synne euere þei
don.
<L 31><T MT04><P 84>

and notwipstondyng þat goddis lawe and ensauple of cristis pore life dampnen secular lordschipis in clerkis and coueitise and worldly lif, 3it þei graunten pardon wipouten mesure and 3ouen grete benefices and huge tresour of gold and worldly fauour and sathanas blissing to lordis, clerkis and comineris, for to meyntene anticristis worldly clerkis in þes synnes a3enst god and his halwen, and for to pursue and sclandre and enprisone and slee and brenne pore prestis þat techen hely writt and cristis gospel of pouert and mekenesse a3enst here worldly lif.

<L 27><T MT04><P 88>

but faste þei techen þe nede and þe auauntage and trewþe of here owen lawis, and seyn þat holy writt is hard, not so nedful as here owen lawes, but it is false to þe lettere, and men wityþ neuere what it meneþ.

<L 9><T MT04><P 89>

and þerfore þei ben cursed of god and irregular, and whanne þei preien to god and holden vp here hondis ful of cristene blood, god seiþ bi þe prophete ysaie þat he wole not here hem ne resceyue here sacrifices, and bi þe prophete malachie god curseþ to hero blissingis, and in many places of holy writt.

<L 27><T MT04><P 91>

Capitulum 26m. Also prelatis seyn þat holy writt is not sufficient to reule holy chirche, and techeris þerof ben not profitable to þe peple, but here owen statutis maade of synful foolis ben most nedful and techeris þerof, A nd meyntenours of chydnyng and strif ben most nedful and profitable to þe peple. for 3if holy writt were ynow for gouernynge of þe chirche, it were veyn and vnreasonable to occupie men wip moo lawis, siþ men ben now of feblere complexion and lasse wytti and of schortere lif þan men weren in olde tyme.

<L 9, 13><T MT04><P 93>

And here owen lawes and techeris þerof meyntenen and procuren þis coueitise and lustis, and holy writt and trewe prechours þerof dampnen al þis, and techen wilful pouert and mekenesse and gret traueile and penaunce of clerkis;

<L 25><T MT04><P 93>

coueitise and pride, and bi mansas and drede of prisonynge and brennyng, and suffren not men to resten in holy writt and in þingis þat þei may understonde, but constreyne hem to assente to nowelries of newe doctours, þat leuen holy writt and reason and feynen dremes and myraclis to please coueitous clerkis and to greet veyn glorie for here wytt, and þus þei bilenen 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 errouris ouer holy writt and reson. And þus þes prelatis ben anticristis turmentours of sathanas for to pursue and sle trewe prestis in goddis lawe, and maken lordis turmentours of þe fend to ponysche cristene men, for þei holden þe boundes of holy writt and meyntenen þe trewþe of cristis lif a3enst worldly prelatis ful of coueitise and heresie.

<L 6, 8, 13, 17><T MT04><P 94>

for þei stoppen and letten men fro kunnyng and kepyng and techyng of holy writt, þat is entre and ri3t weie to þe blisse of heuene, and neden men to bisien hem aboute studyng and kepyng and techyng of synful 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 meyntene suche wrecchid worldly lif of clerkys, and þis is þe brode weie to helle.

<L 23><T MT04><P 94>

Sumtyme men hadden traueile and werke at þe ful to studie and kepe and teche goddis lawe bifore þat þes newe lawes of worldly clerkis weren brou3t vp, and newe men ben occupied aboute lernynge and techyng of hem in alle here lif, þat vnneþe may þei loke and sauoure holy writt in here laste dayes; and he þat can not þes worldly statutis maad for singuler wille and coueitise is hoolden but a fool and vnable to teche and reule cristene peple, þou3 he kunne and kepe and teche neuere so wel cristis gospel and goddis comaundementis, and to þis ende þes worldly moldwerpis taken keies of helle in stede of keies of þe kyngdom of heuenes, for þei taken ypocrisie and worldly tirauntrie and bostful worldly lif, and meyntenyng of synne bi fals pardon and fals absolucion and cursed preieris, and leuen kunnyng and techyng of holy writt and edefiynge of cristene soules to heuene by good ensauple of here holy lif.

<L 2, 11><T MT04><P 95>

for þei maken lordis to enprisone men whanne þei dwellen fourti daies in sentence of curs, and hero owene lawe techiþ opynly þat men schullen dwelle in curs bi al here lif vp peyne of dampnacion, has whanne a man haþ weddid a womman sibbe to him in degree of consanguinyte or kyn wiche degre is forboden in holy writt, and haþ not witnesse ynowe to proue þis in mannus dom, þou3 he knowe it neuere so certeynly, he schal be cursed in constorie 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 eue in þis lif be cursed for he wil not wyttyngly do a3enst goddis comaundementis and his ri3t conscience.

<L 21><T MT04><P 95>

lord, what charite is it to prisone sich a man, and
3it þes anticristis clerkis cursen men al day for
money for techyng of goddis lawe and for
werkis of mercy and ri3twisnesse, and for þat þei
wolen not assente to errouris a3enst holy writt
expresly and a3enst reson.

<L 31><T MT04><P 95>

but þei loken litel þat mannus eleccion makip
hem not in sich staat, but chesyng of god and
kunnyng of holy writt, and souereyn traueile
and holy lif, and techyng and meyntenyng of
þe gospel, and brennyng charite to depe for
goddis loue, and sauynge of cristene soulis;

<L 3><T MT04><P 97>

and 3if it be good to haue holy writt and
presthod and kny3thod and laboreris to serue
god and reule þe peple;

<L 13><T MT04><P 97>

and þei þat schulden most lede þe peple to
heuene, bi trewe techyng of holy writt and
ensaumple of wilful pouert and mekenesse and
bisy traueile in praiseris and deuocions and
penaunce, leden þe peple to helle bi here worldly
lawis, coueitise, pride and queyntise of þe world,
and ydelnesse 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 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 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 fi3ttinge a3enst enemys of soule bi
mekenesse, wilful pouert, and grete traueile in
techyng of þe gospel, and suffryng of peynes
and dep.

<L 5><T MT04><P 99>

and forsaken as venym matrimonye, þat is leffel
bi holy writt, til newe vowis of contynense 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 opere,
and most bisi in studyng and techyng of holy
writt and ensaumple of alle goode manere of lif,
bope to cristene men and to heþene;

<L 22><T MT04><P 103>

and þus þei sillen crist and bitraien hym for
money whanne þei forsaken þe treupe of holy
writt and holy lif for worldly honour and
coueitise, and ambrose and bede witnessen þis
poynt.

<L 11><T MT04><P 105>

For bi þis sotil ypocrisie anticrist wolde quenche
and owtlaue holy writt and make alle men
dampnyd;

<L 21><T MT05><P 109>

þefore 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 7><T MT05><P 113>

also þei taken þe ordre of presthod to seie massis
for money, and whanne þei schulden be gostly
li3t of þe world bi opyn ensaumple of holy lif
and trewe prechyng of holy writt, as crist
comaundid to alle his apostlis and disciplis, þei
hiden hem self in gay cloistris and lyuen in lustis
of flech and glotonye, drounkenesse and
ydelnesse and sleep.

<L 29><T MT06><P 116>

and þat þat is holy chirche, þat ben trewe
techeris of cristis mekenesse, wilful pouert and
gostly traueile and meyntenours of cristis
ordynaunce, þei clepen heretikis and pursuen
hem to þe dep worse þan don heþene men, for no
man schulde be hardi to teche and meyntene
holy writt a3enst here curserd lif.

<L 25><T MT06><P 119>

and þei taken bisynesse of þe world and leuen
studyng and techyng of holy writt and
deuocioun in preiere and pinkyng of heuencly
swettenesse;

<L 1><T MT06><P 122>

and þis is for drede leeste cristis pore lif and
meke and traucilous and peyneful be knownen,
and hou clerkis and namely religious ben
bounden to holde sich pore lif and meke and
peyneful in resonable abstynence, and traueile in
studyng and prechyng 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 blasphemie
and forsakyng of god as seynt poul witnesseth
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 bysynesse, and on þe toþer
side þei bynden hem to obedience for to take
worldli bisynesse aftir biddynge of a worldly
and synful and coueitous and vnkunnyng abbot
or priour, and þis þei moten do bi vertue of þis
obedience, þou3 god stire hem to be betre
occupied aboute studyng and techyng of holy
writt, and þus mannus comaundement is
performyd bi blyndnesse and ypocrisie and
goddis comaundement and more profit of

cristene soules is putte bihynde.
<L 25><T MT06><P 126>

Capitulum 18m. 3yt þes possessioners ben þeues and so striers of clergey and of good lif in the people, for þei han manie bokes, and namely of holy writt, Summe by bygging and some by 3ifte and testamentis and some bi opere disceitis and sulttees, and hyden hem from seculer clerkis and suffren þes noble bokes wexe roten in here libraries, and neiþer wolen sillen hem ne lenen hem to opere clerkis þat wolden profiten bi studyng in hem and techen cristene peple þe weie to heuene.

<L 18><T MT06><P 128>

Capitulum 22m. Also þes possessioners, wiþ helpe of false freris, sotil ypocritis, and cursed heretikis, dampnen holy writt, þe kyngis regalie and wise men of oure loud, for to meyntene here false geten possessions and worldly lit;

<L 18><T MT06><P 130>

Capitulum 23m. Possessioners also constreynen prestis to leue studyng of holy writt and deuocion and prechyng, and neden hem bi vertue of obedience and peyne of prisonyng and dampnacion as þei feynen, to bisien hem nedles ny3t and day wiþ worldly occupacion, a3enst cristis reule and here owene profession, for ellis þei seyn here couent schulde perische and here religion goo down;

<L 2><T MT06><P 131>

and þus þei faren wiþ cristene men and holy writt as diden scribis and phariseis wiþ crist and his apostlis and his gospel, and whanne þes pharisees, scribis and hi3e prestis weren ful of heresie and blasphemye þei putten alle þes synnes on crist and his apostlis to blynde þe comune peple, and so þes possessioners don now of more ypocrisie and more sotilte and more cruelte.

<L 6><T MT06><P 138>

bet þat curat þat 3eueþ him to studie holy writt and teche his paryschenys to saue here soulis, and lyueþ in mekenesse, penaunce and bisi traueile a boutte gostly þingis, and reckiþ not of worldly worschipe and richesse, is holden a fool and distroiere of holy chirche, and is dispised and pursued of hi3e prestis and prelatis and here officeris, and hatid of opere curatis in contre;

<L 10><T MT07><P 143>

For siþ prestis ben clepid aungelis in holy writt, and þes curatis bryngen not message of god but of þe fend, as here wickid lif scewiþ, þei ben not aungelis of god but aungelis of þe fend;

<L 6><T MT07><P 145>

for þei shitten holy writt, as þe gospel and commundementis and condiciounes of charite þat

ben clepid þe kyngdom of heuene, bi here false newe lawis and euyl glosyng and euyl techyng; for neiþer þei wolen lerne hem self ne techen holy writt, ne suffre opere men to don it leste lucre owene synne and ypocrisie be knownen and here lustful lif wiþdrawen, and þus þei closen cristis lif and his apostlis fro þe comune peple bi keies of anticristis iuridiccoun and censures, and maken hem not so hardy to seye a treupe of holi writt a3enst here cursed lif, for þat schal be holden detraccion and enuye and a3enst charite;

<L 6, 10, 14><T MT07><P 148>

and herby he þat can cracke a litil latyn in constories of heþene mennus lawe and worldly prestis lawe and can helpe to anoie a pore man bi knackis or chapitris, is holden a noble clerk and redy and wys, þou3 he kunne not nede wel a vers in his sauter ne vnderstonden a comune auctorite of holy writt; and siche knackeris ben as proude of here veyn kunnyng as lucifer, and setten not bi pore mennus kunnyng in goddis lawe, but dispisen hem and goddis lawe as þou3 it were no lawe, and comenden here owene lawe and hem self more þan holy writt and ihu crist and his apostlis þat so blessidly lyueden;

<L 25, 29><T MT07><P 156>

for þes worldly clerkis þat lyuen in glotonye and studien to drynke hei3e wyne and base fisik wiþ strumpetis presumen bi here pride to be domes men of sotil and hei3e mysterijs and priue artielis of holy writt, and blyndly dampnen treupes ef cristis gospel, for þei ben a3enst here worldly lif and fleschly lustis; 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; and so holy writt schal be owtlawid or oppressid bi wronge statutis of synful mennys makyng;

<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 writt expresly or good reson and trowe conscience and charite;

<L 9><T MT07><P 158>

þei ben anticristis lettyng cristene men to kunne here bileue and speken of holy writt;

<L 2><T MT07><P 159>

lord, hou cursed anticristis ben þes worldly prelatis and curatis þat cursen trewe men for prechyng and heryng of holy writt.

<L 32><T MT07><P 160>

Capitulum 5m. Also prestis occupien hem ouer moche in worldly occupacions 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 betre herd of god bi compunccion and wepyng and stille deuocion, as moyses and ihu crist diden, þan bi gret crynge and ioly chauntynge þat stireþ men and wommen to daunsynge and lettib men fro þe sentence of holy writt, as Magnificat, sanctus and agnus dei, þat is so broken bi newe knackyng.
<L 24><T MT08><P 169>

and þat semer wel bi here lif, studye and spekyng, for it is aboute worldly goodis 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 symple prestis þat lyuen in mekenesse and deuocion and medlen not of syche pledynge, but þei stiren not riche men to fynde a good deuout prest able of witt and wille to lerne holy writt and preche it freely to þe peple to seue here soulis; and þis makib moche þat holy writt is not knowen ne kept, ne tau3t trewely 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 owen persone, þan þei fynden many worldly and synful prestis, bi goodis falsly geten þat schulden be restorid to pore men, not to lerne and teche holy writt as crist comaundib but dwelle at o place and crie on hey wip newe song þat lettib 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 dampner pride and coueitise clerkis and techer mekenesse and to flee coueitise and opere synnes.
<L 8><T MT09><P 185>

and þus þes courtis ben courtis of wrong and falsnesse and not cristis but þe fendis, to exile treuþe and charite and holy writt and to meyntene falsnesse and synne and magnifien synful mennys lawis more þan þe gospel.
<L 26><T MT09><P 185>

but eche prest is a prophete bi his ordre, as gregory seyþ vpon þe gospellis, þanne it is þe office of eche prest to preche and telle þe synnys of þe peple, and in þis manere schal eche prest

be an aungel of god as holy writt seiþ.
<L 17><T MT10><P 188>

and siþ men ben holden heretikis þat done a3enst þe popis lawe, and þe beste part of þe popis lawe seiþ pleyndly þat eche þat comer to presthod takib þe office of a bedele or criere to goo bifore domesday to crie to þe peple here synnes and vengauce of god, whi ben not þo prestis heretikis þat leuen to preche cristis gospel, and compelle opere treue men to leue prechyng of þe gospel, siþ þis lawe is seynt gregoryes lawe, groundid opynly in goddis lawe and reson and charite, and opere lawes of þe peple ben contrarie to holy writt and reson and charite, for to meyntene pride and coueitise of anticristis worldly clerks.
<L 18><T MT10><P 189>

and siþ men þat 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 writt seiþ bi salomon, þes prestis þat prechen not þe gospel as crist biddib ben not able to preie god for mercy, but disceyuen hemself and þe peple and dispisen god and stiren hym to wrappe and vengauce, as austyn and gregory and opere seyntis techen;
<L 18><T MT10><P 190>

and principally þes ypocritis þat han rentes and worldly lordischipes and parische churcheis appropriid to hem, a3enst holy writt boþe old and newe by symonye and lesyngis on crist and his apostelis for stynkyng gronyngys and abite of holynesse and for distroyng of goddis ordynaunce and for singuler profession maade to foolis and in cas to fendis of helle, þes foolis schullen lerne what is actif lif and contemplatif bi goddis lawe, and þanne þei my3ten wite þat þei han neiber þe ton ne þe toiber, siþ 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 poyntis of charite.
<L 24><T MT10><P 190>

for þis stirer men to pride and iolite and lecherie and opere synnys, and so vnable hem many gatis to vnderstonde and kepe holy writt þat techer mekenesse, mornyng for oure synnys and opere mennus, and stable lif and charite.
<L 9><T MT10><P 191>

god brynge þes prestis to þe fredom to studie holy writt, and lyue þerafter, and teche it oper men frely, and to preie as long and as moche as god meuer hem þerto, and ellis turne to opere medeful werkis, as crist and his apostlis diden;
<L 21><T MT10><P 194>

seynt steuene was ful of grace, as holy writt seiþ, but lasso þan oure lady, and oure swete lord ihu was ful of grace aboute steuene and oure ladi

perto.

<L 31><T MT12><P 207>

and þe fend bi sotil menys of ypocrisie and symonye stireþ lordis and my3tty men to make an ydiot and fool curatour of cristene soulis, þat neiþer may ne kan ne wole, for his opyn synne and worldly lif and ignoraunce of holy writt and necligence and worldly vanyte and drede of worldly shame and loos, teche hem goddis lawe, ne suffre opere to teche hem frely and trewely wiþouten flaterynge for drede last his owene falsnesse be knowen;

<L 27><T MT13><P 212>

and whanne it is reserued to þe holy gost to 3eue vtterly conseil in special poyntis þat ben not expresly comaundid ne forboden in holy writt, worldly clerkis ful of pride, symonye, coueitise and opere synnys 3euen fulbut conseil a3enst þe holy gost and a3enst þe helpe of þe soule for here owene pride and coueitise;

<L 16><T MT13><P 213>

þe fifte, þat þei loue mare pouert of þe gospel, to whiche þei ben bounden bi here owene reule and profession, þan richesse of þe world, þat ben clepid drit bi seynt poul in holy writt, for which richessis þei make ofte sacrifice to fendis and honouren false goddis as seynt poul seiþ.

<L 16><T MT14><P 220>

þe seuene, þat þei loue more þe treuþe of holy writt þan ypocrisie and lesyngis of þe fend.

<L 20><T MT14><P 220>

þe seuentene þat þei drawen not noble bokis of holy writt and holy doctouris and opere nedeful seieneis 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 rotyn, and neiþer 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 ei3tenþe, þat þei louen more comyn profit of cristene men, boþe gostly and bodily, þan here synguler worldly profit and here owene bodily ayse and welfare.

<L 26, 31><T MT14><P 221>

þe sixe and twente, þat þei pursuen not crist in his membris for trewe prechyng of holy writt and trewe schewynge of synne to þe peple, and of anticrist and his clerkis, bi prophecie of ihu crist and his apostlis, pleynty tau3t and comanundid of god to be tau3t trewely and opynly to his peple.

<L 32><T MT14><P 222>

þe nyne and prittipe, þat þei studien bisily holy writt and techen it more þan veyn sophistrie and astronomye and more þan þe popis decretalis

and fablis and cronycelis;

<L 3><T MT14><P 225>

For þus spekiþ holy writt in þe fifte bok of goddis lawe; "

<L 20><T MT15><P 230>

and whanne þei sitten as kyngis and compaynes stonden aboute þei schulden be confortours of mornynge men and men ful of myscheyf, and delynere pore men crynge, and fadirles children and moderles þat han noon helpe, and so haue blyssynge of him þat was in poynt to perische, and conforte þe widwis herte, þes goodnessis and many moo vsed þe holy kyng iob, and ben in holy writt for ensauple of kyngis and lordis.

<L 18><T MT15><P 231>

and þerfore seiþ holy writt þat mercy and trewþe kept of kyngis, and his trone is maade strong bi mekenesse and mercy, and þe kyng þat sittip in sete of dom distoieþ alle euyl in his lokynge, and so it plesip more to god to do mercy and dom þan to do sacrifices;

<L 26><T MT15><P 231>

and clerkis striuen for holy writt and seyn þat it is most trewe and best to reule cristene mennus soulis bi, but ypocritis seyn þat holy writt is fals, and newe lawis maad of worldly clerkis ben betre for cristene men þan holy writt, and þerfore þei studien mannus lawis and techen hem to coloure bi here pride and coueitise;

<L 6, 8, 9><T MT15><P 235>

and whanne trewe clerkis meynntenen here trewe part bi holy writt and reson and ensauple of cristis lif and his apostlis, and newe ypocritis meynntenen here fals part bi ground of synful men and bi ypocrisie and worldly power and 3iftis of money and censures, as suspendynge, cursynge and prisonynge, and þanne is debat and strif reised at þe fulle.

<L 27><T MT15><P 236>

and þerfore pore clerkis ben sclaunderid for heretikis, for þei seyn þe treuþe of holy writt, and hurlid and cursid and prisonyd and lettid to preche þe gospel, for drede laste þei warne þe peple after cristis techynge of þe false disceitis of anticrist and his worldly and proude and coueitouse clerkis.

<L 4><T MT15><P 237>

for 3if lordis wolden dispise þe pride of coueitouse clerkis and not conferme hem ne meyntene here worldly lordschipe and symonye, þat is opynly dampnyd bi holy writt and cristis lyuynge, þes proude worldly clerkis ful of coueitise and lecherie and opere synnes schulden sone ben abatid, and holy lif and trewe techynge schulde be brou3t a3en.

<L 28><T MT15><P 240>

but 3if þer be a gostly curat or prest þat lyueþ a good lif in mekenesse and doynge almes to pore men, and not wastynge pore mennus 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 be holde a nyggard, an hound, or an hoog, an ypocrite and an heretik;
<L 4><T MT15><P 243>

for lordis schulden traueile 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 liflode and to paye here rentis to lordis;
<L 25><T MT15><P 243>

pou3 he be vnable of kunnyng of holy writt, not in wille to teche and preche his sugetis, but of cursed lif and wickid ensauple of pride, of coueitise, glotonye, lecherie and opere grete synnys.
<L 27><T MT16><P 245>

Also þan schulde prestis studie holy writt and he deuout 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 treuþe and spedly sauynge of cristene peple.
<L 4><T MT16><P 253>

HOW ANTICRIST AND HIS CLERKS
TRAVAIL TO DESTROY HOLY WRIT· Hou anticrist and his clerkis traueilen to distroie holy writt and to make cristen men vnstable in þe feiþ and to sette here ground in deuelis of helle· Capitulum primum· As houre lord ihu crist ordeynede to make his gospel sadly knowen and meyntened a3enst heretikis and men out of bileue bi writtynge of his foure euaungelistis, so þe deuyl sathanas castiþ bi anticrist and his worldly false clerkis to distroie holy writt and cristene mennus bileue bi foure cursed weies or fals 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 speke of þe gospel and holy writt and goddis comaundementis and ioies of heuene and of synnes and peynes of purgatorie and of helle, lest þei stiren men to rise out of synnys for drede of peynes, and to lyfe in vertuous lif for to haue þe blisse of heuene.
<L 22><T MT17><P 255>

and þis disceit in bileue is maad and coniected of þes cursed pharisees for to magnyfie here newe

feyned ordres, 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>

þanne 3if þe multitude of anticristis clerkis approuen not þe gospel ne treuþe of holy writt, no man schulde holde þe gospel ne ony comaundement of god, ne meyntene ony treuþe a3enst anticrist and his worldely prelatis.
<L 16><T MT17><P 258>

þerfore cristen men schulden stonde to þe dep for meyntenyng of cristis gospel, and trewe vnderstondynge þerof geten bi holy lif and gret studie, and not sette here feiþ ne triste in synful prelatis and here cursed clerkis, ne in here vnderstondynge of holy writt, for þei ben vnable wip þis worldly lif ful of pride, coueitise, glotonye and ydelnesse, as haukyng and huntyng, and pleiynge at þe chees and tablis, and riot and daunsynge, and festis makynge, dronkenesse and lecherie, to perceyue þe trenþe of holy writt and hei3e preuytees of god.
<L 4, 8><T MT17><P 259>

þerfore it is luciferis pride, and passeþ it, to constreyne men to take vnderstondynge of holy writt after þe witt and dom of siche worldly clerkis, þat ben enemys of crist and his lawe and his seruauantis, for þei ben blynde in goddis lawe and good lif, and leden blynde men to helle, as crist seiþ in þe gospel; for in steed of keies of heuene, þat ben kunnyng of holy writt and power to distroie synne and saue cristene soulis bi trewe techynge and good ensauple, þei han ignoraunce of goddis lawe, and no wil to studie and lyue þeraftir, but kunnyng and practisyng in here owene wickede lawis for pride and coueitise, and feynen hem power of tirauntrie to stoppe treue men fro prechyng of þe gospel, and 3if þei prechen a3enst 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 feiþ, and meyntenen þat whateuere þei don were no synne.
<L 30><T MT17><P 260>

and 3if anticrist seiþ here þat eche man may feyne þat he haþ ri3t feiþ and goode vnderstondynge of holy writt 3ouyn of god whanne he is in errour, late a man seke in alle þingis trewely þe honour of god and lyue iustly to god and man, and þanne god wole not faile to him in ony þing þat is nedful to hym, neiþer in feiþ ne vnderstondynge ne in answeere a3enst his enemyes.
<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 þerbi to reprove synne and preise vertues and vertuous lif and 3if it be leffel and meritorie to leie, þan no man haþ ground to stire men fro synne bi grete peynes bihi3te bi cristis word, ne stire men to vertues bi grete ioies 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 treuþe of þe gospel and holy writt, siþ þei meyntenen siche blaspheme heretikis to be dowid in seculer lordschipe a3enst goddis comaundement and ensauple of cristis lif and his apostlis?

<L 14><T MT18><P 265>

and holy writt old and newe and cristis lif and his apostlis dampnen þis pride and wrecchednesse in clerkis.

<L 29><T MT18><P 265>

and many men aleggen faste holy writt a3enst þe worldly lif of clerkis; þerfore þei seyn þat holy writt is fals, for trewe men schulden haue noon auctorite a3enst here cursed lif. Þe secunde tyme þei fynden vp a newe manere of speeche 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 reuersiþ hero owene fonnydnesse.

<L 1, 2, 5, 7><T MT18><P 266>

Þe priddyde tyme þei coueten name of wisdom and worschipe of þis world and here owene excellence more þanne goddis honour, and þerfore þei disdeynen to sne 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 vnderstondynge of hem and here folweris. 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 vderstondynge 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 opere synnys, and open heretikis and enemys of crist and his lawe and his trewe seruautis.

<L 15, 17, 18, 21><T MT18><P 266>

for þei seyn þat here sentence and dom is vnderstondynge of holy writt;

<L 2><T MT18><P 267>

first 3if holy writt be fals, certis god autor þerof is fals, and siþ þei graunten þe friste errour, þei moten graunte al þat sueþ þerof. also þei feynen þat a fool & a cursed deuyl is wisere & trewere þan þe speche of god in holi writt, and þis reson is pleyne. suppose þat þis clerk writynge or techynge contrarie speche to holy writt schal be dampnyd, for þan he is a deuyl as crist seiþ of indas, and as þei feynen his writynge and techynge is wittiere and trewere þan techynge and writynge of god almy3tty þan it sueþ opynly þat a fool and a cursed deuyl is wittiere and trewere þan ihu crist, kyng of wisdom and treuþe.

<L 7, 12, 13><T MT18><P 267>

and whanne al þe ground is sou3t of þis heresie it stondiþ in þis poynt, þat holy writt, goddis owene word, is fals for þis cursed heretik mysvnderstondiþ it, or for it displeseh þis heretik and reproueh þis synne.

<L 26><T MT18><P 267>

but it fariþ bi holy writt and cursed clerkis and foolis as it fariþ bi drounken men and þe mone And candel;

<L 31><T MT18><P 267>

and as ion þe euaungelist seiþ, þei schulden wilfully putte hem to deþ for to distroie lesyngis, siþ lesyngis stondiþ more in false dedis þnn in wordis, as holy writt, ambrose and opere seyntis witnessen pleynly.

<L 7><T MT18><P 269>

for men vnderstonden þat fewe men of discrecion comen to þes nouelries but siche 3onge bi stelynge or disceyuyng, or ellis bi coueitise of worldly honour and sikernesse of wombe ioie, and herefore þes veyn religious preisen lesyngis, dampnyd bi holy writt old and newe, for cristis treuþe. and þe deucl is lesyngis fadir and disceyned mankynde bi lesyng and brou3t it into sorowe and payne, as þe gospel and þe first part of holy writt schewiþ;

<L 9, 12><T MT18><P 270>

þus almy3tty god in trinyte distroieh þes þre nestis of anticrist and his clerkis, and stireþ alle manere of men to meyntene þe treuþe of holy writt and distroie lesyngis and openly preche a3enst ypocrisie, heresie and coueitise, boþe in word and dede, of alle euyl prelatis and prestis and peyntid religious;

<L 19><T MT18><P 274>

Þe first special poynt is þis, þat cristene men, and namely clerkis of scole and curatis, studie, kepe, teche, and meyntene holy writt more þan

newe statutis, customes and serymonyes maad of synful men.

<L 10><T MT19><P 276>

þe twelfþe, þat no lege man of oure kyng be prisoned for wrongful cursyng of prelat, þe while he is redy to be iustified bi holy writt and trewely don his office.

<L 26><T MT19><P 277>

3if ony man kan proue bi holy writt or reson þat þes poyntis 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 soulis, and saluacion of cristene rewmes.

<L 30><T MT19><P 277>

sip holy writt forbediþ siche beggyng, þou3 summe beggen my3te be suffrid in tyme of grete nede.

<L 33><T MT19><P 278>

for ellis worldly prestis and feyned religious may stoppe trewe men from prechyng of holy writt and magnyfing of þe kyngis regalie, and murpere þe kyngis lege men wipouten answee.

<L 31><T MT19><P 279>

Þise wordis of holi writt, sip þei ben feyþ of cristen men, ben more to preyse þen alle propre newel of þise newe ordri;

<L 14><T MT22><P 300>

and non pope conformeth holi writt, sip it is first conformed of god.

<L 19><T MT22><P 300>

Here men seyne aftur austyn, þat no witt of holi writt, but if it be literal witt, proueth ou3t by autorite of it;

<L 1><T MT23><P 343>

and to þis entente crist had þe mesels go and shewe hem to prestis and þus freris my3ten telle þe puple þat holy writt haþ mystily þis witt what ouer þei wolen seye;

<L 11><T MT23><P 343>

and so þei glosen þe wordis of holi writt euen to þe contrarie, and þei leuen þe wordis of holi writt, and chesen hem newe founden termes of hemsilf, and seien þat þei ben sob, but þe wordis of holi writt ben false and ful of eresie;

<L 2, 3, 4><T MT25><P 358>

And ouer þis, sip a man mai not, as olde seinttis seien and supposen, be conuict of heresie bi lasse auctorite þan holi writt, þis apostata, conuicting men of heresie bi his tradicions, seiþ in þe same dede þat his owne wille and determynacioun is as meche of auctorite or more

þan Goddis lawe;

<L 1030><T OBL><P 183>

For, alpou3 þei se wel, or mai if þei be not dampnable recheles, þat þis lordschip in the clerge is openli dampned in holi writt, boþ in þe olde lawe and in þe newe, as euer was manscleyng, auou3trie, tresoun or þeft, and notwipstonding þat þe clerge in immesurable numbere is purueied of liiflode and heling in ful grete habundaunce bi tipis, offringgis and oþur deuociouns of þe peple, and notwipstonding into mentenaunce of her owne astate þei ben nedid to pele and spoile þe pore commyns bi dyuerse menys, 3it þe astate of þe secler 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

<L 1278><T OBL><P 189>

And so', aftur þe writib, þus I schal rede holi writt, isett in þe soucreyn and heuenli heiþe of auctorite, certein and skir of þe truthe þerof.

<L 3443><T OBL><P 245>

Furburmore seint Austen /De Trinitate li· 15 ca· 27/, blamyng þo þat besiedden hem to come to þe knowyng of þe Trenite bi reson rapur þan bi feip of scripture, writib þus: Whi is it þat þis peple bileueþ not of þe soucreyn Trenite, þat is God, þat þing þat is founde in holi writt, rapur þan þei aske a clere reson to be 3eue to hem, þat is not itake or conceiued of mannes mynde slow and feble?

<L 3552><T OBL><P 247>

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 þat prestis shulden leue and vtirli forsake þis temperal swerd wip hise purtynauncis, and remitte þis temperal swerd to lay partie, as þei diden wip alle hise purtynauncis, as seculer lordship, office and iugement.

<L 1410><T OP-ES><P 60>

þe secunde maner of vndirstonding is of hooli writt, þat þei entren not to vndirstonding þerof, ne þei suffren oþir men to vndirstonde it wel. Summe prechen fablis and summe veyne stories; summe docken hooli writt and summe feynen lesyngis;

<L 14, 16><T SEWW15><P 75>

Such wisesse of hooli writt is not chargid of þes freris, but wisesse of her owne felowis þat þei holden more þan Crist.

<L 246><T SEWW15><P 81>

O Lord, sithen God dispysis þe blessyngis and þe preyeris of siche ipocritis and heretykis, as God wisesse in many placis of holy writt, what helpis here long cursid preyeris and grete

cnakkyng of curious song in menes eeris?
<L 124><T SEWW16><P 86>

And perfore it is þat seyntis myche noten: þat of Cristis lawyng we reden neuer in holy writt, but of his myche penaunce, teris and schedyng of blod, doying vs to witen þerby þat alle oure doying heere shulde ben in penaunce, in disciplynyng of oure fleyssh and in penaunce of aduersite.
<L 52><T SEWW19><P 98>

and, as Cristes manhed suffrid payne and deþe and 3itt þe godhed my3t suffre no payne, so, þou3 þis sacrament be corrupted, neuerþeles þe body of Crist may suffre no corrupcioun, for seynt Poul þat was rauyshed into þe þridde heuen bi autorite of God writeþ þus in hooly writt, and þree tymes he calleþ þe sacrament bred aftur þe fourme of consecracion.
<L 21><T SEWW21A><P 110>

but þis is nou3t tau3t expresly in wordes in eny party of hooly writt ne be resoun ne bodily witt.
<L 67><T SEWW21A><P 111>

wheþer men shul forsake Cristis owne wordis and take straunge wordis vnknownen in hooly writt and a3ens resoun of þe moost witti and þe best seyntis, for, as men seyne, many ypocritis han hyred by many hundred poundes bishops vnkunynge in hooly writt for to dampne cristen mennes bileue and Cristis owne wordis, for enemyte to oon singuler persone þat tau3t þe gospel of Crist and his pouert, and dampned couetise and worldly pride of clerkis.
<L 90, 93><T SEWW21A><P 112>

and so Crist is a lioun and a worme, and þus of many þingis þat hooly writt telliþ.
<L 80><T SEWW21B><P 115>

said þe Kni3t, it es litel wonder þof 3e ouerlede þe comone lewde pepil wiþ sich fals exsposiciones of holi writt!
<L 108><T SEWW26><P 134>

3he, ser, and ouer al þis bileue, 3it I admitte alle þe sentencis and þe autoritees and þe resouns of alle þe seintis and doctours, acordinge to holi writt and declaringe it truli, submyttinge me wilfuli and mekeli to be euer obedient and buxum after my kunynge and my power to alle þese seintis and doctours, as þei ben obedient and buxum in work or in word to God and to his laweand firþer not to my knowynge, neiþer for any erþeli power, dignite or staat þoru3 þe helpe of God!
<L 327><T Thp><P 34>

For þese heuenli pilgrimes moun not neiþer þei wolen be lettid of her purpos bi ke reyne of ony doctrine discordinge from holi writt, neiþer bi þe

floodis of ony temperal goodis and tribulaciouns, neiþer bi wyndis of ony pride or boost or manassyng of ony creature.
<L 913><T Thp><P 51>

And I seide, Ser, I knowe nowhere in holi writt where þis terme "material breed" is writun.
<L 951><T Thp><P 53>

But I holde þee vnable to knowe þis grace, for þou enforsist þee to lette þe deuocioun of þe peple, siþ bi autorite of holi writt men mowen lefulli haue and vse siche solace as þou repreuest.
<L 1349><T Thp><P 65>

And þe Archebischoþ seide to me, Whi, losel, wolt þou not and oþer þat ben confedrid wiþ þee sechen out of holy writt and of þe sentence of doctours as scharpe auctoritees a3ens lordis and kny3tis and squyeris and a3ens oþer seculer men, as 3e done a3ens preestis?
<L 1574><T Thp><P 72>

and in þis we haue chosun God almy3ty to be oure fadir, his sone Iesu Crist to be oure abbot, hooly chirche to be oure modir, hooly writt to be oure reule, and we ouresilf due obedienciaries, buxum and lowly, sworun vndir payne of perpetuel dampnacioun or wyynyng of blisse wiþouten eende þur3 þis goostly generacioun.
<L 7><T Thp><P 134>

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Saynte Mari', said þe Kni3t, it es litel wonder þof 3e ouerlede þe comone lewde pepil wiþ sich fals exsposiciones of holi writte Parde, þou wost wele þat when þat Crist schuld be take, Peter drowe his swerde for to fi3t, & smote of Malkus here.
<L 487><T 4LD-1><P 196>

þus þei gile þe chirche of brede of þe auter & aleggen grette dotturis & þer straunge speche, and leuen holy writte þat God himself 3affe.
<L 993><T 4LD-4><P 280>

And þus byleve of holy writte schulde teche men of hor state, hou þei schulden serve hor God, lest þei synned in ydelnesse;
<L 22><T A09><P 143>

þei seide as byleve þat þis is an heresyte to sey, þat men of þo Chirche have temporal possessiouns is agenys holy writte, whosever affermes hit.
<L 1><T A20><P 234>

þo first boke of holy writte spekes even þus: God seide to Aaron and prestes of his sorte, In þo londe þat 3e dwelle inne schal 3e no3t have, ne 3e schal have no part of hor heritage, for God

is part and heritage of alle his prestes.
<L 15><T A20><P 234>

And þus þei ben traytours to God, and his riche puple, whom þei disseyven in hor almes, and monquelleres of pore men, whose lyvelode þei away taken fro hom by fals leesinges, and herfore þei ben irregular bifore God, and despisen hym, and harmen þo puple when þei seyn masse or mateynes in þis cursid lif, as holy writte techis, and Austyn and Gregor declaren fully.
<L 18><T A24><P 383>

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

Ffor sith God Almyghty tau3te, confermes, and mayntenes holy writte, if þis wryting be fals þen God is fals, and mayntenour of error and falsnesse;
<L 18><T A24><P 388>

And herfore Seynt Jerome, þat couthe more of holy writte þen alle þo men now on lyve, for he was lenger tau3t, wrytes þus.
<L 33><T A25><P 403>

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

Ffor þis were a3eynes holy writte, as Crist hymself sais.
<L 28><T A27><P 443>

We have offt tymes saide þat þis sacrid ooste is verrey Goddis body and verrey breede, for so sais holy writte, and seyntus of Crist thowsandis.
<L 35><T A27><P 443>

To þese poyntes pore men onsweren by autorite of holy writte and of seyntus, and by open dedis of men þat may not be denyed;
<L 9><T A29><P 457>

Here Cristen men seyne, þat no pope may make lawfully ony lawe contrary to þo gospel, ne superflue, ne by his lawes withdrawe men fro studyng ne kepyng holy writte, ne sette more bisynes ne prys by suche newe lawis þen by þo gospel of Jhesu Criste.
<L 23><T A29><P 460>

And siþen mennes wittis bene febler þen elder scintis wittis, and oure lyve myche shorter, and holy writte so depe of understondyng, and ever nedeful and profitable, whi þen schul Cristen

men be chargid wip so many statutis of worldly prestis, þat þai may nout knowe holy writte for studyng of hem?
<L 5, 8><T A29><P 461>

Ande þis poynt comys ofte by þer newe decretalis, a3eyne þo olde decre made of Seint 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 viciouse prestis, unkonnyng of holy writte, ful of pride and covetise, han keyes of helle and bene vicaris of Sathanas, deceife mannes soules by feyned jurisdiccione of Anticrist.
<L 8, 10, 11><T A29><P 462>

And as þo nobul kyng Ezechye destroyed þo neddur of bras when þo peple did ydalatrie þerby, noutwipstondyng þat þat same serpent was made by Moyses aL Gods biddyng, myche more þese false ymagis made of synnefull men, siþen nouþer God, ne Crist by his monhede, gafe never commaundement to make þese ne counseile, ne his apostils in al holy writte.
<L 8><T A29><P 463>

siþen God commaundus þis upon peyne of dampnacione, and of þat oper offryng he never bad ne counseylid in holy writte.
<L 17><T A29><P 463>

Ande if a symonyent bischop 3eyve 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, þof a worldely preste cry oute a3eynes holy writte ande charite, blasphemyng þat a trewe preste schal not do mercy ne charite to his broþer wipouten his lettre and leeve, as if he were Goddis mayster, and þat men schulden more obeysche to hym and his cursid blasphemy, þen to God Almy3tty and his ri3tful commaundement of charite.
<L 21><T A29><P 464>

and siþen popis and prelatys, as þer dedis openly schewen, ben unconnyng in holy writte and holy lyife, proudly lyvyng, fulle of fleschly affeccions and covetise, by fals wittnessis þai moone sone be deceyved in canonysyng of sum riche man.
<L 11><T A29><P 467>

þerfore Cristen men wilen bileve to Criste ande to his lawe and holde hem scintis þat ben expressid in holy writte, ande alle oper suppose bynethe bileve, as þai han evydence.
<L 28><T A29><P 467>

When prestis ande clerkis weren bisye in studyng of holy writte, and forsoken worldly pompe and vanite, and lyveden in mekeness,

sympulnes, charite, and gostily travaile aftur Cristus techynge, hit was grete evydence þat God schewid to hem who was saved.

<L 5><T A29><P 468>

ande holy writte wittenessis þat Anticrist schal deceife by false myraclis hem þat hadde no charite ande trewthe.

<L 12><T A29><P 468>

For if þai be open lechouris, þo lawe forbedis hem to say a masse, and þo pepul is forbyden in þo same lawe þat þai here not þer masse, ande þat suche prestis take no part of þo chirche godis, as þer owne lawe wittenessis, wiþ gode resoun and grounde of holy writte.

<L 1><T A29><P 469>

þo grete clerk Grostheðe proves by holy writte and grete resone, in a sermone þat he prechid in Rome, and gafe hit written to þo pope and mony cardynalis, and in mony moo sermones, þat þo pope wiþ his courte was cause ande grounde of alle yvelis in þo Chirche, 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.

<L 32><T A29><P 469>

ande al þo popis court couth not say nay by holy writte and reson;

<L 17><T A29><P 470>

POINT XIV. Also byschopis and freris beren symple men on hande þat þai sayne, þat hit is a3eynes holy writte þat clerkis have temporale possessiones. Here Cristen men tellen only holy writte, and autorites of grete seintus, wiþ sum maner of reson. In þo iiij boke of holy writte God seis þus to Aaron and oþer prestis;

<L 20, 22, 24><T A29><P 474>

siþen þer wittes ben þinne, þer strynthe littel, þer tyme schort, to study ande teche holy writte, to lyve in prayer and devocione, and visite seke men in soule.

<L 12><T A29><P 478>

3it, siþen Cristis apostilis, freschly fulfillid wiþ wisdom, 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 wittenessis, what blyndenes of covetise stiris þese ydiotis, unmy3tty and fer lowere in charite, to marre hem wiþ so myche drit, more þen alle Cristis apostilis dursten?

<L 21><T A29><P 478>

Here Cristen men sayne pleynty, þat Criste and his apostilis prayden devoutly wiþouten siche

songe, and þai never tau3tten in worde ne dede, ne openly counseiled in holy writte to þis Songe, ande myche more þai never chargid man herwiþ in al holy writte. Perfore prestis schulden bisye hem to cunne ande teche holy writte in worde and dede, and be in devoute prayere in spirit and treuthe, as Crist and his apostilis diden, and not fulfille þo eeris of hem and of þo pepul wiþ crynginge of þinge þat nouþer þai ne þo pepul understoden, as 3yf jayes and pyes chatiriden;

<L 29, 31, 32><T A29><P 479>

wheþer þis songe dispose men for to understonde þo sentence of holy writte, and for to mourne for þer synnus, or ellis to pride, vanite, daunsyng and lechery, wiþ vayne spendynge of tyme.

<L 2><T A29><P 480>

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

<L 28><T A29><P 480>

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 wiþ suche mournyng, ande þo prayer þat he makis in us ys arettid to hym, siþen he is princepale doar þeroff, and we dulle instrumentis of hym.

<L 9><T A29><P 481>

Ande siþen synne is so playne, and more encresid herby, and we bounden upon payne of dampnacioun for to preche ande crye holy writte a3enes þo fendis ooste, when a drunken preste, in luste ande welthe of þis lyife, has syngulere affection to a man or a cause for temporale dritte, all prestis in þat diocese schul be gnarid wiþ a newe 3ock or cerymony ever more;

<L 4><T A29><P 482>

3it, þow Salisbury use may sumtyme occupie wele summe slowe wrecchis, hit is no reson to bynde alle prestis þerto, or to suche anoþer, when God sturis hym to studye and teche holy writte, þat is muche better, or for to mourne for þer synne, ande hertly occupie hem wiþ þo Pater Noster.

<L 14><T A29><P 482>

Perfore syngwe we in hert by holy desire, seyyng psalmus by clene werkis and heryngus and ymynus to God for his large 3iftus of mercy, wiþ brennyng charite in studyng understonnyng and techynge holy writte, ande receyve we resonable customs made of men in als miche as þai helpen us to þis grete gode, and encresen oure love to God and oure breþerin.

<L 30><T A29><P 482>

But here Cristen men sayne, þat hit is not leeful to swere by creaturis, ne by Goddus bonys, sydus, naylus, ne armus, or by ony membre of Cristis body, as þo moste dele of men usen, ffor þis is a3eynus holy writte, holy doctouris, and comyn lawe, and grete peyne sette þeruppon.
<L 7><T A29><P 483>

But Cristen men seyne pleynty, as Crist techis, Seint Poule, Seint Austyne, Seint Jerom, and alle Cristen pepul bileven, þat þo sacrament of þo auter is verrey Cristis body in forme of brede, ande þai wole no ferþer þen holy writte ande olde seintus teche, for no newe knackyng of sotile cavellaciones, or multitude of synneful wrecchis.

<L 10><T A29><P 484>

Ande Seynte Poule seis in holy writte, þat þis sacrament is bred þat we breken, ande efte, Prove a man hymselfe ande so ete he of þat brede. Ffour tymes Seint Poule clepis hit brede in holy writte.

<L 14, 17><T A29><P 484>

Ande siþen holy writte spekis not of accident wiþouten sogett, ne resone schewis, ne philosophurs tellen hit, ne revelacion of God proves hit, ne olde seyntis þat beste couthen holy writte ande were saddest in feythe affermed hit not, but fully þo contrary; ande siþen Seint Austyne, namely wysest of alle doctouris holden siþen þo apostilis weren, þat seis in mony bokis þat none accident may be wiþouten sogett, wheþer schullen men be constrayned by Anticristis powere to forsake holy writte and resone and beste seyntis, for an unknowen þinge þat plesus to a multitude of worldly moldywarpis, ful of pride, covetise, symonye, heresie, and blaspheme?

<L 30><T A29><P 484><L 1, 6><T A29><P 485>

mayntenynge hit, þat Cristen men may frely telle holy writte, and comyne lawe and bileve of Cristen peple;

<L 11><T A29><P 485>

If þo preste unworþily sey masse, and receyve þo sacrament unworthily, he receyvus dampnacion to hym, and is gilty of þo body and þo blode of þo Lorde, as holy writte sais;

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

And þo erthe was cursid in Adams werke, as God seis in þo furste boke of holy writte.

<L 20><T A29><P 487>

Ffor of Seint Steven men bene certeyne by holy writte þat he is a gloriouse martire, ande trewly prechid, boþe 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 owen not to preche.
<L 9><T A29><P 489>

þerfore hit is none heresie, þow þis ymages be lefte, siþen God expressly commaundis in holy writte, þou schalt nout make to þe a graven ymage, þat is of þo godhede, ne eche likenes in heven aboven and þat is in erthe bynethe, ne of þoo þingis þat bene in watur under erthe, ne þou schalt worschip hem in erthe.

<L 24><T A29><P 491>

Here is þo sothe sparid, for soþely a preste may lawefully hire his wrytynge, his travaile, of techynge, byndynge of bokis, and mony oþer honeste travaylis, as Seint Poule, worþi many þousandus prestis, gat his lyvelode wiþ a ful symple crafte, as holy writte wittenessis.

<L 23><T A29><P 492>

Here Cristen men sayne, when þo curatis bene not excusid by sekenys, but lyven in jolite of þo worlde, ande nouþer prechen þo gospel, ne devoutely prayen wiþ clere conscience, ne bisyen hem not to lerne þo gospel to lif þeraftur, worldely occupacione schal not excuse hem fro thefte ande raveyne ande sleynge of mennys soulis bifore Criste, juste domes man, if þai amenden hem not by tyme, siþen holy writte seys þat he þat travailys not schal nout etc.

<L 17><T A29><P 494>

Ande powe suche unable curatis, contynuyng in þer defautis openly, were putte oute, and holy prestis ordeynde in þer stede, 3yvyng ensauple of holy lyfe, trewly prechynge þo gospel, and mekely visitynge þo pore paryschens, and helpynge þam at þer my3t, hit were no grete heresie a3eyne holy writte;

<L 25><T A29><P 494>

Ande if one trewe byschope or moo, if God wole, writen þer open heresies, of symonye, of hyndryng of þo kyngus regal ande seculere lordschip, ande all grete synnus by whiche þai blyndiden þo pepul, as holy writte dos of errour of Seint Petur and of al þo apostylis, 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 wolden ful fayne be amendid of trew clerkis, wele lyvyng and wele lernyng in holy writte.

<L 22, 27><T A29><P 495>

þerfore Cristen men willen knowlache holy writte and þo lyvyng of Criste for þer rewle, and wolen do aftur ony man in als myche as þai knowen sickerly þat he acordus þerwithe, and no ferþer, for lyfe ne dethe, wiþ grace and helpe of

þo holy Trinite.
<L 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
writte.

<L 13><T APO><P 19>

And I deme not but þat ilk curse is to be deede,
for þat he is cursid vniustly, howiþ to examin
him diligently after holi writte, þat he be not
gilty in ani þing.

<L 12><T APO><P 22>

and neuerþeles to trewe vnderstanding me
þinkþ it mai be seid sopli, and wiþ out blame:
for we schal vnderstond bi Holi Writte, and bi
teching of seynts and bi resoun, and bi comyn
experiens, þat in þre maners is a man seid cursid.
<L 20><T APO><P 25>

And if it be axid weþer ilk prest haþ 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 Writte.
<L 9><T APO><P 29>

3et also þis synne ou3te to be hatid for þe
manyfold cursis þat God 3eueþ in Holi Writte to
þes riche men þat geten worldeli godes falseli, or
holdeþ hem to streiteli, or loueþ hem to hertili.
<L 444><T CG11A><P 143>

whanne þe kyng is ordeyned bi þe chesyng of
god and of his peple, he schal not multiplie to
hym self many hors, he schal not haue many
wyues to drawe his herte to lustis, and be schal
not haue oute of mesure grete wei3ttis of siluer
and gold, but after þat he schal sitte in sege of
his regne, he schal writte to him þe bok of
goddis lawe in a volym, takynge ensaumplierie of
prestis of þe kynrede of leuy, and haue it wiþ
him, and he schal rede þat alle þe daies of his lif,
þat he kunne drede þe lord his god and kepe his
wordis, þe whiche ben comaundid in þe lawe,
and his herte schal not be lift vp into pride vpon
his breperen and he schal not croke into þe ri3tte
side ne into þe left side, þat lie and his children
regne long tyme vpon Israel".
<L 26><T MT15><P 230>

But prestes sufficiently knowyng holy scripture
or holy writte and wiþ þat lyuyng contrariouly,
þay haue þe keies of holy chirche but vnworþily;
<L 19><T Ros><P 57>

He schal forsoþe preche his one lawe, and he
schal ordene prechours vnder hym þat schal
preche errors and herisies, despisyng holy
writte and þei schul preche fabeles, dremes,
poeses, & þei schul sey þat it is no3t leeful to a
lewd man for to entremete of holy scripture,
notwiþstandyng þat euery man is holden vnder

peyne of aylastyng dampnacion for to life
rewlily after it.
<L 11><T Ros><P 60>

"Also his prechours schall renne be al þe parties
of þe worlde, & þei schul destroye after þar
pouer þe lawe of Criste, & þei schal lette þat
holy writte be not expovned of holy or comyne
doctours after soþefastenes or þat it be herde of
trewe men.

<L 18><T Ros><P 60>

3e haue mynde," he seiþ, "þat þise same þat I
writte now be epistile I tolde bi present worde
wen I was at 3ow, & I seid to 3ow þat Crist was
no3t to come but if Anticrist went before.

<L 37><T Ros><P 61>

And of execucion of distribucion of godez of
fortune after deþe speykeþ {Dominus
Armachanus in sermone qui sic incipit, "Gaudete
in Domino"}, "In sewyng destrubucions of godez
of þis world for a man after his deiþe þer may
noþing be geten hym in heuen for he haþ noþing
in heuen bot after þe quantite of his labour &
after his werkez here in þe way, as ofte tyme
repliþ holi writte, olde & newe.
<L 24><T Ros><P 72>

And þerfor cristen men shulde knowleche and
mayntene þe wordis of hooly writte and
vndurstonde hem algates in generaltee, as þe
Hooly Goost vndurstondeþ hem, þou3 oure
bodily witt or naked reson may not comprehende
hit.
<L 73><T SEWW21A><P 112>

Þis sentence is open by þis þat þe chirche of
Rome may faile in feiþ and charite and most al
þe cumpanie of fleisly cardynals, whois office
eiþer ordre is not founden expresly in holy writte
may faile in feiþ and charite.
<L 129><T SEWW24><P 125>

Also in þe 3er of grace suyng, scint Robert
Grothede, bischope of lincoln, died, excellently
lerned in alle liberal artis, in logik, moral
philosophi, Astronome, and holy writte.
<L 507><T Tal><P 191>

Þis was a frer prechour of holy writte.
<L 522><T Tal><P 192>

WRITTES.....4
þei senden to catch trewe men wiþ writes &
commyssiouns/ as þei were kynges hemsilf/ &
senden here disciples in pharisees clopinge.
<L 6><T AM><P 131>

And in þis caas ben all wicches and telisteris,
and alle þat bileueþ in charmes and writes maad
wiþ wordes vngroundid in Scripture. And þouh
it be wiþ wordis groundid in Scripture,

Crisostom spekeþ ful scharpli a3en hem in þe 43 Omelie, seyinge þus: Sey, he seiþ, þou vnwise preest' (þat makest suche writes), ne is not þe euangelie euery dai rad in þe chirche and herd of men?

<L 246, 250><T CG10><P 112>

In þis chirche ben mawmetrers· heretiks· ydolatreris· sortilogeris· enchauntours· arioleris· charmours· & rerars of þe deuel· & alle þoo þat trowen þat helpe may cum· of vsing Goddis word· þat we clepen writes oonli hangid or born on man· or þat þei ben medcinable to bodi or to soule□

<L 22><T LL><P 131>

WRYT.....59

Perfore alle þing þat is nou3t of oure bileue is synne, and 3if men asken what is oure bileue and where in ony article of þe bileue ben þe ten hestis igroundid, we seyen wiþ Seynt Austyn þat al holy wryt is oure bileue, & þat þe ten hestis of God ben understonden in þis artycle of þe bileue "I bileue in God", þat is, I bileue þat alle þing þat God seiþ or biddiþ is trewe, & as þe hie3este goode, I loue him ouer alle þing.

<L 50><T 4LD-3><P 219>

And þerfore holy wryt neuere more settiþ dyfference bytwixe þes two, but haþ hem for alle oone: þis man is in synne & þis man synneþ, as it is alle one, þis man is in his rennyng and þis man renneþ. And þerfore seiþ holy wryt þat þe sone schal nou3t bere þe wickidnesse of his fadir;

<L 134, 138><T 4LD-3><P 223>

þe firste preteyneþ to þe Fader, to whom power is apropried, of whom, as seiþ holy wryt, is alle power in hevene and in erþe.

<L 28><T A04><P 99>

And here is a reule to Cristen men, of what langage euer þey be, þat it is an heye sacrifice to God to kunne here Pater Noster, þe gospel, and oper poyntes of holy wryt nedeful to here soules, and þey to do þerafter, wheþer it be ytolde to him or wryten in Latyn, or in Englyssche, or in Frensche, or in Duchysche, oper in eny oper langage, after þat þe peple haþ understondyng.

<L 25><T A04><P 100>

As to þe secunde poynt, why we seye þat art in hevenys, raþer þan in hevene, we schulle understonde þat hevenes in þis place beþ understonde Cristen mennes soules, þe whiche, as holy wryt seiþ, beþ þe seeles of God, And so alle þylke þat schulleþ be in blysse after þe dome, ry3twyslyche may be cleped holy Churche.

<L 37><T A04><P 101>

þe kyngdom of God in holy wryt is understonde on dyvers maners;

<L 29><T A04><P 103>

For 3if þou spekest of the Bible, þanne seyen Antecristis clerkis, how provest þou þat it is holy wryt more thanne annother writen book?

<L 4><T A12><P 186>

And 3if thei seyen that he dide, axe hem whiche ben þes gospels, and hem we clepyn holy wryt. And þus we axen of oþir partis þat trewe men clepyn hooly wryt. But, for Cristen men schulde speke pleynly to Antecrist, we seyen that hooly wryt is taken on þree maneres comynly. On the firste manere Crist him silf is clepid in the gospel holy wryt, whanne he seiþ þat þe writynge may no3t be fordon þat þe Fadir þe halwid and sent into the world. On the secunde manere holy wryt is clepid trupis þat ben conteyned and signyfiþ bi comyn biblis, and þes trupis may no3t faile. On þe þridde maner holy wryt is clepid bookis þat ben writen and maad of enk and parchemyn.

<L 10, 11, 12, 14, 16, 18><T A12><P 186>

But we taken of bileue þat þe secunde writ, of trupis writen in the book of lyf, is holy wryt, and God seiþ it, and þis we knowen by bileve. And as oure si3t makeþ us certyn of þat þing þat we seen, so oure bileue makip us certyn þat þes trewhis ben holy wryt.

<L 4, 6, 7><T A12><P 187>

And herfore, siþ he knowiþ bi wordis of holy wryt þat þe day of doom is nere þis tyme, al 3if he know no3t evenly how longe haþ God ordeynede byfore þis day schal come, herfore more bisylyche he temptiþ Cristis Chirche.

<L 2><T A21><P 245>

and lok wel in holy wryt wheþer it seie no3t so.

<L 15><T A21><P 249>

And so sum men þenkiþ, þat al þis sacrament is no3t fully groundid in al holy wryt but in general wordis, and special beþ unknowen;

<L 4><T A21><P 255>

and certis þis holy doctour koude more of holy wryt þanne alle þes popis, or freris, or ony Antecristis clerkis.

<L 27><T A21><P 260>

A LOLLARD TRACT A3ens hem þat seyn þat Hooli Wryt schulde not or may not be drawn into Engliche, we maken þes resouns.

<L 1><T Buh><P 170>

And þe messingeris vnderstooden þat he' was Helye in persone þat was translatyd in a firi chare as Hooly Wryt telleþ.

<L 55><T CG04><P 46>

Aftr þis mete weren gedride twelue cophynes,
for hooly doctoures aftr þese materis wheren
moore sutyl in wytt of hooly wryt, þan aftrward
been doctoures in wytt of Godis lawe.
<L 69><T EWS1-25><P 325>

And so þese twelue cophynes ben alle þe moo
sentences þat furst weren gederyde of wytt of
hooly wryt;
<L 75><T EWS1-25><P 325>

And here men passen foly of þe feend, for he
wolde alegghen hooly wryt in temptation of
Crist to preuen hym þat hit wer syker;
<L 67><T EWS1-40><P 398>

But Crist answeyde by hooly wryt, as þe feend
aleghede hit to hym, and seyde to þe feend þat
hit was wryton þat noon schulde tempte þe Lord
his God but hit were al oon to lepe down þus and
to tempte God.
<L 73><T EWS1-40><P 398>

And þus in þre temptaciones owre lord Iesu
ouercam þe feend by þe wysdam of God and
auctorite of hooly wryt.
<L 118><T EWS1-40><P 400>

And hooly wryt graunteþ þat þe Sone sendiþ þis
Goost.
<L 39><T EWS1-47><P 434>

but þe trewþe of hooly wryt, þat ys wille of þe
furste iuge, was ynow tyl domes day, to haue þe
laste iuge þanne in dede.
<L 78><T EWS1SE-03><P 489>

And þus seiþ Poul to þe Romaynys alle þingus
þat ben wrytone', and algaris in Godus lawe, þei
ben writone to oure lore', and specially for þes
two endis: þat we kepe pacience and be in
counfort of hooly wryt.
<L 39><T EWS1SE-19><P 557>

A3enys þis spekuþ Iamys heere wiþ opre
auctores of hooly wryt.
<L 9><T EWS1SE-27><P 588>

and þes elder men ben þo þat holden wisly
Godus lawe, for, ri3t as foure tyme sixe makon
þis noumbre, so foure wittis of hooly wryt þat is
parfi3t maken þes elder men.
<L 62><T EWS1SE-30><P 604>

And þus spekuþ hooly wryt and no man can
disproue it.
<L 86><T EWS2-59><P 24>

for comunly in hooly wryt is swerd clepud
'word';
<L 10><T EWS2-72><P 94>

And þus 3if men wolden wel examyne deedus
vngrowndide in hooly wryt, þei schulden
schame of þese dedis, how þei ben a3enus God.
<L 95><T EWS2-73><P 103>

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.
<L 157><T EWS2-75><P 116>

It is speche of hooly wryt, þat name þat man haþ
in þis ly3f to þe iugement of God, is smellyng of
þat man.
<L 36><T EWS2-79><P 136>

Þis feeld is vndurstondeþ þe feiþ of hooly wryt,
and Godus word is hyd euerywhere in þis feeld;
for euery part of hooly wryt telluþ Godus word,
þe olde lawe in figure, and þe gospel expressly.
<L 17, 18><T EWS2-84><P 167>

He huyduþ þis tresor fowndon in þis feeld þat
kepuþ hooly wryt in forme of here wordus, and
kepuþ 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 haþ 3ouen it.
<L 24, 26><T EWS2-84><P 168>

He sulluþ al þat he haþ þat renounsuþ alle hyse
erþly goodus, and 3yueþ hym to þo3t and studye
of hooly wryt;
<L 31><T EWS2-84><P 168>

And opre worldly profi3tes ben nowt to þis
profi3t, and þus schilden byschopus and prelatus
chaffare and studye in hooly wryt, and leue
worldly richessus, and þanne þei my3te be
doctourus and Cristus disciplus.
<L 42><T EWS2-84><P 168>

for it is byneþe bylcue þat þes popus ben in
heuene, siþ bylcue of hooly wryt seiþ not þat þei
ben seyntus.
<L 90><T EWS2-89><P 203>

Somme soulus ben in heuene by wytnesse of
hooly wryt, and þis wytnesse is more worþ þan a
þousynde courtus;
<L 63><T EWS2-93><P 223>

for aftur þat trewþe is in hooly wryt schulde men
trowe þis trewþe. And so, as it is ofte seyde, hooly
wryt conteneþ alle trewþe;
<L 76, 77><T EWS2-93><P 224>

and soo he taw3te apostlus to feede his schep in
pasturis of hooly wryt, and not in rotone pasturis,
as ben fablis and lesyngus and lawis of men. Þe
pasture euermore grene wiþ trewþis þat
neueremore faylon, is þe lawe of hooly wryt, þat
lastuþ in þe toþur world.
<L 32, 34><T EWS2-106><P 268>

Of þis gospel may we take hou3 it is greet synne to mystrowe to hooly wryt, siþ God punyschede Zacharye for he trowyde not to his aungel, and more ben wordis of God þan wordis of þis aungel.

<L 42><T EWS2-107><P 271>

And al 3if we han not þis þridde gendrure in hooly wryt, 3et we trowon þat it is soþ by auctorite of Matheu, as we trowon þe furste gendruris boþe by auctorite of Genesis.

<L 42><T EWS2-116><P 300>

And so þese þat leeuon vndrawen wanton þe ende þat þei schulden haue, and so þei ben clepude nou3t oftetyes in hooly wryt.

<L 37><T EWS2-117><P 303>

Crist seiþ of hise apostlus, whanne he dwelte wiþ hem, he kepte hem in his Fadur name, and noon of hem perischede but þe child of lesyng (þat moste nedis be lost, for he was a qwic feend) to fulfulle holy wryt.

<L 25><T EWS2-121><P 316>

And þus seiþ Robard Grosted, þat þese bullis ben heresyas, for þei ben false lores, contrarie to hooly wryt, and steffly defendud, for þei ben cursude þat letton hem.

<L 888><T EWS2-MC><P 360>

For 3if þis were nedful to Cristus ordre, þer schulde not þus be monye ordus, siþe alle þe freris, monkis and chanonys haue o grownd in hooly wryt.

<L 951><T EWS2-MC><P 363>

þe secownde maner of vndurstondyng is of hooly wryt, þat þei entren not to vndirstondyng þerof, ne þei suffren opre men to vndurstonden hit wel. Somme prechen fables and somme veyne storyes, somme dockon hooly wryt and somme feynon lesyngus;

<L 15, 18><T EWS2-VO><P 366>

Sich wytnesse of hooly wryt is not charged of þese frerus, but wytnesse of þer owne felowes þat þei holden more þan Crist.

<L 276><T EWS2-VO><P 375>

WRYTE.....6

And syþþe 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 Englyssche þe gospel, and opere þynges declaryng þe gospel, to edificacion of Cristen mennus soules, as þe precheour telleþ it trewelyche an Englyssche to þe peple?

<L 11><T A04><P 98>

For by þe same resoun þat it scholde nou3t be wryte, it scholde nou3t be preched.

<L 1><T A04><P 99>

Matheu was taw3t of God to wryte þus þis book and in þre fouretenys to ende þus þis gendrure.

<L 3><T EWS2-116><P 299>

The hyer that a man amerced be, The gladlyer they woll it wryte.

<L 1024><T PT><P 179>

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."

<L 1070><T PT><P 181>

and, þeras þei wold haue lyved poore and aftur holy wryte, yee cowncell þem to be lordis and increase in wordly wyschip.

<L 135><T SEWW17><P 92>

WRYTTE.....1

For holy wryte calles disciplis of Crist ydiotes;

<L 28><T A25><P 429>

writing¹⁶

WRITYNG.....14

Cristen men seyne þat þese indulgencis, by maner as þai bene tied in writing, done mykel harme to Cristen soulis and sownen erroure ageynes þo gospel.

<L 17><T A29><P 459>

And þus þis wrytyng in lettris was foul to writing in mennus soulis.

<L 90><T EWS1SE-42><P 654>

whiche sentence is told to us by figuris and by mannys writing.

<L 17><T EWS2-94><P 227>

Pilat answeride þat Y haue writen Y haue writun', as who seiþ þis writing shal stonde, for it is not a3en þe emperour.

<L 270><T EWS3-179><P 182>

þe whiche 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 oold lawe, þe gospels, þe writing of þe apostlis and þe apocalips.

<L 2969><T OP-ES><P 139>

þese diuerse maneris of writing ben to be considerid in þis concordance. ffor per chaunce, aftir my manere of writing, sum word stondiþ in sum place, which same word, aftir þi maner of writing, shulde stonde in anopir place. If it plesse to ony man to write þis concordance, & him þenkip þat summe wordis ben not set in ordre aftir his conseit & his manere of writing, it is not hard, if he take keep wiþ good avisement in

¹⁶ 2 variants; 20 occurrences.

his owne wrytyng, to sette suche wordis in such
an ordre as his owne conseit acordip wel to.
<L 56, 57, 58, 60, 61><T P15CC><P 272>

Off wicked lawez spekeþ scripture, Ysa· 10·,
“Wo to þam þat makeþ wicked lawez, and
wrytyng vnri3twisnez wrote þat þai schulde
oppresse pore men in dome & schuld do strength
or force to þe cause of meke men of my puple,
þat wydowez schulde be þe praie of þam, and
schulde reue faderlez childere etc”.
<L 3><T Ros><P 77>

And þus sumdel bi þis wrytyng mai be perseyued
þoru3 Goddis grace how þat enemyes of truþe
perseuerynge 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.
<L 52><T Thp><P 25>

3ee Dawe, 3e selle derrere lesynges & poyson,
þan euer did Poule all his holy wrytyng.
<L 281><T UR><P 110>

Why lykkenest þou wrytyng of names, whiche
þou dost for money, To þe holi scripture þat is
our bileue, For God ne any godeman appreued
neuer þis symonye?
<L 354><T UR><P 112>

WRYTING.....6
Ffor sith God Almyghty tau3te, confermes, and
mayntenes holy writte, if þis wrytyng be fals þen
God is fals, and mayntenour of error and
falsenesse;
<L 18><T A24><P 388>

The Pellican then axed right, “For my wrytyng if
I have blame, Who woll for me fight of flight?
<L 1358><T PT><P 190>

Therefore I praye every man, Of my wrytyng have
me excused.
<L 1366><T PT><P 190>

This wrytyng wryteth the Pellican, That thus
these people hath dispysed;
<L 1367><T PT><P 190>

And for my wrytyng me alowe He that is
almighty, for his grace.
<L 1379><T PT><P 190>

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 · &c· & euer we
shulde consyder 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· & what soeuer spryngeth
no out of fayth, is synne Romyaynes ·xiii· And all

my temporal goodes that I haue not geuyng, or
delyuered, or not gyuen by wrytyng of myne
owne hande berynge the date of thys present
wrytyng 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
reygne of king Henry the ·viii· Tyndall· Now let
us examyne the partes of this Testament
sentence by sentence.
<L 6><T WW-TWT><P 24>

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