

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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by

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Volume III

fable¹

FABELES.....2

But as anemtes þe first, making of chirchis,
many men ben madded be fabeles of freres, þat
þei trowe þat þei mai not synne be dispending of
chirches, as þe more þat þei dispende, þe more
mede þei haue.

<L 780><T 4LD><P 270>

He schal forsoþe preche his one lawe, and he
schal ordene prechours vnder hym þat schal
preche errors and herisies, despising 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,
notwipstandyng þat euery man is holden vnder
peyne of aylastyng dampnacion for to life
rewlily after it.

<L 11><T Ros><P 60>

FABELLIS.....1

ION In þis þat þou axist faylen me two þings,
witnesses of hooly writ, felyng and resoun, &
þerfore take þat I sei of noon autorite but lesse
þane beleue, as cronicles or fabellis þat tellen
aþenes al goode of kynde or vertues in freres.

<L 148><T 4LD><P 242>

FABLE.....5

Poul as a good doctour feyneþ no fable by
mannys wit, but he seiþ þat it is writon in þe
lawe of oure byleue. It is said

<L 30><T EWS1SE-19><P 557>

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

<L 18><T EWS3-181><P 190>

And sustynes rewle they rekeneth but a fable,
But purchaseth hem priuilege of Popes at Rome.

<L 23><T PPC><P 16>

and if the pepel of Israel and her children kepen
not Goddis heestis, but worschipe 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>

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

<L 1374><T PT><P 190>

FABLEN.....3

Bot 3itte þo freris fablen of beggyng of Crist,
and seyn he beggid of 3achee boþe meete and
house.

<L 14><T A25><P 414>

But graunte we first to þes foolis þat whanne
men speken fablis þey fablen in þer speche, and
whanne þey fablen þei speken fablis.

<L 12><T EWS3-181><P 190>

FABLES.....11

Ffor þere shal be perillouse tymes/ as Crist
himself seiþ: and as seynt Poule telliþ/ þei shal
not suffer hoolsum lore/ but bowe a wey from
trewþe/ & ben turned in to fables/ sechyng
worldly wynnynge/ þe whiche shul not spare to
þe folk of God.

<L 2><T AM><P 122>

þei seyen nou3t so hardy/ but þei wole þat men
preche fables & lesyngis/ & þerto graunte lettre/
& seel/ & many dayes of pardoune.

<L 17><T AM><P 136>

þe pasture is Godes lawe þat euermore is greene
in trewþe, and roton pasture ben opere lawys and
opre fables wiþowte grownd.

<L 93><T EWS1-48><P 442>

Lord, what resoun schulde dryuen herto, to lette
trew preestis to preche þe gospel freely
wiþowte cuylet, or onye fablis or flateriþg, and
3yue leue to þese freris to preche fables and
heresyis, and afturward to spuyle þe puple, and
sullen hem þer false sermones.

<L 29><T EWS2-58><P 17>

þus schulden preestis preche þe puple frely
Cristus gospel, and leue freris fables and þer
beggyng, for þanne þei prechen wiþ Cristus leue;

<L 40><T EWS2-58><P 17>

And by þis cause schulde men worschipe
prechowrus, and dispuyson hem þat prechen
fables or lesyngus, for þei comen in þe fendis
name, as þer werk scheweþ.

<L 12><T EWS2-61><P 30>

And þus he pursewede anopur preest by þe help
of pharisees, for he prechede Cristus gospel frely
wiþowte fables.

<L 105><T EWS2-66><P 64>

But men may trowe, whoso wole, þes fables for
whiche foolus stryuen.

<L 115><T EWS2-93><P 225>

Somme prechen fables and somme veyne
storyes, somme dockon hooly wryt and somme
feynon lesyngus;

<L 17><T EWS2-VO><P 366>

¹ 8 variants; 89 occurrences.

and also petre and alle oþer apostles, and also alle oþer popis faileden þat weren til Innocens cam, whenne þe fende was loused, and 3itt men weren clensed of her synne picker and bettur þenne þei weren aftur, for I rede in þe boke þat luk wrote of apostles dedis, hou þre þousand turned in oon daye fro Iewes fables to cristis lawe, and aeon of hem was þus confessid to prestis.

<L 25><T MT23><P 328>

I And angerich I wandrede the ustyns to proue And mette with a maistre of tho men, and 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 tewelich 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 23><T PPC><P 10>

FABLIS.....64

And telliþ to hem alle fablis left, þat he is not founden but in meke and wilful charyte ful worching;

<L 36><T A01><P 06>

Somme men þer ben, professoures of divinyte, þat feynen lesyngis by lawes of men, and whan þei schulden preche Gods lawe to þo puple, þei tellen lesynges, or oþer fablis, þat ben unpertynent to þo lawe of God.

<L 15><T A09><P 123>

As men tellen in fablis of two men in a cyte;

<L 8><T A09><P 129>

And so he bad not leesynges ne fablis be prechid, but treuthe of þo gospel, for þat is vertu;

<L 22><T A09><P 130>

Bot þei schulden not preche cronyclis of þo world, as þo batel of Troye, ne oþer nyse fablis, ne monnis lawes, founden to wyne hom þo money, ffor Crist biddes his clerkes preche þo gospel, and by þat þei wan þo world and scounfitiden þo fende.

<L 28><T A09><P 147>

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 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 30><T A22><P 274>

And herefore þei fallen into Goddis curs and alle his seyntis, þat for þis sclaunder lordis and comyners doren not here þe gospel and Goddis hestis prechid of pore prestis in Goddis name, but ben constreyned to here fablis and lesyngis prechid, and flateriþ, in stede of Goddis word.

<L 16><T A22><P 293>

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 cronyclis, bi sikernesse 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 31><T A22><P 299>

and in fablis of þis power þei blasfemen and harme þe Chirche.

<L 10><T A23><P 354>

and siþ Cristis lawe is more opyn, slepe þe fablis, and rengne his lawe.

<L 25><T A23><P 360>

CAP· XIII· Also capped freris, þat ben maystres of dyvynite, have hor chaumber and servise as lordis or kynges, and senden oute ydiotis ful of covetise to preche, not þo gospel, bot cronyclis, fablis, and leesingis, to please þo puple and to robbe hom.

<L 14><T A24><P 376>

Panne men schulden here Godis word gladly, and dispuyse fablis, and erre not in þis sacrud oost but graunte þat it is two þingis, boþe bred and Godus body.

<L 71><T EWS1SE-17><P 551>

And so þei ben nedut to seye þat þei ben growndude by þe popis autorite, or by rewliþ of charyte, or by dremys of men or fablis.

<L 72><T EWS1SE-28><P 596>

for it is ynow to men to trowe Godus lawe, and opere þingus þat þei perseyuen wiþ þer wittis, al 3if þei be not gylude wiþ fablis.

<L 86><T EWS1SE-28><P 596>

and in þes shulden we studie, and leue fablis
and newe reulis, for þei helpen not but to flee
hem.

<L 61><T EWS1SE-39><P 641>

and þis shulde moeue trewe men to take þis
gospell and leue fablis.

<L 25><T EWS1SE-41><P 649>

But þis swerd failþ now in prechyng of Goddis
lawe, for prelati han scaberkis wiþoute swerdis,
and opere haue swerdis of leed, bi whiche þei
tellen worldli wordis wiþ fablis and gabbyngis
on God.

<L 109><T EWS1SE-51><P 689>

Lord, what resown schulde dryuen herto, to lette
trewe preestis to preche þe gospel freely
wiþoute cuylet, or onye fablis or flaterieng, and
3yue leue to þese frerys to preche fables and
heresyas, and afturward to spuyle þe puple, and
sullen hem þer false sermones.

<L 28><T EWS2-58><P 17>

Crist prechede not fablis but þe gospel of God,
þat was goode typingus of þe kyngdam of
heuene.

<L 20><T EWS2-64><P 49>

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

<L 91><T EWS2-76><P 120>

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

<L 33><T EWS2-106><P 268>

He biddþ not stable hem in worldly wordis, as
ben fablis and feynede lesyngus, but in trewe of
Iesu Crist, whiche þei schuldon trowe and teche.

<L 67><T EWS2-121><P 317>

Ion prechide not for worldly wynnynge, and so he
fledde fablis and lesyngis, but telde opynly
profitable treupe þat God puttide in his moup,
for þus diden prophetis bifore, and þis Baptist
was ende of hem.

<L 29><T EWS3-128><P 16>

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

<L 10, 12, 13><T EWS3-181><P 190>

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

<L 19><T EWS3-181><P 190>

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

<L 48><T EWS3-181><P 192>

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

<L 43><T EWS3-197><P 229>

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

<L 25><T EWS3-203><P 242>

Þey 3yuen leue to þes freris for to preche but on
oper maner, for þey prechen fablis and dremes
and lesyngis, and beggen aftir.

<L 29><T EWS3-208><P 252>

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

<L 33><T EWS3-239><P 318>

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

<L 233><T JU><P 64>

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

<L 24><T MT01><P 08>

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 27><T MT01><P 26>

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 drawn 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 ouermuche to false
pardon and cursed preieris of ypocritis, and to do

here almes to pore
<L 31><T MT01><P 26>

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 þanne þei senden opere, þat tellen lesyngis,
fablis, and cronyclis, and robben þe peple bi fals
beggyngis, and dore not telle hem here grete
synnes and auoutrie lest þei lesen wynnynge or
frendschipe.
<L 11><T MT04><P 59>

neþeles men supposen þat newe religious han
leue of worldly prelatys to preche here fablis and
lesyngis and to robbe þe pore peple bi beggyng,
vpon this condiccion, þat þei preche not spedily
aʒenst symonye, extorsions and opere orible
synnes of false prelatys, and þat þei ʒeue þes
worldly prelatys gold in gret quantite, þat þei
robben of pore men.
<L 33><T MT04><P 59>

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

Also þei prechen not cristis gospel in word and
dede bi whiche cristene men schuld lyue holy lif
in charite, but blaberen forþe anticristis bullis to
maken cristene men to werre 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 33><T MT04><P 73>

as men gessen þat veyn religious don to haue
leue of þes goddis traitours to sewe fablis,
cronyclis, and lesyngis for to robbe þe pore
peple aftir-ward bi clamouse beggyng,
dampnyd bi goddis lawe; and þus þei ʒeuen leue
to sathanas preschours for to preche fablis and
flatteryng and lesyngis, and to disceyne þe peple
in feiþ and good lif and robbe hem of here
worldly goodis, and to putten blasphemye vpon
crist bi here opyn beggyng and letten cristis
prechours to preche frely þe gospel þat wole not
flateren but seyn þe soþ to eche man and eche
staat aftir goddis lawe.
<L 29, 32><T MT04><P 105>

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

and þei techen also hou for curs of a synful man
þe creature of god, us a loof, þat 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 2><T MT07><P 154>

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

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

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

Lord, wheþer þe lawe of ynglond schal be now
distried bi fablis of heretikus contrarie to goddis
lawe?
<L 4><T MT21><P 292>

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

and certis þat prest is to blame þat shulde so
frely haue þe gospel, and leueþ þe preching þer-
of and turnyþ hym to mannus fablis.
<L 18><T MT27><P 438>

and for soþ þei schal turne her hering from
truthe, and schul be turnyd to fablis.
<L 743><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>

And seynt Poulis prophecie, þe which is verified
of þe same peple is þis (2 ad Thi· 4) {Erit tempus
cum sanam doctrinam non sustinebunt, sed ad
sua desideria coaseruabunt sibi magistros,
prurientes auribus, et a veritate quidam auditum
auertent, ad fabulas autem conuertentur}, 'A
tyme', seiþ seynt Poul, 'shal be whanne þe peple
shal not susteyne hoolsum doctrine, but at her
desiris þei shal hepe to hemself maistris
tickelinge hem in her eeris (or makinge hem to
icche in her eeris), and forsoþe þei shal turne her
heering fro truþe, and þei shal be turned to
fablis'.
<L 384><T OP-ES><P 17>

For experience techiþ 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 hemself in
flaterynge 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 eende of al preching.
<L 388><T OP-ES><P 17>

and where king Josie prechide opynly Goddis
lawe in the temple to al the puple, and castide
away idolis, and brente the boonis of prestis, that
diden idolatrie, 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 22><T Pro><P 30>

And þe Archebischop seide to me, Wherto
tariest þou me wiþ sich fablis?
<L 171><T SEWW04><P 33>

þe pasture is Goddis lawe þat euermor is grene
in truþe, and rotun pasture ben opir lawis and
opir fablis wiþoute ground.
<L 83><T SEWW13><P 66>

Summe prechen fablis and summe veyne stories;
<L 16><T SEWW15><P 75>

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, 25><T SEWW23><P 120>

þus schulden prestis preche þe peple freli Cristis
gospel, and leue freris fablis and þeir begging,
for þanne þei prechen wiþ Cristis leue;
<L 34><T SEWW23><P 120>

And ouer þis, þe more sorewe is, þer growiþ up
a newe vnfoundid sect of beggeris, walkinge in
greete noumbre in habiite of seculer preestis, þat
prechen for wynnynge, and merueilously wiþ her
fablis bimadden þe puple, and so sclaudren
Crist and his chirche, and specially opere honest
preestis of good lyuynge and competent lettrure
þat freliche at þe ensauple of Crist and his
apostlis prechen to þe puple þe truþe of þe
gospel.
<L 603><T SWT><P 19>

And þe Archebischop seide to me, Wherto
tariest þou me wiþ sich fablis?
<L 612><T Thp><P 42>

FABLUS.....2

And þis is o defau3te þat men han in heryng, þat
þei wolon gladly here fablus and falshedus, and
sclaundres of þer ney3eborus, al 3if þei knowon
hem false.
<L 76><T EWS2-76><P 120>

and herfore þei prechon þe puple fablus and
falshede to pleson hem.
<L 81><T EWS2-83><P 164>

FABLYS.....1

first 3if þei techen opynly fablys, cronyklis and
lesyngis and leuen cristis gospel and þe
maundementis of god, and 3it don þei þis
principaly for worldly wynnynge, frendschipe or
veyn name þei don a3enst þe chifwerk of gostly
mercy;
<L 22><T MT01><P 16>

faculte²

FACULTE.....1

Wy pullilþ he not a wey, in þe mekist wey þat he
may, faculte of steyling, þat mi3t not bow þe
wille?
<L 25><T APO><P 69>

FACULTEES.....1

And Bernard seiþ, It is just þat he þat seruþ 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

² 3 variants; 3 occurrences.

his coseynis nor his childre.
<L 2><T APO><P 44>

FACULTES.....1

Alien sonis han li3ed to me, alien sonis han
3eldid and crokid fro þi pathis, arett þu tier lifing
dampnacoun, 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 lurkiþ under dispicyng of
temporal þingis.
<L 26><T APO><P 104>

fagen³

FAGED.....1

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 weder
koc.
<L 861><T 4LD-4><P 273>

FAGEN.....2

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>

And þat he scheweþ in his lif, howeuer men
fagen þat han vncte hym.
<L 779><T EWS2-MC><P 356>

FAGIST.....1

RICHERD It semeþ þu seist scharpeli as þu
wont to do, ne fagist not þese freres for wynnyng
of þi name.
<L 848><T 4LD-4><P 273>

FAGON.....1

But here þes ordres fagon and seyn, we knowe
not þes entres, for þes ordres wiþ possessiones
by þis cause takon men wiþ goodus, þat þe
world schulde knowe þat þei take not beggerus,
but ryche men, as þei schal euere be.
<L 110><T EWS2-86><P 182>

PHAGHEN.....1

He clepyd Crist reuerently maister', for hit is
maner of ypocrites and of sophistrus to phaghen,
and to speke plesauntly to men but for an euyl
entent.
<L 27><T EWS1-18><P 292>

faging⁴

FAGYNG.....4

RICHERD þis semeþ scharpily seid wiþou3ten
fagyng, but þer semeþ perel in inþungnyng of þe
pope.
<L 207><T 4LD><P 244>

and fyrst þei spoken fagyng wordys, as
ypocrytes don, but 3eet þei senten here disciples
and come not himself, leste þei weron conuycete
by wisdam of Crist.
<L 4><T EWS1-23><P 313>

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

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

FAGYNGE.....2

Her workes schewes þis wel, howeuer þei
speke by syde, And so it seemes to sum men, þat
þis was a fagyng of þe fendus childur, by lore
of þer fadur,
<L 31><T A10><P 175>

Þes ben cockers in couentis and coueitous in
markettis, marrers of matrymonye & Caymes
castel-makers, Pharesies fagyng þe folk &
profetis fals, vnsikir soudiouris sette al bifore,
vayne men & voide in Antecristis vowarde God
scheeld vs from þis capteyne and his oost.
<L 86><T JU><P 58>

FAGYNGIS.....1

and þus it falliþ gostliche bi men þat shulden
preche goddis lawe, and letten to teche þis lawe,
and occupien siche prelatis state bi gabbyng and
fagyngis, and not bi reyn of goddis word;
<L 8><T MT22><P 307>

fals⁵

FAL.....20

Also Gregori in his registre, and in the xij' cause,
ij' q', c.º {Mos est}, writith thus, "It is custum of
the chirche of apostoile to geue comaudementis
to a bisshop ordeynid, that fal the soud othir
profyt that bifallith, iiij' porciouns owen to be
maad, that is, oon to the bisshop and his meyne
for hospitalite and resceyuinge of gestis, a nothir
porcioun to the clergie, the thridde porcioun to
pore men, and the fourthe porcioun to chirches
to be reparailid".
<L 3><T 37C><P 151>

If þei fal vn to þe 3erþ, þey schal not rise of hem
silf: if ani sett hem vp, þei schal not stand.
<L 4><T APO><P 86>

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

³ 5 variants; 6 occurrences.

⁴ 3 variants; 7 occurrences.

⁵ 6 variants; 1,363 occurrences.

not help it silf, it is an ymage.
<L 25><T APO><P 86>

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

þat is to sey, þoliþ not in 3our default ani fal in to
so gret nede, þat he be nedid to beg.
<L 11><T APO><P 112>

And þus þe deuel ofte tyme, as I haue schewid,
stireþ a man to hooli lyif to make him after falle
into veynglorie, for þat is þe worste fal, for þe
hiere þat a man falliþ, þe worse is his fal.
<L 169><T CG11><P 125>

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

his lyuyng & his fal/ markiþ fyue hidouse
sau3tis:
<L 17><T LL><P 16>

Certis þe fal poyntel of þe scribes:
<L 1><T LL><P 56>

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

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

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

Þis renegat usiþ his owne determynacioun as a
stumblyng stole while þe candil is out, and
besiþ himself to make men fal þer that grucchen
a3enst his wordli lordschip and vngrounded
begging.
<L 1738><T OBL><P 201>

And so it wol su3e of þis processe þat, as Saul
felle so foule for he wirschipt þe fende whan he
had went to haue wirschipt Samuel, as Austen
seiþ in {De questionibus veteri et nove legis},
and þat fal betidde him bicause he wirschipt
anopir þan God, so it stondeþ of folis þat don
offringgis to angellis, seinttis or to opur imagis
or relikis, for onli þe fende and his retinew
mowen delite himself in seche offring.
<L 2977><T OBL><P 233>

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

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

Þus in þe newe testament aftir þe chargeous
noubre of sectis brou3t yn biside þe lawe or
ensauple of Crist þat as farisees bi ypocrisie,
flateringe and fals suggestioun appropren to hem
þe goodis of hooly chirche, swolewinge up þe
substaunce of almes due bi Cristis wille to poore
men þat I haue specified bifore, and aftir þe fal
of þe clergie into þis wondirful worldlynesse,
ben wrecchid cristen men as we seen for to gete
hem goodis constreyned for to grope aboute
from dore to dore and crye and begge.
<L 597><T SWT><P 19>

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

But there is a fyft called dame aua-ryce, wyth as
greadye a gut, as meltyng a mawe as wyd a
throthe, as gappyng a mouth, and wyth as
reauenynyng teeth as the best which the more
she eateth the hungrier she is An vanquyet euyl
neuer at rest a blynde monster and a surmysyng
beest, fearynge at the fal of euery leafe {Quid
not immortalia, pectora cogis, anti factafa mes:}
<L 24><T WW-TWT><P 35>

FALCE.....21

FRIAR þat þe hestis of God beþ neiþir soþe ne
falce, for eche hest is a resoun inparatif þat is
neiþir soþe ne false, as telliþ children sommes.
<L 9><T 4LD-3><P 217>

Wherefore we seyen þat ech resoun, be it
inparatife or optatife, is soþe or false aftir his
resoun indicatife is soþe or falce to whom he
schulde be redusid, or aftir þat he haþ trewþe in
dede answeyng to hym.
<L 25><T 4LD-3><P 218>

Ffor by spiritual power, þat men may no3t se, ne
grounde it in bileeve, ne prove it bi resoun, þe
fend may ly3teste bigyle þe peple, and make
hem trowe falce bi his sotel lesyngis;
<L 14><T A21><P 244>

and aftir sendiþ freris and opur falce clerkis, to
make þe peple to trowe, and meueþ hem to þis
sentence.
<L 28><T A21><P 246>

But here schulde þe fendis children lerne here
logyk and her phylosophie, þat þei ben no3t
heretikis in falce undirstondinge of þe lawe of
Crist.
<L 25><T A21><P 250>

And herfore þe apostlis, whanne þei were ful of God, chesen Mathy by sort, and no3t bi falce cardynarls.

<L 7><T A21><P 251>

and so of pryvylege þat Crist hap grauntid unto Petir þeþ þei no3t worþi to have part by such a falce title.

<L 4><T A21><P 252>

And God forbeede þat it wer bileve to trowe of eche man, þat þis man is assoyllid or cursid as þe pope seiþ, ffor þanne bileve, þat schulde be oon, were falce and diverse in many men;

<L 6><T A21><P 253>

Bis falce lore lernede nevere þes martirs as Antecrist hap now brou3t in;

<L 35><T A21><P 264>

ffor þe compenye of freris my3te þanne conquer many londis, and seiþ þat þei have ri3t of God to alle þe goodis þat beþ þerinne, but God 3efe þat þei dide no worse, in false consence and falce counseil.

<L 10><T A21><P 266>

Bis castel þat he bad hem goo intoo, whiche he seiþ is euere a3ens hem, bitokeneþ þe falce wordeli men of whiche John spekeþ in his gospel, seyinge þus: {Et mundus eum non cognouit} (Jo·1·10).

<L 151><T CG01><P 04>

Bis 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 Goddes word oute of hire soules, and hateþ þe true prechoures þerof.

<L 156><T CG01><P 05>

And in þis he 3af to vs ensample to naile fast oure hondes wiþ þe drede of God fro al maner of sleyng and wrongful smytyng, extorcions, robberie, and lecherous handelyng, falce deceytes in wi3tes and mesures, and alle oþer wrongful doynges in displesyng of God and harmyng of oure breþeren;

<L 234><T CG06><P 71>

Bi þis mai be vndirstonde falce diffamyng.

<L 82><T CG10><P 107>

OF DOMINION· Of Dominion· Capitulum primum· Siþ many falce gloseris maken goddis lawe derk and letten seculere men to susteyne it and kepen it; of siche falce gloseris schulde ech man be war.

<L 1, 2><T MT21><P 284>

Capitulum 2m· The seuene lawis of þe newe testament ben so open, and þereto confermed 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 21><T MT21><P 286>

for þei defenden here part a3enes goddis lawe bi falce lawis and cautels to here lyues ende.

<L 15><T MT21><P 287>

as falce wytnesse þat gone on a quest gabben in here witnessis, þei maken þe iuge erre and pupplische a sentence contrarie to trewþe.

<L 20><T MT21><P 290>

and þus schulde þe rewme be reuled bi ri3t, and falce men distroyed þat venemen þe rewme;

<L 31><T MT21><P 290>

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

<L 33><T MT21><P 291>

FALS.....603

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

<L 316><T 4LD-1><P 189>

More skilfulli were a worldlich lord a fals seruauante 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 deueles mouþe, & þan toke sich one fro Goddes seruyse & putte him in his own temperall seruice.

<L 317><T 4LD-1><P 189>

Saynte Mari', said þe Kni3t, it es litel wonder þof 3e ouerlede þe comone lewde pepil wiþ sich fals exposiciones 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 486><T 4LD-1><P 196>

Neiþer a man mot beleue þis, ne beleue þat þis is fals, but trowe it not wiþouten skil þat sculd meue men to trowe it.

<L 362><T 4LD-2><P 214>

A DIALOGUE BETWEEN ION AND RICHARD Siþen Crist biddiþ vs bewar wiþ fals

prophetis, and techip vs be wat signes þat we schulden knowe hem, Cristen men schulden stodie to lerne þis lore of Crist and publiche þis lore for profi3t of ho holy chirche.
<L 1><T 4LD-4><P 235>

þe grette clerke Grostehed discriueþ hym þus: a fals frere þat wendeþ ou3t of þe cloyster of his soule is a dede caren cropon ou3t of his sepulcur, wlappid in cloþes of deel and oþer fals signes, and dryuen ou3t of þe deuel for to drecche men.
<L 10, 12><T 4LD-4><P 235>

þese wit goode angelis ben more in multitude & holynes of witness þan alle fals witness þat reuerse þis sentence.
<L 340><T 4LD><P 250>

þe pope schulde hele þes erroures þat were in þe curatis & not charge þe chirche wiþ mo fals men & þis my3t be helid wiþ a schort medicine: to chese good curatis & 3eef hem no goodes but þei performe þe seruice þat fallip to þer office. But pride & couaitise lettip þis ri3t, and so comynge in of freres to þe chirche is cursedly groned on to fals rotis, þat is to seyne, negligence of curatis & foli of þe pope. But wo to him þat makeþ suche a fals change & doop yuel for good, þat he mi3t better do.
<L 563, 567, 569><T 4LD><P 260>

But oon þing þei telle, al if it be fals, þat abite of freres wolde make an ape seint.
<L 748><T 4LD><P 269>

þis schulde hi3e þese freres, or Goddis lawe is fals.
<L 777><T 4LD><P 270>

And as þei glosen Goddis lawe be many fals castes, so þei don Seint Austenes reule, & inpreson hem togedere, as wane Seint Austin biddeþ þat men þat contrarien þis reule be put ou3t of his hous;
<L 987><T 4LD-4><P 279>

And þus þese fals freres deceyuen þe puple.
<L 997><T 4LD-4><P 280>

for þei wolde not do sacrifice to his fals goddis.
<L 1052><T 4LD-4><P 282>

And therfor sith such appropriinge is maad comounli bi fals suggestioun and gifte or biheest of moche monei, it is theefli, fals, and symonient, and harmful on ech side, and disturblith al the chirche.
<L 13, 14><T 37C><P 11>

The x· Article· Though ymagis maad truli that representen verili the pouert and the passioun of

Jhesu Crist and othere seyntis ben leful, and the bokis of lewid men, bi Gregori and othere doctouris, netheles false ymagis that representen 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 9><T 37C><P 23>

Therefore alle cristene men crieth out on this fals lawe and on the makeris and meyntenouris therof.
<L 18><T 37C><P 29>

The xiv· Article· Though it be leful to swere bi God almyghti in a nedeful cause with thre circumstauncis, in truthe, doom and rightfulness, in the iiij· c· of Jeremie, netheles it is not leful to swere fals, neithir trewe superflui other in veyn, neithir for an euil ende, neithir bi a creature.
<L 20><T 37C><P 35>

Therefore lat this blasfeme sweringe cesse, and no man swere nedeles neithir fals, ne but oonli bi God for a nedeful truthe and with greet auisement.
<L 1><T 37C><P 40>

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 19><T 37C><P 42>

If he that is souereyn seith, othir comaundith, ony thing outake the wil of God, othir outake that that is comaundid opinli in holi scripturis, be he had as a fals witness of God, or a sacrilegeer, that is, a thief of holi thingis".
<L 26><T 37C><P 49>

Therefore it semith ful fals, that the pope and othere bisshopis han power to graunte sicke indulgencis at here likinge in othir manere than Crist and his apostlis diden.
<L 19><T 37C><P 57>

Certis it seemith bi opin reesoun and werkis, at the ighe, that as religiouse possessioneris distrien knightis and squieris bi amorteing of secular lordshipis, so freris distrien the comouns by sotil and nedeles begginge, and bi fals flatering and letters of fraternite, which Crist and his apostlis usiden nevere.
<L 7><T 37C><P 97>

And sith thei take the office to deme the doom of God, not of men, as the scrip ture seith bifore in manie placis, if thei deme a fals doom and nameli for covetise, thei putten blasfemie on

God, sith thei putten fals doom on him. For thei seyn in dede and office, that here doom is the doom of God, and thus bi here fals doom thei blasfemen God, and bitraien the king, and lordis, and here comouns.

<L 18, 19, 22><T 37C><P 110>

In the makinge and usinge of this worthi sacrament, we shulden have so enter mynde of Cristis passioun, as if it were don bfore oure ighen, and ben al turnid into sorwe for our synnis and fals unkyndensesse and othere mennis also, and be al enflaumid in charite to this blessed Lord, that suffride so greet peyne for us, and in charite to alle oure britheren, for whiche he suffride so manie dispitis and peynes.

<L 2><T 37C><P 116>

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

<L 11><T A01><P 27>

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

<L 28><T A01><P 31>

Soukyngne ben þei þat ben so blyndid in lustis and bisynes of þis fals world, þat þei han no witt to do Goddis wile lyvyngne in virtues.

<L 34><T A01><P 40>

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

<L 7><T A01><P 55>

But as in conjurisouns ben teeld manye goddis names, to disseyve þe peple and robbe of her goodis, so in þese ordris ben feyned manye holynessis for a fals eende, to disseyve þe peple and to souke her blood for feynyng of her heelp.

<L 1><T A01><P 60>

Lord delyvere his folk for sicke perels of fals freris, for if þis laste be pressid out, þe sevenne bfore ben li3tir.

<L 29><T A01><P 60>

Þere ben summe þat trowen to oon article, and of anoþer article þei trowen þat it is fals, as Jewis and Paynims trowen to o bileeve, and trowen not to anoþir, and þefore þei failen in hool bileeve.

<L 8><T A01><P 73>

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

<L 25><T A01><P 73>

And so preestis þat prechen moore to have a loos, opir for wynnynge of worldli goodis, opir lustis of hire beli, makyn fals leeknesse in hevene and erpe and water.

<L 27><T A02><P 83>

Þe VIII Comaundement. In þe ei3tþe comaundement Crist forbedip alle men to speke fals witnessse a3ens here nei3eboris.

<L 13><T A02><P 89>

and falshede of witnessse makip fals jugement, and so errour in witnessse strecchip ful fer. For many been diseritid and many been hangid by suche fals witnessis; and of þis spryngip mani fals eyres. Whoso witnessip fals, he witnessip a3ens treupe;

<L 16, 18, 19><T A02><P 89>

And so, whanne he witnessip fals, he takip God to witnessse þat þat þing þat he seip is trewe and of God; and sippe þat þing is fals, as muche as in him is he makip his God fals, and bringip him to nou3t;

<L 21, 22, 23><T A02><P 89>

And þus berip noon fals witnessse but 3if he reverse God.

<L 25><T A02><P 89>

For no man hap wrongli eny suche godis, but grounde of his havynge be fals coveitise. And as a weed is wel purgid of a loond whan þe roote is drawyn away, so piise foure maundementis ben wel kept whanne þe fals coveitise is fulli quenched, And herfore seip Seynt Poul, þat þe roote of all yvelis is wickide coveitise in a mannys soule.

<L 5, 8><T A02><P 90>

Also þes proude clerkes, symoniours, silleres of pardoun and indulgences, of confessiouns and oþer holy dedys, false lawyours, wyckede juriours and cursede advocat3, disseyvable notaries, and alle fals aqestis, grete swerers, vengeable fendes, proude men, and coveytous glotouns, and lecheours, bacbiters, and pursuers of Godes trewe 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 18><T A04><P 103>

But now he dos þo contrarie, for he feynes hym holy by mony fals sygnes;

<L 9><T A09><P 122>

Ffor, as Seynt Poul seis, riche men of þis worlde smaken herfore hyennesse and hopen in a fals grounde.

<L 4><T A09><P 127>

Bot we schal undirstonde þat þis fals gylor
fayles in iche resoun þat he makes to mon;
<L 21><T A09><P 127>

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

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

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

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

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

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

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

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

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

Covetise is in freris, in sell yng of hor prechyng,
in schryvyng, in biring, and in hor fals
counseyling;
<L 37><T A09><P 151>

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

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

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

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

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

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

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

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

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

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

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

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

And þus schulde riche men of þis worlde do
suche almes to pore men þat þe gospel lymites to
helpe, and be not desseyved be fals novelries, ne
þei schulde axe prof þat may no wey faile, ne to
li3tly 3yve þer godes, but be discrete in almes
and founde hem in Goddis lawe, for þat may no
weie fayle.
<L 30><T A10><P 170>

And if þei reverse þe sentence of þis worde, þei
ben dowble and fals, and so hatid of Crist, and
most cursed men þat ever God suffred.
<L 23><T A10><P 171>

And so, as it is seide, opere Goddis lawe is fals,
or it is unfeleful prestis to lyve þus.
<L 9><T A10><P 172>

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. But trist we
not to fals freris, ne fayle not in treuþe, for þei
beren venym in þer tayle, speke þei never so
faire.
<L 1, 3><T A10><P 176>

for boþe he is a fals frere, and þerwiþ a fende.
<L 14><T A10><P 176>

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

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

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

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 3><T A13><P 194>

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

And 3if wifis favouren and meyntenen siche
ypocritis, and stiren here husbandis þerto, for
prive lecherie bitwen himself, and for fals
sykernesne þat þe ypocritis maken to hem, þou3
þei dwellen stille as swyn in synne, it is so
mochel þe worse.
<L 27><T A13><P 199>

And warne þe pepul of here grete synes, and of
fals prestis and ypocritis þat disceyvyn Cristen
men, in feiþ and virtuous lif, and worldli goodes
also.
<L 1><T A15><P 207>

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

AND DISCRETE PENAUNCE AND GOSTLY
TRAVEILE· OPYN techynge and Goddis lawe,
old and newe, opyn ensauple 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
welpe of þis fals world, and alle manere
falsnesse þerof;
<L 9><T A17><P 213>

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 23><T A17><P 215>

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

For pride makþ 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>

Owþer Gods lawe is fals, or þe reume of
Englonde schal scharply be punyschid for
prisonynge of pore prestis.
<L 19><T A19><P 231>

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

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

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

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

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

Bot 3itte þese fals freris replyen for hor partye,
and seyn þat clerkes done almes better þen hor

patrouns wolde evere have done, or couthe, or myght;
<L 27><T A20><P 238>

Ffirst þei take fals, and þerof þei grounde hom, ffor almes askes ordir þat Jesus Crist ordeyned.
<L 1><T A20><P 239>

Ffor as hom fayles groundyng of hor fals sectis, so wolde þei reverse þo ordynaunce of Crist.
<L 7><T A20><P 239>

and owþer Gods lawe is fals, or þis is Gods wille.
<L 30><T A20><P 240>

Also, oure worldly clerkis lyven not only a3enst holy 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 specially.
<L 25><T A22><P 272>

for whanne þei kunnen not preche þe gospel, or may not, or wolen not, or letten opere pore prestis to helpe Cristene soulis bi techyng of Goddis word, þei graunten leve to false prechouris þat sowen lesyngis, and bi flateryng and opere veyn preieris norischen men in synne, and robben þe peple bi fals beggyng þat þei putten on Crist, seiying þat he beggede as þei don.
<L 16><T A22><P 274>

And Seynt Austyn seiþ, þat Cristene men trespassen, and don more dispit to God, whanne þei dispisen him bi pride, coveitise, and fals swerynge, þan þe Jewis þat naileden him on þe croos;
<L 23><T A22><P 287>

for ellis his lif lawe and techyng is fals, and alle his disciplis gone in þe same sclandre.
<L 13><T A22><P 292>

Certis in þe olde lawe a blasphemie þat despisid God, puttyng fals error on him, schuld be stoned to deþ of alle þe peple;
<L 21><T A22><P 292>

But certis Crist cam in to þis world to distroie þis fals pees, as he 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. But whoever wol be about to meyntene þis pees of God, and distroie fals pees of þe fend, of þe worldly and fleschly temptacions, he schal be cursed pursued and slayn wipouten pite or open

answere.
<L 24, 29><T A22><P 296>

First þe wise kyng Salamon put doun an heie bischop þat was fals to hym and his rewme, and exilide him, and ordeyned a good prest for him, as þridde bok of Kyngis tellip.
<L 10><T A22><P 297>

For in þis þei techen lewid men and comyns of þe lond, bope in wordis and lawis and opyn dede, to be fals and rebel a3enis þe kyng and opere lordis.
<L 14><T A22><P 298>

And herefore of fals purchas, of wickid extortion and robberie, comeþ nevere restitution for sicke privey schrifitis and penaunce of masse pens;
<L 23><T A22><P 299>

And siþen discencions wipinforþ, and open werris wipoutenforþ, 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, siþpen þei norischen moste synne bi fals prechyng of lesyngis, fablis, and veyn cronyclics, bi sikernesse of letteris of fraternyte and synguler preieris, and disceyven men of þe treuþe of Goddis word, and perverte almesdede fro pore bedrede and feble men to hemself, bi colour of ypocrisie.
<L 31><T A22><P 299>

Also þes feyned religious, and opere worldly clerkis, amortisen many grete lordischipis bi fals title and gret ypocrisie.
<L 22><T A22><P 302>

And alle þis is down bi fals suggestion, symonye, and peiryng of governaunce of holy Chirche, for þei ben riche at þe fulle, and do not þe office of a curat neþer in techyng ne relevyng of parischenys and helpyng þe Chirche as þei schulden, but alle goþ to no3t and to Anticristis covent.
<L 24><T A22><P 303>

and so, in as moche as he may, he makip þis bulle þat is fals to be Petris and Poulis and Cristis, and in þat makeþ hem false.
<L 24><T A22><P 308>

Certis, whanne worldly prelatis and clerkis bi here false gloses and fals lif distroien þe treuþe of Cristis lif and his postlis as moche as þei may, þanne þei sleen Crist and his postlis, as Seynt Jon Crisostom witnesseþ.
<L 30><T A22><P 321>

Also lordis holdyng grete lovedaies, and bi here lordischip meyntenenge þe fals pert, for money

frendschip or favour, fallen opynly in þis curs,
and so don men of lawe, wip alle false witnesses
þat meynnten falsnesse a3enst treuþe,
wityngly or unwityngly. For in alle þis fals
meyntenynge þei holden wip þe fend a3enst God,
and as moche as is in hem, þei fordoun þe
ri3twisnesse of God, and so God himself, and
magnyfien Sathanas more þan God.
<L 12, 16><T A22><P 322>

And comynly alle mysdoeris fallen in þis curs,
for þei meynnten a fals quarele a3enst God and
his seyntis.
<L 12><T A22><P 323>

And 3if þei seyn þat þei understonden only of
worldly goodis, seie þat smoke of erpely muk
blyndiþ 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>

Certis þis prest wip his fals prechours, þat ben
princes of manquelleris and werris, ben openly
contrarie to Crist and his postlis, and so open
Anticristis, maistris of Sathanas.
<L 11><T A22><P 330>

For þei wipholden opere mennus r3ttis to
himself 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 himself 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 14><T A22><P 336>

sip men schulden be pacient in here owene
wrongis and dispitis, as Crist and his disciplis
weren, and not suffre o word be don a3enst
Goddis honour and mageste, as bi fals and veyn
opis, and ribaudrie of lecherie, and opere filþe.
<L 31><T A22><P 336>

For bileve techiþ þat þe chesynge maad of man is
fals signe, and incomplete for to make Cristis
viker;
<L 9><T A23><P 342>

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

And it is no nede to argue here for to disprove
þis foli, for it is more fals in himsilf þan ou3t þat
men shulen bringe herof.
<L 1><T A23><P 345>

And so whanne Petre denyede Crist, and swore
fals for a wommans vois, he erride in þis foul

synne;
<L 10><T A23><P 345>

for Scarioth made opir apostlis to erre in
companye of Crist, and it were to fals a feynynge,
to seie þat holi Chirche hangiþ on þes for þis
feyner can not teche þat ony of þes is of þe
Chirche.
<L 17><T A23><P 345>

And men moten erre here in bileve, and take ofte
fals as bileve. Þis heresie schulden men flee, for
fals mainteyning makip heretikes, and to assente
wip suche falseheed bringiþ in ofte heresies;
<L 23, 24><T A23><P 345>

And þis title of Crist oure God were ynow3 to
Cristene men, as it was in Petris tyme, al3if þe
pope shewide not þus his power bi fals bullis of
Petre and Poule, þat semen to be a3ens Cristis
lordschip.
<L 12><T A23><P 348>

þei maken men to trowe fals of hem, and letten
almes to be 3ovun bi Goddis lawe;
<L 26><T A23><P 348>

And errour in weying of þis love makip many
fals weddingis;
<L 25><T A23><P 364>

And þus to magnyfie and mayntene hor roten
sectis, þei neden men by ypocrisie, fals techinge,
and stronge peynes to breke Gods heestis and
leese charite. 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 27, 29><T A24><P 370>

And þus þei sleen pore men with hor fals
beggynge;
<L 15><T A24><P 372>

Bot þof he trespas ageyns charite by impacience
and fals leeingis, or pride or coveitise, hit is litil
or no3t charged, bot rapre preyed, if hit bringe
hom worldly mukke.
<L 5><T A24><P 373>

and in covetise þei con nevere make an ende, bot
by beggyng, by queethyng, by birying, by
salaries and trentals, and by schryvyngis, by
absoluciouns, and opere fals meenes, cryen evere
after worldly godis, where Crist usid none of alle
þese.
<L 17><T A24><P 373>

and who can beste robbe þo pore puple by fals
beggyng and opere disseytis, shal have þis Judas
offis.
<L 28><T A24><P 376>

For by flatryng and fals byheestis, þei leten men
lyve in hor lustis and counforten hom þerinne.
<L 6><T A24><P 377>

and þus myghti men hire by grete costis a fals
traytour to lede hom to helle.
<L 11><T A24><P 377>

Wiþ ypocrisie, for þerinne ben tolde wiþouten
ende mony gode dedis, and sumtyme ben fals,
and more to schewe hom holy, to gete worldly
godis, þen to save mennis soulis.
<L 27><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 27><T A24><P 378>

And so þei beren oute first þo golde of oure lond
to aliens, and sumtyme to oure enemyes, to gete
of Anticrist þis fals exempcioun, and evere after
lyven in robbyng of pore men, and mayntenen
myche synne, cursinge, and symonye, þat is
passing heresie.
<L 8><T A24><P 382>

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
seyen masse or mateynes in þis cursid lif, as holy
writte techis, and Austyn and Gregor declaren
fully.
<L 15><T A24><P 383>

And þat semes evil, for þei robben þo kynges
lege men by fals beggyng of sixty thousande
mark by 3eere, as men douten resonably, and
3itte þei ben not punisched herfore. And þus
lawelesse freris, by hor fals reulyng, 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. And
þus falsenesse is mayntened, and fals men ben
raysid to grete astatis, and treuthe is putt on bac,
and trew men ben pursued, 3he, to prisonyng, to
lasse of alle hor godis, and to scharpe jugement,
for als myche as þei wolden destrie synne þat
was openly and cursidly done, and in poynt for
to fordo oure lond.
<L 27, 29, 33><T A24><P 384><L 1><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 conquerid or destried, þo kyng myght not
reyse so myche to helpe hymself and his lond.
<L 5><T A24><P 386>

and for defaute of charite þei senden soulis to
helle, when men by hor counsile taken fals
werris and enden in hom, wenyng þat þei done
wil, and þefore dyen wiþouten sorwe of hom.
<L 25><T A24><P 386>

And, as trewe men tellen, freris seyn apertely, if
þo kynge 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 neightboris, freris wil go out of þo lond and
cum ageyne wiþ bright hedis. And loke wheþer
þis be tresoun or noon. CAP· XXVIII· Also
freris techen and mayntenen þat holy writt is
fals, and so þei putten falsenes upon oure Lord
Jesus Crist, and on þo Holy Gost, and on al þo
blessid Trinite. 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 11, 15, 18, 19><T A24><P 388>

3itte knewen we nevere þat any sect wold sey
þat lawes of hor God were fals, and þerwiþ
byleve on þo same God, bot þis despit done þese
blasphemes to þo holy Trinite.
<L 21><T A24><P 388>

ffor I am mayster of vanyte, and of heresie
mysundirstonde þo wordis of God, þefore þei
ben fals.
<L 31><T A24><P 388>

and þus myght iche Paynyme or Sara3en make
oure God fals as hym likes. Bot why seyn þei þat
holy writt is fals?
<L 3, 4><T A24><P 389>

and þefore þei seyn þat hit is fals, to coloure by
hor falsenesse.
<L 9><T A24><P 389>

And herfore þei seyn, as Sathanas clerkis, þat
holy writt is fals.
<L 14><T A24><P 389>

And herfore iche partye drawes oþer to helle, þo
freris, for hor fals takyng of almes when no nede
is, ne þei have leewe of Gods lawe þerto, þo
blynde puple, for þei drawen hor almes fro hor
pore and nedy neightboris, where þei schulden do
hit by þo heest of God, and mayntenen freris in
hor fals beggyng, ypocrisie.
<L 28, 32><T A24><P 389>

bot freris wil resseyve money, geten by as grete
synnes or more, to make grete housis and grete
festis to lordis, and not bye a felde to birie inne

pilgrimes, as þo Jewis diden, bot rapier leyen hit up in hor tresoure, to mayntene wronges ageyns hor curatis and oþer pore men, by fals plee at Rome, and marchaundise in Englund.
<L 4><T A24><P 391>

For þei han name of holynesse and of grete clerkis in reputacioun of þo puple, þat þo puple tristis not to few trew men, preching ageyns hor covetise, ypocrisie, and fals desseyt.
<L 3><T A24><P 394>

Bot þo cursidnesse of synne is hid, and þo puple is made siker by fals pardouns and lettris of fraternite, þof þei alle breken þo heestis of God and kepen not charite.
<L 14><T A24><P 394>

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 þei robben þo comyns of hor lyvelode by ypocrisie, and fals beggyng, dampned by Gods lawe.
<L 6><T A24><P 397>

And God wot wher matrimonye be þus departid for money by soche freris, makynge fals suggestioun, and fals poursuyte after.
<L 6><T A24><P 398>

Ffor if a Caymes Castel of freris haf myche dritt of worldly godis, þof þo freris þerinne ben ful of pride, covetise, symonye, and fals robberie, by fals beggyng and flatering, 3itte þei seyn þat riche hous is better þen a pore hous of freris, þof þei lyven in mekenesse, povert, and penaunce, and myche holynesse.
<L 2><T A24><P 399>

And þus þese freris maken sacrifice to fals gods, for hor covetise, and forsaken God Almyghty;
<L 9><T A24><P 399>

And in fals confession þei stiren lordis myche herto, and neden to distrie þo lond, when þei mayntenen þo pope in þis fals robberyng.
<L 17, 19><T A24><P 400>

Ffor we wil mayntene lordis to lyve in hor lustis, extorciouns, and oþer synnes, and þo comyns in covetise, lecchorie, and oþer disseytis, wiþ fals sweringe in mony giles;
<L 20><T A24><P 401>

and everiche Cristen mon is fully certeyn þat alle blasphemyes in þo world may not fals Crist. Bot here þo fals blasphemys gopen after weyes, and seyn þat bi þis þei schewe Gods body and not þat bred.
<L 14, 15><T A25><P 403>

ne Crist undirstode not þat accidentis were his blode, ne he schewid not his blode wiþinne his body, bothe for his wordis were þen wiþouten witte, and also þen his wordis were fals, for þo tyme þat he spake hom.
<L 30><T A25><P 403>

By þis mot we graunte þat þis bred þat Crist brak is verrelly his body, or elles sey þat þis holy gospel is fals, or ellis uncrafftily cloute to wordes of Crist.
<L 13><T A25><P 404>

And so þes fals men mot algatis dowte wheþer alle soche men faylen in hor jugementis.
<L 34><T A25><P 405>

And here may we se hou falsely þo fend bigiles þo Chirche wiþ his fals principle, þat if þo more part of soche men assenten to a sentence, þat al holy Chirche schulde trowe hit as gospel.
<L 32><T A25><P 407>

what wodenesse þen were hit, any Cristen mon to leve þo wordis of Crist, þo gospel, and trowe to fals wordis!
<L 7><T A25><P 408>

Bot, as Seynt Hildegard seis in hir prophesye, þis beggyng abode þis perilouse tyme, when fals ypocritis disseyven þo puple.
<L 5><T A25><P 413>

Bot ouper Sevnt Poule seide fals of propurtees of charite, þat hit sekis not his owne gode, but godes of comynes, or elles þese freris reversen þo rewles of charite.
<L 8><T A25><P 416>

how ben oure bishops and freris now knyttid togedir, bot as Herowde and Pilate were made fals frendes?
<L 24><T A25><P 416>

Here may we se þat þei take fals, for þus þo Chirche schulde be saved and Crist more worshippid, þo fendes host owvercomen, and Cristendome confortid.
<L 1><T A25><P 419>

And so hor bulles ben not gospel, bot afte tyme fals, þat fayles nevere of Cristen byleve. And herfore triste we to þo rightwysenes of oure owne werkes, and laste we in þo faythe of þo lawe of Crist, for al suche fals feynynge moste nedely perische.
<L 35, 37><T A25><P 424>

bot herfore thorw defaute of right byleve þo fende deceyves þo Chirche by soche fals procuratours We schulde understonde, þat whoso lifs better, he preyes more profitably to

iche Cristen mon.

<L 18><T A25><P 425>

Who wolde not sey þat he were fals to his erthly lord, þat herde him be sclaudred and opunly despised, and 3itte wolde nowþer reverse hit, ne have sorowe in his hert?

<L 28><T A25><P 428>

siche fals power feyneþ Antecrist;

<L 2><T A26><P 434>

To assoyle þise dowsyn, men moten arme hem and pacientliche dispose hem to deye for Crist, and fals not þe gospel for favor of men, but seye fulliche þe soþe, for Crist is ever present.

<L 31><T A26><P 434>

And it semeþ 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 14><T A26><P 435>

and so in byndyng and lowsyng ben many fals gabbyngis.

<L 17><T A26><P 437>

But defaute of bileve lettþ þis profyt, and specialliche of freris, for þei procuren bisiliche part for Antecrist, and sowen þikke lesyngs wþ her ypocrisie, and maken Cristis lawe fade bi her fals signes.

<L 26><T A26><P 439>

SEVEN HERESIES· {SEPTEM HERESIS CONTRA SEPTEM PETICIONES}· For fals men multiplen mony bokes of þe Chirche, nowre reendynge byleve, and nowre clowtyng heresies, þerfore men schulden be ware of þese two perilles, þat fals men pynchyn in þe Pater noster.

<L 1, 3><T A27><P 441>

and so þai my3t come to bileve, and knowe þese fals heretikis.

<L 33><T A27><P 443>

God kep his Chirche fro fals ypocrites and ungroundid newe statis, not foundid in Crystes lawe.

<L 32><T A27><P 445>

3it þese indulgencis bene fals, for so mony þowsand of 3eris as þai speken of schul never be before þo day of dome, and after þai serven of nou3t.

<L 31><T A29><P 459>

popis lawis semen ful but contrary to hem self, and olde lawes made of holy men contrary to newe decretalis, made of synful men for worldly powere and godis, in suppressing of kynges state and destroyynge of obediens of prestis to lordis,

þat God 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 lyvyng, trewe techynge, 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 magnified into destruccione of Cristis religione.

<L 2><T A29><P 461>

Over þis we seyne, þat no man schuld bere fals wittenessynge ageynus his broþer, seyynge hym cursid whom God and alle his aungellis blessen, by evydence of man, for kepyng of his lawe, þof a synneful a prelate openly reverse Gods dome by his lettre cursynge hym.

<L 27><T A29><P 465>

and siþen popis and prelatis, as þer dedis openly schewen, ben unconnyng in holy writte and holy lyfe, proudly lyvyng, fulle of fleschly affeccions and covetise, by fals wittnessis þai moone sone be deceyved in canonysynge of sum riche man.

<L 12><T A29><P 467>

If als open symony, extorsioun, fals opis, and false causis, bene mayntenyd in grete chirchys nowe as was þen in Jerusalem, þen as unclene and unholy bene þai as Jerusalem, þat was destroyed by heþen men.

<L 11><T A29><P 487>

þen hit semys þat grete churchis where symonye is done, false opis, fals covetise, takynge wrongly oþer godis by extorsioun of feyned correctione, sellynge of sacramentus, and nomely of Cristus body, when men seyne mare þo masse for money and worldly favoure þen for devocione, alle suche chirchis bene gretely polutid and cursud of God, nomely for sellynge of leccherie, and fals swering upon bokus.

<L 21, 26><T A29><P 487>

Ffor now comynly none is halowyd wipouten symonye of fals suffryngans, forsworn mony wayes.

<L 5><T A29><P 488>

and where symony regnus openly, wip fals opus, ravayn, pride, and mayntenynge of leccherie and oþer synnus for money, þai will flee þennus, leste þai consent to open mawmetry and oþer cursidnes.

<L 21><T A29><P 488>

Mony Cristen men wonderyn whi prelatis chargen more bodily werk done on a ly3t haliday, þen cursid pride, open blasphemie of God by fals swerynge, done on a Sonenday, wip glotony, leccherie, drunkennes, open

marchaundyse, fals covetise, chydynge and fey3ttinge, ande wronge schedynge of mannys blode, wiþ usure and false extorsions.
<L 25, 26><T A29><P 490>

Bis commaundement is ever in stryngthe, ande if prestis sufferyn and counforten þo peple for to worschip fals ymagis for wynnyng of offerynge, þai bene cursud heretikis.
<L 29><T A29><P 491>

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 28><T A29><P 494>

but is opinli fals.
<L 1><T A33><P 513>

Noþing oweþ to be dampned as errour and fals, but 3if it savour errour or unri3twisnesse a3ens Goddis lawe.
<L 16><T A33><P 514>

Perfore 3if oure prelatis or opere prestis, whatever þei ben, ben opinly blecked by sacrific of maumetrie, as wiþ covetise, þat is opinly sacrific of fals goddis, and oþer grete sinnes, as pride, symonye, and man-quellinge, glotonye, dronkenesse, and lecherie, by þe same skil typis or offringis shulde be wiþdrawn from hem by Goddis lawe, and be 3oven to poeure nedy men, at ensauple of rit3ful Tobie.
<L 3><T A33><P 518>

Also comunly, whanne parische chirchis ben approprid to men of singuler religioun, such appropriacioun is mad by fals suggestioun, þat siche religious men han not ynow3 For liflode and heling;
<L 8><T A33><P 519>

Þe fourþe article is þis, þat Cristis techinge and bileve of þe sacrament of his owne body, þat is pleynly tau3t by Crist and his apostelis in gospellis and pistillis, may be tau3t opinly in chirchis to Cristen puple, and þe contrarie techinge and fals bileve, brou3t up by cursed ypocritis and heretikis and worldly prestis, unkunnyng in Goddis lawe, distried.
<L 16><T A33><P 520>

Cristen men shulden marke suche/ & fle away fro hem/ for siche seruen not to Crist/ but seruen to her wombe/ & þei ben fals þer wiþal/ as seynt Poul witnessiþ/ þei disceyuen þe hertis of innocentis be swet wordis/ & plesyngis/ & oþer feyned signes.
<L 1><T AM><P 123>

þei 3yuen her 3yftes to haue a name & worshippes of þis fals world;
<L 10><T AM><P 142>

justices & marchaundes þat falsly geten goodis & oþer false men of craft/ & myche common puple/ manqwellers & reues/ & mysse beleeuyn folk þei blynden wiþ þat ypocrisie & by her shreude ensauple/ bi her fals flatteryng/ bi her feyned preyers/ & by her vngrounded schriftes & false absoluciouns bou3t as þe court of Roome/ þat makip þis land ful feble.
<L 9><T AM><P 153>

but rapier aduersari, fals trespassor, and traytor.
<L 8><T APO><P 04>

Nowe ilk man discuse wedir swilk marchaundis be synful, and ai be war of þe perel, and see þat we sey no fals witnes a geyn ani man, but ioi we euer to gidir in trowþ.
<L 5><T APO><P 13>

And þis is þat we sey, þat we may of ri3t so, if þer be ani vsing of power, or callid power, þat is not bi Crist, þat is no power, but fals pride, and presumid, and onli in name, and as to 3end and effect is now3t.
<L 14><T APO><P 28>

and it folowip not þer of þat simple prestis are excusid bi þis, for he spak to curats, and þe þei ware þat þei knitt not falsly a wey þe witt fro þe lecture, and bere fals witnes vpon seynts, and diseyue simple prestis bi þer fraudis, wening þus to be excusid;
<L 1><T APO><P 32>

A noþer poynt putt is þis: he þat cursiþ ani man, or denounciþ him cursid, wan he is not cursid, he brekiþ Goddis binding, berip fals witnes a3en his ne3bore.
<L 6><T APO><P 40>

for þe toþer is fals presumpcoun. And þus wan he affermiþ him to wite þing þat he wot not, be affermiþ a3en his mynd, and namly wan þe þing is nowt, for he mai not wet but þing þat is, for if he wene to wit þing þat is not, þat is but fals presumcoun;
<L 14, 18><T APO><P 40>

forbad hem to flee prid, and al fals coueyteis, and veyn glory, and to be mek and suget, and seruiciable, obedient and buxum to ilk man, and to hold hem paid of fode and helyng, and bisily to labor þer fore;
<L 22><T APO><P 42>

for if it were witnessid a3enis me, þof it wer fals, if I denoyed, I schuld be condemnid as gilty.
<L 2><T APO><P 45>

to haue tane þing to be 3euen to þe pore and mani hungry, and to reseue it, is vile or fals drede, or of opunyst felony;
<L 28><T APO><P 48>

And if þei go not after þe trowþ going bifor, but þer a3en, þan þer witnessing is fals, and 3ifip no ri3t.

<L 13><T APO><P 60>

3e schal not tak þe vois of lesing, nor tak to hond to sey fals witnes for þe vnpitous, þu schal not folow þe rowt to do iuel, nor þu schalt not in dome folowe þe sentence of vile money, þat þu go a wey fro þe soþe: but iustly dome þi neibor, help him þat is supprisid, helpip in 3or dome to þe faderles and moderles, and defendip þe widow;

<L 30><T APO><P 61>

also he seiþ, law is not but to þe iust man, þat is to sey to punische him, but raþer to susteyn him, and rewle him in riri3tfulnes, and to punisch misdoars, and to swilk lauis and to swilk maneris schuld ilk iuge obey, and do þerby, and no þing biside of his oune wille, nor no þing falslu, nor be fals lawis, nor be error, is not he excusable; sin Daniel seiþ þus: Sey 3e sonis of Israel folis, noiþer knowing nor deming þing þat is verrey, turnip a3en to þe dome, and I schal deme hem wisely, for þei han seid fals witnes a3enis her. In wilk is to he notid wel, þat fals dome may be reuokid, and þo iugis not excusid, bi þer witnes, but more gilti for wickid consent;
<L 18, 21, 22><T APO><P 63>

And in þis defaut is be gilid, and þe prest berip fals witnes, and seiþ him to wit and do þing þat he noiþer wot nor doþ, and refiþ God his regaly, and makip þe man to tryst in lesing, and so do sacrifice to þe fend.

<L 32><T APO><P 66>

By þis man is vnderstondyn feynar þat is fals, and lufiþ his synne, and seiþ he wel forsak it and lliþ, and cumiþ to þe prest to be asoylid, and to ask mercy.

<L 13><T APO><P 69>

Werfor it folowip, þat oiþer 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; or ellis þat clerkis now are fals witnes a3en þer lawis, and þefis, and refars, and fals intrewsars.

<L 4, 6, 7><T APO><P 77>

God biddip þu shalt not sey fals witnes a3en þi ney3bor, nor lye, nor forsuere lie, nor deme vniustly, nor a3en sey þe trowþ in no maner;

<L 4><T APO><P 79>

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

And eft, þe trees polist of forgars, and engilt, and siluerid, is fals, and may not speke;

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

þeu schal lefe fals þingis, and repreue þo þat are to cum after;

<L 13><T APO><P 86>

for wil þey joyen, oiþer þei wax wode, or prophecye fals þingis, or lyuen vniustly, or for sweren hem sone.

<L 18><T APO><P 87>

þat we schuld mak now no dead ymagis, ne idolis of our self, þat we do wan we are wiþ out þe spirit of Crist, and lif in pride, lechery, and fals coueytis, and swilk oþer synnis;

<L 19><T APO><P 89>

þerfor he þat doþ an vnprofitable signe is a fals profit, for he doþ not to edifie oþer in þe feiþ, but þat he boost him silf in his dede.

<L 10><T APO><P 92>

Also þus writip Austeyn, and is put in decrees, Feiþful prestis ammonest þe peple, þat þei wit þer wichecraftis and enchauntingis to may do no þing of remedy to ani seknes of man, ne of best, noiþer to best lingering, halting, or sare, or doing to lech ani þing, but þat þei are panteris of þe wold enemye, bi wilk þe fals fend enforcip to deceywe mankynd.

<L 9><T APO><P 93>

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 7><T APO><P 97>

wenen to worschipe God wiþ here bodies in fastyng Fridai oþer Satirdai doþ him as myche vileny on þe toper side wiþ gloteney vpon þe Sundai and alle þe woke, and summe þat worschipen him wiþ almesdede to pore men þat ben bisidis don him more vileny wiþ extorcions and robberie of hire breþeren, and summe þat þe Sundai tofore noon, wiþ multitude of preiers in here cherche, wenen to worschipe God ful hie and to be rewardid of him in heuene þei doþ him myche more vileny after noon wiþ þe same mouþ, in lyinge, sweryng, and cursyng, and fals disclaundrynge of hire breþeren.

<L 409><T CG01><P 11>

And þus, wiþ þis fals opynyon, þei stoppen þe li3t of Cristus lawe þat it may not schyne in þe soules of þe comune peple and so, for defaute of knowyng þerof, þei ben in manie derknesses of synnes.

<L 326><T CG02><P 21>

For þei seyn þat Goddis lawe is fals, and þis is þe foulest eclipse þat my3te be put on þis sunne, for a fouler blasfemye my3te no man putte to God þan þis, to seye þat he is fals. For 3if Goddes word be fals, God mut nede be fals þat seiþ it; and if Goddes lawe, as þei seyn, be fals, þanne haue þei professid hem for to kepe a fals lawe; and if þei kepen þis lawe, as þei wolen presume and graunte, þenne kepen þei a fals lawe, and þer mai no man kepe a fals lawe but 3ef he be fals himself.

<L 333, 336, 337, 338, 339, 340><T CG02><P 21>

So faren men of þis world: for as miche as þei ben sette in so fals a grounde (þat is, in þe mirþe of lustis of flesche and welþe of þe world, and no3t in þe stoon, Jesus Crist), þerfore at þe leste puf of þe fendes blast þei ben dreuen ly3tly into what synne þe feend lykep.

<L 455><T CG03><P 42>

Þat is to seie: 'Þou schalt not seie fals wytnesse.'

<L 163><T CG04><P 49>

For if it were so þat þer weren men whiche hadden lost her heritage bi a fals tiraunte and so bi hym holden out þerof, 3ef ani tyme þei my3ten heere of þe birþe of þe eyr bi whiche þei hopiden to be restored a3en to her rewme, alle suche wolden make ful gret ioye. Ry3t so, mankynde hadde lost þe rewme of heuene bi þe fals tyraunte, þe fynde, and þis blesside chylde as ri3t eyr was born to restore hem a3en to here rewme.

<L 394, 398><T CG05><P 63>

wiþ hym, bitokenep þat whan þe feend hereþ þat Crist is born þoru feipful wirchyng of a true soule whiche was conceyued tofore þoru grace, whiche Crist is, Kyng of Jewes (þat is, regnep in hem þat trueli knouelechep him), þenne þe fend is disturblid greteli, and al þo also þat bep in reste and pees and delite in synne in whiche bep principalli cite in whiche hertis is his restyng palice, for þe fend is aferd to lese his lordschipe in suche þoru conquest of swerd of þe word of God whiche Crist bryngeþ wiþ hym to destrie such fals pees.

<L 60><T CG07><P 75>

Þat Heroudes cleped priueli þe kynges, and lernede of hem þe tyme of þe sterre, and after sende hem into Bedleem to asprie of þis child vnder colour and fals feynynge, bitokenep þat þe

deuele wiþ his priue and sutel wirchyng asprieþ, þoru contynance in word eþer dede, þe disposicion of mannes soule wheþer he be saddid eþer vnstable.

<L 70><T CG07><P 75>

For in þese foure maneris of tribulacyons rehercid tofore moun be vndestonden alle maner of tribulacions whiche stondeþ oþer in scornful dedis or wordis, or in tribulacyon of bodili persecucyon, as of catel or of frendes, or ellis of fals diffamacion, oþer of bodili deef.

<L 39><T CG10><P 106>

Bipeþke þe also hou3 þe bischopis, scribes, and Pharisees cesiden neuere of hire fals pursute, and procureden also þe comyne peple to crie ater his deef.

<L 69><T CG10><P 107>

Also in þis blyndenesse bep alle þoo þat bileuen þat for a bulle purchasid of a fals pardener, þoru a fals suggestion and symonye of seluer, and þei paie him þanne a peny and leie hit on hire heuedes, þei bep asoiled of alle hire synnes, as þei witterli wene.

<L 286><T CG10><P 113>

Fals fend! Wel I wot þat wiþoute mete and drynke my bodi mai not lyue any while;

<L 110><T CG11><P 124>

Þanne, fals fende, þou3 I do bodili penaunce, I fede þerwiþ my soule;

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

And þerfore seie to him: Þou fals fend!

<L 178><T CG11><P 126>

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 beef, whiche, for þi stynkyng pride and foule couetise þat wilned to haue be euen and like to God, my worschipeful Lord and þyn þrew þe down into þe depe putt of helle, þere to wone, world wiþouten ende.

<L 302><T CG11><P 129>

And so he brekep þe firste commaundement, makyng him a fals god.

<L 17><T CG11-A><P 131>

Þat is: 'Wo to 3ou þat ioynep hous to hous bi fals couetise, and coupleþ felde to felde'.

<L 448><T CG11-A><P 144>

no wondir, thoug he brynge hem to gostli blindnesse and fals vndirstondyng of hooli writ.

<L 16><T Dea><P 449>

But of all foolis blyndid of the deuel thise ben most folis, that seyn and mayntenen opynli that holi writ is fals.

<L 25><T Dea><P 450>

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

<L 39, 40><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 any maner, and agenward if it is fals, it is not hooli.

<L 1, 2><T Dea><P 451>

and seynt Austyn seith in his epistil to Jerom: If any 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 magnefien hem self and her error more than God and hooly writ.

<L 13, 14><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;

<L 16><T Dea><P 452>

But agens here fals menyng Crist seith in the gospel of Joon vi. cap.

<L 20><T Dea><P 452>

Thanne thoug the letere sleeth in maner beforeseid, it sueth not therfore that the lettere is fals and harmful to men, as it suith not that God is fals and harmful in his kynde, thoug he sleeth iustli bi deeth of bodi and of soule hem that rebellen fynaly agens his lawe.

<L 10, 11><T Dea><P 453>

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

<L 13><T Dea2><P 457>

The bok is fals, or interpretour or translatour erride.

<L 13><T Dea2><P 459>

if Y fynde in tho bokis any thing contrary to trethe: Y dar seie noon other thinge, than that the bok is fals, either the translatour erride, or Y undirstonde not it.

<L 5><T Dea2><P 460>

and 3et bei excusen þis false lawe and seyn þat hit mut nede iuge fals, for ellis hit faylede in his cours and ri3te of þe world were fordon.

<L 27><T EWS1-06><P 245>

and 3if any man preue þis fals þat I haue seyde here now, or a3enys Godis lawe, I wole reuokon hit mekely.

<L 79><T EWS1-19><P 299>

But trewe men trowon þat þis is fals, for al Godus wille mut nedis be.

<L 123><T EWS1SE-04><P 495>

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

<L 77><T EWS1SE-17><P 551>

Sib eche mon makup þat his god þat he louep mooste of alle, and an auerous mon louep more worldly goodis þan he louep God, sib he leeueþ ri3twisnesse for loue of suche worldly goodis, it is known þat he is fals and owt of ri3t byleue of God;

<L 59><T EWS1SE-18><P 554>

And somme men han muche counfort in þis treweþe þat is þus wryton, for þei wyton it may not be fals, but mot nedis be fulfullid of God.

<L 35><T EWS1SE-19><P 557>

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

<L 8><T EWS1SE-32><P 614>

for þanne þer beggyng were not þus fals bifore Crist þat is treuþe.

<L 133><T EWS1SE-32><P 619>

And sib mannus God shulde be a þyng þat were þe fairest and þe beste, in whiche shulde lye þe heleþe of men, and make mennus soule like to hym, þe fouleste þyng þat fallip to man, and most perelus to his soule, is to haue a fals god, as hauen men þat worshipen maumetis;

<L 12><T EWS1SE-40><P 643>

þe secounde seyyng of cursidnesse þat false men puttyn vnto Crist is to seye wiþ herte and word þat Crist was a fals prophete, and curse hym bi vnbileue, as diden Iewis long tyme.

<L 25><T EWS1SE-40><P 644>

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 anoþer witt þan þis literal witt þat þou hast 3ouen, and þis is a mysti witt, þe whiche Y wole chese to 3yue'.

<L 50><T EWS1SE-42><P 652>

But þis is known fals bi bileue, and so þis firste word is soop þat God 3af Abraham þis biheste.

<L 36><T EWS1SE-43><P 657>

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 14><T EWS1SE-46><P 669>

And errour in witt of holy writ haþ brou3t in þis heresye: þei seyen þat holi writt is fals, and 3euen it witt aftir hemsilf;
<L 80><T EWS1SE-47><P 675>

And alle þe sophistris of anticrist kunnen not proue þat þis word is fals.
<L 13><T EWS1SE-55><P 699>

And such a wytnesse vnsuspecte schulde be trowyd of trewe men, and not be holden for fals, siþ it is oure byleue.
<L 59><T EWS2-92><P 220>

for ellis hadde Gabriel seyð fals þat he my3te not speke tyl þanne.
<L 21><T EWS2-107><P 271>

For þey seyen þat falsehede is no defau3te in a þing, why seyen þei not þat God is fals for perfeccion of God, siþ God moueþ false men for þer formere falshede to vndyrstonde falsely;
<L 53><T EWS2-107><P 272>

Her grucchen anticristus disciplis and seyn þat Crist seiþ here fals;
<L 47><T EWS2-111><P 283>

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 þus, siþ byleue techet men þat þes wordis may not be fals, and Crist hymself biddet men þat redon hem to vndurstonde hem, what man of ri3t byleue schulde not vndurstonde þis gospel?
<L 281><T EWS2-MC><P 338>

for 'pseudo' is as fals one, ordeynot to peyne.
<L 322><T EWS2-MC><P 340>

But euermore we ben redy to a3eyncalle þis gloos whoso proueþ þat it is fals or ellis techet a betture.
<L 332><T EWS2-MC><P 340>

And þis power is muche of blisse as þis feend feynot and growndet hym nakydly of fals vndurstandyng of wordis of Crist as trewe men may wel wyte.
<L 337><T EWS2-MC><P 340>

But wel we wyton þat þis bost is fals and comet of þe feend;
<L 800><T EWS2-MC><P 357>

And so suche grauntus maken men to trowen a fals as byleue and to trowen in such falshede, and to leue þe lore þat Crist haþ 3ouon.
<L 863><T EWS2-MC><P 359>

And we wolden fayn knowe þe ry3t wyt, and leue þis wyt 3if it were fals.
<L 1018><T EWS2-MC><P 365>

and so he schulde not seke to Crist for þis worldly ende, for Crist my3te not chaunge þis stat for comyng of siche a fals man And heere may we se hou oure newe religious uarien fro Crist, for þei han propre housing and godis in þer housing, as hadde not Crist and his apostelis.
<L 19><T EWS3-137><P 37>

And þei seyen to hym þat þe first, for he dide in dede his fadris wille, and þe toþer as a fals sone bihi3te wel but dide faisly.
<L 9><T EWS3-139><P 41>

A principle is a out cause, as Crist was cause of alle þingis, and as he seyde he was of aboue and telde his godhed in a maner Y haue many þingis to speke of 3ou, and to iuge but, wite 3ee wel, Y shal not speke fals ne iuge amys for hate.
<L 19><T EWS3-153><P 86>

And so ech trewe man schulde haue wytnesse of his werkis, for trewe lif telliþ trewe man, and fals lif a fals man.
<L 26><T EWS3-156><P 95>

but þo þat comen of þe mouþ comen out of þe herte, and þo ben þat foulen man, for of þe herte comen out yuel þou3tis and yuele wordis, mansleyngis, auoutryes, leccheryes, þeftis and fals witnessis, blasfemyes.
<L 46><T EWS3-161><P 115>

And iugementis of mannus lawis ben comunely fals nou, for Crist wolde for þe tyme of grace þat men shulden turne men by preching and good lif and clene of prestis, wipoute siche feyned lawis.
<L 34><T EWS3-164><P 126>

And so þer feestis and opere dedis ben fals fruyt of Cristis lif.
<L 44><T EWS3-165><P 129>

And þis word may þe Sone seye to his Fadir of fals prestis, for þey feynen þat it is loue þat þey han to Goddis hous;
<L 46><T EWS3-165><P 129>

FERIA IIIJ IIIJ SEPTIMANE
QUADRAGESIME· Sermo 46· Preteriens Iesus· Iohannis 9· Þis gospel telliþ hou þe fals Iewis pursuyden Crist for a myracle.
<L 1><T EWS3-167><P 134>

And so ech man by his werkis berip wnesse of hymself, but boostyng stondip in fals wnesse for pride þat man hap of hymself And so take heede to cause of wnesse, why and what maner it is don.

<L 26><T EWS3-170><P 146>

For many putten heresie on opere by malyss and fals maner.

<L 230><T EWS3-179><P 180>

And sip þes prelatis ben of erþe, þey speken of þe erþe, and ofte fals.

<L 47><T EWS3-191><P 215>

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

<L 12, 13><T EWS3-206><P 247>

Do þou no leccherie, and sle þou not, and stele þou not, and seye þou not fals wnesse, and do þou no fraude;

<L 13><T EWS3-212><P 259>

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

<L 44><T EWS3-212><P 260>

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

<L 44><T EWS3-220><P 275>

Þes men docken Goddis word þat taken a word of þe gospel and aftirward redusen þer fablis by rymes or oper fals witt.

<L 34><T EWS3-239><P 318>

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

<L 42><T EWS3-App><P 320>

Therefore ri3t as the wepyng that men wepen ofte in siche pley comunely is fals, witnessenge that thei lovyng more the lykyng of theire body and of prosperite of the world than lykyng in God and prosperite of vertu in the soule, and therefore havynge more compassion of peyne than of synne, thei falsly wepyng for lakkyng of bodily prosperite more than for lakkyng of gostly, as don dampnyd men in helle;

<L 45><T Hal><P 48>

and herby we answeren to the fife resone, seyinge, that verry recreation is leevful occupyng in false werkis to more ardently worschen grettere werkis, and therefore siche myraclis pleyng ne the si3te of hem is no verrey recreasion, but fals and wordly, as provyn the dedis of the fautours of siche pleyis, that 3it

nevere tastiden verely swetnesse in God, traveylyng so myche therinne that their body wolde not sofisen to beren siche a traveyle of the spirite;

<L 30><T Hal><P 49>

but as man goith fro vertue in virtue, so thei gon fro lust into lust, that thei more stedefastly dwellen in hem, and therefore as this feynyd recreacioun of pleyng of myraclis is fals conceite, so it is double shrewidnesse, worse than thouth thei pleyiden pure vaniteis.

<L 36><T Hal><P 49>

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>

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

<L 87><T JU><P 58>

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

<L 233><T JU><P 64>

For hou schulde 3e endure vndampned to helle to leue Crist & his lawe for 3oure rotun ritis, & seie þat Goddis lawe is fals to fourme or to lerne, til 3e hadden founden a glos feyned of 3oure wittis?

<L 406><T JU><P 72>

aftir þe desiris of his fleische / ouercomen wiþ þe fende: & þe fals world #

<L 3><T LL><P 08>

þat weren a fals priuat religioun/ sclaudrid þat Crist wrou3t þis miracle:

<L 25><T LL><P 09>

so þe fals impunyg of þe trupe of pise sotel ypocritis schal hastli be made open: #

<L 27><T LL><P 12>

What is anticrist in special wiþ hise pre parties· Capitulum ·IIIm· But of þe greet cheef anticrist· þat passingli & in special maner bringip forþ fals lawes a3ens Iesu Crist & pretendip him silf moost hooli:

<L 35><T LL><P 12>

for in hem he sittip & regeneþ ouer opir peple in
þe derknes of þis heresie & in þis þei deliten
hem magnifyng wiþ her tungis her fals
ordinaunce:
<L 24><T LL><P 14>

þise ben fals possessioners:
<L 19><T LL><P 15>

he schal be þrowen down hedlingis / so þat alle
peple schal take a weiling vpon him wiþ greet
lamentacioun wariyng him & dampnyng him
wiþ alle hise fals ordinauncis #
<L 11><T LL><P 16>

Anticrist vseþ fals lucratif or wynnyng lawis as
ben absoluciouns indulgences pardouns
priuelegis & alle opir heuneli tresour þat is
brou3t in to sale for to spoile þe peple of her
worldli goodis / & principali þise newe
constituciouns bi whos strengþe anticrist
enterditip chirchis soumneþ prechours
suspendip resceyuours & priueþ hem þer
benefice cursip heerars & takip away þe goodis
of hem þat forþeren þe precheing of a prest:
<L 23><T LL><P 16>

þat is þe bodi of anticrist / & out of þe mouþe of
þe pseudo-prophete or fals precheour:
<L 21><T LL><P 18>

wiþ many fals signes # . #
<L 22><T LL><P 37>

worpili for his fals trayne / But hise children don
myche warre:
<L 8><T LL><P 61>

confidren hem togidir in fals pees / aftir maner of
þis world:
<L 2><T LL><P 66>

to profe fals medicyn / & vndirtake greet curis:
<L 28><T LL><P 66>

He is a fals coward kny3t:
<L 28><T LL><P 77>

wherto schulde þei swere / & if þei suppose þei
wole seie fals:
<L 28><T LL><P 87>

þat sweryng leeful / oones for he swerip / anopir
tyme for he makip him a fals god / for what euer
it be þat a man swerip bi:
<L 7><T LL><P 89>

Lord hou manye men & wymmen maken hem
fals goddis /
<L 9><T LL><P 89>

A treccherous þat is a fals balaunce:
<L 1><T LL><P 107>

Pou schalt not speke fals witnes a3ens þi
nei3bour / Neipir for 3iftis taking / Neipir for
mannes stering / Neipir þi silf in synne excusing
/
<L 25><T LL><P 110>

twoo men of Belial sones / þat my3t seie fals
witnes:
<L 5><T LL><P 112>

& fals questmongars / he may slee & he may
sauere þus fals were neuer þe Iewis #
<L 9><T LL><P 112>

of her fals witness / wherbi sche was iugid:
<L 13><T LL><P 112>

bi a fals sclaudir / & þus þei brou3ten him to an
eende:
<L 8><T LL><P 117>

ypocrisie is a fals feynyng of holynes whan it is
not in treweþe bifore god, and so ypocrisie is
fully contrarie to crist, þat is treweþe as þe gospel
techeþ, and it is comunly þe moste perylous
synne of alle.
<L 30><T MT01><P 03>

3if þei maken prelatis and lordis, bi here fals
flaterieng and lesyngis in confessions and preuei
conseils, to lette prestis to preche goddis lawe
and to lette þe peple to knowe and to kepe þe
comaundementis of god, lest freris ypocrisie and
wynnyng be stoppid and þe peples almes betere
spendid, þanne be þei cursed ypocritis.
<L 12><T MT01><P 05>

3if þei ordeynen ydiotis to ben lymytours þat
best kunnyng 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 36><T MT01><P 05>

certis þis ilke fals religious is gilty of þefte and
manquellyng also, siþ he is cause of þe old pore
mannus dep.
<L 22><T MT01><P 09>

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 blasphemis and newe dremeris ben
trewe and witti.
<L 16><T MT01><P 10>

For þou3 children ben brou3t be lesyngis,
symonye and fals bihestis in-to þis feyned ordre
bifore tyme of discrecion and ben not able þer-
to, 3it þei schulle be nedid bi peyne of

dampnyng in helle, as þei seyn, and bi drede of
bodely dep̃ to holde forþ þis feyned religion
a3enst here conscience and fredom of þe gospel.
<L 4><T MT01><P 11>

3if þei disceyuen men in feiþ bi fals pardons, bi
mannus preiere, bi letteris of fraternyte and bi
here feyned roten abite;
<L 21><T MT01><P 19>

þis men my3ten schewe bi seuene 3iftis of þe
holy gost, bi myspendynge of fyue wittis, bi sixe
consentis of synne, and colourynge and
meyntenynge of alle synnes preue and apert, and
namely bi false procuryng of matrymonye bi
soteltees and queyntese and false bihetynges,
and fals dyuors makynge, hou þes newe feyned
religious ben anticristis, sent preuily of þe feud
to disceyue men in gostly goodis and worldly,
and norischen hem esily in synne, and dryuen
hem to helle to euerlastynge dep̃.
<L 11><T MT01><P 20>

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 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 3><T MT01><P 27>

for þei grounden hem in þis, þat holy writt is fals
but here owen doctours and gloses ben trewe.
<L 25><T MT02><P 33>

cursed þat is blissed of god ho li3eþ vpon his
broþer and berip fals witenesse a3enst goddis
dom.
<L 10><T MT02><P 36>

þanne oþer þis testament is of goddis wille or
fraunseis is fals þat seiþ so.
<L 2><T MT03><P 48>

and þis tresour is kept proprely to idel men or
fendis, siþþen it is geten by false lesyngis, false
beggyng, and fals meyntenynge of foule
synnes.
<L 12><T MT03><P 49>

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 arnes 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 35><T MT03><P 49>

but þanne þei senden oþere, þat tellen lesyngis,
fablis, and cronyclis, and robben þe peple bi fals
beggyngis, and dore not telle hem here grete
synnes and auoutrie lest þei lesen wynnyng or
frendschipe.
<L 11><T MT04><P 59>

and siþ þe lif of prelatis is bok and ensauple of
sugetis, as grosted seiþ wiþ many moo, and þei
lyuen so opynly in pride, coueitise and idelnesse,
passyng alle oþere, þei ben open heretikus and
stronge, þat han no schame of here heresie, for
heresie in fals lif meyntened is werse þan heresie
only in herte or wordis, and for sclaudere þat
þei 3euen to oþere men bi here cursed lif god
him self curseþ hem in þe gospel and seiþ þus:
who to þat man bi whom comeþ a selaundre, þat
is ensauple to do synne, it spedip to him þat a
mylneston of assis be hangid in his necke, and
þat he be dreynt in-to depnesse of þe see.
<L 31><T MT04><P 61>

Capitulum 4m. Prelatis also robben þe pore lige
men of þe king bi fals extorsions taken bi colour
of holy correccion, and 3euen men leue to
dwellen in synne fro 3er to 3er, fro seuene 3er to
seuene 3er, and comunly al here lif, 3if þei paien
bi 3ere twenti shillyngis or more or lesse, and
þus bi sutilte of sathanas þei han founde newe
peynes orible and shameful to make men paye a
gret raunson, to 3eue gold and baþe hem in lustis
of synne as swyn in feen.
<L 26><T MT04><P 62>

but the moost tratourie of alle stondip in fals
confessouris, þat schulden telle þe treuþe of
goddis lawe and don not for lesyng of worldly
lordschipe, frendeschipe, fauour or worldly
wynnyng, boþe of þe lord and his meyne and of
þe false curat þer-to; and þus þe lord or the lady
hireþ costly a fals idas to his confessour, þat
suffriþ him and lediþ him þe hei3e weie to helle.
<L 27, 32><T MT04><P 65>

Endeles ri3tful lord, þis pou suffrest for synne
generaly regnyng among þe peple, but endeles
merciful and goode lord, helpe þi pore
wrecchide prestis and seruautis to fore þi peple
to haue loue, drede and reuerence to þi gospel,
and lette not to do þi worschipe and wille for fals
feryng of anticristis and fendis of helle.
<L 12><T MT04><P 71>

And here-wiþ prelatiſ diſceyuen pore men of here almeſ, for bi fals pardon þei maken men to 3eue here nedi liflode to here cathedral chircheſ þat han no nede, and make þe pore men to hope of more þank of goddiſ mercy to don here almeſ to riche houſeſ and riche men more þan to don it to here pore nei3eboþeriſ þat ben bedrede, febil, and crokid and blynd, and þer-wiþ han nou3t of here owen.

<L 8><T MT04><P 73>

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 34><T MT04><P 73>

Capitulum 10m̃. Ouere þiſ prelatiſ chargen more here owen curſyng, þat iſ many tymyſ fals, þan þe moſte ri3tful curſe of god almy3tty.

<L 7><T MT04><P 74>

And ſiþ prelatiſ hondis ben ful of blood, boþe of quellyng of men wiþ here owen hondis ſumtyme, and bi wille and fals conſeilyng to wronge werris, and ful of ſynne, aſ ſymonye, extorſionſ and robberie, and of meynſyng in ſynne for 3er to 3er for money, hou ſchal god here hem?

<L 19><T MT04><P 77>

and he þat can not þeſ worldly ſtatutiſ maad for ſinguler wille and couetiſe iſ hoolden but a fool and vnable to teche and reule criſtene peple, 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 meynſyng of ſynne bi fals pardon and fals abſolucion and curſed preieris, and leuen kunnyng and techyng of holy writt and edefyng of criſtene ſouleſ to heuene by good enſauple of here holy lif.

<L 10><T MT04><P 95>

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 2><T MT04><P 96>

and iſ redy ny3t and day to ſtere boþe partiſ to leccherie, and ſumtyme to hyden here ſynne bi fals opriſ and morþeryng of childreſ, and ſumtyme haunten it opynly and ſchamen not þer-of;

<L 27><T MT04><P 100>

and þei ſlen hiſ prophetiſ and apoſtliſ, whanne þei do curſedly a3enſt here techyng and maken it fals aſ moche aſ þei kunne: þiſ ſentence wiſneſſiþ ion criſoſtom vpon þe goſpel of ſeynt matheu;

<L 8><T MT04><P 105>

þeſ prelatiſ ſchulden preche þiſ contricion and mercy of god and ioieſ of heuene, and þe peril of ſchriſte wiþ-outeſ repentaunce, and foulneſſe 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 aſſoilyng, ne bi fals pardon no fals preieris and oper nouelrieſ bi aide goddiſ lawe.

<L 11><T MT04><P 107>

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 19><T MT05><P 109>

also þei taken beneficeſ wiþ 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 wiþ reſidue of tiþeſ and offrynges.

<L 14><T MT06><P 116>

and þuſ þei ben dede to profityng of opere men and here temporalteeſ ben morteciſ, þat iſ confermyd in þiſ deþ, for þei comen neuere to ſeculer men 3iþ þei may, þou3 þei ben getyn bi neuere ſo fals title and a3enſt conſcience;

<L 26><T MT06><P 123>

and certiſ 3iþ ſeculer lordiſ may not take temporal goodiſ fro clerkis, þanne þou3 clerkis treſpaſſen neuere ſo mache, 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 28><T MT06><P 130>

and ſiþ þeſ teþeſ ben geten to hem bi fals ſuggeſtion and meny tymes by ſymonye, and 3it ben ſuperflue to hem, alle þeſ tiþeſ ben pore menuſ liflode, and þei ben manquelleriſ in defraudyng it and manyfold curſed and

groundid in gret heresie.
<L 22><T MT06><P 132>

and þei suffren, helpen and meynenen false
prechouris, gloseris, to robbe þe peple bi fals
beggyng, bi symonye and ypocrisie and
blasphemye putt vpon crist;
<L 4><T MT06><P 135>

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;
<L 23><T MT07><P 147>

þe ben blynde lederis ledyng þe blynde peple to
synne bi here euyl ensauple and fals disceit in
techyng, and at þe laste in-to helle;
<L 2><T MT07><P 153>

þei ben fals prophetis, techinge fals cronyclic
and fablis to colour here worldly lif þerby, and
leuen þe trewe gospel of ihu crist;
<L 14><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 3><T MT07><P 155>

and þe gospel þat techen cristis mekenesse and
wilful pouert and bisi traueille3 in prechyng to
saue cristene soulis, for it constreyneþ 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 30><T MT07><P 157>

for þei comaunden here sugetis þat þei owen not
to iuge clerkis, no here opyn werkis ne here
techyng, But do afir here techyng, be it trewe
be it fals.
<L 18><T MT07><P 158>

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,
Sip þei wolen not be demyd and amendid bi
cristis peple vnder hem of hero opyn werkis
a3enst goddis hestis ne of here fals lesyngis þat
þei techen in stede of cristis gospel. certis a more
blasphemye ground castid neuere sathanas to
norische synne of clerkis and fals disceit in
techyng, and to lede blyndly cristene soulis to
helle.
<L 28, 31><T MT07><P 158>

And herby þei magnyfien mere here owene
assoilyng þan assoilyng of god for verrey
contricion, whanne god him self seiþ in what
kynne hour a synnere haþ inwardly sorowe for
his synnys he schal be saue, þei wolen make þis
word fals, seyng þat be schal not be saf be he
neuere so contrit wiþouten schrifte of moup
maad to hem, þat ben in cas þe fendis
procuratours to disceyuen men in here soulis
helpe for here vnkunnyng and pride and
coueitise.
<L 13><T MT07><P 160>

But norischen pledyng and debate among men
for to haue a veyn name and wynnen hem a litil
worldly stynkyng muk wiþ goddis curs, and
wittingly meynenen þe fals partie bi
cauelacions, and forbarien pore men of ri3t, þat
þou3 a pore man han neuere so muche ri3t 3it
þei wole make many doseyns to forsweren hem
on þe book to gete hem self þank or wynnynge.
<L 20><T MT09><P 182>

and 3if þere be ony good bischop þat wole chace
þe fendis of lecherie or vsurie and siche moo,
anoon coueitous laweieris wiþ here gnackis and
iapis, delaies, excusacions and fals appellis, letten
þe bischop to ponysche þis synne.
<L 19><T MT09><P 184>

and þe moste of here wynnynge stondiþ in fals
vsure, so moche þat þei han enuenynd almost
alle clerkis, alle lordis, and alle opere men wiþ
þis cursed vsure;
<L 6><T MT09><P 186>

and þe comune peple is constreynd bi anticristis
lawis to meyntene wiþ tipis and offryngis false
curatis and confessouris, þat disceyuen hem in
techyng of goddis lawe and norischen hem in
synne and so leden hem to helle, And þus 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 33><T MT09><P 186>

but it is euyl to ben ouercomen in þis
temptacion, and þat schal not be but be oure
owene necligence and slou3te and fals likyng in
synne.
<L 33><T MT11><P 200>

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 in-to 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 26><T MT13><P 214>

Whanne men schulden here goddis comaundementis and poyntis of charite and ri3twisnesse and treuþe, þe fend stirip hem to heren foul speche of lecherie, of bacbytynge of nei3eboris and lesyngis for to haue mynde and likyng of synne and to stire men to hate and enuye and pledyng and fi3ttinge, so þat mekeneese and pacience and charite schullen be lost and cursednesse of synne regneþ, þat vnneþe can ony man kepe his tonge fro fals and veyn sweryng and schrewid spekyng boþe of lecherie and false spekyngis.
<L 24><T MT13><P 216>

þe seuene and þrittipe, þat þei norischen not men and wommen in lecherie, in wrong disceit of fals chaffaryng and extortion 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 26><T MT14><P 224>

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 haþ ordeyned hem for here beste to holde hem in mekenesse a3enst pride, and besi traueile a3enst ydelnesse and slouþe.
<L 2><T MT15><P 227>

and catel in resonable manner, and temperale swerd and worldly power bi goddis lawe to compelle men to do here 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 techyng 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 11><T MT15><P 230>

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 perfore þei studien mannus lawis and techen hem to coloure bi here pride and coueitise;
<L 8><T MT15><P 235>

Trewe clerkis seyn also þat cristis lyuyng and his apostlis in wilful pouert, wipouten fals and nedeles beggyng and whip-outen worldly lordischipis, is most perfit in itself and best for alle clerkis, siþ crist god and man chees þis lif for þe beste;
<L 33><T MT15><P 235>

and þis lif þei holden vp bi fals beggyng of pore men, þat may not wel paie here rentis to lordis and here dymes and offryngis to curatis and meyntene here wif and children and leue out of dette, traueile þei neuere so besily ny3t and day. and be þei neuere so pore and in grete dette þes ypocritis ceessen not to robbe hem bi fals beggyng, dampned of goddis lawe.
<L 7, 11><T MT15><P 236>

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 suspendyng, cursyng and prisonyng, and þanne is debat and strif reised at þe fulle.
<L 28><T MT15><P 236>

but most traierie of god and his peple is in fals confessouris þat schulden telle lordis þe grete peril of þis is synne and opere, and wolden not for drede of loos of worldly frendschipe and lordischipe and worldly worschipe and wynnynge;
<L 20><T MT15><P 242>

3e, þou3 he be a market betere, a marchaunt, a meyntenour of wrongis at louedaies, a fals suerere, a manuellere and inreguler.
<L 32><T MT15><P 242>

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 slaundre putt on him lese his chirche, or for schame or anoy flee þe contre, and bi þis wrong ben many men lettid fro goddis seruyce and trewe techyng.
<L 10><T MT15><P 243>

but þe most traierie is in fals confessouris, þat schulden bi here office warne prelatis and lordis of þis grete peril, and clerkis also, þat þei holden none siche curatis in here worldly offices;
<L 28><T MT16><P 247>

Also whanne pore prestis first holy of lif and deuout in bore preieris ben benefised, but 3if þei ben worldly and bisy aboute þe world to make grete festis to riche personys and vikeris and

riche men and costly and gaily arraied, as bore staat axip bi fals dom of þe world, þei schullen be hatid and hayned doune as houndis, and eche man redi to peiere hem in name and worldly goodis.

<L 16><T MT16><P 250>

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 euangelistis, so þe deuel 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 5><T MT17><P 255>

and here-bi 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 meyntenyng of synne bi fals prechyng, flatteryng, fals conseilyng and sclaunderyng of trewe men, and makyng men siker of gostly helpe bi fals letteris of fraternyte and many opere nouelries brou3t vp bi ypocrisie and coueitise, and as ion þe euangelist comaundiþ, cristene men schulden not rescue hem in-to here houses ne seie to hem, heil.

<L 33><T MT17><P 261><L 1><T MT17><P 262>

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 þer-bi to reproue synne and preise vertues and vertuou lif and 3if it be leffel and meritorie to leie, þan no man hap 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>

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 meyntenen here owen fyndyng as good and trewe, þerfore þei seyn þat þe speche of holy writt is fals þat reuersiþ 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 7, 8><T MT18><P 266>

þe þridde 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 vnderstondyng 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 vderstondyng þer-of is trewe;

<L 15, 18><T MT18><P 266>

and þe holy gost dwelliþ not in siche proude and coueitouse clerkis, for þei ben templis of þe fend and þei worschipe fals goddis and dwellen in ydolatrie, hou schulde god teche hem þe precius treupes of his lawe?

<L 31><T MT18><P 266>

first 3if holy writt be fals, certis god autor þer-of is fals, and siþ þei graunten þe friste errour, þei moten graunte al þat sueþ þer-of.

<L 7, 8><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 displeseþ þis heretik and reproueþ þis synne.

<L 27><T MT18><P 267>

but certis bi þis skille heþene men and fendis maken god most false of alle þingis, for þei vnderstonden þat god is most fals and wrongful and dampneþ hem most for here synnys.

<L 30><T MT18><P 267>

and þerfore þei seyn þat it is fals, for þei han not witt ne grace to traueile aboute trewe vnderstondyng þer-of for worldly occupacion and ydelnesse.

<L 3><T MT18><P 268>

Also newe religious ben brou3t in-to þe chirche to reise up cristis mekenesse, pouert and penaunce, and to ben a bok of þis pouert and dispisyng of þe world to alle men to loken on, and þei ben turned to ypocrisie, pride, coueitise, glotonye and slonþe and bisynes of þe world more þan opere worldly men, and ben fals bokis ful of synne and heresie;

<L 19><T MT18><P 268>

and now þei hen nedid to rob þe pore peple bi fals beggyng, and sclaunderen crist wiþ þis clamose beggyng dampned of goddis lawe, and 3it þes open þefte is stifly meyntened a3enst goddis lawe, reson and charite bi sotel ypocrisie, and no chasti3yng don þer-onne.

<L 33><T MT18><P 269>

but among alle þe helpis of þe fend a wickid
prelat or a fals religious is þe moste.
<L 3><T MT18><P 272>

moche more 3if prestis knowen þat mennus
soulis ben in myschief of fals bileue brou3t in bi
anticristis clerkis, þei ben out of charite but 3if
þei helpen hem out of þis myschief, siþ þis is
most myschief in þis world.
<L 30><T MT18><P 272>

and a symple pater noster of a plou3man þat his
in charite is bette þan a þousand massis of
coueitouse prelatis and veyn religious ful of
coueitise and pride and fals flaterynge and
norischynge of synne.
<L 9><T MT18><P 274>

and þat fals confessoures þat norischen men in
synne for worldly worschipe, worldly
wynnynge, welfare and ese, be hurled ont of
office and courtis for drede of schedynge of
worldly venyme.
<L 3><T MT19><P 277>

þat þe grete blasphemye of goddis name in veyn
and fals swerynge and vnlefully creaturis, as bi
cristis woundes, nayles and opere membris, be
refreyned bi drede of peynes sett hi þe kyng,
lordis and comounte of cristene peple, lest god
take grete vengauce on oure peple, boþe in þis
world and in þe toþer.
<L 2><T MT19><P 278>

and herfore many men speken generalliche of
here synne, and leuen to descende to persones
lest þei medlen fals wiþ soþ.
<L 15><T MT22><P 297>

and as anentis fals freris, resoun techip þat þise
ben fals, and poul spekip þat perile is in fals
freris.
<L 10, 11><T MT22><P 298>

dampne þou þis holi writ, and lette þou men to
rede it, and releese here oblischyng hi comune vse
þat god approuep, and þenne þer is som colour
to blame men þat vsen þis word, but freris ben
oblischid 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 18><T MT22><P 298>

And þus seiþ petre in his book, þat is aboue alle
þise patrouns, Sobeliche þer weren fals prophetis
in þe peple, as shal he in 3ou mastris of lesyngis,
þat shal brynge in sectis of loss, boþe of
religioun and soul, as men mai openliche see
now, and þei denyen þat lord þat haþ bou3t hem,
ihesu crist.
<L 8><T MT22><P 302>

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 18><T MT22><P 305>

but þei seken mannes help and fals dilayes to
lette knowyng of treupe, and þus þei consenten
not to good, but bi heere power striuen a3en it.
<L 22><T MT22><P 305>

and þis a-cordip to fals prestis, for philosophris
seyen bi resoun þat it is eir of pestilence when it
semeþ to reyne and reyneþ not, as it fallip bi
siche cloudis, for þei letten þe li3t of heuene and
temperen not þe erþe hi reyn.
<L 2><T MT22><P 307>

And 3if alle heere cloþis tellen to men þat þei
ben needi beggers, and þei wolen take of pore
and riche al maner of godis þat þei mai gete,
þenne þei ben fals and ful of playnt of þe pouerte
þat þei han chosen.
<L 34><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 doying, and þus crist
in hise dedis.
<L 36><T MT22><P 311><L 2><T MT22><P 312>

also crist tellip þat "men shulden fle fro fals
prophetis," and tellip two condicions bi whiche
men shulden knowe hem;
<L 14><T MT22><P 313>

3if freris shewen bi here dedis þat þei benliche
fals prophetis, and cristis chirche be harmed by
hem, whi shulden not men teche here gylis?
<L 20><T MT22><P 313>

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 a-noon turne
to treupe when it were tau3t.
<L 10><T MT22><P 324>

and whoso faylip in feip he is fals to god, and
tristip not to hijs treuthe, as heþen men don not.
<L 20><T MT24><P 347>

for if þou trowe myche of it, and trowist þat sum
is fals, by þis hoole of þi schelde art þou deed to
god;
<L 12><T MT24><P 349>

and þus eueryche man haþ a maner of feiþ, syn eche man trowiþ þat god and alle þingis ben, but hijs feiþ is rente in particuler erroures þat trowiþ fals of þe feiþ, by any part of it.
<L 23><T MT24><P 349>

ffor who my3t more contrarie feiþ þan sey þat crist seiþ fals whan he seiþ þat "þis brede is myn owne bodye," for þis may neþer be brede ne þe bodi of crist, but it is accident or nou3t, as freres feynen falsly.
<L 24><T MT24><P 352>

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

neþer pope ne oþer man haþ power but to helpe þe chirche bi goddis lawe, and þus feynynge of anticristis powere, þat is fals a3enus þis treupe, comeþ of þe fadir of lesingis and disseyueþ many men.
<L 36><T MT27><P 426>

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

and freris procuren comynly boþe lordis and bishops to lette þis preching, so þat þer fals preching be sprad and þer wynnyng a3enus crist, and þus is þe puple robbid of goostly help and bodily.
<L 28><T MT27><P 444>

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

And eche of þise fals antecristis, as oure trewe Crist seiþ, schal disceyue many men; and alle þes disceiuers and fals cristis, our trewe 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>

For þou3 a man wold worre a3enst antecrist bi þe textis of God is lawe, he and his disciplis han so depraueþ þe auctorite þerof bi suspeccion of falshede, and peruertid so scripture bi his fals glosis, þat welny al men, lerned and lewde, taken þat lawe as of litil auctorite.
<L 168><T OBL><P 161>

And for þis contrariyng of Crist and olde feiþful men and exalting himsilf aboue alle þat is or mai be seide God, he seiþ in dede, þat is þe most effectual speche, and in word preueli, Haue 3e no reward to Crist or to his apostlis in þis poynt of beleue of þe sacrid oste of þe auter, ne beleue 3e her wordis, for þei ben fals and disceyueable.
<L 243><T OBL><P 163>

Hou3, I prai the, haþ antecrist peruertid þe gospel bi his proude, presumptuous, fals and contrarie glosis to þe gospel in þe matir of þe wordli lordschip of þe clergie?
<L 269><T OBL><P 163>

And alþou3 seint Austen had conflict wiþ diuerse heretikis, 3it I am not auidid þat he was uexid wiþ any heretike þat durst dampne scripture, or ellis seiþ þat it was fals or eresie, or þat durst determene euyn þe contrarie of Cristis logic and his wordis, as dar þis renagat þat sittip in þe chirche, and contrariþ Crist nou3, and enhaunsiþ himsilf aboue Iesu.
<L 466><T OBL><P 169>

And herefor, wylnyng þat his grete power and auctorite schuld be fulli knowe and magnifiid, he sendeþ out into euery kost of cristendom professours of his lawe in dyuers degreis, þe wiche opyn her mouþe into blasfemie a3en God of heuene and lacken Cristis lawe to the peple, and seien þat it is not onli insufficiente to gouerne Cristis chirche, but also þat it is fals and heresie, and þat hit killip þe peple, for þei seien aftur her owne fals menyng þat þe letter scleeþ, and þat Cristis law is not of none auctorite but in as meche as it is amittid bi þe chirche, þe wiche ys most famosli told or seide of þis grete ipocrite þat sittip in þe chirche, as it is seide before.
<L 832, 833><T OBL><P 178>

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

And þis malice, þat is nou3 ryue among oure clerge, was ensamplid in Cristis tyme and his apostlis bi þe fals clerge þat was þat tyme.
<L 962><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 chifflymys 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 1009><T OBL><P 182>

So, and þis renegattis lawe were alle fals wiþout colour of truþe, it schuld begile no man;
<L 1331><T OBL><P 191>

And so þei most nedis graunt þat þe comen peple doþe maumetri3e in wirshipping þat sacrament in bodili si3t, or ellis þat þe beleue of pese newe

determenouris is fals heresie.
<L 1879><T OBL><P 205>

for þei hadden þen questions and euydencis
a3enst Cristis wordis, to þe wiche þei 3auen
more credence þan to Cristis wordis, for þei
supposid Cristis wordis to be fals and
vnpossible.

<L 2060><T OBL><P 209>

And þus and meche wors it stondeþ of þe grete
bodi of antecrist, þat supposiþ Cristis wordis to
be fals and heresi3e and impossible.

<L 2063><T OBL><P 209>

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>

And so, as Ion Baptist meueþ in his wordis, þis
fende seiþ þat God is fals, and his wittnes þat is
his lawe also, and nameli in þe beleue of þe
sacrid oost, wher he refusip alle þe wittnesse of
Goddis lawe and betakip him to þe contrarie, as
it is in parti3e schewid heretofore.

<L 2301><T OBL><P 215>

And þus, alþou3 þer were no pope as oft haþ
betid, or alþou3 al cristendome had forsaken him
for a fals renegat, as þe Grekis han, or alþou3 þe
pope wiþ al his endowid prelatie 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
poyntis 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 2433><T OBL><P 219>

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

<L 3183><T OBL><P 238>

And so, as seint Austen writiþ þus a3enst þo þat
seien þat þis sentence of dampnacioun schal be
trewe upon angellus but not upon men wher þe
sentence of God 3euen a3enst yuel angellus
schal be trewe, and fals a3enst men?

<L 3305><T OBL><P 241>

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

<L 3398><T OBL><P 243>

What wondur þan is it þou3 antecrist be fals and
a grete lier þat is so contrarie in himself, and also

not onli addeþ to Cristis wordis but also
contrariþ hem euen in worde and dede?
<L 3399><T OBL><P 244>

Furþurmore seint Austen writiþ þus {libro De
mendacio} how þer were sum men in his time
þat wold rapur suppose þat Poule wrote fals, þan
þat Petur synned whan Poule vndurname him
(Gal· 2): And, as Austen seiþ þere, While þes
men wolen defende Petur from errour, and from
þe schrewid weie into wiche he was fallen, þei
enforcen hem to ouurturne þe weie of þe religion
of cristendome, þe auctorite of scripturis ibroke
and amenusid in þe wiche helpe is to al men'.

<L 3423><T OBL><P 244>

But I consail here þat þes folis be ri3t wel war
lest þei exclude hemself from euerlasting blisse
bi seche fals opunions aboute þe articlis of
beleue, for þes þat þus deuiden Crist ben
antecrist!

<L 3490><T OBL><P 246>

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 vnknewen
before?

<L 3617><T OBL><P 249>

And on þe same wise I conseil þe þat desirest to
be a childe of Abrahames, whom God came to
seche and to make saff, þat no disputioun of þin
owne witt or of any oþur mannes moue þe from
þe simplenesse, clerenes or chast feiþ þat is in
Crist Iesu, vndurstonding þat Crist is þe feiþ of
alle þo þat schul be saued, and antecrist is þe fals
beleue of alle þo þat schul be dampned, and
nameli in þe mater of þe sacred oost.

<L 3842><T OBL><P 255>

Anoþir opun lesyng þese maistir liers wiþ her
sectis affermen obstynatli on Crist, seiynge þat
his lawe is moost fals and heresie, blasphemye
and contrarious to itsilf, notwiþstondinge þat þe
prophete seiþ {Lex domini immaculata} þat þe
lawe of God is vndefouled or wiþoute wem.

<L 239><T OP-ES><P 12>

But al þat is fals: for, whilis þei stonden obstynat
in þese synnes and many mo, þei doen no
meedful dede toward euerlasting liif.

<L 250><T OP-ES><P 12>

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 274><T OP-ES><P 13>

But I woot wel here þat oure worldli prelatis
seien here þat þei maken alle þese newe

constituciouns and statutis a3ens þese newe
prechours and her fautours to exclude heresies
and errours and al manere fals doctrine.
<L 1162><T OP-ES><P 50>

And wondre þou not, alpou3 couetouse clerkis
encumbrid in þis synne, þat ben redi to dampne
hooli scripture as for fals and heresie, dampne þe
sentence of seynt Petir demynge Symon Magus
worþi to be dampned for þis dede.
<L 1777><T OP-ES><P 82>

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 1912><T OP-ES><P 92>

And as Lucifer dide þis harm to Adam and Eue
vndir colour of loue and frendship and helping
of hem, so doen now hise aungels, oure ypocritis
þat I speke of, þat transfiguren hemsilf into
aungels of li3t, and disseyuen þe peple bi fals
biheest of heuenli help þat þei wolen procure to
hem for her goodis.
<L 2434><T OP-ES><P 118>

And I wolde wundre here of þe blyndnesse of þe
lordis and opir peple, þat þei perseyue not þe fals
couetise of þese ypocritis, saue þat Crist, þat mai
not lye, prophecieþ of þis blyndnesse, seiynge
þus, as it is rehersed bifore, þat sotil fals peple,
þe which he callip pseudo, shah arise;
<L 2557, 2559><T OP-ES><P 125>

But God for his greet mercy sende þee grace to
haue cleer knowleche of þese pseudo þat,
wipouten autorite of þe Fadir of heuene, ben
plauntid in þe chirche, leste þou be disceyued bi
her fals signes.
<L 3098><T OP-ES><P 143>

For ri3t as Lucifere did þis harme to Adam and
Eue vndir coloure of loue and frendship and
helpynge of hem, so done now3 his awngelis,
þes ypocritis þat transfigure hemsilf 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 926><T OP-LT><P 119>

Therefore frend for thy feith fond to don beter,
Leue nought on tho losels, but let hem forth
pasen, For thei ben fals in her faith, and feele mo
other, Alas frere, quath I tho, my purpos is
yfailed, Now is my comfort a cast, canstou no
bote?
<L 6><T PPC><P 05>

God wold her wonyyng were in wilderness
And fals freres forboden, the fayre ladis
chaumbres.
<L 6><T PPC><P 26>

God of his grete might and his good grace Saue
alle freres, that feithfulli lybben And alle tho that
ben fals fayre hem amende And gyue hem witt,
and good wil swiche dedes to werch That thei
may wynnyn the liif, that euer shal lesten.
<L 22><T PPC><P 28>

He that is conuiet to have seid fals witnessyng
a3ens his brothir, shal haue the same peyne to
which his brothir shulde be put, if he hadde be
gilty.
<L 42><T Pro><P 6>

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 20><T Pro><P 13>

Also lordis and prelatis exciten strongly men to
ydolatrie, for thei sweren custumably nedelesly,
and ofte vnauisily and fals, bi the membris of
God, of Crist, and bi seintis, in so myche that
ech lord and greet prelat comynly makith to him
an ydole of sum seint, whom he worschipith
more than God;
<L 9><T Pro><P 33>

the nemyng of God be not customable in thi
mouth," that is, to swere bi his name in veyn,
either fals, either for an yuel ende; "
<L 28><T Pro><P 33>

Now in Engelond it is a comyn proteccioun
a3ens persecusioun of prelatis and of summe
lordis, if a man is customable to swere nedeles,
and fals, and vnauisid, bi the boonys, nailes, and
sidis, and other membris of Crist, and to be
proud and leccherous, and speke not of Goddis
lawe, and repreue not synne aboute him;
<L 37><T Pro><P 33>

and Job affermith not that al is soth that he
spekith a3ens hise aduersaries, but concludith
hem in hire fals bileeue, that many erroris suen
therof;
<L 47><T Pro><P 36>

but al this is fals, as Joob preuith, and God
confermith in the ende.
<L 16><T Pro><P 37>

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>

The book of Wijsedom, thou3 it be not a book of
bileeue, techith myche ri3tfulnesse, and preisith

wysdom, and repreuith fleschly men for hire
false bileeue and yuel lyuynge, and comendith
myche just men, sad in bileeue and vertuouse
lyuynge, and touchith myche of Cristis
incarnacoun, his manheed and godheed togidere,
and dampneth gretly idolatrie, and fals
worschipping of idolis, and false goddis.
<L 28><T Pro><P 41>

as in that place of the Salme, the feet of hem ben
swift to shede out blood, the Greek word is
equiuok to sharp and swift, and he that
translatide sharpe feet, erride, and a book that
hath sharpe feet, is fals, and mut be amendid;
<L 43><T Pro><P 59>

Unnethes amongst hem all any That he ne hath
glosed the gospell fals!
<L 312><T PT><P 157>

For there they dressen hem to dwell, And with
fals Lucifer there to fall.
<L 380><T PT><P 159>

Such preestes ben Christes fals traytours!
<L 804><T PT><P 172>

Who sayth the sothe, he shal be shent, Or
speketh ayenst hir fals living;
<L 826><T PT><P 173>

Pope, bishoppes, and cardinals, Chanons,
persons, and vicaire, In goddes service, I trow,
ben fals, That sacramentē sellen here.
<L 831><T PT><P 173>

All other maysters ben wicked and fals, That
taketh maystry in his name, Gostly, and for
erthly good;
<L 1116><T PT><P 182>

Hir wickednesse is knowe so wyde, They servē
god in fals habyt;
<L 1184><T PT><P 184>

Pis conclusiun is prouid þus: for be siche
exorcismis creaturis ben chargid to ben of
hey3ere uertu þan here owne kynde, and we sen
no þing of chaunge in no sich creature þat is so
charmīd but be fals beleue, þe whiche is þe
principal of þe deuēlis craft.
<L 57><T SEWW03><P 26>

and, as I seide, ser, to 3ou bifore, for myn
vntrūpe and fals cowardise many oon schulde be
putt into ful greet reproof.
<L 42><T SEWW04><P 30>

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 95><T SEWW04><P 31>

And þe Archebischop seide, Þou3 Purueie be
now a fals harlot, I quitid me to him.
<L 112><T SEWW04><P 32>

Also þat þe pope of Roome is fadir antecrist, and
fals in all hys werkyng, and hath no poar of God
more þan any oper lewed man, but if he be more
holy in lyvynge;
<L 34><T SEWW05><P 35>

And he þat þe puple callen pope of Roome is no
pope, but a fals extorsioner and a deseyuer of þe
puple.
<L 38><T SEWW05><P 35>

And þese singemesses þat be cleped prestes ben
no prestes, but þay be lecherous and couetouse
men, and fals deceyvours of þe puple;
<L 41><T SEWW05><P 35>

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 determinacion of þe churche of Roome, ne
no suche þingis Y shal obstinately defende.
<L 104><T SEWW05><P 36>

and he þat translatide sharpe feet erride, and a
book þat hap sharpe feet is fals and mut be
amendid.
<L 179><T SEWW14><P 71>

Þe þridde tyme seiþ Crist vnto þese fals folc: Wo
worþ 3ou, scribis and pharisees, ypocritis, þat
goen aboute boþe watir and lond to make a child
of 3oure ordre, and whanne he is maad 3e maken
him a child of helle, double more þan 3ou.
<L 43><T SEWW15><P 76>

And þe menes bi whiche þei stelen suche
children ben ful of venym: þei feesten hem and
3yuen hem 3iftis as applis, pursis and opir iapis,
and þat is moost yuel of alle, þei bigilen hem
wiþ fals wordis;
<L 60><T SEWW15><P 76>

And so fals ypocrisie is biried wiþinne hem and
stynkyng pride wiþ many opir vices, but her
ground þat þei coueiten is boones of deede men,
for þe substaunce of her goodis coueiten þei
moost, and þei sleen þese men bi falsnesse of

bileeue.

<L 181><T SEWW15><P 79>

For þis synne þei magnyfien þe witt of her owne men, and seien þat þei passen Goddis lawe and alle þat weren bifore hem, siþ þat Goddis lawe is fals but þese men glosen it and tellen hou it shal be koud and eelde doctours vndirstondun.

<L 220><T SEWW15><P 80>

And, al if þei knowen wel þat comunes bileeuen as we seien, 3it þei pursuen trewe men and disseyuen comouns wiþ fals wordis, whos religioun is veyn.

<L 249><T SEWW15><P 81>

How shul þes prowde and coueytous clerkis, and oper religious of anticrist scole, answeere to oure dere lord Iesu at domes day, þat now leuen in pompe and gloterie and in vanite of þis fals world, wastynge þes pore mennus godis, and disseyuyng þe lewid puple of here almes by feynyd pardouns to gyfe siche riche clerkis, where no nede is, and by leesynge of myraclis þat siche ymagis don?

<L 81><T SEWW16><P 85>

Perfore ri3t as þe wepyng þat men wepen ofte in siche pley comunely is fals wittnessenge, þat þei louyn more þe lykyng of þeire body and of prosperite of þe world þan lykyng in God and prosperite of vertu in þe soule, and perfore, hauyng more compassion of peyne þan of synne, þei falsly wepyn for lakkyng of bodily prosperite more þan for lakkyng of gostly, as don dampnyd men in helle.

<L 219><T SEWW19><P 102>

And perfore siche myraclis pleyinge ne þe si3te of hem is no verrey recreation but fals and worldly, as prouyn þe dedis of þe fautours of siche pleyis þat 3it neuere tastiden verely swetnesse in God, traueylynge so myche þerinne þat þeir body wolde not sofisen to beren siche a traueyle of þe spirite, but as man goiþ fro vertue into vertue, so þei gon fro lust into lust þat þei more stedefastly dwellen in hem.

<L 247><T SEWW19><P 103>

And perfore as þis feynyd recreacioun of pleyinge of myraclis is fals equite, so it is double shrewidnesse, worse þan þouy þei pleyiden pure vaniteis.

<L 253><T SEWW19><P 103>

And þus 3if, þorou3 negligence of oure bischopis and prelatis and oper fals techerrs þat ben in þe church, þe truþe of Goddis word be not sown 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 appostlis þe

weie of al truþe, so ly3tne he oure hertis wiþ vnderstondynge of his lore and graunte vs gras to lyue þerafter boþe in word and werk.

<L 59><T SEWW20><P 108>

Almy3ty God kepe his church fro such false prophetis and here sotile ypocrisi3e and fals heresye! Amen!

<L 108><T SEWW21A><P 112>

And such strijf in wordis is of no profit, ne proueþ not þat Goddis word is only weie fals.

<L 84><T SEWW21B><P 115>

Pere lurken togiddir manye rauesching wolues þat spoilen þe peple wiþ many fals signes...

<L 86><T SEWW22><P 118>

Certis þe fals poyntel of þe scribis hap wrou3t open lesyng and 3oure wijse men ben confoundid, afeerde and cau3t in her owene snare.

<L 131><T SEWW22><P 119>

what resoun schulde dryue herto to lette trewe prestis to preche þe gospel freli wiþoute cuylet or only 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 26><T SEWW23><P 120>

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>

Also fals prophetis weren in þe peple as and in 3u schulen be maistris liers, which schulen bring 3u setis of perdicion, and denye hym god þat brou3t hem aboue, leding to hem silfe hasti perdicoun.

<L 350><T Tal><P 186>

And many schullen sew bi whom þe way of treuþ schalle be blasphemede: and in auarise bi fals veyn wordis þay schullen mak merchandise of 3ou: to whom doom now sum tym cesith nou3t, and þe damnpnacoun of hem nappiþ not'.

<L 354><T Tal><P 187>

Þus in þe newe testament aftir þe chargeous noumbre of sectis brou3t yn biside þe lawe or ensauple of Crist þat as farisees bi ypocrisie, flateringe and fals suggestioun appropren to hem þe goodis of hooly chirche, swolewinge up þe substaunce of almes due bi Cristis wille to poore men þat I haue specified bifore, and aftir þe fal of þe clergie into þis wondirful worldlynesse, ben wrecchid cristen men as we seen for to gete hem goodis constreyned for to grope aboute from dore to dore and crye and begge.

<L 595><T SWT><P 19>

And anoon þanne Archebischop seide to me,
William, I knowe wel þat þou hast þis twenti
wyntir and more traueilid aboute bisili in þe norþ
lond and in oþir diuerse contrees of Ynglond,
sowyng aboute fals doctryne, havyng greet
bisynesse and schrewid wille for to enfecte and
poyssoun al þis lond if þou my3tist wiþ þin
vntrwe techyng.

<L 183><T Thp><P 29>

and, as I seide, ser, to 3ou bifore, for myn
vntrube and fals cowardise many oon schulde be
putt into ful greet reпреef.

<L 479><T Thp><P 38>

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 535><T Thp><P 40>

And þe Archebishop seide, Þou3 Purueie be now
a fals harlot, I quidid me to him.

<L 552><T Thp><P 40>

And perfore, ser, howeure myn enemyes haue
certified to 3ou of me, I toolde at Schrouesbirie
of two manere pilgrimagis, seiinge þat þer ben
trewe pilgrimes and fals pilgrimes'.

<L 1234><T Thp><P 61>

Þis sentence witnessiþ Ierom and Crisostom
pleynli, blamyng him greetli þat bryngþ forþ a
book for to swere vpon, amonestyng clerkis þat
in no wyse þei compellen ony lyf to swere
wheþer þei gessen a man to swere trewe or fals'.

<L 1690><T Thp><P 76>

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

<L 1717><T Thp><P 77>

3he, and þe same daie afir noone þou, metyng
þat worþi doctour in Watlyngre strete, clepidist
him fals flaterer and ypocrite'.

<L 1966><T Thp><P 84>

And a clerk of þe Archebischop seide to me,
His sermoun was fals as he is fals, and þat he
schewiþ opynly siþ he dare not stonde forþ and
defende his prechingre þat he prechid þan þere'.

<L 1979><T Thp><P 85>

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

<L 1992><T Thp><P 85>

And for þi fals counseilinge of him and of many
oþer þou hast grete cause to be ri3t sory, for
longe tyme þou hast bisied þee for to peruerte

whomeure þou my3tist.

<L 2163><T Thp><P 91>

þat God, as I woot wel, haþ clepid me a3en and
brou3t me into þis londe, for to distrie þee and
þe fals sect þat þou art of.

<L 2182><T Thp><P 91>

And I seide to þe Archebischop, 'Sere, þe holi
profete Ieremye seide to þe fals prophete Ananye
"Whanne þe word, þat is þe prophecie of a
profet, is known or fulfillid, þanne it schal be
known þat þe Lord sente þat prophete in
treuþe".

<L 2186><T Thp><P 91>

Þe þe Ei3tþe Comaundement of God is þis/
Thou shalt not speke fals witness a3ens þi
nei3bore.

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

so þat we moun not vndirstonde þe sli3nesse of
her tunge in which is no wisdom Whi fals
questmongers: for þei sillen þe truþe.

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

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 230><T UR><P 108>

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

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

Þou sadist þou were no lettred man, þou preuest
þi self fals, For þou spekist of jerarchies, of
herisies also Þou art gilty in alle þes poyntes, &
þi breþer boþe, þat I would preue apertly if þat
þe tyme suffrid.

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

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

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

FALSE.....720

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

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

But Goddis lawe forbediþ man to consent to eny
synne & pise apostatase of þe irreligious of
anticrist, þorou3 her false obedience done to
here souereyns, ben made þerþoru3 vnable to
drawe vndur þe 3oc of Ihesu Crist.

<L 136><T 4LD-2><P 204>

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 151><T 4LD-2><P 204>

Summe wordis men denyen for þei witen þat þei ben false, as ben wordis contrarie to truþe þat we han grauntid for þe first truþe. Þer ben on þe þrid maner somme wordis þat we douten wheþer þei ben soþe or false, for contrarie euydens þat we han. But þere ben on þe fourt maner somme wordis þat we supposen to be soþe or ellis false, aftur þe euydens þat we han.

<L 392, 395, 397><T 4LD-2><P 215>

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

<L 10><T 4LD-3><P 217>

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

<L 24><T 4LD-3><P 218>

ION Siben þe most perel of hooly chirche standeþ in false freres, it were to bigynne atte hem & make hem more knownen.

<L 6><T 4LD-4><P 235>

God saue his chirche wiþou3ten harme of anticristis clerkes, for of ei3te pereles, þe moste is in false freres.

<L 70><T 4LD-4><P 238>

And siben þe money þat þei disspenden comeþ not from heuene for Criste toke of þe erþe þeise temperal goodis and sciens of 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 89><T 4LD-4><P 239>

I trowe þat he þat seiþ þis sentence, & stondik þerby, schal be don to deþ wiþ fire or wiþ oþer peyne, for þus was Crist martired be procuryng of false prestes.

<L 275><T 4LD><P 247>

siben alle seyntis in heuene affermen þis gospel, he were ouer grett a foole þat wolde falle her fro, for alle antecriste clerkes or fendes in helle and false glosis þat ben feyned to be gospel of Crist schulde not be trowed, for þei ben not groundid.

<L 343><T 4LD><P 250>

And here Richerd, may þu see þat þu takest false, for freres kepen not mekenesse as seculers done.

<L 440><T 4LD><P 255>

& so siben foure cardenal vertues schulden be foure wallis to holde þese freres in cloyster of þer soule, & þei breke alle þese & turnen to vices, it is opon þat þei ben false in bodily cloysteris.

<L 454><T 4LD><P 255>

And so Goddes awe of ri3t obedience wolde dissolue errouris in þese false orderis.

<L 1034><T 4LD-4><P 281>

The x^e Article· Though ymagis maad truli that representen verili the pouert and the passioun of Jhesu Crist and othere seyntis ben leful, and the bokis of lewid men, bi Gregori and othere doctouris, netheles false ymagis that representen 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 5><T 37C><P 23>

Summe constituciouns in the decretals ben opinli false and contrarie to the kingis regalie.

<L 23><T 37C><P 28>

Thus worldli bisshopis with here false confessouris moun condempne the king and ech seculer lord in poyntis of highe eresie bi here lawe, whanne no man neithir creature accusith neithir witnessith agens hem. But hou mai antecrist for shame make so opinli false lawis, and unwise lordis suffre hemself and hero tenauntis lesen here godis, and be maad thrallis to antecrist and his clerkis!

<L 4, 10><T 37C><P 31>

And in the xiiij^e c^o of Ezechiel God seith to false profetis, Thei quikene soulis that lyuen not, and slee soulis that die not.

<L 17><T 37C><P 55>

Truli it semeth that the greete pride and auarice of worldli prelatis and of false freris founden out these feynid indulgencis in steringe of the deuil to spoile the puple bothe pore and riche, fro verri feith and greete meritis of trewe almes.

<L 10><T 37C><P 59>

Sith Crist seith in the xxiiij^e c^o of Mt^r and in othere placis, False Cristis and false profetis skulen rise, and deceyue manie men, and geue greete signis and wondris, so that if it mai not be don, yea the chosene men shulen be disscuyid;

<L 5><T 37C><P 75>

so where two or thre men, proude or couetous, ben gaderid togidere with multitude of lik prestis to magnifie hemself and to charge cristene men nedelesli or superfluli with nouelries vnherd, not groundid in holi scripture, but agen reesoun and manniss wit, there is the spiryt of leeing in the mouth of siche false profetis to disseyue lordis and cristene puple, as it is opin in the thridde book of Kingis, the laste c^o, of Achab and his false profetis. And the profecie of Crist in the xxiiijth c^o of Mt^r, False Cristis and false profetis shulen rise, etc^r, is verified of siche proude prestis.
 <L 12, 15, 17><T 37C><P 83>

2^o Corollary· If freris mendicauntis and speciali menouris bilde ouir costlew housis bi false meenis and blasfeme begginge, and bi raveyn of pore menniss godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superfluitees than othere worldli men, thei ben false profetis and disciplis of antecrist, and disseyven the puple undir the colour of pite.
 <L 15, 20><T 37C><P 95>

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 to Tymothe the iijth c^o profecieden of these false profetis, and so dide Crist in the vijth c^o and xxiiijth c^o 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. Forwhi it is not oo manniss werk neithir o yeris writinge, to declare sufficientli alle the leeingis and blasfemis of false freris of the feynid excellence of here privat ordre above the ordre of apostlis and above the ordre of preest with the perfyte reule of the gospels with his fredom, wherynne Crist lyvide, and conferme it for most perfyte.
 <L 5, 16><T 37C><P 96>

Also siche false iugis bitraien and sellen Jhesu Crist for monei, as Judas Scariot soolde hym.
 <L 24><T 37C><P 110>

The first Corlarie· Though seint Cyprian, Ambrose, Jerom, and Crisostum, in the first cause, the first questioun, the capitle Sic populus, and the capitle Non licet porro, and in the foure and twentieth cause, the first questioun, the capitle Si autem, and Crisostum, on the seventh capitle of Mathew, the nyntenth omely, semen to be contrarie in wordes to Austyn and Gregor, and to the comynthe of holy church, for they seyn in wordes that the sacramentis of heretikes ben veyn, voide, or false, eyther helen not, but ben defouled, and devouren men,

nethesle these gret doctours moun be accordide favourably in sentence anentis symple men, meke and faithfull, and witti in holy scripture and resoun, so that seint Ciprian and his suers be vnderstonden to speke of such heretikes as sacren not, nether baptisen not, in the forme of holy church neyther of trewe feith, but in open errour agen holy scripture;
 <L 19><T 37C><P 128>

but where they be uncertein of such founding eyther repugning, put it aback, neyther take it as beleve, neyther dispise it as false, but rest mekely without dread in truth and fredom of holy scripture that may not erre, and suffiseth to saluacion without sinfull mannes clouting.
 <L 24><T 37C><P 131>

A noþer gyelful persecucioun is don bi eritykis and false breperen.
 <L 15><T AM><P 116>

No but þis þat Crist seiþ himself in þe gospel/ false cristis & false prophetis shulen rise & shulen gye grete synnes & grete wondris/ so þat if it may be don/ also þe chosen ben sent into errors.
 <L 5><T AM><P 120>

For it is hard for to knowe among þe comyn peple antecrist & his meynce/ for Her false ypocrisie/ by the whiche þei shal disceyue mych peple of þe world. Crist warniþ vs þerfore to be war of false prophetis/ þe wheche shal come by fore hym at þe worldis eende/ in cloþinge of sheep/ & wolues of raueyn vndur colour of hoolyne;
 <L 8, 10><T AM><P 121>

for whi/ seiþ Poul/ suche false apostlis ben wicked wirchers/ transfigurid slyly into Cristis apostlis.
 <L 9><T AM><P 122>

þe vnwisdom of hem sobely to false shal be knowne.
 <L 12><T AM><P 123>

Crist was naked/ beten/ & shourged/ & false borne vpon;
 <L 12><T AM><P 133>

þei weren riche perles wiþ croosses in here handis/ or ellis borne before hem wiþ siluer wel i gilted/ to haue þerby a worship of þis false worlde.
 <L 7><T AM><P 135>

to lowed ly3ers/ & flaterers/ & to false freris þat blynden myche puple bi colour of her cloþes/ þe wheche were neuer grounded of God/ ne be noon of hise apostles.
 <L 13><T AM><P 142>

And be þe seketours neuer so false þei seyn no more to hem;

<L 6><T AM><P 149>

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>

justices & marchaundes þat falsly geten goodis & oþer false men of craft/ & myche common puple/ manqweller & reues/ & mysse beleeyng folk þei blynden wiþ þat ypocrisie & by her shreude ensauple/ bi her fals flatteryng/ bi her feyned preyers/ & by her vngrounded schriftes & false absoluciouns bou3t as þe court of Roome/ þat makip þis land ful feble.

<L 5, 11><T AM><P 153>

and I schal not dreede to seyn it, þou3 I be dispisid þoru suggestioun of my false briþeren for my sobfastnes.

<L 1><T A01><P 06>

Olde þingis ben lesyngis, false opis, cursingis, sclaudringis, backbityngis, and grucchingis a3ens Goddis wille and his sooude, whiche schewen þat 3e dwellen in 3oure oold liif;

<L 25><T A01><P 14>

And here moun men seen how prelatis hi3e and lowe loven moore her owne excellence þan Cristis worschip, and so þei worschipe false goddis, and ben unable perþoru to 3eve or to take ony sacrament.

<L 18><T A01><P 37>

As comunes, bi false opis in chaffarynge and in questis, up trust of absolucioun, or on feyned pardoun, þat dewe restitucioun þenkeþ nevere to 3elde;

<L 19><T A02><P 88>

Also þes proude clerkes, symoniours, silleres of pardoun and indulgences, of confessiouns and oþer holy dedys, false lawyours, wyckede juriours and cursede advocat3, disseyvable notaries, and alle fals aqestis, grete swerers, vengeable fendes, proude men, and coveytous glotouns, and lecheours, bachbiters, and pursuers of Godes trewe 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 16><T A04><P 103>

And þus yf, þurghe negligence of oure byschofes and prelat3, and oþer false techers þat bep in holy Church, 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 þus gostly lecchorie comes to men by false lawe.

<L 29><T A09><P 165>

al þis is unleful or Goddis lawe is false.

<L 8><T A10><P 171>

And on þis resoun schulde men þenke boþe lordes and þer kyn, and oþer take mekely þe staat þat Crist chees, or ellus holde hem in þe worlde as her kyn does, and defend Goddis lawe, or ellis be þei false.

<L 20><T A10><P 171>

And herefore God seiþ oft bi his prophetis, þat his peple dide fornicacioun and avoutrie, for þei worschipe false goddis;

<L 2><T A13><P 189>

And siche fadris and modris, þat meyntenen wityngli here children in synne, and techen hem schrewdnesse, ben werse þan þe cursed fadris þat killeden here children, and offr hem up to stockis, worschipyng false maunmetis.

<L 15><T A13><P 197>

þe secunde defaute is, þat wifis 3even here husbondis goodis to stronge beggeris and riche, and opere 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 sclauderis of here breþren.

<L 24><T A13><P 199>

for þe ende of þis false worldly lif is bitter dep and stronge peynes of helle in body and soule wiþouten ende.

<L 10><T A17><P 213>

Soply þei þat wolen not obeie to þis most holsum precept rennen into synne of ydolatrie, þat is, honouryng of false goddis, witnessyng þe holy prophete Samuel and Seynt Gregory.

<L 3><T A18><P 225>

Coveitise and usure maken men forsake God of truþe and ari3twisnesse, and worschipe false goddis, as Seynt Poul seiþ. Glotonye and dronkenesse makip men to worschipe false goddis, and forsake Almy3tty God in Trinyte,

bat is God of mesure and reson.
<L 2, 4><T A18><P 226>

And siþ prest3ei þus consenten to false werris,
and many þousand depis, þei ben cursed
manquelleris and irreguler, bi Goddis lawe and
mannis, and reson perto.
<L 15><T A18><P 226>

But bileve teche us, þat what þing is grauntide
her is a false feynynge, but Crist graunte it.
<L 22><T A21><P 243>

And so it semep to sum men, þat monkis or false
cardinals may bygile þe litil flock now lefte of
Cristen men, ffor so þei dide whanne
Cristendome was more and more of my3te. And
Antecristis sect is more bi many ordris, so þat
aftir Cristis speche, Goddis chosen schal be
disceyved her 3if it may be, in reversynge of
false Cristis.
<L 24, 28><T A21><P 245>

He feyneþ false dremes of power of Cristis vikir,
þat Crist my3te nevere graunte to such a false
cause.
<L 9, 10><T A21><P 247>

Ffor, as þei seide, no Pharise ne prince of þe
prestis trowid to þis false man, but þei þat knewe
no3t þe lawe.
<L 9><T A21><P 248>

And as sort may faille 3if Crist reule it no3t, so
may chesyng of false men, aftir þat þe Chirche
is dowid, and as myche more perilouslyche, as
man þat is perverted is a quik fend, worse þanne
opere sortis, And so men schulde putte in þe
ordeynance of God suche eleccioun of prestis,
and wedde hem no3t wiþ þis staat, and trowe
more to her werkis þan to chesyng of men;
<L 9><T A21><P 251>

But suppose þat þei wer vikers of Petir, 3it þer is
anoper þing þat þei schulde fulfille, þat in
byndynge and losynge þei bep conformed to
Crist, ffor ellis þei makip a false knotte, and
falselyche semep to loose.
<L 6><T A21><P 252>

But her þes false freris florischen þis falsehede,
and seyen þat Crist baad his apostlis celle here
cootis and bie hem swerdis, and so it is leeful, in
defense of Cristis ri3t, to Cristene men for to
fi3te, boþe prestis and opir men.
<L 5><T A21><P 259>

ffor þe compenye of freris my3te þanne conquer
many londis, and seie þat þei have ri3t of God to
alle þe goodis þat bep þerinne, but God 3efe þat
þei dide no worse, in false consence and falce
counseil.
<L 10><T A21><P 266>

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
bacbytyng of pore prestis and hyndryng of
Cristis ordynaunce, and meyntenynge of worldly
lif of clerkis, as false prophetis prechen now, but
trewly to dispise synne and teche vertues, for
honour of God and helpynge of Cristene soulis
to heavenward. 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 20, 25><T A22><P 272>

for whanne þei kunnen not preche þe gospel, or
may not, or wolen not, or letten opere pore
prestis to helpe Cristene soulis bi techyng of
Goddis word, þei graunten leve to false
prechouris þat sowen lesyngis, and bi flateryng
and opere veyn preieris norischen men in synne,
and robben þe peple bi fals beggyng þat þei
putten on Crist, seiying þat he beggede as þei
don.
<L 14><T A22><P 274>

Also men of lawe and jurours han non
conscience to forswere hem for twel pens and
her dyner, and make many false eires;
<L 20><T A22><P 301>

CAP. XIII. Alle þo þat maken false eiris ben
cursed greuously of God and man.
<L 4><T A22><P 302>

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 10><T A22><P 302>

For þei may no lordschipe have of hem, for here
heie perfit povert, and of þis false makynge of
lord and eier þei han bullis as privileges. Wi
ben not þes cursed traitours? Also religious and
grete colegies and cathedral chirchis maken
many false eieris;
<L 17, 20><T A22><P 303>

And of hem þat geten false eiris of mennus
wives, bi privy schryvyng and opere homly
daliaunce, avyse eche man who ben siche.
<L 3><T A22><P 304>

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 3><T A22><P 307>

and to pursue his false bulle þei costen and
traveilen and fi3tten many tymes; and for geten
of his false bulle þei 3yven myche gold out of
oure rewme to alyens and enemys, and many
persones ben dede herefore in oure enemys
hondis, to coumfort of hem and oure confusion.
<L 16, 17><T A22><P 308>

and so, in as moche as he may, he makip þis
bulle þat is fals to be Petris and Poulis and
Cristis, and in þat makeþ hem false.
<L 25><T A22><P 308>

And of þis falsyng is noon ende in mannys witt,
for it encreseþ evere more, in newe fyndyngys of
blasphemye, and robberye 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 34><T A22><P 308>

And almost alle men in þis world assenten and
meyntenen þis false sleying of Anticrist and his
felows;
<L 4><T A22><P 309>

Nowe it semep þat Jones prophecie and
Apocalips is fulfilled, þat no man schal be hardy
to bye and sille wiþouten token of þe cursed
beste, for no man schal now do ou3t in þe
chirche wiþouten false bullis of Anticrist, not
takyng reward to worchyng of Crist and Holy
Gost in mennus soulis, but alle to his dede bullis,
bou3t and sold for gold as men byen or sillen
oxen or bestis.
<L 10><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, a3enst þe willie
of a false prest traitour, out of þes graunges, and
taken noon hede whepere þei don þis bi processe
of lawe or ellis bi extortion and tirauntrie.
<L 17><T A22><P 313>

3it alle þo þat disseyven here nei3eboris in ony
chaffare or servyce, bi false opis, false cautelis,
and false wei3ttis or mesures, ben stronge þevys,
for alle þat þei getten þus þei geten falsly, a3enst
Goddis comaundement, bi colour of holynesse
and equite;
<L 15><T A22><P 319>

Also somenors bailies and servauntis, and opere
men of lawe, kitten perelously mennus purses,

for þei somenen and aresten men wrongfully to
gete þe money out of his purse, and sumtyme
suffren hem to meyntene hem in wrongis for
money, to robbe opere men bi false mesures and
wei3ttis, and in þis þei kitten boþe partis purses.
<L 36><T A22><P 320>

But of alle purs-kitteris false confessours ben þe
werste;
<L 6><T A22><P 321>

Men leyn here hondis, þat is, here werkis, in
violence on God and holy Chirche, here gostly
fadir and moder, whanne þei slaundren God
and holy Chirche wiþ here worldly weiward lif,
and dispisen him bi grete opis and false and
nedeles, and opere grete synnes.
<L 17><T A22><P 321>

Certis, whanne worldly prelatys and clerkis bi
here false gloses and fals lif distroien þe treuþe
of Cristis lif and his postlis as moche as þei may,
þanne þei sleen Crist and his postlis, as Seynt
Jon Crisostom witnessep.
<L 30><T A22><P 321>

Also in þat þat þei faveren false prechouris and
wickid men, þei leyn hond in violence on Crist
and his prophetis, and fy3tten cursedly agenus
oure moder holy Chirche; for in þat þei
meyntenen Goddis enemys, to lese and dampne
children of holy Chirche þoru3 false techyng and
evyl ensauple. Also alle þat taken and
meyntenen false causes ben cursed grevously, as
þei ben worþi, boþe of God and man.
<L 1, 5, 6><T A22><P 322>

Also lordis holdyngre grete lovedaies, and bi here
lordischip meyntenenge þe fals pert, for money
frendischip or favour, fallen opynly in þis curs,
and so don men of lawe, wiþ alle false witnesses
þat meyntenen falsnesse a3enst treuþe,
wityngly or unwityngly.
<L 14><T A22><P 322>

Certis I wolde þat lordis wolden wisely prisone
hem þat ben cursed of God, for brekyng of his
hestis, but 3if þei wolen leve here false sweryngre
and nedeles, and fraudes þat þei usen eche to
opere;
<L 35><T A22><P 324>

boþe bi his worldly lif, and false expounyng of
Cristis lif, for to colour his lif and his felowis,
þat suen þis world and likyng þerof.
<L 9><T A22><P 331>

Many men of lawe ben comyn mysdoeris, for
comynly þei meynteynen þe false pert, for
money or favour or drede of men, and letten þe
treuþe bi alle here witt and power, and bi here
suteltes turnen þe cat in þe panne, and tarien
pore men in here ri3t, þat it is betre to hem for to

leve here owene good, þan to calenge it bi worldly dom.
<L 6><T A22><P 332>

Also alle comyn swereriſ bi Goddis herte, bonys, nailis, and ſidis, and opere membris, and false and veyn swereriſ, wiþ lecchours, and alle opere þat comynly don a3enſt ony of Goddis heſtis, for þei ben comyn mysdoeriſ, rennen fully in þiſ ſentence. CAP. XXVIII. Alle false conſpiratours ben curſed of God and man.
<L 19, 23><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 many false erroours a3enſt þe comyn fraternyte of Criſt, þat alle Criſtene men token in here criſtendom, and a3enſt comyn charite and comyn profit of Criſtene men.
<L 10><T A22><P 333>

Perfore an hoſum 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 3iſ þei amende hem in þiſ lif, and what bliſſe men ſchullen have for kepyng of hem;
<L 7><T A22><P 337>

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

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

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

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

And ſumme ben diſceyved in 3ongþe bi 3eftiſ and false biheſtiſ, and grucchen evere aftirward;
<L 13><T A28><P 452>

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

Here Criſten men ſeyne, þoſ ymagiſ my3tten be ſufferid for lewid men, in defaute of prechyng þat preſtiſ ſchulden do, noþoleſ ymagiſ þat repreſenten pompe and glorie of þo worlde, aſ iſ Criſte haðe bene crucified wiþ golden cloþiſ ande golden ſchone, and aſ hys pore apoſtiliſ haðe lyved in worldly glory, and opere ſeintes alſo, and herinne haðen pleſid God, bene false ymagyſ and bokis of heresyſe worþi to be deſtroyed, nomely when þo lewid pepul honouriſ hem for God and ſeyntiſ, and done more honour to hem þen to God and Criſtiſ body.
<L 36><T A29><P 462>

And aſ þo nobul kyng Ezechye deſtroyed þo neddur of braſ when þo peple did ydalatrie þerby, noutwiþſtondyng þat þat ſame ſerpent waſ made by Moyeſe 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 apoſtiliſ in al holy writte.
<L 6><T A29><P 463>

ande holy writte wittenessiſ þat Anticriſt ſchal deceife by false myracliſ hem þat haðde no charite ande treweþe.
<L 12><T A29><P 468>

But no drede Anticriſt and hiſ proude clerkis ſchal downe wiþ þer pride, and þo treuthe of þo goſpel be knowen ande kept and worſchippyd, mawgre alle þo develiſ of helle, and alle þer false mynyſtriſ;
<L 31><T A29><P 472>

Aſ heþen men ſkorned þo ſabbatiſ of Jeruſalem in þer conqueſtiſ, for ſynneſ of preſtiſ and lordiſ and comynſ, aſ Jeromy weyleþ, myche more oure enemyeſ, fenduſ of helle, ſeynge oure halidayeſ wiþ þiſ nyſe knackyng, þat filluſ þo eeris ande ſpoyluſ þo ſouluſ fro virtueſ, wiþ over muche coſtlewe pride, glotony, ande leccherye, wiþ false opbiſ, ſcorne uſ.
<L 27><T A29><P 481>

for þiſ false ſweryngſ ſchulden kynguſ punyſch by þer office, ande ſuffer not ſuche false men in þer londiſ, aſ Seint Auſtynyſ ſaiſ.
<L 13, 14><T A29><P 483>

Iſ alſ open ſymony, extorſioun, falſ opbiſ, and false cauſiſ, bene mayntenyd in grete chirchyſ nowe aſ waſ þen in Jeruſalem, þen aſ unclene and unholy bene þai aſ Jeruſalem, þat waſ deſtroyed by heþen men.
<L 11><T A29><P 487>

Ben hit semys þat grete churchis where symonye is done, false opis, fals covetise, takynge wrongly oper godis by extorsioun of feyned correctione, sellynge of sacramentus, and nomely of Cristus body, when men seyne mare þo masse for money and worldly favoure þen for devocione, alle suche churchis bene gretely polutid and cursud of God, nomely for sellynge of leccherie, and fals swering upon bokus. Siben þo churchis ben dennus of thefis and habitationis of fendis, hit is gode þat Cristen men bere no false wittenessynge, saying in dede þat suche churchys ben holier þen oper placis where is lesse synne, ande þat þai mowne in þes serve God in hem perfore, sithen Criste sais in þo gospel, þo rewme of God is wiþinne 3owe, ande Seint Poule seis, þat Cristen men ben þo temple of þo Holy Goste, consent 3ee not perfore to þo symony of byschopis, ne covetise of oper prestis, for þo feyned blessinge of heretikis to whos blessinge God cursud, as þo prophete wittenessis;
<L 21, 28><T A29><P 487>

Mony Cristen men wonderyn whi prelatis chargen more bodily werk done on a ly3t haliday, þen cursid pride, open blasphemie of God by fals swerynge, done on a Sonenday, wiþ glotony, leccherie, drunkennes, open marchaundyse, fals covetise, chydyng and fey3ttinge, ande wronge schedyng of mannys blode, wiþ usure and false extorsions.
<L 28><T A29><P 490>

And if þai enfourmen not þo peple, þat þai offer not to þer pore neygheburis made to þo ymage and liknes of þo holy Trinite, but by blynde devocion drawn þer lyvelode away for þer wynnynge, þai ben cursid monquellers, and worschipen false goddis.
<L 34><T A29><P 491>

Certis in þo popis courte regnys þo same cause and more, ledyng of gold out of oure rewme, wiþ mayntenynge of false plees and debatis among Cristen men.
<L 23><T A29><P 493>

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>

Þe false feiþ tau3te of Anticrist and of his false cursede disciplis 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 myraclis, more þan Cristis techynge and his apostlis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, wiþ þe determinacion of þe trewe court of Rome, þat is sett in þe beste part of þe popis lawe.
<L 19><T A33><P 520>

Wel I wot, he seide sum tyme, þat Holy Writ was false after þe letter;
<L 253><T Buh><P 177>

And so, fro þe firste to þe laste, þei beþ false euerichon;
<L 341><T CG02><P 21>

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>

Pat is to seie: 'Smyteþ no man togedere, neþur makeþ any false chalenge, but holdeþ 3ou apayid wiþ 3oure sondes' þat is, wiþ 3oure londes and rentes wiþ whiche God hap sondid 3ou wiþ hym for þis ende.
<L 546><T CG02><P 26>

And at þat si3te alle kynredes schullen weyle þat is, Jewes, heþen men, false cristen men, heretikis, and so alle kynredes, and so Crisostom telleþ þere þe cause whi.
<L 635><T CG02><P 28>

napeles, whanne þei see þis inpuigned of false worldly clerikes, to whos lyif Goddes word is aduersarie and wiþ her feyned disputacions and false exposicions sleen it in hemself and in opere as miche as þei may, as þou3 it were gret herisie or elles but as anoper pure seculer word, and pursuen men þat speken it and holden þerwiþ, as Crisostom seiþ in þe same Omelie, þanne suche vnstable men ben disclaunderid in it and fallen away þerfro, as Crist seiþ in þe gospel. But he þat fulli bileueþ to þe true word of God and styfli stondeþ þerbi to his lyues ende, no3t wiþstoundynge alle suche false defamyng and scharp perezusioun, he is blessed of God heere in þis sentence.
<L 322, 323, 332><T CG03><P 39>

And no3t onely þei lyuen þe lyif of tame beestis, but of rauinous beestis þat þorou3 false extorcions and wronges destreyþ her breþrn as lyouns and wolues doon scheep.
<L 401><T CG03><P 41>

For Seint Austyn seiþ, and þe Maister of Stories reherceþ it, þat a lesinge is a false significacion' of voice wiþ intenciou of deceyuyng', and þis

hadde not John in þe answeringe to þe messingeris, for he was not þe gret prophet bihi3t in þe lawe, and þerfor he seide he was not a prophet (for þei menede soo), and so he deceyuede hem not, for boþe hadde oon intencioun.

<L 104><T CG04><P 47>

pardeneris also, þat wiþ ere false wordes deceyuyn þe peple;

<L 127><T CG04><P 48>

But, for Crist seiþ: {Nemo potest duobus dominis seruire} no man mai serue two loordes at oones' (þat is: God and false riches), þerfore riches ofte tyme han þe rule aboue.

<L 159><T CG09><P 97>

And þis makeþ þat manye men, for þei hauen no ful bileue to þe truþe of þe euangelie of Cristis wordis, þerfore in peyne of þat synne, God suffrep hem to falle into erreure of mysbileue of many false þyngis.

<L 244><T CG10><P 112>

And þis blesside breþerhede schal abiden foreuere in blisse (whanne alle false faitouris schullen fare) wiþ hire Fadir.

<L 283><T CG10><P 113>

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 deef 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>

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

<L 159><T CG14><P 180>

þus shulden men do nowedaies: when þei seen and heren þat many men wiþ her litel kunnyng prechen more bisile and turne þe peple fro her viciis for to lyue vertuously þen many oþer grete clerkis þat ben lettrid hilie, hauen greet joy þerof, and arrett it al to Jesus Crist, whiche is þe verre prophete þat shal come into þe worlde at þe dredful Day of Dome for to deme al mankynde, and not to rett it to þe fende þe vertu of Goddis gracious worching, as false frowarde shrewis done, þat han 3it þe oolde enuy of Jewis þat turneden in Jesus Crist þe vertu of þe Holy Goost to þe worching of þe deuel þat þei clepiden 'Belzebug'.

<L 272><T CG14><P 182>

þe secound is þis: þat a3eyns false wordis and wordis of sclaudre men shulden excuse hemself mekely wiþ perfite pacience and afterwarde cleerly declare þe contrary truþe.

<L 9><T CG16><P 195>

And reyn descendid' of false preching.

<L 191><T CG16><P 200>

I seide also at þe bygynning þat þe secound parte of þis gospel techiþ vs þat a3eyns false wordis of sclaudris men shulden excuse hemself mekely wiþ perfite pacience, and afterward cleerly declare þe contrarie truþe. þus did oure Lorde Jesus Crist, when þe Jewis puttiden vpon him false repreef to her entent, and wordis of dislaunder, seying þus: þou art a Samaritan and hast a feend'.

<L 270, 273><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 deny3e þe secound. As if a man seide to suche on: 'þou arte false, and þi teching, boþe!'

<L 334, 336><T CG16><P 203>

And þese ben suche men þat euermore contynuely lyuen in hy3e and orrible cursid pride, aftir her fader Lucifer, in ouer costious apparayle, boþe of hemself and of her housholde, like to þe riche man þat wes biried in helle, and incursid extorcions and wrongis to her nei3boris beside hem, wiþ vsure, symonye, and false purchasis, to mayntene wiþ her lustis and likingis in slouþe, glotony and leccherie, and þer wil þei make none eende al þe while þei mowen lyue þus.

<L 220><T CGDM><P 213>

Sey to him in þis maner: 'False feend!

<L 442><T CGDM><P 219>

þerfore I wonder not, þow wiþ þi lesyngis þou woldist deceyue me. False feend!

<L 448><T CGDM><P 219>

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 530><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 543><T CGDM><P 222>

Thise heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and

thus the deuyl blyndith hem an disseywyth hem and be-iapith hem: as a drunke man demeth of a candele to be tweyne or thre, so these foolis demen that hooly writ hath many false vndirstondyngis where it hath oonli trewe vndirstondyng afir the entent of the Hooli Gost.
<L 7><T Dea><P 451>

ffor Crist in the gospel seith to sich a rebel man, The word wich I haue spoke schal deme hym, that is dampne hym, in the laste day, Also God seith: I schal sle false men and rebel agens my lawe and I schal make to lywe feithful men that kepyn my lawe.
<L 7><T Dea><P 453>

And hit fallith not to God to maken a new lawe and newe miraclys for yche man þat schal be dampned, as Crist wolde not come doun of þe croos to conferme þe false lewes. In this gospel may prestes telle of false pruyde of ryche men, and of lustful lyf of myhty men of þis world, and of longe peynes of helle and of ioyful blisse in heuene, and þus lenkþe her sarmoun as þe tyme askith.
<L 66, 67><T EWS1-01><P 226>

We schal vndirstande þat yche word of Godes lawe ys soth algatys, al 3if somme men vndurstanden hyt falsely, for so þei vnderstonden God and 3et þei makyn hym not false.
<L 4><T EWS1-02><P 227>

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 knownen to þe peple þe cawtelis of antecrist.
<L 103><T EWS1-02><P 231>

for þanne wolde þey telle þis lawe and putte þerto false vndyrstondyng as þey my3ten hafe more wynnynge of þe peple.
<L 30><T EWS1-03><P 233>

{DOMINICA QUARTA POST FESTUM TRINITATIS· Euangelium· Sermo 4· Estote misericordes· Luc 6}· This gospel meueth men to mercy a3en þe ypocrisye of þese false pharisees.
<L 1><T EWS1-04><P 236>

and 3et þei excusen þis false lawe and seyn þat hit mut nede iuge fals, for ellis hit faylede in his cours and ri3te of þe world were fordon.
<L 26><T EWS1-06><P 245>

And þis false ri3te is more feynud in consistorie lawe and chapitre lawe, for algatis þei supposen þat wnesse may not faylen, or ellys þe iuge may not failen þat iuged afur false wnesse; and of þis rotone blasfemye comen manye false

iugementys.
<L 34, 36, 37><T EWS1-06><P 245>

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>

{DOMINICA OCTAUA POST FESTUM TRINITATIS· Euangelium· Sermo 8· Attendite a falsis prophetis· Mathei 7}· This gospel byddith cristen men to be war wiþ false prophets þat comen in clopyng of schep. And þese wordys mowen ben aplyed vnto false frerus, for sobly þis lore of Crist wolde he not 3yuen in tyme of grace but 3if syche men weren for to comen whyche þei schulde fle.
<L 1><T EWS1-08><P 252>

þei ben prophetes in þat tat þei speken afer of þe day of doom, of blisse and of peynes, And þus seiþ Crist þat he sendiþ prophetes to men þat ben of false feyth and þei schullen turmenten hem; and hit is no dowte þat ne syche men ben prophetys. And þei ben false prophetys 3if þei lyuen þus þat þey schapen her lyf and her wordys boþe more for ypocrisye and wynnynge of þe peple þan for worschipe of God or helpe of her sowle;
<L 9, 11><T EWS1-08><P 252>

3if þey fynden nouelrye in þer false habites, and 3et lyuen as euyle as oþer comune men, who schulde dreden of hem þat ne þey ben false prophetys?
<L 14, 16><T EWS1-08><P 252>

Wel I wot þat þe chirche profy3ted byfor þe frerys comen in, and syþen han be sownen manye false loorus, boþe in þer religioun and preysyng of scribes, as we seen of þe sacred hoost, of beggyng of Crist, of lettres of þer breþurhede, and oþur worldly luyng. Þe knowyng of suche signes scheweþ wel þer fruyt, how þey bep charghows to þe peple and false in þer entent;
<L 27, 31><T EWS1-08><P 253>

Ne þis lore is not only constreynut vnto false frerus, but generally to prestys þat seyn þat þei han cure of mannys sowle, for worchyng by ri3t lyf endid afur Godus wille makuth a man Godus child and to come to þe blisse of heuene.
<L 66><T EWS1-08><P 254>

And þus we graunten þat eche þing þat Petur boond or soylide in eurpe, or any viker of Petre, in þat þat þey acordenen wiþ God is bownden or lowsyd in heuene and ellys not, for ellys þei ben false.
<L 56><T EWS1-14><P 277>

Eche man schal hope for to come to blysse and,
3if he lyue feblely and make þis hope false,
hymself is cause why his hoope is such; for þis
false hope þat summe men calle dispeyr schulde
haue anopir qualite, and hit schulde not be such
whanne we witen þat we schulden hope to come
to heuene.

<L 38, 39><T EWS1-17><P 288>

And þus such false presumpcion of hey3nesse of
stat, and aftir þis presumpcion of hey3nesse in
heuene, makip a man to comen at þe laste to þe
lowest place in þe world, þat is to seyn to depe
helle, þat is þe myddyl of þe world.

<L 47><T EWS1-17><P 289>

And so knitteþ Crist wel þe helyng of þis
ydropisye, for as ydropisye is an euyl of false
greetnesse of mannys lymys and comep of
vnkyndly watur bytwyxe þe flesch and þe skyn,
so pruyde of worldly goodis þat ben vnstable as
þe watyr makip a man in ydropisye and falsely
presumen of hymself;

<L 54><T EWS1-17><P 289>

Whan Iesu knew þe wickidnesse of þes false
men, he clepud hem ypocrytes and axede wharto
pey temptydon hym;

<L 19><T EWS1-23><P 314>

Heere may men towche þe malis of ypocrisye
for þer is no werse synne, ne more general, ne
more venemows, for hit is more euyl þat hit þus
contrarieþ to trewþe, siþ an ypocrite feyneþ hym
hooly, and he is a false fend.

<L 33><T EWS1-23><P 314>

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 26><T EWS1-25><P 323>

And þus schulden cristen men brynge to Crist
boþe þis asse and her foole, þat ben bownden in
Ierusalem by syche false religiows.

<L 66><T EWS1-26><P 328>

And to gabbe þus in þis poynt is a greet synne,
and to take mennys goodis by such a false
chaffare, for a worldly man wole not selle but
þat he wot is his.

<L 22><T EWS1-29><P 341>

And coueytise of worldly goodis chargen þese
ordres not, 3if þei ben getone wiþ false menes,
whyche trewþe of Crist haþ dampned.

<L 87><T EWS1-29><P 343>

And such strif in wordis is of no profi3t, ne
prouep not þat Goddis word is ony wey false.

<L 94><T EWS1-30><P 349>

And 3if þese signes ben false, þei maaken men
false þat vson hem, And so algatis, siþ vertewis
my3te be kepte wiþowten syche signes moore
pruely and sicurly, þei ben brow3te in by þe
feend, and specially to chargen hem more þan
counselis or maundementis of God.

<L 98><T EWS1-32><P 359>

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>

And resouns of þe fend wher Crist was boþe
God and man maride hym, so þat he wyste
neuere wer þis were sob or false;

<L 8><T EWS1-40><P 395>

But Crist, whanne he knew þer þowtes, þat þei
weren turnede þus from trewþe, by manye
resownes prouede hem þat þei weren false in
þowt and word.

<L 15><T EWS1-42><P 407>

And siþ þei don comunly þus in my name þat is
Iesu, þei schal iuge 3ow as false in þis
interpretacion.

<L 39><T EWS1-42><P 408>

And herfore comaundide Crist þe feendes þat he
caste owt þat þei schulde not speke to wytnessen
his godhede, for þese weren false witnesses to
proue such a trewþe.

<L 68><T EWS1-42><P 409>

and so wytnesses þat acusodon hym in tyme of
his deþ weren oponly false.

<L 81><T EWS1-43><P 415>

And 3if þei seyn þat þis is false, þat alle þingus
mute þus nedely come Lord!

<L 103><T EWS1-43><P 416>

And here we vndirstonden repref for mater þat is
trewe 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 8><T EWS1-44><P 418>

And siþ þe gospel tellup dampnyng of suche
men, and how þat men schulden flen hem as
heretikes and false prophetus, þei dredden þat
þer gyle by þis schulde be knowe. And herfore
þei seyn þat Godis lawe is false, but 3if þei
glosen hit after þat þei wolen;

<L 15, 17><T EWS1-45><P 424>

And þus seyn þese two folc to princes of þe
world þat þese heretykes ben false men a3eynes

holy religioun, and þei casten to destruye
lordschipes and rewmes, and þerfore comaunde
hem to be deed or lette hem to speke.
<L 29><T EWS1-45><P 425>

And by such execucion of false prelatys and
frerus is Godis lawe quenched and anticristes
arerud.
<L 35><T EWS1-45><P 425>

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 techeth men
to worschipe God.
<L 45><T EWS1-52><P 461>

Þe furste pursewt aþenus Crist schal ben of false
preestis, not al only lettynge þe membrys of Crist
to rewle þe puple in chirches, as curatus
schuldon doo, but putte hem owht of chirches as
cursed men or erylkes.
<L 80><T EWS1-52><P 462>

Alle men schulden be war of cautelys of þe
feend, for he sleepeth not, castynge false wey3es,
And al þis doon feendis lymes for þei knowe not
þe Fadur and his Sone by propertes of hem.
<L 104><T EWS1-52><P 463>

And þus Crist louede Powle þat seiþ he was a
pharisee, but þe more part of pharisees weren
false and heretikes.
<L 26><T EWS1-54><P 470>

For, as þe gospel of Iohn telliþ, Baptist held hym
in trewþe and preysude hym not in false name,
as monye prelatys don today.
<L 27><T EWS1SE-03><P 487>

And it semeþ to monye men þat þe seruyse of
Cristus hows is turned amys vpsedown in
chaungyng into false mynystris, and for suche
dispensours ben ofte iuged of þe hows for þei
wolden fare more lykyngly.
<L 34><T EWS1SE-03><P 487>

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>

and in þis faylon flatereris, þat waschen mennys
heedis wiþ false oyle.
<L 44><T EWS1SE-09><P 514>

þe fourpe maundement þat biddiþ þat þow
schalt not seye false witness;
<L 43><T EWS1SE-11><P 522>

/DOMINICA IN SEXAGESIMA· Epistola·
Sermo 14· Libenter suffertis insipientes· Secunda
Corintheos 11 et 12· Poul techeth 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. He blameþ furst þis
puple of Grece, for þei norischidon suche false
apostlis, and seiþ by a witty scorn 3e berun vp
willefully vnwise men whon þat 3e ben wise
men, as who seiþ in þis 3e ben foolis'.
<L 2, 5><T EWS1SE-14><P 533>

He was ofte in perels of weyes, in perelis of
flodis, in perelis of þeuys, 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 48><T EWS1SE-14><P 535>

for he makip suche goodis his mawmete whiche
moten nedis be false goddis.
<L 61><T EWS1SE-18><P 554>

For, 3if we taken heed to yre of God, oþur in þe
oolde lawe or in þe newe, it cam by synne þat
was browt in by suche false and gyllynge wordis.
And þerfore schulden 3e not wille to be maad
parteneris of hem, neþur spekyng þus ne
trowyng, ne norschyng such false speche.
<L 79, 82><T EWS1SE-18><P 555>

And so putte þow away false mekenesse, as is in
ypocritis, and constreyned mekenesse, as is in
þeuys and prysoneris, and take þe vertu of
mekenesse þat haþ ground in Iesu Crist.
<L 9><T EWS1SE-21><P 565>

Þe furste aungel Lucifer feynede by false
arbitracion þat he was lich to God;
<L 21><T EWS1SE-21><P 566>

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 plenteuously þan
oþre poore men þat þei robbon,— þese false men
mote nedis be dampnede of Crist þat is þe furste
trewþe, for þei dyuerse not fro þeuys, but þat þei
robbon more synfully to þis greet man of hem
þat is more strong in his malys.
<L 53><T EWS1SE-23><P 575>

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>

For eche man, seiþ Petre here, as he haþ takon
grace of God for to profi3te to his broþur, so
schulde he mynistris þis lent þing or ellis he is

false traytour to God.

<L 60><T EWS1SE-28><P 595>

For Crist loueþ algatis treuþe and goode werkis, and hatip false wordis, for he is Goddis word and treuþe;

<L 134><T EWS1SE-32><P 619>

Poul biddip aftirward þat a man shal not be maad a worshipere of false goddis bi siche wickid coueitis, as sum men in þe oolde lawe maden a calf þer god.

<L 8><T EWS1SE-39><P 639>

for alle suche ben false goddis. And þus seiþ Poule aftir þat noon þat spekiþ in Goddis spiry3t puttip cursidnesse to Crist, siþ al þe TrynYTE approude hym, and boþe his dedis and his wordis weren hooly and ful of resoun and loue, And þus men seien comynli þat false men on þre maneris putten cursednesse to Crist, and alle þes ben dampnable.

<L 16, 20><T EWS1SE-40><P 643>

þe secounde seying of cursidnesse þat false men puttyn vnto Crist is to seye wiþ herte and word þat Crist was a fals prophete, and curse hym bi vnbileue, as diden Iewis long tyme. þe þridde cursyng and þe werste þat false men putten to Crist is þat þei feynen þe name of Crist, and his goodnesse wiþ his lawe;

<L 24, 27><T EWS1SE-40><P 644>

and ellis we kepten as false Iewis a newe comyng of Crist heraftir.

<L 50><T EWS1SE-43><P 658>

þe fyueþe synne þat sueþ of þes is seruise of maumetis, for women drawn ofte men to worshipere here false goddis, and bi þis synne was Salomon drawn vnto maumetrye.

<L 38><T EWS1SE-44><P 661>

siþ o sectt haþ o feiþ, and anopir haþ heere þe contrarie, but eche of þes false sectis a3eenseiþ bileue of Crist.

<L 85><T EWS1SE-47><P 675>

{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 2><T EWS1SE-48><P 676>

And Poul tellip more speciali aftir of siche false prelati: many goon, whom Y haue ofte teld 3ou, but now wepyng Y seye þat þei ben enemyes of Cristis cros;

<L 40><T EWS1SE-53><P 693>

Poul profeciþ þre þyngis of siche false prelati in his tyme: first þat þer eende is goostli deep, for þei moten nedis be depest dampned.

<L 49><T EWS1SE-53><P 694>

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; 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 60, 61><T EWS1SE-55><P 701>

Lord, what resoun schulde dryuen herto, to lette trewe preestis to preche þe goospel freely wiþowte cuylet, or onye fablis or flateriyn, and 3yue leue to þese frerys to preche fables and heresyas, and afturward to spuyle þe puple, and sullen hem þer false sermones.

<L 30><T EWS2-58><P 17>

as, 3if a man be temptyd to loue an erþly þing more þan his God, for false undyrstandyng by whiche he can not wey3e þe ry3t wey3te of loue, þanne he forsakeþ his God for loue of þis erþly þing.

<L 15><T EWS2-60><P 26>

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 83><T EWS2-60><P 29>

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

<L 94><T EWS2-61><P 33>

And such false religyoun, by þe lawe of anticrist, is bytwixe prelati now and prestys þat ben þer sugetis;

<L 143><T EWS2-62><P 41>

And certys a man confessup not Crist þat he is boþe God and man, but 3if he confesse of Crist þat he may no weye synne, ne gabbe, ne bere false wytnesse of no word þat Crist haþ seyd.

<L 77><T EWS2-63><P 46>

And suche errowrys þat men han in logic and in kyndely science, bryngon men in, as heretykys, to grawnton aftur monye false þingus.

<L 107><T EWS2-63><P 47>

And as anemptis Cristus lawe þat men schuld on growndon hem inne, anticrist haþ fownde þis cautel, to seye þat it is muche false;

<L 10><T EWS2-66><P 60>

þe furste is þe pope and cardynals, by false
lawes þat þei han mad;
<L 112><T EWS2-66><P 64>

And monye wytnessus beþ a3enus þis, and seyn
þat it is false; but, as þei seyn, we han þe false
part, and þei han þe goode religioun.
<L 20><T EWS2-67><P 65>

And þis is more perelows for þer false feynng,
for þei seyn þat þer chirche may no weye fayle
þat haþ lasted so longe in trewþe and in
holynesse.
<L 51><T EWS2-67><P 67>

And siþ þese false freris cam last into þe chirche,
it semeth þat at hem schulden men bygynne to
practise, for þei semon leste grownded or rotede
in malice, al 3if þer malice be scharpeste, as
feure of o day.
<L 83><T EWS2-67><P 68>

Comune not wiþ hem, ne 3yue hem noon almes,
byfore þei han declarede þese gabbyngus a3enus
byleue, and li3tly schulde an ende be of þese
false prophetis. Þer prey3er, and þer massus, and
opere false signes, ben signes þat þei chaffaren
wiþ disseyunge þe puple.
<L 100, 101><T EWS2-67><P 68>

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 106><T EWS2-67><P 69>

Freris seyn þat þis is false, but it is an accident
wiþowton any suget; and þus þei gylon þe puple.
3if a man charge Godis lawe more þan false
name of suche lyerys in þe world þat doþ muche
harm, comune not he wiþ hem, ne 3yue hem no
goodis, byfore he haue assayed wher þei ben
here heretykes;
<L 114, 116><T EWS2-67><P 69>

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 worldus fame, he may li3tly wiþ
worschipe auoyde suche false frerus.
<L 125><T EWS2-67><P 69>

For 3if þei han a ry3t byleue, þei schulden tellon
it for charyte, and 3if þer byleue were false, þei
schuldon wylle þat it were destroyed.
<L 127><T EWS2-67><P 69>

and þus schulde owre byleue be schewed, and
roton heresy, hyd now, schulde come to proof
wiþ false lesyngus.
<L 147><T EWS2-67><P 70>

But Crist telluþ to hise discipulus þat byfore alle
þese seuene, þat þe host enemye to Crist schal
caste hondys vpon hem, and pursue hem, and
3yue hem into hoondis of false preestis;
<L 69><T EWS2-69><P 79>

And so men seyn þat ypocrisie is false feynng
of holynesse, and falluþ whoneuere a man
feyneth þat he haþ spiritual good of God, and he
haþ not þis good, but synne for his false
feynng.
<L 8, 10><T EWS2-70><P 82>

and siþ Crist is holly trewþe, and ypocrisie is
false feynng, it semeth þat þis ypocrisie ys
moste synne a3enus Crist.
<L 18><T EWS2-70><P 83>

and he bydeth attende fro false prophetis;
<L 25><T EWS2-70><P 83>

Alle false castis and þer ententis schal be
knowone þanne to þe world;
<L 55><T EWS2-70><P 84>

but as comun þing is ofte soþ, whan þe synguler
is false, so it falluþ ofte-tyme of comun wyt and
comun wylle.
<L 19><T EWS2-71><P 88>

And þis semeth to monye men to be seyde of false
frerus;
<L 86><T EWS2-71><P 91>

But gretture tribulacion is in dampnyng of
sowlus whiche ben in false byleue of þes
ypocritis;
<L 118><T EWS2-71><P 92>

for Crist seiþ to false men þat he is lord, 3e of
tyme.
<L 48><T EWS2-73><P 102>

Whan Crist seyde þese trewþus vnto þes hy3e
preestis, pharisees and men of lawe stoden gretly
a3enus hym, and stoppedon his mowþ wiþ
monye false wordis, and lettudon Crist to speke
more, as a man þat spac blasfemye.
<L 91><T EWS2-74><P 109>

And for alle þes ben false, and monye opre þat
suwon, enforse we a3enus yuel, and prey3e we
for good, al 3if God haue ordeyned þat þei mote
nedus come.
<L 61><T EWS2-75><P 113>

And þis is o defau3te þat men han in heryng, þat
þei wolon gladly here fablus and falschedus, and
sclaundres of þer ney3eborus, al 3if þei knowon
hem false.
<L 77><T EWS2-76><P 120>

and false glosus seyde in þis mater maken
preestus synne more greuou, for it is a myche
synne a preest to seye þat he is Cristus viker, and
by auctorite of Crist rewluþ fully hys ly3f, and
3et he gabbuþ vpon Crist, and by blasfemye
bygyluþ þe puple.
<L 22><T EWS2-78><P 130>

And for þer message is false, and fayluþ of
grownd of trowþe, þerfore seiþ God þat þei
senton a message byhyndon hym, for þis is
feyned vanyte, for to putte trowþe byhynde.
<L 47><T EWS2-78><P 131>

And al 3if worldly men semon to haue muche
goodus, 3et þis is a false hauyng, for it is vniust
to God;
<L 105><T EWS2-78><P 133>

But Crist spekuþ at þe day of doom of false
preestus þat weron hise enemyes, to aungelus
and seyntus in heuene, þat þei schuldon bryngon
hem byfore hym, and sle hem in his presence;
<L 121><T EWS2-78><P 133>

And þis schal be at þe laste doom, whan þese
false men schal be caste owht into þe fuyr of
helle, and be defowlude of monye men;
<L 51><T EWS2-80><P 144>

And so comunes weron excludid of false 3yuyng
to alienus, as to popis and cardynalus, and syche
anticristus disciplus.
<L 108><T EWS2-83><P 165>

But iugement of God may no weye fayle, and
iugement of þe world is algatus false and
faylyng.
<L 36><T EWS2-84><P 168>

And 3if þei toknon falsely he is a false prelat and
an horned deuel, to be dampned in helle.
<L 152><T EWS2-84><P 172>

for þey as ful of dysseyt, not wiþowten gyle as
Nathanael, wiþ dyuerse and luytule 3iftus, and
false wordus, dysseyuon chyldron;
<L 102><T EWS2-86><P 182>

but o þing we trowon as byleue, þat no gospel
contraryeþ to oþur, and no part of þe gospel is
false, but yche part acorduþ to oþur.
<L 22><T EWS2-87><P 187>

Certys þis is a false grownd, and mychel harm
comeþ herof.
<L 129><T EWS2-87><P 191>

And wordus of false coueytows men schulde not
in þis lede þe pope;
<L 156><T EWS2-87><P 192>

Here men seyen sobly, þat þer ben two peesus,
verrey pees and false pees, and þei ben ful
dyuerse.
<L 161><T EWS2-90><P 212>

False pees is growndud in rest wiþ oure
enemyes, whon we assente to hem wiþowte
a3enstondyng.
<L 166><T EWS2-90><P 212>

Þis false pees is cowardise and enemyte of God;
<L 171><T EWS2-90><P 212>

Lord! siþ þese wordus of Crist may be wel þus
vndurstonen, what schulde meue ony man to
take false wyt by hem?
<L 54><T EWS2-92><P 220>

Proue þow þat þis gospel is false, and aftur
dampne hyt 3if þow canst.
<L 60><T EWS2-92><P 220>

Also false wytnessus proue not byfore God;
<L 59><T EWS2-93><P 223>

But al oure craft were for to knowe what we
schulden take as byleue, and what þing we
schulden suppose, and what þing forsake as
false.
<L 122><T EWS2-93><P 225>

And so slowþe and cowardise ben cause of þis
false pees;
<L 61><T EWS2-96><P 235>

How approueþ Crist þes false wordus of Petre?
<L 10><T EWS2-98><P 240>

Kepe we wordus of þe gospel, and þe wit of it
perwiþ, and alle þe feendus or false men may not
disproue a word þerof.
<L 89><T EWS2-98><P 243>

In þat þat Petre seyde aftur þat Crist was þe sone
of God lyuyng, he knowlechede Cristus
godhede fro þes false goddis.
<L 42><T EWS2-100><P 248>

O how myche ben þei to blame þat seyen þat
Godis lawe is false for mysvndirstondyng of a
fool or of an heretyke! Certis, by þe same skyle,
þei my3ten sey3e þat God is false, siþ God
syngnefyþ to hem false vndirstonding, in peyne
of þer formere synne, by whiche þei ben
blyndude;
<L 48, 49, 50><T EWS2-107><P 271>

For þey seyen þat falsehede is no defau3te in a
þing, why seyen þei not þat God is fals for
perfeccion of God, siþ God moueþ false men for
þer formere falskede to vndyrstonde falsely; and
þanne þei seyen þat God is false. And þus God
schulde moue man falsely whanne euere he

synneþ and þus he were a false God in
punyschyng of synful men;
<L 54, 55, 57><T EWS2-107><P 272>

Blessud be trewþe þat made vs passe alle suche
false fantasies, and wyte þat alle creaturus ben
trewe in þat þat þei ben of God.
<L 60><T EWS2-107><P 272>

For to rykene þe furste trewþe, and alle þe
aungelus þat ben wiþ hym, þe part of a iust man
is bettere þan false part of a þowsynde.
<L 12><T EWS2-108><P 273>

Errorr in syche wyttis makup monye dremerus
to fayle, for þei take noon heede to good lyf, but
to false opynyonyys here.
<L 59><T EWS2-109><P 279>

Gramarienyys and filosofrus seyen þat Crist
knew not his gendris, and bastard dyuynes seyn
algatis þat þes wordis of Crist ben false;
<L 16><T EWS2-110><P 280>

and, as men supposon, al þis cast cam furst of
þis false womman.
<L 22><T EWS2-115><P 297>

What man wolde not suppose þat ne al þis þing
was doon by fraude of þis false womman for
trewþe of Iohn displesude hyre?
<L 42><T EWS2-115><P 297>

But vnknowyng of Godis lawe excusup hem not
here, for þat sculden lordis trowe, and not þes
false menyis.
<L 70><T EWS2-115><P 298>

And þis text moton preestus knowe to
vndurstonde Godus lawe, and to defendon it fro
false men þat arguon a3enyis it;
<L 51><T EWS2-116><P 301>

And monye false prophetis schullon aryse and
disseyue monye men;
<L 25><T EWS2-MC><P 329>

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>

For as Grekis han seyð byfore þat þey han þe
ri3t byleue and in þe Chirche of Rome is errorr
for synne þat reignþ in þe pope, so seyn þese
Sarazenyis þat cristene men han false byleue, and
Iewis seyn also of cristene men þat þei bep false;
<L 293, 294><T EWS2-MC><P 339>

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

For whoso seiþ þat þis lord is false, he synneþ
hugely a3enyis hym, siþ he faylup þus in byleue.
<L 489><T EWS2-MC><P 346>

who may be deppere dampnyd þan schal be þese
false popis?
<L 583><T EWS2-MC><P 349>

and siþ þey my3te be as hooly wiþowte suche
feynede signes, oþur þei moton in holynesse
passe disciplis of Crist, or ellis þer signes ben
false, and hemself ben ypocritis. And herfore
Crist clepup so ofte þes pharisees ypocritis and
seiþ heere þat false prelatiss schal haue þer part
wiþ ypocritis.
<L 594, 595><T EWS2-MC><P 350>

for monnyis schrewyde customys and false
mennys opynyonus preue not þer entent but
tellon more errorr, as, 3if Yndes, or Saracenyis,
Grekis or Iewis han þis opynyoun it is not
perfore sob.
<L 738><T EWS2-MC><P 355>

But dumpnesse of þes signes tellop us þat þes
wordis ben false;
<L 852><T EWS2-MC><P 359>

And such false feynyng on God durste þe feend
neuere takon on hym, ne seye þat he my3te not
synne, ne varye fro Cristus wylle;
<L 854><T EWS2-MC><P 359>

And þus seiþ Robard Grosted, þat þese bullis
ben heresyis, for þei ben false lores, contrarie to
hooly wryt, and stefly defendud, for þei ben
cursude þat letton hem.
<L 888><T EWS2-MC><P 360>

And þus false 3ifte of pore mennys almes makeþ
þe pope to gete monye wyses;
<L 892><T EWS2-MC><P 360>

VAE OCTUPLEX· Expositio textus mathei
xxiii capitulo de ue octuplici scribis phariseis et
ipocritis inprecato· Crist byddup us be war wiþ
þese false prophetis þat comen in cloþing of
schep and ben wolues of raueyne.
<L 1><T EWS2-VO><P 366>

The þridde tyme seiþ Crist vnto þes false folc:
'Woo worþe 3ow, scribes and pharisees,
ypocrites, þat gon abowte bope watur and londe
to make a child of 3owre ordre, and whan he is
maad 3e makon hym a chyld of helle, dowble
more þan 3ow'.
<L 48><T EWS2-VO><P 368>

And where monye childron by Cristes ordre
schuldon be saf, þei schal now be dampnyde by
takyng of þis false ordres;
<L 59><T EWS2-VO><P 368>

pei feeston hem and 3yuen hem 3iftus as applus,
pursos and opre iapes, and, þat is moste yuel of
al, þei gylon hem wiþ false wordys.
<L 67><T EWS2-VO><P 368>

And so false ypocrisye is beryed wiþynnen hem
and stynkyng pruyde wiþ monye opre vyces,
but þer grownd þat þei coueyton is bonys of
deede men;
<L 201><T EWS2-VO><P 373>

For þis synne þei magnefy þe wyt of þer owne
men and seyn þat þei passen Godis lawe and alle
þat weron byfore hem, siþ þat Godis lawe is
false but þese men glosen hyt, and tellon how
hyt schal bee cowed and oolde doctoures
vndurstonde;
<L 247><T EWS2-VO><P 374>

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 279><T EWS2-VO><P 376>

þus cryng of frerus blendeþ þe puple, and seyn
þat holy chirche seiþ þus and determyneþ it as
trowþe, for false preestis and disseyuode seyn
þat by God it is þus, and þus eche man oweþ to
byleue.
<L 327><T EWS2-VO><P 377>

3if þei may not lyue þus streytly, þei may kepe
hem fro false wordis;
<L 78><T EWS3-123><P 04>

And vndurstonde þou þes wordis of Crist and no
man may panne proue hem false!
<L 49><T EWS3-125><P 09>

For certis Crist putte neuere holynesse in siche
signes of ipocritis, but whanne þes signes crien
hem holy, þei ben false to disseyue þe puple.
<L 25><T EWS3-130><P 20>

And for þes ordris of hordom wiþ flateryn þat
is maad to hem in false signes of hordom, and
kneling as daunsing, þei holden wiþ þes false
ordris and harmen Cristis lawe and þe puple. But
þe gospel telliþ aftir hou Crist and hise cam to
Bethsayda.
<L 32, 33><T EWS3-130><P 20>

þus cristen men sufficen not to telle þe cautelis
of þes fendis, and hou þei blynden worldly men
wiþ false wordis of þer maystir.
<L 79><T EWS3-130><P 22>

And wole3 God þat we diden þus!— for panne
we shulden not serue to fendis for worldly þingis
þat þei 3yuen us, and we shulden not take false
witnesses þat ben hirid for worldly godis, but we

shulden take clene witnessis in a clene cause of
treupe.
<L 22><T EWS3-134><P 31>

And so in Englonde ben many men afer aquenntid
wiþ þe fend, for alle þes þat ben false menes
wolen haue witness of opere men, and þis falliþ
ofte bi coueytise and opere synnes þat men don.
<L 27><T EWS3-134><P 31>

For, fro þat tyme þat prestis regnyden and
killiden Crist for his treupe, þei weren false to
þis day and noyous to holy chirche, And þus bi
iugement of þe lewis Crist concludide hem
softly.
<L 35><T EWS3-139><P 42>

But take we alle þis witt of Crist, for we þat
biheten to serue Crist and gon abac as false
sones maken ussif þe secound sone.
<L 52><T EWS3-139><P 43>

And so Cristis reule in þes prestis is more
reuersid þan in worldly lordis, and siþ þei
professen and seyen þis gospel boþe in word and
in op, it is opyn þat þes false ipocritis disseyuon
þe puple and harmen þe chirch.
<L 53><T EWS3-140><P 46>

is Cristis viker, but wole 3ee not go, and sue
hem not', siþ þei ben false and suen not Crist.
<L 37><T EWS3-143><P 54>

And ofte tymes false executours largen þe synne
of þe deede, for þei 3yuen occasioun to falsnesse
þat seketours don.
<L 71><T EWS3-144><P 58>

And certis Cristis mene is more li3t, more short
and more sikir, for fendis men contynuen werre
and maken false pees to more werre.
<L 50><T EWS3-145><P 62>

3if Y bere þus witness of mysilf, it is not soþ,
for al synful þing is false al 3if it haue beyng of
treupe.
<L 19><T EWS3-156><P 94>

FERIA II III SEPTIMANE QUADRAGESIME·
Sermo 38· Quanta audiuius· Luce 4· þis gospel
telliþ hou Crist answeride to obiectis of false
lewis.
<L 1><T EWS3-159><P 107>

and so þei ben wrþi to haue false popis and yuele
prelatis þat letten hem to turne to Crist.
<L 18><T EWS3-159><P 107>

And þus in chesynge of þer briþeren and of þer
prelatis þei taken more heed þan in chesynge of
Goddis werkis, for þes false men chargen
mannus lawe.
<L 66><T EWS3-161><P 115>

FERIA V IIIJ SEPTIMANE

QUADRAGESIME· Sermo 47· Pater meus
usque modo· Iohannis 5· is gospel telliþ hou þe
false lewis accusiden Crist of blasfemye;
<L 1><T EWS3-168><P 137>

for treupe mut algatis be knowen houeuere false
men hiden it.

<L 40><T EWS3-180><P 189>

And heere may we se þat men þat gon to chirche
and kyssen pileres, and heren aftir many massis,
and han wiþ þis an vnclene hert, eten not or
yuele Goddis body, as þei taken yuele þis
sacrament, for þer wordis and þer lif ben false
comunely.

<L 38><T EWS3-206><P 248>

And 3if þin hond sclaudere þee, kitte it away',
as 3if werkis of siche freris þat þey wrchen for
þer couentis don hem harm to þer soulis, caste
þey away siche frerehod, for it is betere be heere
feble and pore as laboreris ben, þan to haue here
false lustis and to go into euerelastyng fier.

<L 41><T EWS3-214><P 264>

Heere ben many obiecciouns þat þes wordis of
Crist ben false, siþ many men may axe þingis,
and trowe to hem, and 3it may fayle. But proue
þou þat þis man doutiþ not but spekiþ ri3tly, and
panne þou makist an argument þat Crist and his
gospel ben false, but þou prouest not þat þou
takist;

<L 5, 8><T EWS3-227><P 289>

and herby we answeren to the fife resone,
seyinge, that verrey recreation is leueful
ocupiynge in false werkis to more ardently
worschen grettere werkis, and therefore siche
myraclis pleyinge ne the si3te of hem is no
verrey recreation, but fals and wordly, as provyn
the dedis of the fautours of siche pleyis, that 3it
nevere tastiden verely swetnesse in God,
traveylynge so myche therinne that their body
wolde not sofisen to beren siche a traveyle of the
spirite;

<L 27><T Hal><P 49>

þanne ben 3e false to God þat knowiþ 3oure
coueitous hertis.

<L 329><T JU><P 68>

seyiyn 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· fool-hardili defended:

<L 32><T LL><P 30>

in pride & false couetise/ & schewen hem richest
& moost worldly:

<L 18><T LL><P 40>

for her false court/ Not cristen lawe· but cursid
lawer:

<L 26><T LL><P 104>

false accusars & wanting al vertu/ and perfore þe
wise man seiþ· Prou· vi· þat þe Lord boþe hatip
& wlatiþ him:

<L 14><T LL><P 110>

A false witnesser:

<L 2><T LL><P 111>

a3en a ri3twise blood/ & seie a false witnesser:

<L 23><T LL><P 111>

boþe God & þe kyng/ and by þis false witnesser:

<L 7><T LL><P 112>

of her false witnes/ so þat Goddis aungel· wiþ a
scharp swerid/ slow3e hem for her false doomer:

<L 17, 18><T LL><P 112>

þat wole seie false witnes/ for to cacche a
vauntage:

<L 25><T LL><P 112>

vndrawen vp in þe herte/ anoon aftir comeþ
þerof· þeeft· false purchase:

<L 21><T LL><P 115>

& opunli declarid/ he is a false witnessar:

<L 13><T LL><P 116>

schullen exclude custum/ and whanne resoun &
trouþe· excluden þise fermours· & alle her false
custumes:

<L 26><T LL><P 116>

ben so smyten wiþ couetise/ þat þei holden false
gooten goodis:

<L 33><T LL><P 116>

in þe grauel of false couetise/ as Poul seiþ·
Thimo· vi· #

<L 14><T LL><P 127>

Bere ben alle þat preien· seruon or 3yuen 3iftis
for chirche or spiritual benefice· alle false
possessioneris· alle my3ti wilful mendineris· &
alle her sturdi maynteners/ for seint Iude seiþ· i·
ca· / {Ve qui in via caym abierunt· pro primo· et
in errore Balaam mercede effusi sunt· pro
secundo· & in contradiccione chore perierunt·
pro tertio'} / Ve' secundum magistrum
historiarum notat eternam dampnacionem/ Bere
ben þoo men þat boosen her bristis· pinchin her
belies· parten her hosis· cracowen her schoos· &
alle disgisears of garmentis/ for God seiþ bi þe
prophete Sopho· i· c· / {visi tabo super omnes
qui induti sunt veste peregrina'} #

<L 1><T LL><P 131>

þer ben false lawe makars· Goddis lawe haatars·
fyndars of custumes· distrieers of vertues·
atours of synnes # for Poul seiþ.
<L 16><T LL><P 131>

In þis chirche ben vsureris· okureris· iourours·
iullars· questmongars· & alle false wittenesse
berars· for þe prophete seiþ· Ps· xiiii · {Qui
peccuniam suam non dedit ad vsuram et munera
super innocentem non accepit'} #
<L 30><T LL><P 131>

bi weye of sclaunder & sleeyng/ and þus Caym·
þat false enuiose cursid man·
<L 15><T LL><P 132>

3if þei ordeynen ydiotis to ben lymytours þat
best kunnyng 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 37><T MT01><P 05>

3if þei bynden hem to grete penaunce and
abstynence of mete and drynk and þer-of bosten
to þe peple, and here-with seken lustys of costly
metis and drynkis, and bien hem derrere þan
lordis don, and dwellen in courtis with lordes
and ladies to feden here bely faat, and leuen here
deuociouns of cloistre, þei ben foul ypocritis, for
þei maken here stynkyng bely here false god as
seynt poule seiþ. 3if þei plesen lordes and ladies
in synne and counforten hem to don extorcions
to here pore tenautes and to meyntene false
causes for to haue lykyngis of here foule
wombe;
<L 19, 22><T MT01><P 06>

It semeþ þe deuyll gedreþ siche lumpis of 3onge
men, fatte and lykyng and ydyl, and byndiþ
hem fro wyues, þat men my3ten haue bi goddis
lawe, to maken false heiris and to for-do þe
kynde of men and so make þe erþe cursed of god
and alle his seyntis.
<L 2><T MT01><P 07>

þei worschipe false goddis and ben heretikys
and blasphemis;
<L 15><T MT01><P 07>

þei worschipe false goddis.
<L 26><T MT01><P 07>

3if þei sweren in veyn and many false oþis to
bigile 3onge children to here veyn religion,
sweryng þat it is þe beste;
<L 1><T MT01><P 08>

3if þei maken hem besi on þe holy day to preche
fablis and lesyngis to þe peple and not þe gospel,
and gon fro place to place and fro man to man to

begge of pore men for here false lesyngis, and
letten men fro here deuocioun;
<L 27><T MT01><P 08>

3if þei haten and sclaunderen with false lesynges
trewe men to techen frely holy writt and
repreuen synne, and namely ypocrisie, and falsly
pursuen hem to be dep, þei slen hem, and ioon
þe euangelist seiþ as to here dampnacion. 3if
þei conforten men to slee here breþren in false
werris, by open prechyng or preuei
conseilyng, or vndirtakyng for false
domesmen þat slen innocent men for couciteyse
or enmyte whanne men 3euen hem myche
tresoure; þei ben false manquelleris and most
gyltif of alle.
<L 24, 28, 29, 31><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>

þei beren false wyttensesse a3enst here nei3ebore,
and ben cursed manquelleris.
<L 33><T MT01><P 11>

þei beren false wittensesse, and ben manquelleris
and irregulere bifore god and traitours to god
and alle holi chirche.
<L 2><T MT01><P 12>

þei beren false wyttensesse a3eyns here patron
and ben caynis breþren þat killyd his broþer fore
his goode lyuyng.
<L 7><T MT01><P 12>

þei beren false wittenesse and ben traitours to god
and stynkyng blasphemis.
<L 15><T MT01><P 12>

3if þei meyntenen men in extorcions, in
robberie, in false sweryng to sille ouer dere þer
marchaundise and bie to grete cheep of pore
men, and in lecherie and grete synnes,
vndirtakyng for þes cursed men at domes day
for part of wynnyng;
<L 2><T MT01><P 13>

but it is worse 3if þei be ypocrisie and false
beggyng reuen fro pore prisoneris þe almes þat
þei schulden ellis haue.
<L 21><T MT01><P 15>

3if þei ben faste aboute to haue riche men biried
in here housis for wynnyng and offryng and
worldly meyntenaunce and forsaken pore men to
be biried þere, þei ben false ypocritis,
traueilyng in coueitis and pride and þefte, for
þei drawen riche men fro her gostly fadris and
here owne parischenys, and so departen in tyme

of dep curatis and here gostly children.
<L 33><T MT01><P 15>

3if bei pursuen pore prestis to prison and bodily dep, as hangynge, drawynge or brennyng, for bei 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>

bei failen foule in werkis of charite and ben false ypocritis. and 3if bei chastisen not here breþren for opyn sweryng veynly and pride and inpacience and false coueitynge of þer nei3eboris goodis, but for litil trespasyng a3enst here owne statutis or customys;
<L 20, 22><T MT01><P 17>

and 3it bei comunen togidre boþe partis as cristen men, and so bei seyn o þing and don þe contrarie as ful false men.
<L 8><T MT01><P 19>

bei ben false prophetis hauynge þe lickenesse of holy religion and distroien cristis religion, as poul seiþ.
<L 22><T MT01><P 19>

þis men my3ten schewe bi seuene 3iftis of þe holy gost, bi myspendynge of fyue wittis, bi sixe consentis of synne, and colourynge and meynthyng of alle synnes preue and apert, and namely bi false procuryng of matrymonye bi soteltees and queyntese and false bihetynge, and fals dyuors makynge, hou þes newe feyned religious ben anticristis, sent preuily of þe feud to disceyue men in gostly goodis and worldly, and norischen hem esily in synne, and dryuen hem to helle to euerlastynge dep.
<L 9, 10><T MT01><P 20>

certis 3if bei don þus and coueiten þer-bi to be holden goode cristen lordis, here pride, ypocrisie and false coueitise wole bryng hem to euerlastynge peyne in helle.
<L 31><T MT01><P 24>

for bei 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 bei han disceyued hem in byynge of here catel;
<L 2, 3><T MT01><P 25>

and 3it ben so bisi in þou3t and speche in goyng and rydyng abouten þis muk þait vnneþe may bei onys þenke on god and han mynde of here false robberie þat bei vsen bi false wettes and

mesures to amende hem.
<L 9><T MT01><P 25>

and here-fore riche men owen to drede of treson and traitre a3enst god and his lawe whanne bei meyntene not þe treupe of þe gospel, but ben aboute to stoppe it and techeris þer-of bi sotil cautelis and false lesynges for fleschli loue or coueitise.
<L 8><T MT01><P 26>

for whanne bei 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 drawn 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 bei 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 ouermoche to false pardon and cursed preicris of ypocritis, and to do here almes to pore feble men crokid and blynde, as crist seiþ him self;
<L 31><T MT01><P 26><L 8><T MT01><P 27>

and bei þat meynthenen synne bi false confessionys and veyn special preieris and pardons ben most cause of discencion and werris. but here bei suen þe fadir of lesyngis þat stiredede þe hei3e prestis and pharisees in cristis tyme to pute on hym and his disciplis þat bei disturbeden þe lond of iude and wolden distroie it, for crist and his disciplis reproueden þe coueitise, ypocrisie and falsenesse of þe hei3e prestis and false pharisees. so þe deuyll steriþ now false newe pharisees of synguler religion wiþ-oute 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 reprouynge of synne, for bi þis offis of crist don treuly here synnes of lesyngis end ypocrisie schulde be knowen and distroied and goddis lawe knowen and kept and synne chasid out of lond. 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. God kepe cristen men fro ypocrisie and false lesyngis of pharisees and here meynteneris.
Amen.
<L 16, 23, 30, 35><T MT01><P 27>

þerfor þis nakid lettre of coueitouse prelat is no sykirmesee anemtis god to pronounse a cristen man for cursed, and noon obedience schulde

constreyne a prest to wittnesse a falshede
a3enst his broþer and a3enst his conscience but
3if it be anticristis obedience, for certis god wole
not constreyne a man to þis false obedience.
<L 18><T MT02><P 36>

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>

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 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 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
coueitise;
<L 23><T MT02><P 38>

3if it be goddis wille þe pope may not do a3enst
it, 3if fraunseis be false in þis seiynge his
doyng cam of þe fend of helle þat is fadir of
lesyngis.
<L 3><T MT03><P 48>

and so as myche as is in hem þei maken a synful
idiot and in cas a dampnyd deuyl in helle more
than almy3ti god in trinite, for þei don more
aftir his false comaundement þan aftir
comaundement of almy3ty god.
<L 1><T MT03><P 49>

and þis tresour is kept proprely to idel men or
fendis, siþþen it is geten by false lesyngis, false
beggyng, and fals meynthyng of foule
synnes.
<L 11, 12><T MT03><P 49>

þe euyl children putten in-to here fadir þe pope
þe venym of worldly lordschipe siþ þei may not
haue it for distroyng of here perfeccioun, and
yit þei seyn þat þe pope mot be most holy and
perfyte and nexte sue crist in alle manere vertues,
and þus þei putten a veyn þorn in his feet, As to
here kyng þei ben vnkynde and vntrewe, for
wiþ-uten his leue or is conseil þei alien in-to
straunge rewmes, and in caas to oure enemyes,
al þat þei may gete bi robberie of pore men and
flateryng and opere false menes in þe load þat
þei dwelliþ inne;
<L 20><T MT03><P 50>

Also bisiden rome frere menours bi false name
pursuen trewe pore freris to dep, for as myche as
þei wolden kepe fraunseis reule to þe lettere in
pouert and mekenesse and in grete penaunce,

and þer-fore, þou3 þei haue name of franseis
freris, þei ben enemyes of crist and fraunseis and
cruel man-sleeris.
<L 10><T MT03><P 51>

nepeles men supposen þat newe religious han
leue of worldly prelatis to preche here fablis and
lesyngis and to robbe þe pore peple bi beggyng,
vpon this condiccion, þat þei preche not spedily
a3enst symonye, extorsions and opere orible
synnes of false prelatis, and þat þei 3eue þes
worldly prelatis gold in gret quantite, þat þei
robben of pore men.
<L 35><T MT04><P 59>

Capitulum 3m. Also comunly prelatis ben false
prophetis and heretikis, for þei indede seyn
heresie and techen a3enst ihu crist and his
apostlis;
<L 9><T MT04><P 60>

a prelat as an abott or a priour, þat is ded to þe
world and pride and vanyte þer-of, to ride wiþ
foure score hors, wiþ harneis of siluer and gold,
and many raggid and fittrid squyeris and opere
men swerynge herte and bonys and nails and
opere membris of crist, and to spende wiþ erlis
and barons and here pore tenantis boþe þousand
markis and poundes to meyntene a false plee of
þe world, and forbarre men of here ri3t.
<L 2><T MT04><P 61>

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 15><T MT04><P 63>

and 3if he wol do so, þanne he is an holy sone,
and haþ 3iftis and worldly frendschipe and
fauour and anticristis false blissyng and goddis
trewe curs.
<L 21><T MT04><P 63>

and in here endyng þei hau not comunly ful
contricion for here synnes, as for myspeydyng
of pore mennus goodis, for false extorsions, for
sillyng of sacramentis, for norischyng and
meyntyng of opere men in synne, as pride,
coueitise, and glotonye and alle opere: for 3if þei
hadden þanne contricion þei schulden restore þes
wickid extorsions vp here my3t, and warne
opere men of þe synnes in whiche þei hadden
norischeden hem;
<L 26><T MT04><P 64>

but the moost tratourie of alle stondiþ in fals
confessouris, þat schulden telle þe trewe of
goddis lawe and don not for lesyng of worldly
lordschipe, frendschipe, fauour or worldly
wynnyng, boþe of þe lord and his meyne and of

þe false curat þer-to;
<L 31><T MT04><P 65>

and alle goþ out of owre lond comunly in-to
enemys hondis, and for al þis comeþ a litel ded
lede, and mayntenynge of false plee, and strif,
and goddis curs, and symonye, and heresie.
<L 24><T MT04><P 66>

first, whanne þe wickid kyng ieroboam made
false maunmetis and stockis and worschipide
hem for almy3tty god, bi-cause þat he selde þe
prest-hode of þes false goddis for worldly 3iftis
god almy3tty distroied hym and alle his seed.
<L 8, 10><T MT04><P 67>

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 perfit pouert of
crist and his apostlis for pride of þe worldly
staatis and flaterynge þer-to and ypocrisie and
beggyng to geten esely and plenteuously catel
of lordis and ladies and comunes, and to geten
3onge childe to here feyned ordre by symonye,
as aplis, purses and opere iapes and false
bihestis, and bi false stelyng a3enst here frendis
wille, and a3enst goddis comaundement.
<L 26><T MT04><P 68>

and þi comunes, lorde, to kepe þin hestis and
knowe anticristis disceit, and clenly take þi
gospel in reuerence and lette not for false drede
of anticrist and opere fendis.
<L 2><T MT04><P 72>

For he takip comunly gold or siluer, but þer
prelates taken boþe of pore men and disceyuen
hem in feip, hope and charite, and also þei
suffren opere false pardonis disceyuen þe
peple for a litel money, and lesse curatis haunten
þis false craft.
<L 17, 18><T MT04><P 73>

and þus þes prelati killen mennus soulis bi
sclaundre of here owen euyl lif, bi disceit of
almes, and suffryng of false tccheris and false
robberis of þe peple.
<L 5><T MT04><P 74>

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 19><T MT04><P 74>

for þei wolen seie þat siche a man techip heresie
and bryng 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;
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 techip þe contrarie, and bi
þis false lawe þei may proue heretikis whom
euere þei wolen;
<L 28, 30, 33><T MT04><P 74><L 2><T
MT04><P 75>

but certis god techip in his lawe þat o trewe man,
as danyel dede, schal conuyete two false prestis;
and þe prophete hely conuyete ei3te hundrid and
mo of false prestis and prophetis of baal. and þes
prelati wolen distroie al goddis lawe þat techip
hon false witnessen schullen be ponyschid, for þei
wolen not haue hem conuycet of here falsnesse
bi mo trewe men;
<L 7, 8, 9><T MT04><P 75>

Also whanne þei cursen a man þat meyntenep
goddis lawe paciently and stably god blisseþ
a3enst here cursyng, but þei blynden so þe peple
þat goddis blissyng is sett at non3t, but here false
curs is drede more þan god almy3tty.
<L 35><T MT04><P 75>

Also whanne þei blissen a man þat meyntenep
hem in here cursed lif god him self curseþ þat
man, as god seiþ bi þe prophete, but þei blyndyn
so þe peple þat here false blissyng is magnyfied
and goddis ri3tful curs is not dred, and þus þei
putten goddis dom and blissyng and cursyng
bihynde and setten hem at non3t, and magnyfien
here owen false dom and blissyng and cursyng
aboue god almy3tty: but in opere placis is more
of þis matere.
<L 2, 5><T MT04><P 76>

but þe fend blyndip men bi syche false colour to
tristen in ypocritis preieris, and sumtyme in
preieris of fendis, and not to amende hem of here
synne but reþere to meyntene hem þerinne;
<L 27><T MT04><P 78>

Capitulum 12m: Prelatis also feren cristene men
bi here false censures, as suspendynge, cursyng
and enterdityng, þat þei kepe not goddis lawe
and his ordynaunce;
<L 1><T MT04><P 79>

Also 3if þe day of doom come bi-fore þes
þousand 3eer of pardon come out, þanne þes
pardons ben false, for aftir þe dom schal be no
purgatorie;
<L 24><T MT04><P 81>

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 prelati
heretikis þat techen and meyntenen synne bi here

cursed ensauple 3euynge.
<L 29, 31><T MT04><P 86>

Capitulum 19m· Prelatis also maken hem self most vnable to kepe þe gospel of crist hi here grete bysynesse abouten roten goodis, and bi pompe and bost of þis world, for þei ben most bisi of alle men in þe world to geten worldly goodis bi purchase, and to holden hem bi false plee, and disdeyne to see a pore mannus ri3t and worche after good conscience, but 3if ony man kaste to helpe pore men in here ri3t a3enst grete prelati3 he schal haue hero enemyte, and he sclaudrid to þe kyng and grete lordis, and pursued bi false cautelis til he he vndon, 3if þei may bi ony lesyng.
<L 23, 27><T MT04><P 87>

and to þis ende þes wickid ydolatrours, worschiperis of false goddis, graunten to þes manquelleris out of bileue and charite pardons, part of massis and opere preieris, 3e to flee to heuene bi-fore þe bodi be cold, and þus blynde anticristis prelati3 leden blynde lordis, clerkis and comunis to helle for coueitise and brekyng of goddis comaundementis.
<L 29><T MT04><P 88>

but faste þei techen þe nede and þe auauntage and treweþe 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 10><T MT04><P 89>

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;
<L 19><T MT04><P 89>

alle cristene men schulden crie out on þis false treson and fendis malice and, as crist seiþ in þe gospel, casten hem out of cristene mennus companye for here olde heresies and cursed disceit of cristene soulis;
<L 14><T MT04><P 104>

Capitulum 6m· Also þes proude possessioners lien on seyntis and sclaudren hem wiþ worldly lif to coloure þer-by here owene false pride;
<L 28><T MT06><P 120>

for þei comen bi false menys as ypocrisie and lesyngis to þes grete lordischipes and bi colour to spende hem in almes of pore men, but þei wasten hem in glotonye and pompe and pride and worldely gaynesse, as pelure and costelewe cloþis and proude slitterede squerys and haukis and hondis and mynstralis and ryche men;
<L 11><T MT06><P 121>

Capitulum 9m· Þes seculer lordischipis in clerkis bryngen in symonye, coueytise and glotonye and ydolatrie, þat is worschipyng of false goddis;
<L 14><T MT06><P 122>

and siþ coueitise and glotonye ben seruage of maunmetrie, as poul seiþ, þes possessioners honouren false goddis.
<L 32><T MT06><P 122>

And 3if þei preche selde whanne þei prechen cronycelis and poisies and newe fyndynges of hem self, and maken false comandaciones of dede men for to geten a name of veyn sotilte and worldly þank, and leuen to preche cristis gospel and his lywyng;
<L 17><T MT06><P 124>

3it seynt ierom and anselm seyn þat þe croune of clerkis criþ pouert, and here cloþinge criþ honeste, holynesse and forsakyng of þe world, and helles here signes ben false and þei ben lesyngmongeris and lesyng in it-self.
<L 15><T MT06><P 125>

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 17, 19><T MT06><P 130>

siþ þei owen to wyten þat here preieris ben cursed and abhominable to god, for þei breken cristis hestis in holdyng þus seculer lordischipis, and lynen in pride, coueitise, ypocrisie, glotonye and ydelnesse, þat drawen hem to synne of sodom and maken hem worschiperis of false goddis.
<L 27><T MT06><P 134>

and þei suffren, helpen and meyntenen false prechouris, gloseris, to robbe þe peple bi fals beggyng, bi symonye and ypocrisie and blasphemye putt vpon crist;
<L 3><T MT06><P 135>

and as crist seiþ þis false sclaudryng and pursuyng of cristis disciplis for þis ende is pursuyng of crist and of þe holy trinyte.
<L 9><T MT06><P 135>

Capitulum 36m· 3it þes possessioners bryngen lordis out of bileue, and maken hem bi blynde sweryng meyntene þe coueitise and worldly lif of anticristis clerkis, whanne bi vertue of here of þei schulden distroie þe false coueitise and pride of worldly clerkis: for þes lordis sweren to meyntenen þe priuylegyes and fredomes and ri3ttis of holy chirche;
<L 11><T MT06><P 137>

but anticristis clerkis chalengen bi þis op þat lordis owen to meyntene here false lordischipis, pride and coueitise, and wrong customes of prescripcion a3enst goddis lawe and good conscience;
<L 17><T MT06><P 137>

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 16><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 procuraturis 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 prauelgies a3enst charite and good conscience þei han þousand markis and poundis;
<L 26><T MT06><P 139>

and certis here þei schewen in dede þat þei ben foule blend with coueitise, and worschipen false goddis, as seynt poul seiþ, siþ þei louen so moche worldly riches and so moche traueilen þefore ny3t and day in þou3t and dede, and so litel traueilen for goddis worschipe and sauynge of cristene soulis.
<L 6><T MT07><P 144>

and 3if þei han mochel worldly catel geten wiþ false opis, false wei3tis, and opere disceitis, þei preisen hem and blissen hem and seyn god is wiþ hem and blisseþ hem.
<L 1><T MT07><P 148>

for þei shitten holy writt, as þe gospel and comaundementis and condiciounes of charite þat ben clepid þe kyngdom of heuene, bi here false newe lawis and euyl glosynge and euyl techynge;
<L 8><T MT07><P 148>

For þou3 a man breke opynly þe hestis of god, lyuynge in pride, in false swerynge, in opyn brekyng of þe holy day, he schal not be sompned ne ponysched ne cursed bi hem.
<L 1><T MT07><P 151>

and þes þei worschipen false goddis for here false coueitise.
<L 9><T MT07><P 151>

and þei techen also hou for curs of a synful man þe creature of god, us a loof, þat 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 cronycelis and here sotele fablis.
<L 1><T MT07><P 154>

for whanne þere comeþ a pardoner wiþ stollen bullis and false relekis, grauntynge mo 3eris of pardon þan comen bifore domes day for 3euyng of worldly catel to riche placis where is no nede, he schal be sped and resceuyed of curatis for to haue part of þat he getiþ;
<L 11><T MT07><P 154>

þe more kunnyng men of hem myspenden here witt and kunnyng in meynテナunce of synne, ns of pride and coueitise of clerkis and oppressynge of pore parischenys bi wrong customes for drede of plee and censuris, and meyntenynge false causis in constories for gold;
<L 18><T MT07><P 156>

þei maken lordis and comunes bi blynd deuocion and ypocrisie to meyntenen worldly clerkis in pride, coueitise and ydelnesse and false techynge of anticristis errors vndir colour of fredom and worschipyng of holy chirche and goddis lawe.
<L 3><T MT07><P 162>

3e reueren god and worschipen false goddis many weies and ben hugely cursed of þe holy trinite and alle his aungelis.
<L 10><T MT08><P 171>

for þei techen þat men schullen haue more þank of god to do here almes to riche freris and false pardoneris 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>

for þei conforten hem to fi3tte a3enst cristene men in false werris for pride and coueitise bi sikernesse of here veyn preieris þat ben cursed of god;
<L 8><T MT08><P 176>

and 3it þei stiren hem to fynde summe prestis to lawe, þat maken false dyuorsis and holden false causes and dispisen opere symple prestis þat lyuen in mekenesse and deuocion and medlen not of syche pledynge, but þei stiren not riche men to fynde a good deuout prest able of witt and wille to lerne holy writt and preche it freely to þe peple to seue here soulis;
<L 23><T MT08><P 176>

False confessouris ben cause of alle þe synne þat regneþ among clerkis, among lordis, among comunes;
<L 1><T MT09><P 181>

But it semeþ whanne lordis heren a false confessour þei hiren an anticrist to leden hem to helle. And þus false confessouris ben þe fendis norisses to norisse mennus soulis in synne and to brynge hem to sathanas;
<L 9, 10><T MT09><P 182>

Also false men of lawe disceyuen moche þis world, for þei tellen not sadly and trewely hou þe lawe stondiþ.
<L 16><T MT09><P 182>

but þes ben false procuratouris of sathanas to dryue mennus soulis to helle;
<L 24><T MT09><P 182>

and þes laweieris banken and flateryn and meyntenen false men and helpen hem what þei may; and þus þei ben special procurators and false kny3ttis or champions of þe deuyt to meyntenen falsnesse, and distroien treupe and kny3ttis of treupe, equyte and charite;
<L 29, 30><T MT09><P 182>

but moche more schullen þei be dampnyd for extorcions and false ples þat þei meyntenen wittingly, or whanne þei owe to witte it, a3enst trowe partie;
<L 11><T MT09><P 183>

and so þei sillen crist þat is troupe, as iudas dide, for a litel money, and þei ben so esely assoiled, but falsly of false confessouris for a litel part here wicked catel, þat þei maken no conscience for þis cursed periurie but ben endurid or hardid þer-inne as fendis of hello.
<L 24><T MT09><P 183>

Also false laweieris maken lordis and opere men to meyntenen false causis and do wrongis to here nei3eboris, whanne þe lordis wenen þat it is soþ, and so priuely maken lordis dampnable for here wrong meyntenynge.
<L 2><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 þer-to maken dyuors bi false witnesse and opere cautelis, and so reisen debatis and enemytes bitwene weddid men and here wiwes bi many priue menys of anticrist.
<L 16><T MT09><P 185>

Also false marchauntis bryngen vp and susteynen moche synne to distroie þe world; 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 seruaunt of here wole do treupe and drede synne he is holden but a fool and vnþrifty and schal neuere be man; and 3it þes false marchauntis bien gret chep and sillen out of cours dere and bringen fro heþene men, and opere cursed men þat han name of cristene men, many newe gises of pride and worldly vanyte, and magnyfien hem aboue þe cloudis;
<L 28, 30, 35><T MT09><P 185>

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 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 þer-bi to be sauýd þou3 þei dwellen stille in here synne & maken no restitucion to men þat þei han disceyued,
<L 14><T MT09><P 186>

and þus lordis and riche men hiren false confessouris wiþ grete spensis þat leden hem faste to helle; 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 regneþ, and treupe and vertuous lif ben distroied, and so þes þre fals men distroien þis world boþe in soule and in worldly goodis.
<L 27, 30><T MT09><P 186>

See newe þe ypocrisie of þis false seiynge;
<L 7><T MT10><P 188>

and alle þo þat schullen be dampnyd in helle ben deuelis chirche or synagoge, and þe deuyl is bore false prince and kyng, but rapere her tiraunt.
<L 3><T MT11><P 199>

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, doþ not goddis wille, but is þef and traitour of god and his nei3eboris bi goddis lawe.
<L 25><T MT11><P 199>

for þei maken here wombe here false god, as seynt poul seiþ.
<L 6><T MT11><P 200>

for 3if þei suffreden ony of here seruauntis to dispise oure erpely kyng moche ponyschyng schulde come to hem and þei ben holden false and traitour to þe kyng. o hau moche more traitours and false ben þes worldly lordis to crist

kyng of alle heuene and alle erpe and helle,
whanne þei heren sich dispit don to his maieste
and refreynten not here seruautis þer-of.
<L 3, 4><T MT12><P 207>

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 techiþ: 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 21><T MT13><P 211>

þe deuyll and his seyn þat it is ri3tful to hate oure
enemys and don heuyl and harm to hem þat
haten vs and falsly pursuen vs, and axe
vengauce of oure enemys and false pursueris,
for ellis we schullen norische oure enemys in
here synne and ouerrenne vs and distroie vs,
oure wills and children and goodis, and þerfore
we willen defende vs þe while þat we may.
<L 15><T MT13><P 215>

Whanne men schulden here goddis
comaundementis and poyntis of charite and
ri3twisnesse and treuþe, þe fend stirþ hem to
heren foul speche of lecherie, of bacbytynge of
nei3eboris and lesyngis for to haue mynde and
likyng of synne and to stire men to hate and
enuye and pledyng and fi3ttinge, so þat
mekeneese and pacience and charite schullen be
lost and cursednesse of synne regneþ, þat vnneþe
can ony man kepe his tonge fro fals and veyn
sweryng and schrewid spekyng boþe of
lecherie and false spekyngis.
<L 25><T MT13><P 216>

þe fiftē, 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 17><T MT14><P 220>

þe on and twentiþe, þat þei conforten not riche
men in here false lif, and stoppe not restitution
to be maad to pore men bi sikyrnesse of here
perpetual preiere, whanne þei witten not where
here preiere he worþ o ferþing.
<L 12><T MT14><P 222>

þe foure and twentiþe, þat þei hiren not grete
men bi gold fees and robes and false gostly
helpe to be goddis traitouris, holdyng a3enst his
lawe and his ordynauce to magnifye anticristis
clerkis and synful mennus ordynauce.
<L 25><T MT14><P 222>

þe seuene and twentiþe, þat þei blyndyn not þe
kyng and lordis bi ypocrisie and false lesyngis to
meyntene wrong ordynauce of synful men for
pride and coueitise, a3enst goddis lawe and here
owene profit and helpe of þe comyns. 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 trewe techyng of cristene peple
and helpe of pore men in parischis and goddis
seruyce and holdyng vp of þe chirchis in
hilyng and bokis and opere ornamentis.
<L 3, 7><T MT14><P 223>

þe sixe and þrittiþe, þat þei make not enuye, strif
and plee bitwixe curatis and hem and bitwixe
curatis and here sugetis for here priueleygies of
confession and sepulture and mortuaries and
false lesyngis makynge.
<L 24><T MT14><P 224>

but here þe fend moueþ summe men to seie þat
cristene men schullen not be seruautis or þrallis
to heþene lordis, siþ þei ben false to god and
lasse worþy þan cristene men;
<L 30><T MT15><P 227>

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 stablyng of þe kyngis pouer and
distroyng of synne.
<L 5><T MT15><P 229>

and herfore many children ben brou3t to siche
newe religion for loue of worldly pride and
welfare of body more þan for holy lif to serue
god in penaunce and clenness of soule, and sum
ben stolen þeffly fro here frendis, and summe bi
false lesyngis and false bihestis brou3t þer-to,
and forþinke it after, and be not suffered to
turne to cristis clene religion, pou3 þei ben
vnable to þis newe religions maade of synful
mennus ordynauce;
<L 25><T MT15><P 235>

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 techyng of þe false disceitis
of anticrist and his worldly and proude and
coueitouse clerkis.
<L 6><T MT15><P 237>

3it more traierie is in false curatis þat 3euen
mede or hire to comen in-to siche worldly
offices, for to spare here muk and ioie 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 wip suche cursed heretikis and anticristis, traitours of god and his peple, and namely traitours to lordis hem self. where lordis my3tten not fynde in alle here lordschipe 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 14, 25, 27, 28><T MT16><P 247>

and so a3enst þe hire þat lordis 3euen here confessoris þei disceyuen hem in here soulis heþe, and meyntenen hem in cursed trairerie of god and his peple, and þus almost al þe world gop to helle for þis cursed symonye and false confessoris.

<L 5><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 peyne of here dampnacion;

<L 8><T MT16><P 249>

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 treuly and stably goddis lawe a3enst false prophetis and cursed fendis lymes.

<L 31><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 knownen and meyntened a3enst heretikis and men out of bileue bi writtyng of his foure euaungelistis, so þe deuel 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 4><T MT17><P 255>

but where ben more cursed traitouris to god and his lawe and more perilous and false prophetis to cristene peple?

<L 20><T MT17><P 257>

siche weiward heretikis ben ful vnable to reule prelatis and lordis and comyns in schrifte, in

prechyng and preynge 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 drawn alle men to helle þat ben reulid bi suche false confessoris, false prechours and false conseilours.

<L 33><T MT17><P 257>

Per-fore it is cursed lesyng to sclaudre seynt austin wip þis cursed errour, to coloure here owene false vnderstondynge and heresie bi þis holy doctour.

<L 22><T MT17><P 258>

and þanne þei wolden haue of þis cause alle here false purpos, þat what euer þes prelatis techen opynly and meyntenen stedfastly, were of as gret autorite or more þan is cristis gospel;

<L 28><T MT17><P 260>

and here-bi 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 meyntenyng of synne bi fals prechyng, flateryng, fals conseilynge and sclauderyng of trewe men, and makynge men siker of gostly helpe bi fals letteris of fraternyte and many opere nouelries brou3t vp bi ypocrisie and coueitise, and as ion þe euaungelist comaundiþ, cristene men schulden not resceyue hem in-to here houses ne scie to hem, heil.

<L 30><T MT17><P 261>

and poul biddiþ þat men schulden not comune wip hem, þet þei ben confoundid and schamed of here false heresie and turne to cristis clene religion wip-outen errour of synful mennus tradicions.

<L 6><T MT17><P 262>

but certis bi þis skille heþene men and fendis maken god most false of alle þingis, for þei vnderstonden þat god is most fals and wrongful and dampneþ hem most for here synnys.

<L 29><T MT18><P 267>

so no þing plesip comynly to a false man but falsnesse;

<L 8><T MT18><P 268>

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 pleyntly.

<L 6><T MT18><P 269>

but it is a cursedere lesyng to stele 3onge children fro here frendis and bi false disceitis

make hem to be professed, sumtyme a3enst here wille, and suffre hem not to gon out of þis veyn ordre, þon3 þei knowen hem self vnable þer-to.
<L 25><T MT18><P 269>

Also crist seip in þe gospel þat false prophetis and false cristis schullen ryse and disceyue manye, and biddiþ vs bewar of hem and flee hem and knowe hem bi here werkis, and telliþ what condicions and werkis þat þei schullen haue. Panne 3if prestis knowen þes false anticristis and false prophetis bi tokenes of goddis lawe and warne not þe peple of hem, þei ben giltif of loos of cristene soulis.
<L 21, 25><T MT18><P 272>

trewen men seyn here þat ihu crist reproued scribis pharisees bi name and in here absence, as þe gospel witnessiþ 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. 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 9, 11><T MT18><P 273>

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>

for ellis schal no man meyntene his heritage, goodis or lif for multitude of false questis. þat meyntenours of false causes bi strengþe or lordischipe or bi sotel cauillacions feyned on þe lawe be wisly refreyned and scharply ponyschid in oure lond;
<L 10, 11><T MT19><P 278>

þat þe almes of lordis 3ouen to prelatys and religious, vp certeyn condicions to fede certeyn pore men and oþer hospitalite and certeyn nnumber of good prestis, be wisly amendid bi þe kyng and lordis whanne þes goodis bep turned in-to pompe, glotonye and lecherie and meyntenynge false purchases;
<L 7><T MT19><P 279>

Also goodis of þis rewme ben yule dispendid in hondis of þes clerkis and 3euen vnto false men, boþe vnto alienes and men of þis loud;
<L 34><T MT21><P 285>

for þat seip god himsilf, þat may neuere be false.
<L 9><T MT21><P 288>

Capitulum 3m. But a3ens þis blaberen antecristis clerkis, and aleggen goddis lawe, but to false sentence, þat seculer men schulde no3t iuge of clerkis, how euere þei don;
<L 25><T MT21><P 289>

dampne þou þis holi writ, and lette þou men to rede it, and releese here oblishyng bi comune vse þat god approueþ, and þenne þer is som colour to blame men þat vsen þis word, but freris ben oblishid of god and bi here rewele to seye þis word, and as þei seyen freris weren þenne and longe bifore, and somme false, what schulde lette þe holi goost to speke of fals freris bi poul.
<L 17><T MT22><P 298>

for þise habitis crien to þe fole holynesse and stablenesse, þat god wole haue hid to hym, and þus þei ben ofte false signes and garnementis of ypocritis, as crist clepiþ ofte pharisees.
<L 5><T MT22><P 302>

But here men seyen to þe fend þat þise signes ben ofte false, for many of þise newe ordrys liuen lustfulliche in heere foode and þat men mai see wel hi growyng and colour of here body.
<L 28><T MT22><P 316>

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 hem-silf, and seien þat þei ben sob, but þe wordis of holi writt ben false and ful of eresie;
<L 4><T MT25><P 358>

myche more men shulden not grete hem wiþ almes but fle fro hem as fro false prophetis.
<L 14><T MT27><P 418>

and þus siþ crist biddiþ iuge his werkis, why shulden not men iuge and fle false prelatys?
<L 1><T MT27><P 419>

and siche false names þat ben þus feyned excusen not bifore crist, siþ crist is þe firste treuþe and þe firste resoun of alle þingis.
<L 11><T MT27><P 425>

þe secounde offiss þat falliþ to herdis is to kepe þer sheep fro woluyis, as false freris, þat comen to men to robbe þer wolle and do hem harm, ben clepid of crist woluyis of raueyn.
<L 30><T MT27><P 438>

and what opere false prechouris þat comen to men and prechen herfore, þei ben woluyis or foxis or houndis, and alle þes shulden be chased fro þe floc.
<L 33><T MT27><P 438>

and as þes wordis ben nedis false, so is þis iurisdiccoun: for he hap no ri3t to seye þes

wordis, but þei ben falsly feyned of þe fend.
<L 25><T MT27><P 444>

We graunten þat iurisdiccoun shulde lette false
prechours to preche;
<L 31><T MT27><P 444>

þe fourþe cause is bringing in of false freris bi
many cuntreys;
<L 25><T MT27><P 445>

lord, siþen pari3shens shulden take þe preching
of þer oune curat and þe mynstring þat he
shulde do, for þat shulde suffise to þat puple,
Why shulden not men fle fro þes false prophetis,
as crist biddiþ in þe gospel?
<L 25><T MT27><P 446>

and if reumes holde þis reule, þanne þey may be
dischargid of blasfemyes of indulgensis, and of
opere false feynyngis;
<L 7><T MT28><P 464>

Nile 3e calle 3ou a fadir upon erþe', or upon
þese wordis, Be 3e not callid maistris, forsoþ,
oon is 3oure maistir, Crist', or ellis (Mt. 24)
where Crist seiþ {Surgent pseudoprophete, et
pseudoChristi, et dabunt signa et prodigia, ita ut
in errorem ducantur et, si fieri potest, electi},
False prophetis or false Cristis or false cristen
men shal arise, and þei shal 3yue signes and
wondris so þat, if it mai be, þe chosun of God be
brou3t into errour'.
<L 156><T OP-ES><P 09>

et in auaricia fictis verbis de vobis
negociabuntur}, Forsoþe, false prophetis han be
in þe peple, as also in 3ou shal be maister liers
þat shulen brynge yn sectis of perdicioun or
dampnacioun, and him þat hou3te hem þei shal
denye, brynginge into hemsilf haasti perdicioun
or dampnacioun.
<L 190><T OP-ES><P 10>

Auferte a me viam, declinate a me semitam,
cesset a facie nostra sanctus Israel'}, Forsoþe þe
peple stirip me to wrap, and þe soner or children
ben false or liers, and wole not heere þe lawe of
God, þe whiche seien to preachours "Nyle 3e
preche to vs þo þingis þat ben ri3twise;
<L 363><T OP-ES><P 16>

And wel seiþ seynt Petir þat þe wordis of þese
ypocritis ben feyned, for þei ben false and
wiþout ground.
<L 477><T OP-ES><P 20>

For, certis, and þe loue þat Crist shewide to us
upon þe cros were sunkun to þe roote of oure
herte, and if we heelde wiþ Crist for þe
clennesse of his Fadris chirche, it were no
wundir alþou3 we dide outrarously or more
steernli a3ens þese enmyes of Crist and his lawe

þan dide Crist whanne he made him a scourge,
and chaside out biers and sillers of his Fadris
temple, þe which figuride þese false bribours
and viserd deuels þat ben now, þoru3 slei3t of þe
feend, cropun into þe chirche, and marchaundise
of þe peple wiþ feyned wordis and ypocritis
signes, and so robben þe peple as it is seid
bifore.
<L 2547><T OP-ES><P 125>

Þese false liers shulde vndirstonde þat Poul,
hatinge begging boþe in himsilf and in al opir
cristen peple, made a puruyaunce bi þese
quilagis for to exclude begging fro Cristis peple.
<L 2756><T OP-ES><P 132>

Than the deuyl that was fallen out of heuen for
his pride had enuy to man / & by a false
suggestyon he made man to eate of this tree / &
breke the commaundement of god / & tho was
man ouercomen of the deuyll / & so he lost his
herytage and was yput out therof into ye world
that was a lande of trauell & of sorewe vnder the
fendes thraldome to ben punysshed for his
trespasse.
<L 19><T PCPM><P 08>

Also he bad that they shulden kepe his
commaundementes / and yf they dydden so alle
her enemyes about hem shulden drede hem &
ben her seruantes / & yef they worschippeden
false goddes and so forsaken his lawes / he
behyght hem that he wolde bringe hem out of
that lande and maken hem serue her enemyes /
but yet he sayde / he nolde nat bynemen his
mercy away fro hem / if they wolden crye
mercy and amende her defautes / and al this
was ydone on goddes syde.
<L 22><T PCPM><P 11>

And who so loketh the Byble / he shall fynde
that man schewed him lytle loue agayne warde /
for whan they weren ycomen to her herytagis /
they foryetten her god / and worschippeden false
goddes.
<L 6><T PCPM><P 12>

And many false prophetes shulden aysen &
begylen moche folke.
<L 22><T PCPM><P 16>

And saynt Paule speketh of one that sytteth in
the temple of god / & hyghen him about god / &
yef any suche be / he is false Christ.
<L 14><T PCPM><P 19>

Here is moch mater of sorowe to se the people
thus far ylad away from god and worshippen a
false god in erth / that by might & by strength
had ydon away the gret sacrificye of god out of
his temple / of whiche myschefe & dyscomforte
Danyell maketh mencion / christe bereth therof

wytnesse in the gospell.
<L 6><T PCPM><P 22>

But lorde/ there cometh hyred men and they ne fedden nat thy shepe in thy plenteous lesew / but feden thy shepe is sweuenes & false myracles & talys.
<L 2><T PCPM><P 38>

Lo/ I to these prophetes metynge sweuentes of lesynge/ that haue tolde her sweuenes that haue begyled my people in her lesynge and in her false myracles/ whan I neither sent ne bede hem.
<L 23><T PCPM><P 38>

And than shall no shepherde/ ner no false hyryd man begyle thy people no more.
<L 15><T PCPM><P 39>

O leue lorde/ euen so saydest her fornfaders the pharyses/ that it ne was nat letful for hem to killen any man and yet they biddeth Pilat to done the to the deth ayenst his owne consciens / for he wold gladly haue yquytte the/ but for that they thretned him with the emperour/ & broughten ayenst the false wytnes also. For Pylate ne wolden nat demen the for that the pharyses sayden/ that yef thou ne haddest nat ben a mysdoer/ we ne wolde nat delyure him vnto the/ for to they broughten in her false wytnes ayenst the.
<L 6, 18><T PCPM><P 45>

And thou seydest by Samuell thy prophet to Saul kyng/ that it is a maner heryenge of false goddess to breke thyne hestes.
<L 25><T PCPM><P 52>

O lorde/ if brekyng of thyne hestes be herieng of false goddess. I trow that he that maketh the people breke thyne hestes & cmmaundeth/ that his hestes ben kepte of the people/ maketh him selfe a false god on erthe/ as Nabugodonosor did somtyme that was kyng of Babilon. But lorde/ we forsaken such false goddes/ & beleuen that there ne ben no mo goddess than thou.
<L 1, 5, 7><T PCPM><P 53>

Trulych lorde so these maysters seggeth nowe/ for they haue ywritten many bokes ayenst 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 12><T PCPM><P 58>

so by her workes we maye sene that they ben false glosers.
<L 8><T PCPM><P 59>

And who that is false in a lytell thyng/ Who wole taken him towarde thynges of a gretter

value?
<L 16><T PCPM><P 63>

And so he maketh him selfe a false Christ & a false god in erthe.
<L 19><T PCPM><P 76>

And so in takynge this power vpon him he maketh him a false Christ and Antichrist.
<L 22><T PCPM><P 76>

And forsaken Antichrist & Nabugodonasor that is a false God and a false Christ/ & his lawes that ben contrarye of thy teachynge.
<L 17><T PCPM><P 77>

For Christ seyde himself, of fwliche I you warne And false profetes in the feith, he fulliche hem calde, In vestimentis ouium, but only with inne They ben wilde werwolues, that wiln the folke robben.
<L 14><T PPC><P 16>

Alaas that lordes of the londe leueth swiche wrechen And leueth swych lorels, for her lowe wordes, They shulden maken Abbots her owen bretheren children Other of some gentil blod, and so yt best semed And foster none faytours, ne swith false freres To maken fat and fulle and her flesh combren.
<L 27><T PPC><P 25>

and forbedith strongly ydolatrie and wicche craftis and false coniourngis;
<L 31><T Pro><P 4>

and comaundith that no wicche neithir enchaunter be, and that men take not counsell at hem that han spiritis in cloos, neithir at false dyuynours, neithir axe of deede men the trouthe.
<L 36><T Pro><P 6>

And there God forbedith false wei3tis and mesures, a more and a lesse.
<L 25><T Pro><P 7>

And for king Acab dide false mersy and killide not this blasfemere Benadab, whom God bitook into hise hondis, God sente a prophete to Acab, and telde thus, "For thou suffredist a man wrthi the deth to go fro thin hond, thi lijf schal be for his lijf, "and thi peple schal be for his peple". Aftirward Jesabel the qwene made Nabath to be stonyd to deth bi false wytnesse, and assent of Acab, for he noolde chaunge neither sille his vyner to the king;
<L 21, 25><T Pro><P 14>

But Mychee, oo prophete of God, telde to Acab in Goddis name, that the spirit of leesingis disceyuede him bi his false prophetis, and that Acab schulde be slayn in that bateil; and so it bifelde in deede, but Mychee was dispisid and

beten of the false prophetis, and was prisionyd,
purposid to be slayn of the king, whanne he cam
a3een in pees;

<L 42, 43><T Pro><P 14>

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 euere 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 3, 5><T Pro><P 15>

And he dide away spiritis spekinge in mennis
wombis, and false dyuynouris, and figuris of
ydols, and vnclennesis, and abomynacyouns,
that weren in the lond of Juda and of Jerusalem.
<L 20><T Pro><P 20>

But wite these vnwyse lordis, that Elye the
prophete, oon aloone hadde the treuthe of God,
and king Acab with viij· c· and 1· prestis and
prophetis of Baal hadde the false part;

<L 25><T Pro><P 30>

First thei setten in her herte that schulde be the
temple and specialy chaumbre of God, the idole
of coueitise, either of glotonie, either of pride,
either of other greet synnes, for seint Poul seith,
that oure bodies ben the temple of the Hooly
Goost, and eft he seith, that auarice is the seruise
of idolis and eft he seith, that glotouns maken
her bely her God and God seith bi Job, that the
deuil is king ouer alle the sones of pride, and
Jhesu Crist seith, that the deuil is prince of this
world, that is, as Austin seith, of false men that
dwellen in this world.

<L 45><T Pro><P 30>

How myche blood lordis scheden in werris, for
pride and coueitise, by counceil of false prelatis,
confessouris, and prechouris, it passith mannis
wit to telle fully in this lijf;

<L 10><T Pro><P 34>

and if these tweyne, that 3euen not lyflode, and
that robben pore men, schulen be dampned so
depe in helle, where schulen false techeris,
stireris, and confessouris bicome, 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>

The book of Job is ful sotil in vndirstonding, for
Job argueth a3ens hise enemyes, that wolden
bringe hym out of cristen feith, and concludith
many errouris that suen of hire false bileeue and

opynyon;

<L 46><T Pro><P 36>

The book of Wijседom, thou3 it be not a book of
bileeue, techith myche ri3tfulnesse, and preisith
wysdom, and repreuith fleschly men for hire
false bileeue and yuel lyuynge, and comendith
myche just men, sad in bileeue and vertuose
lyuynge, and touchith myche of Cristis
incarnacoun, his manheed and godheed togidere,
and dampneth gretly idolatrie, and fals
worschipping of idolis, and false goddis.

<L 26, 28><T Pro><P 41>

Also it preisith myche almes and good preier,
and repreuith gretly extorcouns, and wrong, and
false oothis, and false mesuris, and false
wey3tis, and al fraude, preuy and apert;

<L 34><T Pro><P 41>

Sumtyme children and 3unge men arsisstris
weren deuout and clene as aungels, in
comparisoun of othere, now men seyn thei ben
ful of pride and leccherie, with dispitouse oothis,
needles and false, and dispising of Goddis
heestis;

<L 29><T Pro><P 51>

and if the lettre mai not be suid in the translating,
let the sentence euere be hool and open, for the
wordis owen to serue to the entent and sentence,
and ellis the wordis ben superflu either false.

<L 20><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 2><T Pro><P 58>

Such false faytours, foul hem fall!

<L 148><T PT><P 151>

Such false faytours, foul hem fall!

<L 156><T PT><P 152>

The por people they al to-pull, Such false
faytours, foul hem fall!

<L 180><T PT><P 152>

For al such false will foul fall!

<L 236><T PT><P 154>

But he it so get, from it shall shede, And make
such false right foul fall!

<L 276><T PT><P 155>

For all such false shall foul fall.

<L 252><T PT><P 155>

To pardoners and false faytours Sell hir seles, I
dar well sayéë;
<L 327><T PT><P 157>

And all to holden greet array, To multiply hem
more metall, They drede full litell domes day
Whan all such false shall foul fall.
<L 332><T PT><P 157>

Suche herdes shull well yvell the, And all such
false shull foul fall!
<L 340><T PT><P 157>

But all such false shull foul fall!
<L 348><T PT><P 158>

All such false shull foul fall!
<L 356><T PT><P 158>

And all such false, foule hem fall!
<L 396><T PT><P 159>

For worldes thank, such worch and wake, And
all such false shall foul fall!
<L 412><T PT><P 160>

Such bere the keyes of hell-yates, And all such
false shall foul fall.
<L 420><T PT><P 160>

Hyred men all suche I holde, And all such false,
foule him fall!
<L 428><T PT><P 160>

All false faytours, foule hem fall!
<L 444><T PT><P 161>

And all such false, foul hem fall!
<L 452><T PT><P 161>

But such false faytours, foule hem fall!
<L 460><T PT><P 161>

And all such false, foul hem fall!
<L 476><T PT><P 162>

They ben false, they ben vengeable, And
begylen men in Christes name;
<L 805><T PT><P 173>

Pe 2^o maner of subuertyng schal be bi false
miracles, for he schal do þam bi magike or
wichecrafte.
<L 22><T Ros><P 60>

be toper persecucion is deceuyng, wich is now
done bi siche heretikes & false breþer.
<L 5><T Ros><P 61>

Mannez lawe ouþer is trew & gode, or it is false
& wicked.
<L 1><T Ros><P 77>

Plygremage of place and yuel is ane vnordinate
visitacion of places or of ymagez wiþ a false
triste in þe same, and Asa, Kyng of Iuda,
destroied sich pilgremage, {de quo 2^o Paral^o 14^o},
“Asa did þat was gode in þe si3t of our Lorde;
<L 2><T Ros><P 82>

Pilgremage to ymagez is reproued manyfoldely:
{Sap^o 13^o & 14^o, vnde ibi 14^o dicitur}, þer it is
seid þat sich þat sekeþ ydolez or mawmentes
“ouþer forsoþe wexeþ wode wilez þai ar gladed,
or certaynly þei propfecy false þings or þai luffe
vnri3twisly, or sone þai forswere”.
<L 35><T Ros><P 82>

in þe tong forsoþ is knowen wisdom, and witte
or felyng in science or konnyng and doctrine in
worde of a witty man and stedfastenes in
werkez of ri3twisnes,” {et Ysa^o 58^o}, “Cry þou
ne cesse no3t, as a trompe raise vp þi voice and
schew to my puple þe wickednez of þam, and to
þe house of Iacob þe synnes of þam,” {et Tren^o
2^o}, “þi prophetez haþ seen to be false þings and
fonde þings, and þai opned no3t þi wickednes
þat þei schulde prouoke or stirre þe to penance”.
<L 19><T Ros><P 90>

False prechours Antecriste cheseþ, wiche bene
wily and double, werfor sep {Gregorius in
Moralibus}, “As soþfastenez incarnate or
flesched in his prechyng cheseþ pore symple
men and ydiotez, so agaynward Antecriste is for
to chese wily men and double men and þam þat
haþ wisdom of þis worlde to preche his
falsenes”.
<L 27><T Ros><P 91>

Item Parisiensis in li-abreuiato, to, De Pseudo
Predicatoribus, c^o 50^o, dicit}, “Som forsoþ ben
marchandez or hirede men sekyng gifftez be liez
and false reliquiez, sealez, lettrez and by false
miraclez, þat þai deceyue men and so stcle þair
þings fro þam.
<L 33, 34><T Ros><P 91>

Sich false prophetis vsurpeþ to þam þe office of
prechyng, for þai ar no3t sente of God, {iuxta
illud, Iere^o 23^o}, “I sent no3t þe prophetez, and
þai ranne;
<L 38><T Ros><P 91>

Hec ibi: Bot note þou for þe vnderstandyng of
þis decretale þat some bene sent of God only, as
Moisez, som of God and man, as Iosue and
prestez dewly amitted of prelati or curatis, and
þred, some bene sent of men only, as false
pardoners and breþer or freres, wiche bene bro3t
in wiþout gronde of þe gospell, and þe 4^o, som
vsurpeþ to þam þis office wiþout sendyng of
God or man, as lewde men and false prophetis.
<L 16, 19><T Ros><P 92>

Iterum Crisostomus, Omelia 19}, "Euery Cristen man þat doþ syne & forþinkeþ no3t of his synne is a false Cristen man.
<L 19><T Ros><P 93>

if forsoþ he be no3t as criste comanded, he is false.
<L 24><T Ros><P 93>

þat certainly is false.
<L 12><T Ros><P 99>

Pai will be iuges or domesmen wiþouten autorite, witnes wiþout si3t, doctours wiþout processe, atte þe laste false accusatours & wantyng al vertue". {Hec ille}.
<L 19><T Ros><P 103>

þe correlari of þis conclusiun is þat if Crystis body be dewid with euerelasting ioye, þe seruise of Corpus Christi imad be frere Thomas is vntrewe and peyntid ful of false miraclis.
<L 47><T SEWW03><P 25>

þe seuenthe conclusiun þat we mythtily afferme is þat special preyeris for dede men soulis mad in oure chirche preferryng on be name more þan anothir, þis is þe false ground of almesse dede, on þe qwiche alle almes houses of Ingelond ben wikkidly igroundid.
<L 75><T SEWW03><P 26>

þe postle to schewe him a very maystre a3enus false apostlis brou3te yn resoun of perels and depis.
<L 151><T SEWW12><P 64>

and if þe lettre mai not be suid in þe translating, let þe sentence euere be hool and open, for þe wordis owen to serue to be entent and sentence, and ellis þe wordis ben superflu eiþer false.
<L 41><T SEWW14><P 68>

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 73><T SEWW14><P 69>

THE ECCLESIASTICAL HIERARCHY {Ve vobis scribe et pharisei ipocrite· Mathei xxiii}
Crist biddiþ vs be war wiþ þes false profetis þat comen in cloþing of scheepe and ben wolues of raueyne.
<L 1><T SEWW15><P 75>

And where many children bi Cristis ordre schulden be saaf, þei schulen now be dampned bi taking of þes false ordris.
<L 53><T SEWW15><P 76>

þus criyng of freris blyndiþ þe peple, and seien þat hooly chirche seiþ þus and determyneþ it as truþe, for false prestis and disseyued seien þat bi

God it is þus, and ech man owiþ to bilceue.
<L 291><T SEWW15><P 82>

But þus don false men þat lyuen now in þer lustis to colour wiþ þer owne cursid lif by þis false peyntyngis ;
<L 33, 34><T SEWW16><P 84>

And so þei techen in dede and word þat þe puple shal be dampnyd if þei leeue þer owne foly and lesse goode, and don her almes wisely aftur 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 114><T SEWW16><P 86>

þese false liers shulde vndirstonde þat Poul, hatinge begging boþe in himsilf and in al oþir cristen peple.
<L 76><T SEWW18><P 95>

Almy3ty God kepe his churche fro such false prophetis and here sotile ypocrisi3e and fals heresye! Amen.
<L 107><T SEWW21A><P 112>

But if ypocritis worchen here, al if þei seien suche wordis, þe hous and þe peple ben worse þat þese false men comen among;
<L 59><T SEWW23><P 121>

A, what wodnesse is þis to graunte þat þe wordly clerkis of Rome moun li3tly faile and also failen openly in feiþ formed wiþ charite, whiche is proprely cristen mennus feiþ, and þat þei moun not faile in deed feiþ and feiþ of fendis, siþen Crist seiþ in þe foure and twenti capitle of Mathew and in oþer placis, False Cristis and false profetis shulen ryse and disseyue many men and 3eue grete signes and wondres so þat, if it may be don, 3he chosen men shulen be disseyuede'.
<L 151><T SEWW24><P 126>

And men han writen to þo clerkis, boþe hy3er and low3ere, sentence of Gods lawe, but hit is dyspysid: summe seyne hit is heresie, summe seyne hit is foly, and somme dedeynen to loke wheþer hit be sothe or false.
<L 18><T SEWW25><P 128>

And, ry3t as Petur was loued and made hede of apostilis for keypyng of þis office next Criste his mayster, so if þo pope by false name seiþ he is Cristis vicar, and reseruyt hym in þese þre, he is anticrist...
<L 68><T SEWW25><P 129>

Certeyn, I doute me not, manye men ben in þe caas of þis riche man or ellis in worse, þat laboren to encrece her poscesciouns and richessis, and to fulfille bernis and shoppis and

gedren bisily, and holden hem no3t apayed wip
her owne goodis, but bi extorcioun, wilis of þe
lawe and ouerledyng of poore men, bi false and
gileful wei3tis, wily wordis, vnri3twise mesuris,
vsurie, symonye and ypocrisis and opere
vnleefful mannys wipoute noumbre geten hem
goodis.

<L 375><T SWT><P 13>

and false questmongers Whi liers: for þei haten
trupe.

<L 122><T TK10C><P 375>

He groundiþ hym vpon seuen thynges, as his
ordre askip: Lesynges with losengery, cursynges
& false glose, Chidyng with blasfemie, on
chyteryng as chow3es.

<L 4><T UR><P 102>

Dawe, þou blaberest blasfemies & reson hast
þou non, Þou leggist oft Goddis lawe bot to a
false entent— 3ee, falselier þan þe fende whan
he saide to Crist {Quia angelis suis mandauit de
te}.

<L 11><T UR><P 102>

Daw, lat be þi false glose, it driuiþ þee to þe
deuel.

<L 251><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.

<L 270><T UR><P 110>

If þou callist, Dawe, 3our Dominikis reules,
With determinacion of many false prestes,
Holichirche— as I wene as oft þou has done— I
forsake þe for euer, with þis cursid chirche.

<L 300><T UR><P 111>

and thou haue no nede of anye man but teache
thou in all thynges whych is 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 dread of god take it
awaye from vs that be christen men and thus to
suffer the people to dye for hunger in herecye
and blasphemie of mannes lawe that cor-rupeth
and sleth the soule, as pestilence sleth the
bodye, as Davyd hereth wytnes where he
speaketh of the Cheyre of pestilence, and moste
of al they make vs belue a false law that they
haue made upon the secret hooste, for the most
falsest belef is taughte in it.

<L 1><T WW><P 07>

And yf thou mayste make the bod-ye of the lorde
in those wordes, Thys is my body thou thy selfe
must be the person of Christ or els there is a
false God, for yf it is thy body as thou sayeste,
then it is the bodye of a false knaue, or of a

dronken man, or of a thefe, or of a lecheroure or
full of other synnes, and then there is an unclene
bodye for any man to wor-shype for god, For
and Christe had made there hys bodye of
materiall bread in the sayte wor-des, as I knowe
they be not the wordes of ma-kyng, what
earthly man had power to do as he byd, for in all
holy scripture from the begin-ynge of Genesis to
the ende of the Apocalips There be no wordes
wrytten of the makynge of Christes bodye,
<L 37><T WW><P 11><L 1><T WW><P 12>

And yet that wor-des of the makynge of these
things by me writ-ten in the beginnyng of gene.
euen as god spake then and yf ye can not make
the worke that he made and haue the wordes by
whiche he made it, how shal he make hym that
made the workes and you haue no wordes of
aurtorite either power lefte you on earthe by
whiche ye shulde do thys, but as ye haue fayned
thys crafte of youre false er-rours, whiche some
of you understand not, for it is prophesied
Esaye, vi· and xiii· chapter of Matt· xiii· And
Luke viii· Marke iiii· ye shall haue eyes and se
not, and eares and hear not.

<L 36><T WW><P 12>

But nowe I shall aske you a worde, answeye you
me, whether is the body of the lorde made at
once or at twise, is bothe the fleshe and the
bloode in the hoost of the breade or elles is the
fleshe made at one tyme and the bloode made at
other tyme, that is to saye the wyne in the
chalyce: if thou wylt say it is ful and hole
manhode of Christe in the hooste of breade both
fleshe and blood, skynne, heere, and bones, then
maketh thou vs to worshype 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 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: for fyrste thou takest
the hooste of bread other a pece of bread and
make it as ye saye, and the innocent people
worshyp yt.

<L 25><T WW><P 13>

And then thou ta-kest 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 wyne and wa-ter, and sometymes clene
water vnblest ra-ther conjured by the vertue of
your craft, and yet ye saye vnder the hoost 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
vncouiured 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 bread or wyne.
<L 2, 11><T WW><P 14>

visible and vnvisible whych lorde took fleshe
and bloode beyng in the virgyn the same god
But ye have many false wayes to begyle the
innocent people and sleightes of the fende.
<L 26><T WW><P 14>

Ryghte nowe a dayes they accusen falselye a-
gaynste Chryste and saye that Chryste spake of
the breade that he brake amonges his a-postles,
for in that Chryste sayde thys, they ben deceyued
take it fleshly and turne it to the materiall
breade as the Jewes dyd to the tem-ple, and on
this false vnderstandynge they make
abhomination of dyscomfort that is sayde of
Daniel the prophet 'xi' and Math 'xxiii' stan-
dyng in the holy place, he that readeth let him
vnderstande.
<L 17><T WW><P 20>

FALSEE.....1

But 3if ypocrites worchen here, al 3if þei seyn
siche wordis, þe hows and þe puple ben worse
þat þese falsee men comen among.
<L 67><T EWS2-58><P 18>

FALSHE.....1

But they with her falshe faith, mychel folk
shendeth Christ calde hem himself kind
Ypocrites: How often he cursed hem, wel can I
tellen.
<L 13><T PPC><P 17>

falsli⁶

FALSELI.....16

If þanne þat any man spitte in þi face bodili, or
in þi gostli face, apeiryng falseli þi goode
name, suffre mekeli for his loue þat seide:
{Exemplum dedi uobis, vt quemadmodum ego
feci, ita et vos faciatis}.
<L 98><T CG10><P 108>

If þei seyen þat þei bileeuen not þat þer is any
vertu þerynne, but oneli in God (þat loueþ more
and worschipeþ more in oo place þan anoper), it
wole seme, if it be prouyd, þat þei lien falseli;
<L 321><T CG10><P 114>

Ri3t so þou farest in þis same place in þe texte
þat þou allegest for Poule boostynge, for þou
hides þe eende whiche is a3ens þe, þat seiþ not:
"I traueilede þus but bi þe grace of God in me",
where hit semeþ þat he fel not down bi pride, as
þou falseli feineþ, but "bi þe grace of mekenus",
as þe eende preueþ.
<L 206><T CG11><P 126>

And if he non suche knoweþ, þanne he wol lie
on him, and disclandre him, and falseli swere
þerto.

<L 60><T CG11-A><P 133>

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 445><T CG11-A><P 143>

And þus alle þes foure sectis, þat forsaken
Cristis reule, and maken hem a newe reule to
loke wher þat reule were beter, tempten Crist ful
falseli;

<L 33><T EWS1SE-39><P 640>

þat doþ þe work of God fraudulentli/ þat is to
seie: falseli or disceyuabli/ and here seiþ
Gregor/ {Solus in dei opere fraudem non facit
qui in studio bone accionis inuigilat nec ad
corporalis rei premia nec ad laudis verba nec ad
humani iudicii gratiam anhelat'} / Oonli in
Goddis seruice:

<L 7><T LL><P 56>

and falseli steelen opir mennes?

<L 15><T LL><P 106>

or falseli vseþ hem/ he is a þeeþ & worþi peyne:
<L 21><T LL><P 106>

I prai þe, what uiolence is þis a3enst Crist and
his lawe þat þis grete antecrist wiþ alle his
special lemys, vndur colour of Cristis lawe and
his name, þe wiche þei taken falseli upon
hemself, wherfor Crist calliþ hem pseudo-
prophetis?

<L 1645><T OBL><P 199>

For no dou3te drede of lesing of wordli
possessions is chif cause of antecristis
persecucioun, alþou3 falseli he feyne þe
contrarie, not articling a3enst any man þis
lordschip as cause of his persecucioun.
<L 1741><T OBL><P 201>

And seche evidencis of scripture my3t þe
obstiniat heretike fynde in Goddis lawe 3if he
had grace, bi wiche he my3t proue many feire
poyntis of beleue þe wiche he falseli denyeþ
nou3.

<L 3130><T OBL><P 237>

But and he be verrelly Petris successoure in
maneres and beleue, as he falseli presumeþ, he
wold not do so.

<L 3313><T OBL><P 241>

Wherfor siþ antecrist is falseli and openli
forswore, goyng aweie from þe vowe and oþe
þat he made to God and to his lawe in his
baptym, he haþ vnablid himself to be wittnesse

⁶ 8 variants; 245 occurrences.

in any cause þat is of charge.
<L 3389><T OBL><P 243>

for, as þei seien falsely, no negatíf includeþ
contradiccioun and þerfor eche negatíf is
possible.
<L 3497><T OBL><P 246>

And, certis, as I suppose, if þis relacioun be weel
handlid, it wol be ri3t hard to antecrist to bring
þis worde irad in holi chirche to acorde wiþ his
drunken dremyng, þat he enforsip to bring in
now, seiying þat it is a ful holi determynacioun of
holi chirche, and þerfor alle men up peine of
bodili deep and dampnacioun of soule most
nedes stedefastli wiþout any dou3ting beleue to
þis wondrous holi determynacioun of þis ful
holi chirche of antecrist and his special lemys,
wiche falsely calliþ himself holi chirche.
<L 3815><T OBL><P 254>

FALSELY.....66
Þane þe Carmes seen how oldnesse my3t be
falsely forged, & seiden þei were before al oper,
3ere before þat Crist was borne, for þei were in
þe mount of Carmely vndur Heli þe prophete.
<L 177><T 4LD><P 243>

But siþen he þat 3iueþ most parte of þer reule
and susteneþ and defendiþ perfeccioun of þer
order schulde be clepid patroun of þe same
ordere, it semeþ þat alle freres ben patroned of
þe pope, & so falsely þei clepen hem freres of
Dominik or Frances or Austyn or Jacomyne,
siþen þei ben but freres of þe pope.
<L 368><T 4LD><P 251>

Pese men felen malis of freris, for it is knowen
to þe worlde how freres han pursued hem and ne
helpe hadde be of seculer men, þei wolde haue
brent hem or don hem to deþ & 3it þei feynen
falsely þat þei don þus be charite.
<L 430><T 4LD><P 254>

And so freres taken falsely þe reson of
glotounes, þat if a þing be good, þat schulde be
taken of man;
<L 470><T 4LD><P 256>

and þei schulden trowe þat he seies, as he falsely
feynes, as blaspheme falsched, þat he makes
medeful to slee Cristen men, and mayntene his
lordschip, 3e more medeful, as he seis, þen to
deffende Cristis lif.
<L 32><T A09><P 140>

So whanne many wickid men defameþ a good
man, and haveþ noon evydence of his schrewid
dedis, hit is a greet evydence þat for he schameþ
her synnes, þat þei accuse him falsely, al 3if he
be clene.
<L 3><T A21><P 248>

CAP· VIII· Off þis may men se, how falsely
freris feyneþ 3ifte of þis tresore to ech pope of
Rome.
<L 13><T A21><P 263>

siþ þei take falsely fro hom hor worldly godis,
by whiche þei schulden susteyne hor bodily lif,
and deceyven riche men in hor almes, and
mayntenen or counforten hom to lyve in
falsenesse, ageyns Jesus Crist.
<L 15><T A24><P 372>

And þus falsely þei passen Crist, ffor Crist
wolde not graunte to his cosyns part of his
kyngdome, bot if þei wolden suffre passioun as
Crist did, bot freris wil make men ceyris in þe
blis of heven, siþ þei graunten men part of hor
gode dedis after þis life;
<L 13><T A24><P 378>

And þus a frere schalle dwelle in courtis of
lordis and ladies, to be hor confessours, and not
displeese hom for noþing, þof þei lyven in
nevere so cursid synnes, for to lyve in his lustis,
and to gete falsely muk to Anticristis covent, and
lette pore men of hor almes.
<L 18><T A24><P 382>

Bot freris done al þo contrarie, for þei visiten
riche men, and by ypocrisie geten falsely hor
almes, and wiþdrawen hit fro pore men.
<L 4><T A24><P 388>

for men falsely understonden moste falsenesse
of hym;
<L 1><T A24><P 389>

Ffor comynly if þer be any cursid jurour,
extorsioner, or avouter, he wil not be schryven
at his owne curat, bot go to a flatryng frere, þat
wil asoyle hym falsely for a litel money by
3eere, þof he be not in wille to make restitucioun
and leewe his cursid synne.
<L 8><T A24><P 394>

CAP· XLI· Freris 3itte hyen, 3itt falsely, homself
above Crist.
<L 17><T A24><P 396>

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 hyllynge, as Crist and his apostils
weren.
<L 28><T A24><P 396>

CAP· L· 3itte freris ben moste perilouse enemyes
to holy Chirche and al oure lond, for þei letten
curatis of hor offis, and spenden comynly and
nedeles sixty thousande mark by 3eere, þat þei

robben falsely of þo pore puple.
<L 23><T A24><P 400>

And here may we se hou falsely þo fend bigiles
þo Chirche wiþ his fals principle, þat if þo more
part of soche men assenten to a sentence, þat al
holy Chirche shulde trowe hit as gospel.
<L 32><T A25><P 407>

And if we glose Austyn, þat þis may not be by
kynde, by þo same skil shulde we putt on Austyn
þat he shulde denye al holy faythe, for none of
þes articles may be wiþouten myracle, And so þo
first and þo laste ben falsely feyned, for al þof
þei be partid fro God, nepoles God fyndes hom,
and puttes hom to payne.
<L 7><T A25><P 409>

As anentis þis cursid blessynge falsely feyned,
hit is knowen þat Crist curside þo fige tre more
mekely þen hese men feynen þat þei blesse þis
bred.
<L 18><T A25><P 409>

And siþ noght þat was bifore in bred tournes into
Gods body, or any oper creature, as þei mot
nedely sey, how falsely þen feyned þei þat þo
bred of þo auter tournes into better!
<L 27><T A25><P 409>

II PARS BLASPHEMIAE: Þo secounde
blaspheme grounden þes freris, for þei feynen
falsely beggyng in Crist;
<L 21><T A25><P 410>

And, for freris may not feyne oper drinke bot
water of þo welle þat Crist shulde aske, þei
feyne falsely þat Crist asked watir to drinke.
<L 28><T A25><P 413>

And in þis þei suen not Crist, as þei falsely
feynen, for he grauntid nevere soche lettres of
þing þat he gaf;
<L 18><T A25><P 420>

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 25><T A29><P 467>

þei sclaudren falsely. þei lyþen falsely.
<L 10, 11><T AM><P 134>

Þe þrid is þis: þat malicious hertis and froward
willis ben neuer correctid wiþ meke excusacion
and true declaracion, ne wiþ 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 14><T CG16><P 195>

and after þat falsely reporting his wordis menyng
of bodile deeth' þere Crist mente of deeth wiþout
eend;'
<L 374><T CG16><P 204>

If þei ben also wraþeful men and enuyous
bopeand specialy to þo men þat vndernymmen
hem of her synne, and tellen hem her office þat
longiþ 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 572><T CGDM><P 223>

We schal vnderstande þat yche word of Godes
lawe ys soth alगतys, al 3if somme men
vnderstanden hyt falsely, for so þei
vnderstonden God and 3et þei makyn hym not
false.
<L 3><T EWS1-02><P 227>

And many men wenen to iuge þer breþren, and
3et þei iugen falsely and cruelly of many.
<L 38><T EWS1-04><P 237>

and feynud falsely ri3twysnesse of ypocrites
clepuþ Crist no ri3twysnesse, al 3if ypocrites
clepon hit so, but of scribes and pharisees, þat is
to seyne vnri3twisnesse, feynud, as hit were,
ri3twisnesse of scribus and pharisees.
<L 7><T EWS1-06><P 244>

Þe þridde degre of þis ire is whan a man spekiþ
folily, as he þat sclawndriþ a man, or repreueþ
hym falsely and þat man, as Crist seith, is
cowpable of þe fuyr of helle, for his ire is turnyd
to hate;
<L 68><T EWS1-06><P 247>

And so schulden men kepe charite, bope in wille
and in word, and not only spare strokys as
pharisees falsely seyden.
<L 72><T EWS1-06><P 247>

And so, be þei frerus, be þei opur þat speken
falsely in þer prechyng, oure goode maistur Crist
bad þat we schulden be war wiþ hem.
<L 5><T EWS1-08><P 252>

And a3eynes þis heresy schulden trewe preestes
cry3e faste for by þis synne is synne hyd, and
assoylyng bow3t and sold as whoso wolde byn
an ox or a cown and myche more falsely.
<L 46><T EWS1-14><P 277>

And so knitteþ Crist wel þe helyng of þis
ydopisye, for as ydopisye is an euyl of false
greetnesse of mannys lymys and comeþ of
vnkyndly watur bytwyxe þe flesch and þe skyn,

so pruyde of worldly goodis þat ben vnstable as
þe watyr makip a man in ydropisye and falsely
presumen of hymself;

<L 57><T EWS1-17><P 289>

and 3if þei discorde fro þe keyes þei feynen hem
falsely to assoylen.

<L 61><T EWS1-19><P 298>

so þat, 3if þeir keyes and Cristes wille be
discordynge atwynne, þei feynen hem falsely to
assoylen and þanne þei neiþur lowsen ne
bynden, so þat in eche sich worchyng þe
godhede of Crist mut furst worche.

<L 21><T EWS1-30><P 346>

And so seruautis of Crist schulden be now in
angwishes, in woundis and in prysonys, in
stryuynge, in traueylis and in wakyngus, in
fastyngus and in chastite, in science and in longe
abydyng, in swetnesse, in þe Hooly Goost, in
charite not falsely feyned, in word of trowþe,
and in Godus vertu, by armes of ri3twisnesse on
boþe sydes, in doying good and suffryng wrong;

<L 42><T EWS1SE-16><P 547>

And heere þenkon monye men þat monye popis
aftur Petre presumen falsely of hemself þat þei
ben euene wiþ Petre, and algatis 3if þei feynon
þat þei ben euene wiþ Cristus manhede.

<L 44><T EWS1SE-21><P 566>

but, siþ þei smacchen wynnyng of money, and
þat is heuy and drawip doun, and þei sownen not
to charite and opur reson þat is in God, it semep
þat þes ben falsely feynede of þe prynce of
derknesse;

<L 13><T EWS1SE-26><P 585>

For as þei feynon falsely, none of Cristis
disciples hadde leue for to preche til þat Petre
hadde 3yuen hym leue, and by þis same skyle,
no preest schulde preeche to þe puple, but 3if he
hadde leue of þe byschop, or leue of þe pope.

<L 12><T EWS2-58><P 16>

for þei for pruyde feynon falsely, and coueytise
of worldly godys, to do þing þat þei may not do.

<L 107><T EWS2-61><P 34>

And so as lordis weron byfore turmentowrus of
þe feend, so þese prestis and pharisees ben
turmentourus of anticrist, and more falsely
disseyue þe puple, and more turmente Cristus
seruautis.

<L 22><T EWS2-70><P 83>

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 47><T EWS2-70><P 84>

And so in monye poyntus þese popis feynon
falsely þat þei passen in power owre lord Iesu
Crist.

<L 122><T EWS2-71><P 92>

but al 3if þese wordis weron soþ, 3et þis ypocrite
seyde hem falsely;

<L 34><T EWS2-74><P 107>

And 3if þei toknon falsely he is a false prelat and
an horned deuel, to be dampned in helle.

<L 152><T EWS2-84><P 172>

Þanne Eroude made pryuely clepe þes þre
kyngus, and lernede of hem þe tyme of þis sterre
þat apperude to hem, and sente hem into
Bedleem, and seyde to hem (but falsely);

<L 46><T EWS2-97><P 238>

And, as it is seyde byfore, þis chesyng were 3et
betture, for mannys affection is falsely variud,
and specially whan worldus wynnyng is knyttud
to þe chesyng.

<L 29><T EWS2-101><P 252>

For þey seyen þat falsehede is no defau3te in a
þing, why seyen þei not þat God is fals for
perfeccion of God, siþ God mouep false men for
þer formere falshede to vndyrtonde falsely; And
þus God schulde moue man falsely whanne
euere he synnep and þus he were a false God in
punyschyng of synful men;

<L 55, 56><T EWS2-107><P 272>

It is knowon of byleue þat Petre wiþ hise
successoures schulden sewe Crist in þese þre, for
ellis þei weron anticrist to take falsely þis name
and do algatis a3enys hit.

<L 53><T EWS2-MC><P 330>

and pere þei reston more falsely and more
synfully a3enys Godus lawe þan 3if þei weron in
a symple persone.

<L 572><T EWS2-MC><P 349>

And aftur, in Cristus passion, Petre bostede
falsely, and aftur smot of Malcus ere.

<L 767><T EWS2-MC><P 356>

And þus þei dampne monye men by þer falsely
feynede menes.

<L 71><T EWS2-VO><P 368>

And 3et þei seyn falsely þat pharises byform hem
dudon vntrewly to trowþe, but þei wolen helpe
trowþe and make Cristus religioun to renne
among þe puple;

<L 225><T EWS2-VO><P 374>

schal bigile opir/ & iche a frende falsely;

<L 22><T LL><P 70>

and þus fredam, þat crist gaf to hise children, he
wole turne falsely in-to þraldam.
<L 19><T MT23><P 335>

Of hem they taken the woll untrend, And falsely
glose the gospell-book;
<L 595><T PT><P 166>

But falsely goddes good they fongeth, And
therwith maynteyn wo and werre.
<L 967><T PT><P 178>

Bot þis 3e falsely forsake, with alle 3our secte or
many, & blynden þe puple with heresie, & leuen
Goddis lawe, For 3e sayen þer is Cristis body &
nou3t þat sacred host.
<L 390><T UR><P 113>

And hereof they accused hym at his passyon ful
falsely Matt.xxvi. for he spake of the temple of
hys blessed bodye,
<L 2><T WW><P 20>

Luke· xxii· which was geuen to death, and into
rysyng agayn to blesse for all that shal be saued
bi him, but lyke as they accused hym falsely of
the temple of Jerusalem.
<L 10><T WW><P 22>

Moreouer to exclude the blynde imagination
falsely called fayth, of them that gyue them
selues to vice with out resistence, affirminge,
that they haue no power to do otherwyse, but
that God hath so made them, and therefore must
saue them, they not entendyng or purposyng to
mende theyr lyuynge, but synnyng with hole
consent and ful lust, he declareth what fayth he
meaneth.
<L 22><T WW-TWT><P 29>

FALSELYCHE.....1

But suppose þat þei wer vikers of Petir, 3it þer is
anoþer þing þat þei schulde fulfille, þat in
byndyng and losyng þei beþ conformed to
Crist, ffor ellis þei makip a false knotte, and
falselyche semep to loose.
<L 7><T A21><P 252>

FALSELYE.....1

Ryghte now a dayes they accusen falselye a-
gaynste Chryste and saye that Chryste spake of
the breade that he brake amonges his a-postles,
for in that Chryste sayde thys, they ben deceyued
take it fleshly and turne it to the materiall
breade as the Jewes dyd to the tem-ple, and on
this false vnderstandyng they make
abhomination of dyscomfort that is sayde of
Daniel the prophet ·xi· and Math ·xxiiii· stan-
dyng in the holy place, he that readeth let him
vnderstande.
<L 11><T WW><P 20>

FALSli.....39

Also in the vj· book {De hereticis}, c· In fidei
and c· {Accusatus} and in the lastc c·, the pope
and his wordli clerkis ordeynen thus, that in
cause of heresie vicious persoonis shulen ben
admittid to here witnessyng agens him that is
accusid of heresie, and yit in sum caas he shal
not knowe here namis hou falsli euere thei
accuse him.
<L 20><T 37C><P 30>

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 3><T 37C><P 31>

For whi the wil of God, that mai not erre, owith
to be set bifore in alle thingis, and the wil of
whateuere deadli prince owith to be taken of
feithful men, oonli in as moche as it is
conformid or acordid with Goddis wil The ij·
principle, A peere hath not power on his peere, is
falsli applied to the lattere pope reuersinge the
formere pope.
<L 6><T 37C><P 46>

For sith thei taken large soudis of the king and of
lordis to deme iustli the puple in the name of the
king and of othere lordis, if thei deme falsli the
puple, and nameli for covetise, thei ben traitouris
to the king, lordis, and comouns.
<L 13><T 37C><P 110>

and 3it þei feynen falsli sumwhat of Crist and
sumwhat of Baptist to disseyve þe peple.
<L 33><T A01><P 59>

and so þou makist falsli þi beli þi god.
<L 21><T A02><P 83>

þanne, whoso falsli sclaudrep his broþer and so
apeireþ his name, he spitteþ and defoulþ his
face;
<L 85><T CG10><P 107>

And þus it semep þat many men of þes sectis
ben heretikis, for þei worshepen falsli þyngis
a3enus Goddis wille;
<L 17><T EWS1SE-39><P 639>

Thes ben þe flateringe freris of al þe fyue ordris,
falsli founden in oure feip & first schulen be
distried.

<L 83><T JU><P 57>

Frere, siþ 3e wolen opinli preche a3en þe
defautis of prelati, of prestis, lordis, lawiers &
marchauntis & comouns, whi be 3e so wode þat
prestis prechen of 3oure defautis in amendment
of 3oure lijf in charite, & 3e falsli sclaudren
hem of erise?

<L 254><T JU><P 65>

Frere, whi sclandre 3e falsli Crist lord of alle creaturis, þat he beggid his owne good as 3e don oþer mennes good, siþ he had no nede þerto on þat wise?

<L 272><T JU><P 66>

þat we deme not falsli/ of oure nei3bore biside vs:

<L 2><T LL><P 64>

him þat þei falsli sclandren #

<L 16><T LL><P 97>

falsli gon þerfro/ and also dryuen beestli men:

<L 11><T LL><P 100>

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 seie upon meche folk or ellis upon many temperalteis.

<L 1224><T OBL><P 188>

Napeles þis newe besynes is in grete parti brou3t into þe chirche, as I seide ri3t nou3, bi occasioun of þe drunkenesse of þis yuel seruand and drunken strumpet, taking falsli, and euen a3enst Goddis lawe, wordli lordschip wiþ many oþur wordli besynesses upon hir, þe wiche ben not leefful to hir.

<L 1357><T OBL><P 191>

And on what wise þis idol harmeþ Goddis flok, as þe prophetis wordis sownen, men mai on diuerse wise coniecte of þe wickid doing and suffring of þis grete ipocrite þat is þus hirde and idol, þat falsli bi fauour of þe peple and nameli of his special lemys presumeþ to be þe stone vpon whom Crist bildeþ his chirche, and so to be fundement and þe heed of holi chirche.

<L 2405><T OBL><P 218>

For I brou3t not in þe text of Crist as tou3ching for þis, but for to schew hou3 falsli þe pope wiþ folis of his assent presumeþ to be grounde and heed of þe chirche of Crist, and alle to be ferme and stable as beleue þat he determenep.

<L 2446><T OBL><P 219>

And, as þei falsli callen hemsilf hooli chirche, notwiþstanding þat þei ben of noon of þe þre statis of Goddis chirche, þe whiche ben specified bifore, so as falsli þei callen þis mengid lawe þe lawe of hooli chirche', siþ þe pured lawe of Iesu Crist is þe lawe of hooli chirche, as he and noon oþer is heed þerof.

<L 1090, 1092><T OP-ES><P 44>

neque oppressisti, neque tulisti de manu alicuius quippiam', Speke 3e to me bifore þe Lord and bifore þe Crist of him (or þe anointid of him),

wher I took an oxe of ony man, or an asse, if I falsli chalengide ony man, if I oppresside ony man;

<L 1443><T OP-ES><P 63>

and þat is wundir falsli don.

<L 1908><T OP-ES><P 92>

But as Iepte shulde haue brokun his oop or avow and offrid anopir þing þat hadde be plesynge to God and acordinge wiþ his lawe, as seynt Austyn seiþ {Libro sue de questionibus veteris et noue legis} upon þe same storie, so Herode shulde haue brokun his oop and saued innocent blood and sore repentid him for his vnauysi swering, and so shulde oure lordis now breke her oopis if þei han vnauysili and wiþoute counsel of hooli scripture sworun to maintene þis þefte 3he, and heresie and symoony, as it is proued bifore, þe which oure clerkis falsli callen perpetuel almesse, and not þus, as þei doen, sue her predecessours or progenitours in her foly dedis and oopis þat þei han maad to maintene þis mescheuous peruerting of Cristis ordynaunce.

<L 2266><T OP-ES><P 110>

þanne, alpou3 it so were þat þese ypocritis diden many sacrificis and almesse of þese goodis, þe whiche þei callen so falsli perpetuel almesse, 3it her dedis ben not acceptable in þe si3t of God.

<L 2332><T OP-ES><P 114>

And of þis þou maist se hou falsli oure clerkis and religious folk speken, whanne þei seien þat þei holden þese goodis bi titil of perpetuel almesse.

<L 2372><T OP-ES><P 115>

Ferþer mor now I wole telle 3ou hou falsli and weiwardly þese couetouse ypocritis glosen anoþer text of Cristis gospel, þe which goiþ euene a3ens her worldli lordship;

<L 2491><T OP-ES><P 122>

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 2538><T OP-ES><P 125>

and he mai se also hou falsli þei lyen upon Crist in maintenynge of her vngroundid beggerie, seiynge þat he beggide watir, an hous and an asse.

<L 2666><T OP-ES><P 129>

And as falsli and wiþoute ground of scripture or of resoun, þei seien þat Crist beggide lompis of breed fro dore to dore.

<L 2704><T OP-ES><P 130>

And as falsli as þei lien upon Crist and Helye, þei lyen upon seynt Poul, whanne þei beren him on hand þat he beggide lik as her lymytours

doen, whanne he made and ordeynede quilagis
for þe hooli folk in Ierusalem.
<L 2747><T OP-ES><P 131>

Þe ei3tþe wo is seid of Crist in foorme of þese
wordis: Wo be to 3ou, scribis and pharisees,
ypocritis, þat edifien sepulcris of prophetis and
maken fair biriels of ri3twise men and seien ouer
falsli "If we hadden be in tyme of oure fadris, we
wolden not haue don to deef suche hooli
prophetis, and þus ben 3e witnesse þat 3e ben
sones to þese men þat slown þese prophetis,
and 3e wolen do wel worse for 3e casten to slee
Crist, heed and eend of alle prophetis.
<L 193><T SEWW15><P 79>

And 3it þei seien falsli þat pharisees bifore hem
diden vntruli to truþe, but þei wolen helpe truþe
and maken Cristis religioun to renne among þe
peple, but as moche as þei taken of her owne
ypocrisie, as moche þei drawn fro þe ordir of
Crist.
<L 201><T SEWW15><P 80>

and he mai se also hou falsli þei lyen upon Crist
in maintenyng of her vngroundid beggerie,
seyng þat he beggide watir, an hous and an
asse. 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 12, 14><T SEWW18><P 93>

And as falsli and wiþoute ground of scripture or
of resoun, þei seien þat Crist beggide lompis of
breed fro dore to dore.
<L 47><T SEWW18><P 94>

And as falsli as þei lien upon Crist and Helye,
þei lyen upon seynt Poul, whanne þei beren him
on hand þat he beggide lijk as her lymytours
doen, whanne he made and ordeynede quilagis
for hooli folk in Ierusalem.
<L 68><T SEWW18><P 95>

so þat, if þeir keies and Cristis will be
discordinge atwynne, þei feynen hem falsli to
assoile and þanne þei neþer loosene ne bynden, so
þat in ech such worching þe godhed of Crist
moot first worche.
<L 19><T SEWW21B><P 113>

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
sclaundrid schamefuli þe word of God.
<L 394><T Thp><P 36>

Whi extorconners: for þei spuylen men of her
goodis falsli.
<L 116><T TK10C><P 375>

FALSLICHE.....4

as her lijf shewiþ, summe men may trowe þat
hem failiþ power, and þat þei feynen falsliche
þat þei ben vikeris of Crist;
<L 5><T A26><P 434>

and þus men may leuefulliche, but of hard, fy3te,
plete and scorne, but þe craft of lyyng is
dampned generalliche, and þus cristen men
shulden be war to putte falsliche blame on freris;
<L 13><T MT22><P 297>

Þe fifþe deceyt of þise pseudoes stondiþ falsliche
in þis feynyng, þat þei maken a newe craft to
preye and to loue god, and so þis newe craft is
betere þen al þe ordre þat crist haþ makyd;
<L 3><T MT22><P 320>

Right so tareth freres, with folk opon erthe: They
freten vp the firste froyt, and falsliche lybbeth.
<L 30><T PPC><P 24>

FALSLY.....117

And þus þe fend Sathanas transfigureþ or turneþ
hem falsly into an angel of li3t, to disceyve men
bi colour of holynesse.
<L 4><T A13><P 191>

and if þei done þus, hor holynesse flees fro hom,
and so þei hyen hom falsly of þing þat þei have
not.
<L 28><T A09><P 127>

And seculer lordischipis, þat clerkis han ful
falsly a3enst Goddis lawe, and spende hem so
wickedly, schulden be 3oven wisly bi þe kyng
and witti lordis to pore gentilmen, þat wolden
justli governe þe peple, and meyntene þe lond
a3enst enemyes;
<L 30><T A17><P 216>

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 falsly
worschipen God.
<L 1><T A18><P 223>

Whi schulde God here graciously sich a cursed
mannis preiere, for he dispisiþ God in his holy
servyce, and falsly disceyveþ Cristene men, and
evyl takiþ þe honour of presthed, a3enste Goddis
heste?
<L 15><T A18><P 227>

But as þe fend byhi3te to Crist falsly al rewmes,
so my3te falsehede walken in purchas of þis
lordschipe.
<L 18><T A21><P 244>

And þus þei colouren alle here cursed synnys
under name of Cristis spouse, and falsly
sclaundren hir and oure Savyour Crist.
<L 35><T A22><P 296>

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 oþere
worldly vanytees;
<L 28><T A22><P 300>

But certis Crist, lord of treuþe and ri3twisnesse,
is not ground ne autour of þis wynnyng, but
Sathanas fadir of lesyngis, to whom þe maken
sacrifice and omage for þis falsly geten
lordschip.
<L 19><T A22><P 302>

Also þes mendynauntis, Menours, falsly and
sutely maken wrongful eiris;
<L 11><T A22><P 303>

3if þis be errour, as þei seyn falsly, þanne þe
kyng and seculer lordis may take no ferþing ne
ferþing-worþ fro a worldly clerk, þou3 he owe
hym or his lege men nevere so moche good, and
may wel paye it and wole not.
<L 25><T A22><P 313>

3it alle þo þat disseyven here nei3eboris in ony
chaffare or servyce, bi false opis, false cautelis,
and false wei3ttis or mesures, ben stronge þevys,
for alle þat þei getten þus þei geten falsly, a3enst
Goddis comaundement, bi colour of holynesse
and equite;
<L 16><T A22><P 319>

for þei conspiren falsly a3enst þe gospel and
Cristis pore prestis;
<L 27><T A22><P 332>

And when ony suche men asken þe sacrid ooste,
þai 3yven hom worse þen stones, as þai falsly
feynen.
<L 27><T A27><P 443>

for hyenes of þis state makip not bi himsilf man
blessid, for ellis ech pope were blissed, al 3if he
were falsly chosen of fendis;
<L 36><T A23><P 344>

And þus ri3t of worldly goodis is magnifyed
overmoche and falsly, and ri3t of virtues and
grace and virtuous lif is not set bi, as 3if þe
Chirche were wrecchidly groundid in worldly
muk, and not in vertues and goode lif.
<L 11><T A28><P 451>

And Judas knowlachid his trespas, and restorid
þo money falsly taken;
<L 32><T A29><P 470>

justices & marchaundes þat falsly geten goodis
& oþer false men of craft/ & myche common
puple/ manqwellers & reues/ & mysse beleeuyn
folk þei blynden wiþ þat ypocrisie & by her
shreude ensaample/ bi her fals flateryn/ bi her
feyned preyers/ & by her vngrounded schriftes &
false absoluciouns bou3t as þe court of Roome/
þat makip þis land ful feble.
<L 5><T AM><P 153>

Also, a3en swilk feynid and on groundid
indulgens, howiþ a feiþful prest to multiply quек
resouns, weil he hungriþ and bri3tiþ ri3twisnes
of þe law of God, for by suelk sophymis of
anticrist, þe lawe of God is despicið, and ri3tful
is put in veyn hope, and vpon ilk side a liar in
þis world is falsly iapid.
<L 25><T APO><P 08>

Also þe law seiþ, Pardoners ow not to graunt
indulgens of þer wil of dede, ne dispens vp on
wowis, ne asoil of swering, mansleyng, or of
oþer synnis þei þat schriuis to hem, ne for3eue
þingis iuil tan away and vncerteyn to wome to
restore for a quantite of money 3yuen to hem, ne
for3eue þe þridde or þe fourt part of penaunce
enioinid, ne to draw sum tyme a soule fro
purgatorie, as þei feynun falsly, ne graunt pleyn
remissioun of synnis, {ne asoile a pena et a
culpa}, for alle priuilegis up on þeis or ani of
hem are a3en callid in.
<L 15><T APO><P 09>

and it folowiþ not þer of þat simple prestis are
excusid bi þis, for he spak to curats, and þe þei
ware þat þei knitt not falsly a wey þe witt for þe
lecture, and bere fals witnes vpon seynts, and
diseyue simple prestis bi þer fraudis, wening þus
to be excusid;
<L 32><T APO><P 31>

And se hem religious, þat þei feyn not falsly
pouert, nor mak þei not heyet voyd, þat þei
purchas hem not peyn but meed.
<L 8><T APO><P 41>

to ocupie oþer mennis þingis synfully, and þus
to be rich, and falsly holde ryches.
<L 32><T APO><P 42>

also he seiþ, law is not but to þe iust man, þat is
to sey to punische him, but raper to susteyn him,
and rewle him in riri3tfulnes, and to punisch
misdoars, and to swilk lauis and to swilk
maneris schuld ilk iuge obey, and do þerby, and
no þing beside of his oune wille, nor no þing
falsly, nor be fals lawis, nor be error, is not he
excusable;
<L 18><T APO><P 63>

Also if a man be falsly accusid bi two witnessis,
if he deny it þat he is accusid of, and graunt þe
sob, þan he schal be condemnid þer of as gilty.
<L 12><T APO><P 79>

and figer of nigramauncy, þe lif or dep of þe
seek, or welþ or disess to cum, or þei þat tentun
to dremis writun, and falsly tytlid in Daniel's
name, or canelis þat are callid of þe holy
apostolis, or chitering of briddus, or sich oþer,
for hous to be maad, or weddingis to be couplid,
or in gederung of herbis, seiþ ani charme but þe
pater noster, or þe crede, or puttiþ ani strowis
wiþ figeris writun on men for any infirmite, or
vp on bestis, or tenden to wiche falsnes in hailes
or tempestis, þey þat trowen to swilk þingis, or
gon to þe hous of hem, wite þei hem to haue
brokyn þe cristun feiþ, and þe baptem, and to be
paynims
<L 21><T APO><P 93>

And wan þe vow of religious is to wilful bodily
pouert, and obediens, and chastite, to be kepid,
but now our religious lifþ and flowiþ among all
men most in delitis, and habundiþ in worldly
riches, and takip to hem worldly honoris:
certeynly oþer þey han feynidly and falsly a
noþer vow a3en þe gospel, or ellis þey brek þer
vow.
<L 1><T APO><P 104>

and biholde hou þese rennyng houndes were at
abay vpon hym, openly cursing hym, defamyng
him, and falsly disclaundring him, and 3it
opened he neuer his mouþe to sey ony wickid
worde a3eyn.
<L 161><T CG12><P 154>

In whiche dede of Crist is vnderstonden þat in
þat tyme þat we taken dispitis falsly of oure
nei3boris, we holde oure pees of yuelis whiche
we knowen of hem, an aunter lest þat þat shulde
be medicyn of iust correccion we turne into
armure of oure owne wickidnes.
<L 327><T CG16><P 203>

I seide also þat þe prid parte of þe gospel techiþ
vs þat malicious hertis and froward willis ben
not correctid neiþer wiþ meke excusasion, true
deklaracion, ne charitable doctryne, but raþer
contynuen and encresen in her malice, falsly
reporting þe wordis of her techers, pynching at
her wordis, and putting on hem lesyngis.
<L 361><T CG16><P 204>

Poul wolde not þat men gessedon þat he were
hooly ouer þe soþe, for þis ys maner of ypocritis
þat hy3en falsly þer owne staat.
<L 100><T EWS1SE-14><P 537>

And, for God haþ not clepid us to vncleennesse
but hoolynes, men þat seruon hym þus falsly

moton nedis be punyschede for þer falsnesse.
<L 60><T EWS1SE-17><P 551>

Heere is disseit of mennus soulis, in feiþ, in
hope and charite þat ben falsly feyned heere.
<L 53><T EWS1SE-31><P 610>

And þus þes freris and oþre ordris þat seien þat
þei gendren charite, and maken men to largen
þer almes, feynen falsly aftir þer fadir.
<L 57><T EWS1SE-31><P 610>

And þus seiþ loon aftirward 3ee þat been my litil
children, loue we not falsly bi word or tunge, but
loue we bi werk and treupe.
<L 131><T EWS1SE-32><P 618>

But feyned fadirhed of þe pope and newe
fadirhede of þes abbotis, 3if þat it be falsly
feyned, is groundid in þe fadir of lesyngis.
<L 22><T EWS1SE-46><P 670>

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
fouliþ falsly þis name.
<L 23><T EWS1SE-47><P 673>

Ymagis and mawmetis ben falsly clepude
goddis, but þer is but one lyuynge God, as þer is
but on þis Goddis only sone.
<L 43><T EWS2-100><P 248>

But þis curs ys falsly feyned as monye oþre ben
for money.
<L 889><T EWS2-MC><P 360>

And so þes fyue poyntis of þe pope ben
medelude wiþ ypocrisie, so þat somme may be
wel don, and al may be falsly don.
<L 1006><T EWS2-MC><P 365>

And siþ men þat expounen falsly Godus word ben
suffrud of þe pope, more men þat expounen wiþ
drede on þis maner schulden be suffrede.
<L 1026><T EWS2-MC><P 365>

And so he tok not falsly þis offys for wynnyng,
ne of þes two bischopis, but specialy of God;
<L 20><T EWS3-128><P 16>

And ouer þis we may se hou falsly oure newe
religious mouen men bi þis gospel to come to
þer religioun, for þei shulden purge hemsilf
bifore, and make hem pore as Crist was.
<L 31><T EWS3-137><P 37>

And þei seyen to hym þat þe first, for he dide in
dede his fadris wille, and þe toþer as a fals sone
bihi3te wel but dide falsly.
<L 9><T EWS3-139><P 41>

But, certis, Y seye to 3ou, loue 3ee 3oure enemyes, do 3ee good to hem þat haten 3ou, and preye 3ee for hem þat pursuen and chalenge 3ou falsly.

<L 6><T EWS3-145><P 60>

for popis ben ferþere fro Crist þan þes folc weren fro Moyses, and mych more falsly ben Cristis vikeres boþe in synne of word and dede.

<L 23><T EWS3-154><P 89>

And þus þey eten falsly Crist bi þer feyned ipocrisie.

<L 44><T EWS3-165><P 129>

And so þey bacbiten Crist and eten falsly godis feynyd of hym.

<L 48><T EWS3-165><P 130>

And þus prestis feynen falsly þat þis lordchip and glorie of þis world longip to þe patrymonye of Crist þat was don upon cross;

<L 67><T EWS3-165><P 130>

And þes men þat fi3ten þus, and mouen men for to fi3te, þey don as þey hemsilf weren goddis, and speken falsly as blasfemes.

<L 46><T EWS3-179><P 174>

Wite we wel þat Petre synnyd ful greuously in þis tyme, siþ he falsly denyede his maystir, and cowardly to þes seruautis.'

<L 107><T EWS3-179><P 176>

It is seyde comunely þat þe emperour of Rome ordeynyd þat lewis shulden be no iugis for to sle men by þer lawe, for þey mystvndirstoden þer lawe and slowen men ofte falsly.

<L 141><T EWS3-179><P 177>

And herby it semep þat freris gabben falsly upon Crist þat his cloþis weren so pore, and so cloutide on ech syde, for þanne kny3tis wolden not haue partide þes cloþis, ne haue lettid to kerue his cote;

<L 277><T EWS3-179><P 182>

And þes blasfemes oute of bileue, þat seyen þat Crist spekip heere falsly or vncompleetly to teche men to whom þey shulden do þer almes, ben comunely stronge beggeres and tryuauntis in Cristis chirche.

<L 17><T EWS3-225><P 285>

Þe lewis seyden þat þey wolden do, and faylyden falsly in þer dedis;

<L 8><T EWS3-229><P 293>

For þanne þey auoutren falsly Goddis word, as Poul spekip.

<L 43><T EWS3-239><P 318>

Therefore ri3t as the wepyng that men wepen ofte in siche pley comunely is fals, witnessenge that thei lovyn more the lykyng of theire body and of prosperite of the world than lykyng in God and prosperite of vertu in the soule, and therefore havynge more compassion of peyne than of synne, thei falsly wepyn for lakkyng of bodily prosperite more than for lakkyng of gostly, as don dampnyd men in helle;

<L 2><T Hal><P 49>

3if þei pursuen trwe men for techyng of þe gospel, and seyn þere wiþ þat þei pursuen hem for erroris 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>

Capitulum 3m. See now where þei breken falsly alle þe comaundementis of god.

<L 10><T MT01><P 07>

3if þei taken þe charge to ben trewe vikaris or seruautis of crist and þer-wiþ 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 5><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 dep, þei slen hem, and ioon þe euangelist seiþ as to here dampnacion.

<L 26><T MT01><P 09>

3if þei þursuen trewe lige men of þe kyng to endityng falsly and wytyngly for þei reprouen here open synnes, hou visiten þei men in prison?

<L 12><T MT01><P 16>

hou suen þei charite of crist þat biddiþ men to loue here enemyes, and don good to men þat haten vs, and to preie for hem þat falsly chalenge vs and falsly and wickidly pursuen vs?

<L 28, 29><T MT01><P 18>

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 þer-wiþ bisien hem ny3t and day to distroye synne, þei ben aboute to make pees betwixe god and man.

<L 11><T MT01><P 27>

for þes worldly prelatis chargen men to speke not a3enst here pride and coueitise ne brynge hem to þe ordynaunce of crist, but raper to lyue hem self in pride and falsnesse of þis world þan to tūne 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 cursednesse, 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 trynyste may not do for his ri3twisnesse and charite;
 <L 32><T MT02><P 31>

and god biddiþ vs loue oure enemyes and don good to hem þat haten vs, and to preie for men þat falsly pursuen vs.
 <L 19><T MT02><P 35>

for oure lord seiþ: loue 3e 3oure enemyes, and preien for hem þat pursuen 3ou, and for men þat falsly chalengen 3ow.
 <L 31><T MT03><P 44>

And here-bi þei menen and schewen in dede but falsly þat þei ben more þan almy3tty god in trinyte.
 <L 8><T MT04><P 74>

and 3it whanne a man is falsly cursed of a prelat, 3e þou3 þe prelat be a deuyl of helle,
 <L 12><T MT04><P 75>

and þus þei ben fully contrarie to goddis dom and ry3twisnesse, for 3if a man haue teresspassid neuere so a3enst god he wole assoile him for verray contricion wiþ-outen siche sweryng or charging of vnresonable þingis, but þei falsly enhaunsen hem aboue god almytti.
 <L 18><T MT04><P 75>

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>

but certis þes anticristis clerkis lien falsly a3enst cristis lore and profite of cristene men.
 <L 11><T MT04><P 101>

for as þei feynen falsly þe masse may not be peirid.
 <L 22><T MT04><P 102>

for þei sclaudren, cursen and pursuen falsly to deþ trewe techers of cristis lif and goddis hestis þat wolden saue mennys soulis bi trewe and fire prechyng of þe gospel wiþ-outen glosyng and

beggyng;
 <L 30><T MT06><P 134>

For crist seiþ þat men schullen be blissed of god whanne men schullen curse hem and pursue hem and seiþ alle euyl a3enst hem falsly for þe loue of crist and his trewþe.
 <L 4><T MT07><P 154>

for 3if þei failen in manere of here song and opere newe sygnes founden of synful men þei chargen þat as a greuous synne for to be dampnyd in helle þerfore, but þou3 þei failen foule in prechyng of cristis gospel and holdyng of goddis hestis þei chargen not a straw, but rapere letten, dispisen and pursuen falsly þo pr stis þat bisien hem to do þis grete poynt of charite;
 <L 27><T MT08><P 172>

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 5><T MT08><P 177>

and so þei sillen crist þat is troupe, as iudas dide, for a litel money, and þei ben so esely assoiled, but falsly of false confessouris for a litel part here wicked catel, þat þei maken no conscience for þis cursed periurie but ben endurid or hardid þer-inne as fendis of hello.
 <L 24><T MT09><P 183>

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 9><T MT09><P 184>

for þei lyuen comynly bi falsnesse as bi false sweryng, 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 seruaut of here wole do treuþe and drede synne he is holden but a fool and vnþrifty and schal neuere be man;
 <L 32><T MT09><P 185>

Also þes blynde ypocritis alleggen þat crist biddiþ vs preie euermore, and poul biddiþ þat we preie wiþ-oute lettynge, and þan we prestis may not preche as þei feynen falsly.
 <L 10><T MT10><P 190>

god comaundiþ vs to loue oure enemys of oure herte and don good to men þat hatiþ vs and preie

for men þat pursuen vs wrongfully and falsly; þe deuyl and his seyn þat it is ri3tful to hate oure enemys and don heuyl and harm to hem þat haten vs and falsly pursuen vs, and axe vengauce of oure enemys and false pursueris, for ellis we schullen norische oure enemys in here synne and ouerrenne vs and distroie vs, oure wills and children and goodis, and þerfore we willen defende vs þe while þat we may.
<L 12, 14><T MT13><P 215>

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 abstyuece 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 24><T MT13><P 217>

And þerfore techiþ 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 chalengen oure goode lif in crist be stoppid;
<L 30><T MT15><P 228>

In marchauntis regneþ gile in ful grete plente, for þei sweren falsly be alle grete membris of crist and bi alle my3tty goal in trinyte þat here chaffere cost so moche and is so trewe and profitable, to bigile þe peple and to teche 3onge prentis þis cursed craft, and preisen hym aost þat most bigileþ þe peple, and hiden here vsure and colouren it bi sotil cautelis of þe fend þat fewe men may proue þis vsure and amende hem þer-of bi-fore þe day of dom.
<L 3><T MT15><P 238>

for whanne þei ben falsly amendid bi officialis and denes no man be hardy to waken hem out of here lustis of synne, for þat schulde distroie iuridiccoun and wynnyng of prelatis, and þis cursed extorsion is clepid bi ypocrisie þe grete almes of anticristis clerkis;
<L 20><T MT16><P 249>

fer often þei lese charite in presens of man, but if þei losten þis habite þus, as þei falsly feynen, þei were opyn apostates and losten þe luf of god, for as þei feynen falsly god loueþ more þis cloþinge þan cloþinge of þer soule wiþ þis cloþe of charite;
<L 10, 11><T MT24><P 352>

ffor who my3t more contrarie feiþ þan sey þat crist seiþ fals whan he seiþ þat "þis brede is myn owne bodye," for þis may neþer be brede ne þe bodi of crist, but it is accident or nou3t, as freres

feynen falsly.
<L 26><T MT24><P 352>

and herbi schulde men hope to sitt bye in heuen, for, as þei lien falsly, crist beggid þus. þe bridde of þes vertues is contraried bi freres, siþen it is no charite to falsly passe crist.
<L 3, 4><T MT24><P 353>

Capitulum 11m̄ but heere moueþ þe fend men to feyne falsly a3enus treuþe.
<L 14><T MT27><P 422>

3if þou feynest þee an ordre þat þou preyst and þenkist on god, and þerwiþ þou hast cure bi þy viker þat kepiþ þe chirche, loke þat þou here not falsly þe name, but lyue in pouert as baptist dide, not in hye castels of caym and lustful fode as boris in sty;
<L 24><T MT27><P 425>

for bodily and goostly þis curat doiþ harm to his sheep more falsly þan koude þe fend, for he is more homely enemye, and þis wiþ-drawing of godis for þis synne semyþ to streeche for opere synnes, for 3if an herde be doump at home and 3yue hym to worldly ocupacioun, and wiþ-drawe his goostly help fro his sheep þat he shulde fede, or 3if he stonde in lordis courtis or in offiss of þe king or of opere, and leeue þe seruys þat god axiþ to kepe his sheep in goddis lawe;
<L 29><T MT27><P 435>

and as þes wordis ben nedis false, so is þis iurisdiccoun: for he hap no ri3t to seye þes wordis, but þei ben falsly feyned of þe fend.
<L 27><T MT27><P 444>

for ellis men my3ten feyne falsly as many herdis as þey wolden, and echoon to pile þe puple where oon sufficide for hem alle.
<L 12><T MT27><P 455>

and þei ponderen wiþ þis suspending þat þei don it for ri3twisnesse to teche curatis obedience and mekenesse bi godis lawe, and al þis is falsly feyned bi anticristis ipocrisie.
<L 1><T MT27><P 457>

And þe peple bar witnesse wiþ him and seiden: "Þou hast not falsly chalengid us, neþer oppressid, neþer þou hast take ony þing of þe hond of ony man".
<L 1446><T OP-ES><P 63>

And al þat is seid in scripture in comendacioun of wilful pouert for Crist, þei falsly glosen to maintene wiþ þis vngroundid beggerie.
<L 2817><T OP-ES><P 134>

And worth to a writere, and with a lorde dwelle Other falsly to a frere the fend for to seruen So of that beggares brol, and Abbot shal worthen

Among the Peres of the lond prese to sytten And
lordes sones lowly to tho losels aloute Knyghtes
crouketh hem to, and cruccheth ful lowe And his
syre a soutere, ysuled in grees.

<L 16><T PPC><P 25>

And if a man be falsly famed, And woldë make
purgacioun, Than woll the officers be agramed,
And assigne him fro town to town;

<L 341><T PT><P 158>

To servë god they ben full lame, Goddes theves,
and falsly stele; And falsly goodes word defame;
<L 810, 811><T PT><P 173>

They servin him in riche array, To servë Christ
such falsly fayn;

<L 818><T PT><P 173>

Antichristes they ben clene, And goddes goodes
falsly deuouren.

<L 924><T PT><P 176>

Such preestes of Lucifer ben sent, Lyk
conquerours they ben arayd, Proude pendaunts at
hir ars y-pent, Falsly the truthe they han betrayd.
<L 940><T PT><P 177>

And all the seven sacraments Ye spake ayenst,
as ye were sly, Ayenst thythings with your
entents, And on our lordes body falsly ly.

<L 1160><T PT><P 184>

Who giveth you levë for to preche, Or speke
agaynës goddes lawe, And the people thus falsly
tech?

<L 1240><T PT><P 186>

And þus þei dampnen many men bi her falsly
feyned menes.

<L 63><T SEWW15><P 76>

And so, for pride and indignacioun and foule
hate þat þei han to here pore neyeboris, þei may
not fynde at her herte to gif þere almes to quicke
ymagis of God, þat ben pore folc, but to spende
myche at siche nouelries, falsly foundun vpon
yuel men for pride and coueytise.

<L 100><T SEWW16><P 85>

But men þat don extorcionis and falsly geten
catel ben li3tly assoylid herof, and charged in
confessioun to do siche pilgrymagis and
offryngis.

<L 143><T SEWW16><P 86>

Perfore ri3t as þe wepyng þat men wepen ofte in
siche pley comunely is fals wittnessenge, þat þei
louyn more þe lykyng of þeire body and of
prosperite of þe world þan lykyng in God and
prosperite of vertu in þe soule, and perfore,
hauyng more compassion of peyne þan of synne,
þei falsly wepyn for lakkyng of bodily

prosperite more þan for lakkyng of gostly, as
don dampnyd men in helle.

<L 222><T SEWW19><P 102>

And here mai cristene men se þe falsched of þese
freris, hou þei letten symple prestis to preche þe
gospel to þe folc, for, as þei feynen falsly, noon
of Cristis disciplis hadde leue for to preche til
þat Petir hadde 3ouen him leue;

<L 11><T SEWW23><P 119>

And lete us not paciently heere so greete a
blasfemye falsly put upon Crist, þat is to seie þat
he, as þe bigylid puple weeneþ, hadde beggide,
for þat my3te not he do for þre causis.

<L 699><T SWT><P 21>

FALSLYCHE.....2

and how þei schulde no3t to myche gabbe on
Goddis power, and take upon hem falslyche
more power þan God haþ graunted hem.

<L 19><T A21><P 261>

Thise toknes hauen freres taken, but I trowe that
a fewe Folwen fully that cloth, but falslyche that
vseth.

<L 26><T PPC><P 23>

famulorum⁷

FAMULORUM.....3

As, one Famulorum saide of a frere is better þen
a Pater noster, with opit þinges even; ffor þo
Pater noster is moste generale, and þe
Famulorum moste special, of alle þe prayers þat
God heris.

<L 5, 7><T A27><P 441>

but certes þei shulde be us bysy aboute
studyng 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 32><T MT10><P 195>

FAMULORUMA.....1

for þei maken lordis to bileue þat here special
preiere, as famuloruma and benefactorum,
schal turne to lordis aftir grauntynge and
lymytynge of synful foolis, and more principaly
to hem for here worldly goodis 3euyng þan to
opere men þat ben in more charite;

<L 9><T MT06><P 134>

fantasie⁸

FANTASIES.....6

þe false feip tau3te of Anticrist and of his false
cursed disciplis is þis, þat þe sacrament þat men
seen wiþ bodely ei3e bitwene þe prestis hondis
is neþer bred ne Cristis body, but accidentis

⁷ 2 variants; 4 occurrences.

⁸ 3 variants; 11 occurrences.

wipoute 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 myracilis, 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 25><T A33><P 520>

wip veyn fantasies/ & pi tounge in minstralsie:
<L 1><T LL><P 50>

and þes ypocritis wenen þat here dremys and fantasies of hem-self ben contemplacion, and þat prechynge of þe gospel be actif lif and so þei menen þat crist tok þe werse lif for þis world, and nedid alle prestis to leue þe betre and take the worse lif;
<L 2><T MT10><P 190>

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 wipoute 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 294><T OP-ES><P 14>

And þan Maluerne seide to me, William, knele doun and preie my lord of grace, and leue alle pi fantasies and bcome a chyld of holi chirche'.
<L 2011><T Thp><P 86>

I meruel þat þou a clerk blaberst þus blyndely, þou takest comynly no grounde of Crist ne of his lawe, Bot eþer of þe pope as if he were þi God, Or of oþer fantasies þat han no grounde hem self.
<L 248><T UR><P 109>

FANTASYE.....3
And so þis founed fantasye of spiritual tresour in hevene, þat eche pope is maad dispensour of þis tresour at his owne will, þis is a li3t word, dremed wipouten ground.
<L 12><T A21><P 262>

and comettis þis fantasye, þat if þei maken men to denye hor wittes and Cristis wordis boþe, þat þis sacrament is not verely bred, but þing þat þei knownen not, he schuld make hom lightly to denye aiftir þat þis were Gods body, or what he wolde.
<L 16><T A25><P 408>

And 3if al þe good were weyed þat comeþ of such costly þing, it were but pure fantasye, and

worldly pruyde þat comeþ þerof.
<L 43><T EWS2-68><P 72>

FANTASYES.....2

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 60><T EWS2-107><P 272>

For alle þes ordris ben leeues of wordis and fantasyes of feyned colours, and so þes papþes ben not ri3t, for þei leden men to ipocritis placis.
<L 58><T EWS3-123><P 03>

fantom⁹

FANTOM.....2

And disciplis seyng hym walkyng vpon þe watir, weron troblid among hemself and seydon it was a fantom;
<L 10><T EWS2-109><P 277>

where-fore þe lordis and opere men ben drawn fro þinkyng of god and heuenely þingis, and setten here wittis and likyngis in þes newe vanytees and fantom of worldly glorie.
<L 5><T MT09><P 186>

FANTUMS.....1

þe enemy þe devel seide, I schal folowe wip yvel eggyng Cristen men þat turnen out of Egypt and hasten into þe lond of hevene, and I schal pursue hem wip snaris of dyverse temptaciouns and manyfoold errors and fantums.
<L 23><T A01><P 20>

FANTYM.....1

and þus 3if lif of þise newe ordris be more medeful þen mannes lif was woned, it mot neede be grauntid of god, for newe ordinaunce is but fantym here;
<L 7><T MT22><P 321>

fautour¹⁰

FAUTORIS.....1

for siþ þei may distroie þis wrong and don not, þei ben fautoris and meyntenors of þis wrong, and schulle be ponyschid as þe doeris, as seynt poul seiþ, and in many cas more scharply, for here meyntenynge doþ more harm and wrong þan þe wickid stiwardis bi hem-self;
<L 15><T MT15><P 239>

FAUTOURIS.....11

And whether in {Decrees} or in {Decretals with Sext} and {Clementynis} ben ony suche blasfeme constituciouns, kingis and seculer lordis shulden make it to be enquerid diligentli bi here feithful clerkis, and if ony suche constituciouns be founde, kingis and seculer lordis shulden make tho to be don awei, and

⁹ 3 variants; 4 occurrences.

¹⁰ 6 variants; 46 occurrences.

prisone other exile the auctouris and fautouris of tho.

<L 22><T 37C><P 28>

If the pope of Rome or his fautouris seyn, that he grauntith these indulgencis not to slee hethen men, but to defende cristendom agens hem, wite thei that bi mannis weie this shulde lital helpe, for the hethene men ben manie mo thousandis than cristene, and ben richere, and betere men of werre, and kunnen lyue hardere than we.

<L 26><T 37C><P 61>

ye knightis of Crist, deme ye a veri doom bi siche frutis, whethir siche ben bullis of eresie, and the fautouris of hem ben blasfemis in bringinge the puple into so greet error and cruelte agens here nedi neighboris.

<L 10><T 37C><P 67>

And hou greet blyndenesse and abhominacioun is this, that antecrist, with hise fautouris directli contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membris, that is, this sentence, Where two or thre ben gaderid in my name, there I am in the middis of hem.

<L 20><T 37C><P 83>

Also worchyng of miraculis stonidith with deadli synne, yea, in antecrist and his fautouris, as it is opin in the vij. c. of Exodi, in the vij. and xxiiij. chapitris of Mt., and in the j. pistil to Cor. xiiij. and in the ij. pistil to Tess. ii. c. Also verri preching of Goddis word stonidith with envyouse men and ful reprevable, in the j.

<L 18><T 37C><P 121>

And though thei gete a thousand dispensaciouns of the pope, as longe as thei ben vnable othir don not duli the gostli office, thei rennen faste to helleward with here fautouris and consentouris.

<L 25><T 37C><P 145>

Worldli prelati and here fautouris that letten this feithful preching agens symonie and othere synnis in the rewme, ben cause of such symonie, if it cometh, and of tresoun and distriynge of the rewme and of perdicion of soulis without noumbre.

<L 4><T 37C><P 156>

And blynd entent, or blynd devocion, excusip not þes worldly clerkis, wiþ here fautouris, no more þan Petir was excused fro Sathanas, and Poul of blasphemye notwiþstondynge here blynd entent, aþenst Goddis wille, for goodnesse and ri3twisnesse, as hem þou3te.

<L 2><T A22><P 273>

Certis hit semes, Sathanas, for pride and covetise, and mayntenynge of þer cursid heresies, blyndis hem in payne of þer synne, til

God take vengeance at onys upon hem and alle þer fautouris.

<L 34><T A29><P 478>

ffor, þorow Goddis grace, nouþer for lyfe ne dethe þai wille no ferþer, but crien oute on þo open synnus ande heresies of Anticriste and his fautouris.

<L 14><T A29><P 485>

And siþ þe kyng and lordis ben chargid of god to distroie þis synne and oþere, and mowen don it and don it not, þei ben consenteris and fautouris þer-of.

<L 3><T MT04><P 69>

FAUTOURS.....16

Moche more worldly clerkis and here fautours schullen not be excused aþenst þe opyn meke and pore and traveilouse lif of Crist and his apostlis, for no sotel ypocrisie of Anticrist, and blynde devocion of glotenouse manquelleris, for pride and covetise.

<L 6><T A22><P 273>

Here it semeþ þat þe proude worldly preste of Rome, and alle his fautours, ben most cursed of clipperis and purse-kerveris, for þei drawn oute of oure lond pore mennus liflode, and many þousande mark bi 3ere of þe kyngis money, for sacramentis and spiritual þingis, þat is cursed heresie of symonye, and makip al Cristendom assente and meyntene þis heresie.

<L 2><T A22><P 320>

Here worldly clerkis wiþ here fautours rennen fully in þis curse;

<L 8><T A22><P 322>

And þus it semeþ to many men, þat þes newe ordri and þer fautours failen over myche in charite, for in love of Crist and his Chirche, siþ Cristis religion were algatis beter, perfitere, sekere, and li3tere.

<L 18><T A23><P 364>

Bot geder we þes þre partyes of þis synne of blaspheme, and make we þese fautours of þis grett synne, and make hom as blasphemis in Crist and his seyntes.

<L 33><T A25><P 427>

And hit semes to sum men, þat clerkis þat dwellen lastandly in þis error ageyns Gods lawe, and flees to sue Crist in þis ben open heretikes, and hor fautours ben partyneris.

<L 25><T A32><P 505>

Perfore þe men þat bysyen hem to take away þis 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 7><T A33><P 516>

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 fautours: 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 brynge agen thi beeste ordenaunce?

<L 36><T Dea2><P 460>

Lordes iugen ofte tymes þat oper men don amys, whan þey displeson hem in þer wrong wille, as we dampnen Clement with his fautours and þei dampnen vs, and o kyng dampnyth his aduersary and he dampnyth hym a3en, and comunes dampnon prowde men and opur men to ben ypocrites.

<L 49><T EWS1-04><P 238>

and herby we answeren to the fifte resone, seyinge, that verrey recreation is leueful occupyng in false werkis to more ardently worschen grettere werkis, and therefore siche myraclis pleyng ne the si3te of hem is no verrey recreation, but fals and wordly, as provyn the dedis of the fautours of siche pleyis, that 3it nevere tastiden verely swetnesse in God, traveylyng so myche therinne that their body wolde not sofisen to beren siche a traveyle of the spirite;

<L 30><T Hal><P 49>

sib þis symonye makip hem chef heretikis as here owene lawe seiþ plenerly, and þat þei may not be sauýd but 3if þei forsake þe benefice geten bi symonye, and alle here fautours and consentours to þis symonye rennen in þe same dampnacion as goddis lawe and mannus witnessen.

<L 23><T MT07><P 144>

Capitulum 15m̄ ant heere þe freris wiþ þer fautours seyn þat it is heresy to write þus goddis lawe in english, and make it knowun to lewid men.

<L 1><T MT27><P 429>

summen seyn þat freris trauelen and þer fautours in þis cause for þre chesouns, þat y wole not aferme, but god woot when þey ben soþe.

<L 13><T MT27><P 430>

But I woot wel here þat oure worldli prelati seien here þat þei maken alle þese newe constituciouns and statuti a3ens þese newe prechours and her fautours to exclude heresies and errors and al manere fals doctrine.

<L 1161><T OP-ES><P 48>

Þei putten Crist out of her synagogis, and curside him and hise fautours;

<L 1269><T OP-ES><P 53>

Yf Y knowe any heretikis, or of heresie any persones suspect, or of þaym fautours, confortours, consellours or defensours or of any persone makyng priue conuenticules or assemblies, or holdyng any diuers or singuler opinions from þe commune doctrine of þe churche, Y shal late you, worshipful fadir, or your vicar general in your absence, or þe diocesans of suche persones haue sone and redy knowyng, so help me God atte holy doom and þese holy gospels!

<L 112><T SEWW05><P 36>

And perfore siche myraclis pleyng ne þe si3te of hem is no verrey recreation but fals and worldly, as prouyn þe dedis of þe fautours of siche pleyis þat 3it neuere tastiden verely swetnesse in God, traueylyng so myche þerinne þat þeir body wolde not sofisen to beren siche a traveyle of þe spirite, but as man goip fro vertue into vertue, so þei gon fro lust into lust þat þei more stedefastly dwellen in hem.

<L 248><T SEWW19><P 103>

FAWTOURS.....1

for ri3t as thes han bodily avauntage at more pris than the word of God, as thei maken the word of God but a mene to ther avauntage, so these myracle pleyeris and the fawtours of hem ben verre apostaa, bothe for thei puttun God bihynde and ther owne lustis biforn, as thei han mynde of God onely for sake of ther pley, and also for thei deliten hem more in the pley than in the myraclis silf, as an apostata more delitith hym in his bodily wynnyng than in the trowthe of God, and more preysith seemely thing is withoute forth than ony fayrnesse withinne forth to God-ward.

<L 39><T Hal><P 53>

FAYTOUR.....3

& ri3t as a seruauante þat hap trespassid greuosityche to his lord, in wyl to contynuen his trespase, werse in biddynge his lord mercy, nys but a trayterouse faytour, gregynge his olde trespase or a werse; so a man in deedly synne, biddinge God merci wiþouten good wille to leeuē al deedely synne, is but a trayterouse faytour of God, and so in þat biddynge of mercy synnep greuouselokere þanne he dide bifore.

<L 194, 197><T 4LD-3><P 226>

And þus þis fals faytour fayles in richessis when he moves men to be proude of hom, as he lyed to Crist when he heght hym to gif hym alle rewme of þo world for to worship him;

<L 9><T A09><P 128>

FAYTOURS.....13

Such falsë faytours, foul hem fall!
<L 148><T PT><P 151>

Such falsë faytours, foul hem fall!
<L 156><T PT><P 152>

All suche faytours, foul hem fall!
<L 164><T PT><P 152>

The por people they al to-pull, Such falsë
faytours, foul hem fall!
<L 180><T PT><P 152>

All suche faytours, foul hem fall!
<L 196><T PT><P 153>

And all such faytours, foule him fall!
<L 300><T PT><P 156>

All such faytours, foul hem fall!
<L 308><T PT><P 156>

To pardoners and false faytours Sell hir seles, I
dar well say;
<L 327><T PT><P 157>

And all such faytours shul foul fall!
<L 364><T PT><P 158>

And all such faytours, foule hem fall!
<L 372><T PT><P 158>

All such faytours shull foul fall!
<L 436><T PT><P 160>

All falsë faytours, foule hem fall!
<L 444><T PT><P 161>

But such false faytours, foule hem fall!
<L 460><T PT><P 161>

feinen¹¹

FAYNED.....4

And þei it ben þat in couetise sillen and bien of
3ou in fayned wordis, for þei sillen her suffragiis
or meritis, and bien þerwiþ 3oure worldli good;
<L 474><T OP-ES><P 20>

We knowen þat farisees braken þe lawe þat God
3af to hem and to þe pepel for here fayned reule
þat þei hemself maden a3ens þe ordeinaunce of
God.
<L 88><T SEWW20><P 109>

And so as þe prestes of Bel stale vndir þe awter,
To bigile þe kyng to thefly cache here lyfode,
So 3e forge 3our falshed, vndir ydil ypocrisie,
To bigile þe puple, boþe pore & riche, & as þe
prestes fayned þat Bel ete þe kynges sacrificie, So

3our wikkid wynnyng, 3e saye, wirchipiþ God.
<L 128><T UR><P 105>

And yet the wor-des of the makynge of these
thinges by me writ-ten in the beginnyng of gene.
euen as god spake then and yf ye can not make
the work that he made and haue that wordes by
whiche he made it, how shal he make hym that
made the workes and you haue no wordes of
aurtorite either power left you on earthe by
whiche ye shulde do thys, but as ye haue fayned
thys crafte of youre false errors, which come of
you understand not, for it is prophetyed Esaye,
vi· and xiii· chapter of Matt· xiii· and Luke· viii·
Marke·iiii·
<L 36><T WW><P 12>

FEINED.....1

Frere, whi preche 3e fals fablis of freris & feined
myraclys, and leuen þe gospel þat Crist bade
preche & is moost holsum lore to bodi & to
soule, & so also oure bileue bi whiche oonli we
moste be saued?
<L 233><T JU><P 64>

FEINID.....1

Sith the most good pretendid othir feinid in siche
indulgencis is releesinge of peyne enjoinid of
the chirche that errith manifold, othir
delyueraunce fro peyne of purgatorie to him that
ben verrili contryt and shryuen, as it is bifore
seid opinli in suche bullis, and the propre good
that Jhesu Crist grauntith to hem that geuen
almes to the hungri, thirsti, nakid, and suche
pore, is remissoun of alle synnis and grauntinge
of euere lastinge blis.
<L 9><T 37C><P 66>

FEYN.....4

And se hem religious, þat þei feyn not falsly
pouert, nor mak þei not heyet voyd, þat þei
purchas hem not peyn but meed.
<L 8><T APO><P 41>

In opun þei feyn hem to be displecid of þingis
þat þei don in hid;
<L 15><T APO><P 104>

And þese þe deuel vncoupliþ oft vpon good men
þat wolden feyn lyue in pees, to cacche hem in
vnpacience, for so he ho piþ to sle her soulis, for
Crist seiþe by men þat ben pacient, 'in her
pacience þei kepen her soulis'.
<L 135><T CG12><P 153>

for þei feyn þat Crist assoyluþ and 3et þe synne
leueþ worse þen it was.
<L 835><T EWS2-MC><P 358>

FEYND.....1

Also þis feynd pardon disceyueþ many men, for
riche men tristen to flee to heuene þer-bi wiþ-

¹¹ 25 variants; 576 occurrences.

outen peyne and þer-fore;
<L 33><T MT04><P 82>

FEYNE.....43

RESON We may not feyne in þis mater, but
speke truþe þat may be groundid.
<L 297><T 4LD-2><P 211>

and þanne manniss curs harmeþ noþing, ne
enterditynge, ne ony sensuris þat Sathanas may
feyne.
<L 2><T A17><P 218>

And as Crist seiþ wiþ Poule his apostle, þe synne
of ypocrisie schulde regne wiþ suche men, siþ
þei feyne holynesse by sensible sygnes, and
coveytise wiþ opere synnes beþ huge in her
soulis.
<L 19><T A21><P 245>

For in her absoluciouns fayliþ comunly Petris
keyes, and þei feyne ofte to assoylle, and þei
assoyle no3t.
<L 11><T A21><P 255>

for it were no wisdom to bie þus þingis þat men
schulde no3t use, but be combred þerwiþ, and it
is no3t semely to feyne þis use of swerdis but for
to fi3te wiþ hem, as Petir dide aftir.
<L 7><T A21><P 264>

siþ Crist assoillide not þus ne Petre, ne ony oper
apostle, and þis pope seeþ not in God þat he
wole þat it be so, what spirit schulde move þis
pope to feyne sich asoilinge boþe fro peyne and
fro synne, and aftir chaffare þus þerwiþ?
<L 7><T A23><P 356>

And so it is a greet peril to feyne sicke power,
but if it be groundid.
<L 28><T A23><P 356>

Wel I woot þe fend mai feyne more pardone þan
God wole graunte to ech man þat wole slee his
broþir, but God forbode þat we trowun þis, as þe
pope may graunte to day, and to morowe
perseyve his folye, and revoke þe formere
errour.
<L 1><T A23><P 363>

And, for freris may not feyne oper drinke bot
water of þo welle þat Crist schulde aske, þei
feyne falsely þat Crist asked watir to drinke.
<L 27, 28><T A25><P 413>

ffirst to feyne hor holynesse, makynge trompe
bifore hom, as ypocrites done, and spoylen pore
mennes godes by maner of rentis, and to be
confedrid with hom as wiþ hor owne breþeren.
<L 34><T A25><P 420>

for masse and þo ooste ben dyverse þinges, ellis
freris myght not feyne of hor massis þat þei ben

better þen masse of a fende.
<L 22><T A25><P 425>

Wolues þey ben 3if þei louen more catel þan
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 36><T EWS1-08><P 253>

But þe fend dredip not to feyne absolucionys and
indulgenses, wiþ opere 3iftys þat God grauntyde
neuere, to spuyle men of here mone, and not for
sowle helþe for þanne wolde þei 3yue freely
þese 3iftis, as Crist 3af hymself and bad opere do.
<L 75><T EWS1-23><P 316>

Þes ypocritis may for a tyme holde men in þe
feendys þraldam and feyne þat þei 3yuon leeue
to synne, or gabbe on God þat is worse þat it is
meedful to obesche þus.
<L 104><T EWS1SE-19><P 560>

and certis þei louen to luytel opere, but feyne, to
spuylen hem of here goodys.
<L 50><T EWS2-57><P 13>

And þus durste not þe feend feyne for þe tyme
þat Crist was here;
<L 14><T EWS2-67><P 65>

and mucche more 3if a prelat feyne by ypocrisie
þat he haþ power and wyt, 3yuon of God to
rewle his chyrche, and doþ al amys in þis, and
sewoþ not God ne his lawe.
<L 97><T EWS2-69><P 80>

and so schulde þis hed be stoppud to feyne
censurus a3enus God, and fere foolis by
cursyngus for þei fulfyllon Godis lawe;
<L 94><T EWS2-75><P 114>

Defaute of oyle in opere beggerus þat ben
walkyng in þis world may men see þat takon
heede, and of opere pore men boþe, as tryuauntus
can feyne hem syke, and deforme hem in body;
<L 70><T EWS2-85><P 175>

and betture my3te he not do þis þan to feyne
such a power þat is vnknown in deede and in
resoun.
<L 334><T EWS2-MC><P 340>

And herfore þe fadyr of þe freris techet hem to
wexe ryche and to feyne þer pouert in eche
persone, but to grownde rychesse in þe grete
persone;
<L 571><T EWS2-MC><P 349>

And betere cause of mannus fi3tyng can no man
feyne today.
<L 49><T EWS3-179><P 174>

And þe Iewis bihi3ten hem greet money to feyne þis lesyng of Cristis disciplis, þat þei camen upon þe ny3t and stalen his body þe while key slepten.

<L 31><T EWS3-180><P 189>

And no drede Clementis freris wolen as faste feyne a3enus us: for, come þey in anoþer lond, þey wolen soone assente to Clement and so þey wolden now heere 3if þey hopiden worldly wynnyng.

<L 24><T EWS3-221><P 278>

and he my3tte not erre neiþer in þou3t ne in word ne dede, but summe ypocritis seyn a3enst þis in worde or dede or boþe, þat it his best to feyne holy pouert aftir crist and his apostlis, and þer-wiþ lyuen in lustis of worldly gaynesse, of costly housyng and grete more þan lordis don, and in costly cloþing for ony lord, and in cost of mete or drynke and makynge of grete festis of riche men.

<L 2><T MT15><P 236>

and 3if anticrist seie here þat eche man may feyne þat he hap 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 13><T MT17><P <261>

and his cursynge is more þan cursynge of þe pope, or ony oþere sensuris þat he han feyne;

<L 30><T MT21><P 286>

Wel I wott þe fend may feyne sich goodnesse of hise preyeris and hey3nesse of his power, for men mai not see it;

<L 25><T MT22><P 320>

and algatis if he feyne hym power to assoyle more þenne he hap;

<L 22><T MT23><P 335>

men shulden merke hou Iames biddiþ þat men shulden shrine iche to oþur þe synnes þat þei fellen inne, and pus þei shulden knowleche mekeli þe freelte þat þei weren inne, and not oon feyne as an ypocrite þat he were more hooly before a-nopur, and had vertu to for3yue synne.

<L 17><T MT23><P 344>

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;

<L 24><T MT23><P 345>

Capitulum 11m̄ but heere mouþ þe fend men to feyne falsly a3enus treuþe.

<L 14><T MT27><P 422>

and 3if þe pope feyne heere þat he 3yueþ lawis and weye to hem to defende a mannus wrongis in his court;

<L 12><T MT27><P 437>

for ellis men my3ten feyne falsly as many herdis as þey wolden, and echoon to pile þe puple where oon sufficide for hem alle.

<L 12><T MT27><P 455>

men seyen þat þe pope loueþ so myche worship of þe world, þat he wole feyne asoyling to men to go strey3t to heuene, so þat þey do a trauel þat sounneþ to his worldly worship.

<L 30><T MT28><P 462>

and here-ynne 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>

for crist, þat is boþe god and man and heed and ground of hooly chirche, puttide þis ordre pleyndly and 3af lawis to contynue it, and a man may no more shewe þat he is anticrist hym silf þan to reuerse þis ordre, and feyne a newe wiþoute ground.

<L 1><T MT28><P 479>

and 3if þou seye þat on þis maner my3te ech man feyne hym silf a staat, and seye þat he is hierste man 3at dwelliþ in erþe vndir crist;

<L 21><T MT28><P 479>

For no dou3te drede of lesing of wordli possessions is chif cause of antecristis persecucioun, alþou3 falseli he feyne þe contrarie, not articling a3enst any man þis lordschip as cause of his persecucioun.

<L 1741><T OBL><P 201>

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 trewelich 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 22><T PPC><P 10>

Thanne Eleasarus ches to di3e a scharp deeth, rather than he wolde breke Goddis lawe in a

lital poynt, to ete pork, 3he, to feyne to ete pork.
<L 13><T Pro><P 43>

Bei forsope schal feyne þam for to be gode, &
neuerþelesse þei schal entice euel þingis.
<L 20><T Ros><P 60>

FEYNED.....250

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 wiþ a
feyned pite & all þe temperalte, & sayne þat holi
chirch schuld be fre from all worldlich power.
<L 222><T 4LD-1><P 185>

Pise ben not feyned wordis ne brou3t in
customes bi þe feend, but lawe 3yuen of God of
heuen, confermed of oure abbot Ihesu Crist bi
streit keping here in erþe, to 3yue ensauple to
flee þis world þe which is ful of synne, & so to
come to heuen blisse, euer to wone þere
wiþouten ende, Amen.
<L 213><T 4LD-2><P 207>

And þise resoun had non ende but to proue þat
þese two prestis þat dampneden Suzanne for
feyned synne, dampneden wele & lawfully;
<L 374><T 4LD-2><P 214>

Bi þis may Cristen men see & answer to
wordes feyned a3eynes truþe.
<L 406><T 4LD-2><P 216>

So stronge biggyng may for no seruice of God
be excusid, for whanne it is so, it is but feyned
equyte, and so double schrewednesse, as doynge
of a good dede to maynteyne a schrewed.
<L 232><T 4LD-3><P 227>

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 temporal
goodis of þe erþe.
<L 304><T 4LD-3><P 231>

þe þrede cause þat is feyned: it is þe wille of þe
emperour þat, as he is lorde or his empere, so his
prest schulde rewle in God, al þe same
lordschep, and þerfore he dowed þe chirche þat
was worþi made.
<L 238><T 4LD><P 245>

sipen alle seyntis in heuene affermen þis gospel,
he were ouer grett a foole þat wolde falle her fro,
for alle antecriste clerkes or fendes in helle and
false glosis þat ben feyned to þe gospel of Crist
schulde not be trowed, for þei ben not groundid.
<L 344><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 techip obesche to Crist.
<L 399><T 4LD><P 252>

& oo þing I knowe, þat suche feyned obedience
doþ myche harme to couentes & cuntres, for be
þer neuer so miche a foole priour in a place, 3if
þat he bidde þat þey iuge no synne, þei seyen þat
þei schulde do þat be vertu of obedience.
<L 405><T 4LD><P 253>

But furþermore, feyned confessiones of freres
semeþ to do al þe harmes in þe chirche, for þei
lede lordes, bischopis & ladies, & errour of þes
þre don miche harme.
<L 571><T 4LD><P 260>

Suche folies of freres ben feyned in þe worlde &
disceynen blynde men because of þer synne. &
<L 771><T 4LD><P 270>

þat is, hi3e kyngis and prestis schulen failen fro
mersy, oppressyng her sogetis by her statutis,
and her feyned sensuris, more for her displeysing
þan for brekinge of Goddis biddynge, and so þei
lien to God, for þei doon not as þei hi3ten.
<L 33><T A01><P 30>

But as in conjurisouns ben teeld manye goddis
names, to disseyve þe peple and robbe of her
goodis, so in þese ordres ben feyned manye
holynessis for a fals eende, to disseyve þe peple
and to souke her blood for feynyng of her
heelþe.
<L 1><T A01><P 60>

and bi þer feyned ipocrisie and cautelis of þe
fend þei bigilen mo men þan doon opere feendis.
<L 27><T A01><P 60>

As comunes, bi false opis in chaffaryng and in
questis, up trust of absolucioun, or on feyned
pardoun, þat dewe restitucioun þenkeþ nevere to
3elde;
<L 20><T A02><P 88>

And disseyt of love is wiþ men þat feghten, as
wiþ fendes of helle is feyned fals luf.
<L 23><T A09><P 138>

and by hor feyned sommenyng þei drawen hom
fro hor laboure, to tyme þat þei have grauntid
what silver þei schal paye; and þen by feyned
cursyng þeu maken hom paye þis robberyng.
<L 12, 14><T A09><P 166>

and none of þese grete holy doctours knewen þis
feyned sotilte of wordis til þe fend was
unbounden.
<L 13><T A18><P 227>

Certis, siþ þe world was maad þe fend feyned
nevere more lesyngis to spoyle rewmes of
tresore and peple þat makip hem stronge, þanne

to seie þat ho-so lettip to take folke or tresore at wil of þe pope, to distrye his mennye, he is cursid of God and schulde be deed by man;
<L 24><T A21><P 246>

And more falsnesse of þe fend here we never feyned.
<L 7><T A21><P 247>

ffor many prestis, boþe more and lasse, blasfemep in here power, and fallip in þe keye of kunnyng in þis feyned absolucioun, and fallip in heresie, prestis and her sogettis, but 3if prestis purge þe keye of here kunnyng, and stondip in boundis of bileve.
<L 5><T A21><P 256>

And so þis mede þat is feyned is founde of þe fend her fadir, and is no3t groundid on charite ne profyt of Cristis Chirche.
<L 24><T A21><P 259>

And feyned excusacion, þat þei taken þis not for ordris 3evyng but for cost of wrytyng and opere officeris businesse, accuseþ hem more þan excuseþ.
<L 25><T A22><P 282>

Of þes few wordis may worldly foolis see here pereles and sclaudris, and do no symonye for holy ordris ne benefices ne sacramentis, bi feyned colour of dispensyng and privilegie, and customes of Anticristis weiward collegie and synagoge of Sathanas.
<L 25><T A22><P 291>

CAP. XI. 3it worldly clerkis and feyned religious breken and disturblen moche þe kyngis pees and his rewmes.
<L 1><T A22><P 297>

for þorou3 privei confession þei norischen moche synne, namely lecherie, avoutrie, and synne a3ennis kynde, extorsions and robberie and usure, for to have pert þerof, and tellen not þe treupe in confession, for drede of lesyng boþe frendischiþe and wyning, and meyntening of here feyned ordre.
<L 10><T A22><P 299>

Also þes feyned religious, and opere worldly clerkis, amortisen many grete lordischipis bi fals title and gret ypocrisie.
<L 21><T A22><P 302>

And þei meyntenen þis cursed þefte boþe bi secular power and spiritual swerd and colour of holynesse, bi feyned privilegies of holy Chirche, moche more þan doune opere comyn þeves and outlawis, and þerfore þei ben cursed heretikis, worpi to have more payne þan opere strong outlawis.
<L 28><T A22><P 305>

Here men wondren moche whi worldly prelatis and feyned clerkis cursen not for defaute of werchis of mercy down to pore nedy men, as Crist techip;
<L 16><T A22><P 309>

And in þis poynt þes worldly clerkis and feyned religious fallen into Luciferis pride, and into heresie a3enst þe crede of Cristene men.
<L 17><T A22><P 315>

And þes feyned clerkis crien faste, þat þe kyng and alle þe lordis ben bounden bi vertu of here op, in whiche þei sweren to meyntene holy Chirche and ri3ttis þerof, for to meyntene þis open þefte a3enst Goddis heste and here owene op, in whiche þei sweren to doo ri3twisnesse to eche man and meyntene eche man þerinne.
<L 7><T A22><P 317>

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

And of þis comen many heresies, as of assoilingis and indulgencis, and cursingis, wiþ feyned pardons, þat make many men have conscience and trowe more to þe pope in sich a cause þan þei trowe to þe Gospel.
<L 20><T A23><P 345>

But first Cristene men schulde byleve, þat alle suche feyned censures don noon harm a Cristene man, but 3if he do harm first to himsilf.
<L 14><T A23><P 361>

As anentis suspendinge and enterdityng þat ben feyned, we trowen þat þei doon myche good, and noon harm but to foolis.
<L 12><T A23><P 362>

And so freris schulden be nedid to leeve þis lyvyng of cloyster, and feyned obedience by singuler professioun, and to dwelle amonge þo puple, to whom þei may moste profite gostly.
<L 28><T A24><P 368>

And þus þei leeven obedience þat Crist tau3te and ensaumplid, 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 22><T A24><P 381>

bot he schal no leeve have to go generally aboute in þo worlde, and preche treuly þo gospel wiþouten beggyng, and lyve an open pore and just lif, as Crist and his apostils diden, ffor þis were destroyng of hor feyned ordir.
<L 24><T A24><P 382>

bot freris kepen now lawes feyned of erroures of men, moo þen God ordeyned in þo olde lawe, and more uncerteyne.
<L 31><T A24><P 392>

Bot farewil þen þis new feyned obediense, wiþ þis new professioun.
<L 26><T A24><P 396>

ffor where Crist had not to reste inne his heved, freris, feyned beggers, have lordly plasis, þat almoste þorw Englund þei may iche nyght lye on hor owne.
<L 12><T A24><P 397>

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 20><T A24><P 398>

Mony soche sentencis ben feyned of freris, by whom Anticristis clerkis reversen Cristis sentence.
<L 11><T A25><P 404>

And 3itte afftir, when þis courte was fer fro þo trewthe, hit determyned not þis feyned sentence þat men holden now, al þof wode glosatoures had wrytten in þis mater more than þei knew of, or elles couthen grounde.
<L 10><T A25><P 408>

And if we glose Austyn, þat þis may not be by kynde, by þo same skil shulde we putt on Austyn þat he shulde denye al holy faythe, for none of þes articles may be wiþouten myracle, And so þo þe first and þo laste ben falsely feyned, for al þof þei be partid fro God, neþoles God fyndes hom, and puttes hom to payne.
<L 8><T A25><P 409>

As anentis þis cursid blessyng falsely feyned, hit is knowen þat Crist curside þo fige tre more mekely þen hese men feynen þat þei blesse þis bred.
<L 18><T A25><P 409>

And siþ nocht þat was bifore in bred tournes into Gods body, or any oper creature, as þei mot nedely sey, how falsely þen feyned þei þat þo bred of þo auter tournes into better!
<L 27><T A25><P 409>

as wycches feyned of dede men þat þei myght not quicken, þat þei were translate to felowschippe and dwellynge wiþ gods.
<L 32><T A25><P 422>

But wolde God þat þei lyed not þus upon Crist, and feyned hym to do myracles of hor accidentis þat he nevere did, ne profiten to men, ne no mon

may se hom, ne where þei ben goundid.
<L 36><T A25><P 422>

Bot if þese freris with hor preyers deceyven þo Chirche, and maken þo puple to trowe þat one masse of hor is better to God þen oper of comyne prestis, and herof serven hor sygnes, and hor feyned varyaunce, to schewe hor ypocrisie to þo lewid folke;
<L 12><T A25><P 425>

þat þou3 men bynden hemself nevere so stronge to þis povert and perfeccion, and 3it may vel don it in dede, þei ben not holden to fulfille it, whanne Crist 3eveþ hem þerto my3t, witt, wille, and grace, for Anticrist haþ feyned to dispense, a3enest Goddis wille, and a3enst here owen avowe and profession.
<L 26><T A28><P 451>

And as to pardons, and haly watir, and blyssyngs of bischopis, it is a feyned þing, for pride of statis and covetise of worldly muk, and to blynde þe peple, and to make hem over litel to drede synne.
<L 4><T A28><P 453>

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 13><T A29><P 462>

Seculere men may have worldly godis ynowe wiþouten noumber to us, so þat þai gete hem trewly, and spende hem to Gods honoure and furtheryng of trewthe and helpe of þer Cristen breþur, and þat þai suffre not Anticristus clerkis to distroyen seculere lordschipis, and rob þer tenauntis by feyned jurisdiction of Anticrist.
<L 20><T A29><P 472>

Let al þo worlde deme wisely by þer open dedis, ande tiraunty on retenauntis, ande sittynge in parlement above grete lordis, seyyng þat no parlyment may be holden wiþouten hem, wheþer þis be feyned ypocrisie or treuth.
<L 4><T A29><P 478>

Sikerly here is feyned þinge putte on pore men, wiþouten evydence of þer seyyng, But Cristen men sayne, þat a preste beyng in dedely synne may make and 3yve sacramentis to salvation of hem þat worþily receyven hem, and consenten not to þo prestus synne;
<L 18><T A29><P 485>

þen hit semys þat grete churchis where symonye is done, false opis, fals covetise, takynge wrongly oper godis by extorsion of feyned

correctiōne, sellynge of sacramentus, and
 nomely of Cristus body, when men seyne mare
 þo masse for money and worldly favoure þen for
 devociōne, alle suche chirchis bene gretely
 polutid and cursud of God, nomely for sellynge
 of leccherie, and fals swering upon bokus.
 <L 22><T A29><P 487>

Sipen þo churchis ben dennus of thefis and
 habitationis of fendis, hit is gode þat Cristen
 men bere no false wittenessyng, saying in dede
 þat suche chirchys ben holier þen oþer placis
 where is lesse synne, ande þat þai mowne in þes
 serve God in hem þerfore, sithen Criste sais in
 þo gospel, þo rewme of God is wiþinne 3owe,
 ande Seint Poule seis, þat Cristen men ben þo
 temple of þo Holy Goste, consent 3ee not
 þerfore to þo symony of byschopis, ne covetise
 of oþer prestis, for þo feyned blessyng of
 heretikis to whos blessyng God cursud, as þo
 prophete wittenessis;
 <L 34><T A29><P 487>

Þe false feiþ tau3te of Anticrist and of his false
 cursede disciplis 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
 myraclis, more þan Cristis techyng 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 25><T A33><P 520>

Þe enbatelinge aboute aboute þe walles þat
 makeþ hit fair to mannes si3te mai wel be her
feyned holynesse wherbi þei colouren al her
 euele.
 <L 169><T CG01><P 05>

summe bi feyned religioun; summe bi lewede
 vowus of hire feyned pilgrymagis;
 <L 89, 90><T CG02><P 15>

Þese 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 prelati, 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 183><T CG02><P 17>

napeles, whanne þei see þis inpugned of false
 worldly clerikes, to whos lyif Goddes word is
 aduersarie and wiþ her feyned disputacions and
 false exposicions scleen it in hemself and in
 oþere as miche as þei may, as þou3 it were gret

herisie or elles but as anoþur pure seculer word,
 and pursuen men þat speken it and holden
 þerwiþ, as Crisostom seiþ in þe same Omelie,
 þanne suche vnstable men ben disclaunderid in it
 and fallen away þerfro, as Crist seiþ in þe
 gospel.
 <L 323><T CG03><P 39>

but for to 3eue entent al to suche outward signes
 and leue charite, þat God loueþ so miche and
 wiþoute whiche no man may be saued, is but
feyned ypocrisie of þe fader of lesynges.
 <L 443><T CG03><P 42>

And alle feyned religious I sette ful lytyl bi.
 <L 250><T CG04><P 51>

Feyned lettres of fraternyte wolen þei 3yue to
 symple men;
 <L 81><T EWS1-26><P 329>

And þis meuede Powle and oþure apostles to
 holden hem to Cristis ordre, siþ þe abbot is
 betture, þe rewle and þe knytis, and algatis hit is
 more free to holde Godes comaundementis, for
 þis feyned obedience letteþ ofte to serue Crist.
 <L 95><T EWS1-31><P 354>

Croserie ne assoylyng feyned now of prelati
 schal not at þe day of doom reuerse Cristis
 sentence.
 <L 110><T EWS1-41><P 405>

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

And on falshede of suche blasfemyes is
 hoolynesse of þes ordri, feyned;
 <L 113><T EWS1SE-14><P 537>

And so seruauantis of Crist schulden be now in
 angwishes, in woundis and in prysonys, in
 stryuyngus, in traueylis and in wakyngus, in
 fastyngus and in chastite, in science and in longe
 abydyng, in swetnesse, in þe Hooly Goost, in
 charite not falsely feyned, in word of trowþe,
 and in Godus vertu, by armes of ri3twisnesse on
 boþe sydes, in doying good and suffryng wrong;
 <L 42><T EWS1SE-16><P 547>

Heere is disseit of mennus soulis, in feiþ, in
 hope and charite þat ben falsly feyned heere.
 And whoeuere trowiþ to þis power þat is þus
feyned of þe pope, he is harmed in his soule
 more þan is bodili harm.
 <L 53, 54><T EWS1SE-31><P 610>

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 14><T EWS1SE-46><P 669>

But feyned fadirhed of þe pope and newe
fadirhede of þes abbotis, 3if þat it be falsly
feyned, is groundid in þe fadir of lesyngis.
<L 21, 22><T EWS1SE-46><P 669>

And indulgensis þat now ben feyned weren not
in Poulis tyme;
<L 47><T EWS1SE-53><P 693>

and hit is maad in feyned power to loose men
and bynden hem.
<L 100><T EWS2-61><P 34>

And Crist was not lettud þanne by feyned
iurisdiccio to preche among þe folc, al 3if he
wrappede þe prelatis;
<L 17><T EWS2-64><P 48>

Certis, such an ypocryte addup furst a lesyng,
and by his feyned traytorye he ledup amys
Cristus schep;
<L 100><T EWS2-69><P 80>

for aftur þis day ben but two placis in whiche
pardoun may be feyned, and in nowþur may
suche prelatis pardoun profi3te to men þat þere
ben.
<L 117><T EWS2-69><P 81>

and more perelows heresye was neuere feyned of
þe feend.
<L 129><T EWS2-69><P 81>

and, for þis þing may not be seen, and power of
God is feyned to prelatis, þerfore þis synne is
more hyd, and more priuely disseyueþ þe puple.
<L 14><T EWS2-70><P 82>

þat is, to parceyue Godis lawe, and fle fro
falshede feyned þerof. For we supposon þat in
Godus lawe is al trowþe þat ys nedful, and 3if
þis feyned þing of ypocritis were nedful to
cristone men, he wolde telle þat, as he doþ oþre;
<L 26, 28><T EWS2-70><P 83>

And water of wisdom þat is feyned, stabled to
hem by long tyme, confermeþ þis synne to men,
and makup hem byleue amys;
<L 34><T EWS2-70><P 83>

And for þer message is false, and faylup of
grownd of trowþe, þerfore seiþ God þat þei
senton a message byhyndon hym, for þis is
feyned vanyte, for to putte trowþe byhynde.
<L 48><T EWS2-78><P 131>

and þanne owre title my3te be groundyd, and
oþur is feyned of þe fend.
<L 102><T EWS2-83><P 165>

And 3if þow sey3e þat þis skyle wente forþ, 3if
Crist were dwellyng here in erþe, and gederude

to hym disciplus as he dude in Baptist tyme, but
now Crist is went to heuene, and men gederon to
hym disciplus, certus þis feyned skyle wolde
destruyen alle þes ordres.
<L 39><T EWS2-86><P 179>

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

Here God techeth trewe men to grawnte þat
dowying and feyned beggyng makip to multiplye
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>

And prelatus, boþe more and lesse, may assente
to þis sentence, and frerus may falle wiþ hem,
and chyde by wordus þat it is soþ, as it fallup in
þis tyme, þat prestus fy3tyng is preysud, 3e, for
a feyned cause, þat noon in þis world can
grownde.
<L 110><T EWS2-89><P 204>

And þus þis help is newe feyned to iniurye of
God, siþ it is propre to God to graunte such help
to whom he wole.
<L 75><T EWS2-112><P 288>

Sche axsude þis heed in a dysch by feyned
addision, for so sche my3te more li3tly brynge
þis heed to þe kyng, and wyte more sykurly by
þe sy3t of monye men, þat it was Baptistus heed
þat sche hadde in þis dysch.
<L 46><T EWS2-115><P 297>

And feyned trowþe of þe kyng semeth to foolus
to excuse þis deede, and so it semede no bote to
venge þe deede þat was doon.
<L 52><T EWS2-115><P 298>

But þis curs ys falsly feyned as monye oþre ben
for money.
<L 889><T EWS2-MC><P 360>

for boþe he getup money and loue, and
oblischyng wiþ feyned lordschipe;
<L 894><T EWS2-MC><P 361>

The fourþe good feyned of þis viker is
gouernayle of al þis chirche.
<L 919><T EWS2-MC><P 361>

Wel I wot þat bost is feyned and money 3yuon
for to dispense and assoyle men of synmys þat
ben entrikede wiþ suche rytes;
<L 955><T EWS2-MC><P 363>

And þus bytwene þe pope and freris feiþ of þe
gospel is put obac and a new þing is feyned,
boþe a3en resoun and feiþ and monnys wyt wiþ

al pref;
<L 977><T EWS2-MC><P 364>

For alle þes ordris ben leeuës of wordis and fantasyes of feyned colours, and so þes papþes ben not ri3t, for þei leden men to ipocritis placis.
<L 59><T EWS3-123><P 03>

But 3it Eroude haþ suteris, as seculeris þat nou lyuen: for, as he feyned holynesse in sleynge of Ion Baptist, so þei feynen holynesse in pursuyng of trewe men.
<L 29><T EWS3-130><P 20>

And þus alle þes newe ordris, þat leeuën freedom of Cristis ordre for goodis þat ipocritis han getun to þes newe feyned statis, don heere a3enus Crist, and vnhablen hemsilf to come to heuene.
<L 64><T EWS3-137><P 38>

And iugementis of mannus lawis ben comunely fals nou, for Crist wolde for þe tyme of grace þat men shulden turne men by preching and good lif and clene of prestis, wiþoute siche feyned lawis.
<L 36><T EWS3-164><P 126>

And þus þey eten falsly Crist bi þer feyned ipocrisie.
<L 45><T EWS3-165><P 129>

And wolde God þes heretikis in mater of þe sacrid oost conseyueden þis speche, and vndirstooden wel Ambrose þat þis oost is not bred aftir þat it is sacrid, for it is not aftir principaly bred but þe body of Crist by uertu of his wordis, and þanne shulden þey shame of þer feyned accidentis.
<L 15><T EWS3-166><P 131>

Sopely, but 3if God assoyle first, þer assoylyng is feyned falsed;
<L 109><T EWS3-169><P 144>

And þus þey ben ny3t þeys in þer entre, and day þeys in þer opyn spuyllyng, 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 38><T EWS3-201><P 238>

as in a passage laate to Flaundris þe freris prechiden a ladyes dreem, and by a feyned soylyng þey spuyliden þe puple but freris hadden part.
<L 27><T EWS3-203><P 242>

For siche men dampnyd in helle han a worm of consciense, and þis worm dieþ not but gnawip hem to greet peyne, siþ þey my3ten li3tly holde

Cristis lawe and caste away þes feyned ordris.
<L 44><T EWS3-214><P 264>

Late hem lyue on þer werris, and on þer martris þat þey han geten, or sille þer feyned indulgense;
<L 19><T EWS3-221><P 277>

and disseyue þey no more oure rewme, for feyned gabbyngis þat þey hepen shulden make no treupe to man of witt.
<L 20><T EWS3-221><P 278>

And þus boþe prestis and þer sugetis synnen many gatis in þis poynt And þus men erren in bileue, boþe prestis and þe puple, for an hundrid poyntis ben feyned of assoylyng and cursyng þat han no ground in Goddis lawe, and 3it men doren not a3enseye hem.
<L 38><T EWS3-231><P 299>

And þus men shulden triste in God, and lecue opere wordis þat now ben feyned.
<L 34><T EWS3-238><P 316>

To the comoun peple haþ Anticrist 3ouun leue to leue her trewe laboure and bicomē idil men ful of disceitis to bigile eche opere, as summe bicomē 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 mekenēs to cowardise, felnes and pride to wisdom and talnes, wraþþe to manhode, enuye to iustificacioun of wrong, sloupe to lordlynes, coueytis to wisdom & wise puruyaunce, glotonye to largynes, leccherie to kindeli solace, mildenes to schepisshenesse, holines to ipocrisie, heryse to pleyne sadnes of feyþ and oolde vsage, & holy chirche to synagoge of Satanas.
<L 44><T JU><P 56>

Frere, may 3e make only man more perf3ite bi 3oure feyned lettris eþer 3oure soold preiers þan God haþ bi bileue of baptem & his owne grante?
<L 195><T JU><P 62>

For hou schulde 3e endure vndampned to helle to leue Crist & his lawe for 3oure rotun ritis, & seie þat Goddis lawe is fals to fourme or to lerne, til 3e hadden founden a glos feyned of 3oure wittis?
<L 407><T JU><P 72>

to write her names in þe erþe/ þei maken a feyned schrifte to a prest & taken part of sacramentis/ þei bilden chirches wiþ opere ournmentis:
<L 7><T LL><P 08>

in feyned wordis / & wip her sweet likerouse
speech:
<L 8><T LL><P 13>

wip þe tung of flatering & feyned ypocrisie/ And
of þe comunen abouten hem þei whi3len in to
her handis:
<L 29><T LL><P 18>

But oure newe feyned sectis:
<L 15><T LL><P 37>

aboute suche feyned syngyng/ wherporou3
schulde be tarried:
<L 13><T LL><P 58>

þat is feyned hoolines/ what wip blynd pite:
<L 11><T LL><P 94>

wip her feyned holines/ in cleping her sory
chirche holi chirche:
<L 9><T LL><P 119>

For comunly an ypocrite dop neuere verrey
penaunce, for trist þat he has in his owen holy
feyned lif and for likyng of veyne glorie and for
wynnyng of worldly goodis;
<L 1><T MT01><P 04>

how worschipe þei god and techen childre to
leue þe maundement of god and to suffere fadire
and modir to perische for feyned obydience to
synful mannis tradiciouns?
<L 21><T MT01><P 09>

For þou3 children ben brou3t be lesyngis,
symonye and fals bihestis in-to þis feyned ordre
bifore tyme of discrecion and ben not able þer-
to, 3it þei schulle be nedid bi peyne of
dampnyng in helle, as þei seyn, and bi drede of
bodely dep to holde forþ þis feyned religion
a3enst here conscience and fredom of þe gospel.
<L 5, 8><T MT01><P 11>

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
clopid and kept fro dep.
<L 9><T MT01><P 14>

3if þei wolen not for3eue litel trespace don
a3enst hem self or feyned seyntis of here
singuler secte but moste cruelly pursuen men
þerfore;
<L 4><T MT01><P 18>

for þou3 a man speke a3enst a lord, clerk or
prelat he schal sonere be reconsilid be weie of
mekenesse þan to newe feyned religious;
<L 12><T MT01><P 18>

3if þei disceyuen men in feiþ bi fals pardons, bi
mannus preiere, bi letteris of fraternyte and bi
here feyned roten abite;
<L 22><T MT01><P 19>

þis men my3ten schewe bi seuene 3iftis of þe
holy gost, bi myspondyng of fyue wittis, bi sixe
consentis of synne, and colouryng and
meyntenyng of alle synnes preue and apert, and
namely bi false procuryng of matrymonye bi
soteltees and queyntese and false bihetynges,
and fals dyuors makynge, hou þes newe feyned
religious ben anticristis, sent preuily of þe feud
to disceyue men in gostly goodis and worldly,
and norischen hem esily in synne, and dryuen
hem to helle to euerlastyng dep.
<L 11><T MT01><P 20>

for þes worldly prelatis chargin men to speke
not a3enst here pride and coueitise ne bryng
hem to þe ordynaunce of crist, but rapen 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 dep day, for bi þis goode lif of
seculeris þe lif of worldly prelatis schulde be
knownen for ypocrisie and cursednesse, 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 trynhte may not do
for his ri3twisnesse and charite;
<L 29><T MT02><P 31>

It semet þat syche prelatis and newe religious
ben a-ferd of cristis gospel, for it approuet not
but distroicþ worldly lordschipe of prelatis and
feyned holynesse of newe religious;
<L 25><T MT04><P 59>

3e to spende at rome many 3eris and daies, to
paie for selis or bullis, to plede for benefices,
offryngyus, dymes, and many mo causes, to paie
þe pope þe first froytys, and cardynals and
bribouris to spede here nedis, and for pardons,
quyenals, priuylegies, for assoilyngis of woves,
and many feyned iapis, þat men supposen alle
þes passen þre fifteenþes;
<L 21><T MT04><P 66>

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 perfit pouert of
crist and his apostlis for pride of þe worldly
staatis and flatoryng þer-to and ypocrisie and

beggyng to geten esely and plenteuously catel of lordis and ladies and comunes, and to geten 3onge childre to here feyned ordre by symonye, as aplis, purses and opere iapes and false bihestis, and bi false stelynge a3enst here frendis wille, and a3enst goddis comaundement.
<L 25><T MT04><P 68>

and þus in alle here dedis of gostly offices þei cursen hem self and þe peple also, for þei don not þat þat longiþ to here office for stynkyng symonye, and maken þe peple to consente and meynteyne here synne of symonye and heresie, for þei don many sotil menys, as graunten pardon and here feyned blissyng to halwyng of chirchis, to make þe peple wilful to here hem vp in here synne.
<L 28><T MT04><P 69>

and 3it it semet þat oure goode god kepith þes veyn offices and feyned sacramentis fro his pore prestis þat þei gon not þe brode weie to belle for mysusyng of hem.
<L 12><T MT04><P 70>

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 londis 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, 27><T MT04><P 79>

but a3enst þes feyned censures men schulden ben armed wiþ feþ of þe gospel, þat þe more þat þei forbeden men do goddis wille, þe more strong schulden þei be to do it;
<L 34><T MT04><P 79>

and 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. Capitulum 13m. Also prelati disceyuen foule cristene men by feyned indulgences or pardons and robben hem cursedly of here money;
<L 21, 25><T MT04><P 80>

þane it semet for many skillis þat þis feyned pardon is a sotil marchaundise of anticristis clerkis, to magnyfie her feyned power and to geten worldly goodis, and to make men drede not synne, but sikirly to walwe þer-inne as

hogges;
<L 8, 9><T MT04><P 83>

and þes feyned pardons maken men to tristen more in grauntyng of a synful man, and in cas of a deuyl of helle, þan in þe ri3tfuleste graunt of houre lord ihu crist. almy3tty god for his endeles mercy distroieþ þis pride, coueitise, ypocrisie and heresie of þis feyned pardon, and make men bisi to kepe his hestis and sette fully here triste in ihu crist.
<L 20, 25><T MT04><P 83>

and bisien hem ny3t and day hou þei may bi anticristis iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to delyuere soulis out of þe deuelis bondis.
<L 16><T MT04><P 87>

but certis þis is foule heresie and blasphemye, for herby cristene men ben suget to anticrist and his symonye and feyned censuris and to sathanas more þan to ihu crist and his lawe.
<L 27><T MT04><P 90>

Capitulum 31m. Prelates also spoilen lordis of here rentis bi dowynge of þe chirche, and lowe curatis bi appropryng of parische chirchis and bi pencions and cost of here officeris, and þei robben þe pore peple bi veyn priueylegies and feyned halwyng of chirches, auteris and chirche3erdsi, and opere sacramentis seld for money and by annuel rentis for lecherie and opere synnes;
<L 26><T MT04><P 97>

and god only knowiþ whanne his synne is in þat degre and whanne in lesse, but eue it is harmful to him þat maket þe sacrament vnworþily, and bi þes feyned pardons þe peple leueþ to do here almesse to pore nedy men enprisoned bi god himself and dop it to ryche men and wasteris, and hopiþ to haue more þank of god þer-by þan to do it aftyr cristis owne techyng;
<L 28><T MT04><P 102>

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 19><T MT04><P 104>

and bi þis feyned obedience is strif and enuye brou3t in and pride and worldly lordischepe meyntened in dede men;
<L 7><T MT06><P 122>

and feyned religious possessioners comen to þes ordri3 far sikernesse of worldly welfare and pride and eise of body, where þe schulden come

to hem to be dede to þe world and to lyuen in
penaunce and streit pouert as cristis apostlis, and
þus þei suen þis holy staat of pouert and
penaunce for worldly richesse and wombe ioie.
<L 19><T MT06><P 122>

For prestis þus dowid ben so occupied aboute þe
world and newe seruyce and song and feyned
obedience to worldly foolis þat þei may not
studie and preche goddis lawe in contre to cristis
peple.
<L 14><T MT06><P 124>

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 18><T MT06><P 127>

and in þis ypocrisie þes mendynauntis beren þe
baner for svtilte and feyned pouert.
<L 8><T MT06><P 130>

and 3if a synful ydiot bidde hem do þe lesse
goode, and god biddeþ hem do þe more goode,
þei schullen leue þe more good and sterynge of
crist and þe holy gost for þis feyned obedience to
a synful caitif;
<L 11><T MT06><P 131>

þei robben cristene peple of goodis of fortune, of
goodis of kynde and goodis of grace bi feyned
censuris of here owen lawis;
<L 19><T MT07><P 160>

First whanne trewe men techen bi goddis lawe
wit and reson þat eche prest owiþ to do his my3t,
his wit and his wille to preche cristis gospel, þe
fend blyndiþ ypocritis to excuse hem by feyned
contemplatif lif, and to seie þat siþ it is þe beste
and þei may not do boþe to-gidre, þei ben nedid
for charite of god to leue þe prechyng of þe
gospel and lyuen in contemplacion.
<L 4><T MT10><P 188>

and þe fende blyndiþ hem so moche þat þei seyn
in-dede þat þei moten neuere preie to plesyng
of god, siþ þei vnablen hem self to do þe office
of prestis bi goddis lawe and purposen to ende in
here feyned deuocion þat is blasphemye to god.
<L 3><T MT10><P 191>

by feyned contemplacioun, by song, by salisbury
vse, and by worldly bysynes of prestis.
<L 10><T MT10><P 196>

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 techiþ: 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 17><T MT13><P 211>

3it feyned religious men pursuen pore prestis to
prison and to brennyng bi many cursed lesyngis
and sclaudryng 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 28><T MT13><P 211>

3it feyned religious wolen come to riche mennus
dirige in grete multitude and stire hem to be
biried in here chirche, and stryuen and fi3tten for
þe dede careyne for loue of offryng and worldly
honour, but pore men schullen not lie among
hem þou3 þei axen it neuere so faste for charite.
<L 8><T MT13><P 212>

and þis is a feyned word of anticristis clerkis þat,
3if sugetis may lefffully wiþdrawe tipes and
offryngis fro curatis þat openly lyuen in lecherie
or grete opere synnes and don not here office,
þan seruauantis and tenauntis may wiþdrawe here
seruyce and rentis fro here lordis þat lyuen
opynly a cursed lif.
<L 28><T MT15><P 229>

for þanne þei mosten crie to þe peple þe grete
synnys of prelatis and opere newe feyned
religious, as god biddiþ;
<L 13><T MT16><P 249>

and so many cursed disceitis haþ anti-crist
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 ensaumple of here
cursid lif Also 3if siche curatis ben stired to gone
lerne goddis lawe and teche hero parischenys þe
gospel, comynly þei schullen gete no leue of
bischopis but for gold;
<L 23><T MT16><P 250>

Also mochil blasphemye of prelatis and opere
men of feyned obedience and nedles sweryngis
maad to worldly prelatis schulden þan cessen,
and souereyn obedience to god and his lawe and
eschewyng of nedles opes and forsweryng
schulde regne among cristene men.
<L 8><T MT16><P 253>

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
wiþ cristis clene religion but more þan it or ony

part of holy writt;
<L 27><T MT17><P 255>

to dispise anticristis bost and feyned power;
<L 12><T MT17><P 262>

Capitulum primum. As almy³ty god in trinyte ordeyneþ men to come to þe blisse of heuene bi þre groundis, bi knowynge of þe trinyte bi sad feip, bi treue keynge 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 4><T MT18><P 264>

and certis wiþ-inne þis seuene 3eer worldly coueitouse clerkis and feyned religious meyntened in scolis of dyuynite two þe firste heresies, and 3it holden it a noble dede to susteyne hem; and þe þridde heresie regnyd þan and 3it dop more and more among prelatis, feyned religious and lordis and comyns for þe more part.
<L 4, 8><T MT18><P 265>

þat, as ierome and anseml witnessen, here croune, here tonsure, here abitis ben ful of lesyngis and þei ben but feyned and peyntid men of religion, and not only lesyngmongeris but pure lesyngis.
<L 22><T MT18><P 268>

þan sib þe fend is fadir of lesyngis, as crist seiþ, þes worldly clerkis, and namely feyned religions, comenden lesyngis, for to wisse in word and dede þat þei ben þe fendis children.
<L 30><T MT18><P 268>

Also it is a cursed lesyng to drawe children, þat han but litil discrecion, to þes newe feyned religions bi 3eftis and bi behestis of worldly lordschipe, hononr and sikernesse of bodily welfare, more þan to holde wilful pouert and penaunce and dispit and forsakyng of alle worldly þing, for al þis is symonye and heresie 3if it be wel sou3t;
<L 20><T MT18><P 269>

and certis þanne schulde lordis knowe ypocrisie, heresie and disceit of worldly prelatis and feyned religious;
<L 5><T MT18><P 274>

þat meyntenours of false causes bi strengþe or lordschipe or bi sotel cauillacions feyned on þe lawe be wisly refreyned and scharply ponyschid in oure lond;
<L 12><T MT19><P 278>

þat þe open þeste of mennus children þat feyned religions vsen vnder colour of holynesse be

scharply ponyschid and forbeden, for bi þis many children ben deppere dampned þan þei schulden ellis;
<L 19><T MT19><P 278>

þat pore tenauntis of oure lond be not robbid bi þe gredy and nedles beggeris of sotel ypocritis hauynge þe name of religiose men, and þat ihu crist be not sclaudred her by affermyng þat he beggede nedely fro hous to hous, as feyned religiose vsen now;e;
<L 32><T MT19><P 278>

þat non of þe clergie be lettid to kepe trewely and frely þe gospel of ihu crist in good luyng and trewe techynge, for no feyned priuelegie or tradicions founden vp of synful wrecchis.
<L 26><T MT19><P 279>

for ellis worldly prestis and feyned religious may stoppe trewe men from prechynge of holy writt and magnyfing of þe kyngis regalie, and murpere þe kyngis lege men wiþ-ouen answer. 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 þer-to.
<L 30><T MT19><P 279><L 2><T MT19><P 280>

þat worldly clerkis and feyned religious vsurpen not þe kyngis regalie, ne stelle fro hym his holy power graunted of god for no crynge or ypocrisie;
<L 14><T MT19><P 280>

þat þe kyng and lordis gouerne hem self in here astaat as god ordeyned it, in gret wisdom, my3t of men and sufficient riches to a3enstoned wrong and mysdoeris, and helpe pore men, fadirles and modirles and widewes and aliens in here lordschipe 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 26><T MT19><P 280>

as 3if a man iuge of þing þat he knowiþ no3t, as many men presumen to iuge a man to heuene, or ellis iuge him to helle bi here feyned cursynge, and so prelatis ofte tymes blasfemen in god, and taken on hem iugement and knowynge of god;
<L 4><T MT21><P 290>

In coueytise wip feyned wordis þei shal chaffare of 3ou.

<L 4><T MT22><P 303>

and in alle þise wordis ben feyned of gostliche suffrage wip-oute groud de.

<L 10><T MT22><P 303>

Bei mai blynde men for a tyme bi here feyned absolucions, but whenne men shal rekene bifore crist in day of his last iugement, þere þise habitis shal be a weye, þise rewelis and þise religiouns, and religion of cristis lawe shal shyne þen-ne for kepyng þer-of;

<L 29><T MT22><P 306>

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 36><T MT22><P 308>

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 15><T MT22><P 320>

Shewe men bi goddis lawe or resoun þe goodnesse of siche preyeris, and þat þei plesen so meche to god as þei ben feyned of þis nouelrie;

<L 23><T MT22><P 320>

and close hemsilf in a chaumbre bi lok in-sted of feyned assoylynge; for I suppose as knowen þing, þat when ne a lawe is feyned wiponten god, and of þis lawe comeþ myche synne, þis lawe 3yueþ occasion to al þat synne;

<L 17, 18><T MT23><P 330>

but bi þis feyned assoylyng he hap occasion to synne in þe churche, and þus þis power is not of crist, wherby þis assoylyng is feyned;

<L 3, 5><T MT23><P 331>

but we shulden beleue þat grace of god is so gret and plentiuouse, þat if a man synne neuer so miche ne so longe in his lyue, if he wole aske of god mercye and be contrite for his synne, god wole for3yue him his synne wipouten siche iapes feyned of prestis.

<L 29><T MT23><P 339>

and þise miracles þat ben feyned þat no man may see ne knowe, as þei waxen without profit, so þei han no grounde in god.

<L 31><T MT23><P 345>

and so men þat schulen be dampned han but feyned charite.

<L 1><T MT24><P 352>

for al treuþe is in goddis lawe, and dettis feyned wip-uten it ben pure robbery of þe puple;

<L 2><T MT27><P 417>

Who wolde not fle fro siche spuyling for siche feyned censuris of prelatis?

<L 9><T MT27><P 417>

for þis is worse þan comyn robberye, siþen ipocrisie is feyned ouer wrong-taking of þes godis.

<L 28><T MT27><P 417>

and siche false names þat ben þus feyned excusen not bifore crist, siþ crist is þe firste treuþe and þe firste resoun of alle þingis.

<L 11><T MT27><P 425>

to þis riching of þersouns kyn moueþ þe fend þes ipocritis bi feyned mersy and bi kynde;

<L 25><T MT27><P 439>

for þe fend hap no iurisdiccoun ne feyned power as þey han, and þus þat he may not do hym-silf he doþ bi siche scruauntis to hym.

<L 9><T MT27><P 444>

and as þes wordis ben nedis false, so is þis iurisdiccoun: for he hap no ri3t to seye þes wordis, but þei ben falsly feyned of þe fend.

<L 27><T MT27><P 444>

as senage and procurasies, and opere tributis þat ben feyned, ben not groundid in.

<L 22><T MT27><P 456>

and þei ponderen wip þis suspending þat þei don it for ri3twisenesse to teche curatis obedience and mekenesse bi godis lawe, and al þis is falsly feyned bi anticristis ipocrisie.

<L 1><T MT27><P 457>

and so siþ þat anticrist is he þat is a3enus crist, it semyþ bi his feyned lif þat he is opyn anticrist.

<L 27><T MT27><P 457>

And herfore þise feyned disciplis became heretikis diuided from Cristis bodi.

<L 2061><T OBL><P 209>

and in couetise wip feyned wordis þei shal marchaundise of 3ou'.

<L 195><T OP-ES><P 10>

For seynt Petir seiþ þat þese maistir liers and her sectis in couetise shal marchaundise, þat is to seie, stille or bie of 3ou wip feyned wordis.

<L 468><T OP-ES><P 20>

Siþ þanne þat þe dede expowneþ best derk profecies as it is seid, loke 3e who ben þo þat 3yuen 3ou moost custumabli feyned wordis and veyn biheestis, þat 3e shal be parteners of her

suffragiis or meedful werkis for 3oure worldli good, as of her fastyng, wakinge, praieris, preching and many mo þingis þat þei boosten of.
<L 470><T OP-ES><P 20>

and þus doen marchaundise wiþ 3ou or of 3ou in feyned wordis. And wel seiþ seynt Petir þat þe wordis of þese ypocritis ben feyned, for þei ben false and wiþout ground.
<L 476, 477><T OP-ES><P 20>

But we shulen not for3ete here þat seynt Petir seiþ in his text þat þese maistir liers and her sectis shulen marchaundise, or sille and bie of men, wiþ feyned wordis, for þei bien mennes goodis wiþ her suffragiis, and also sillen her suffragiis for mennes worldli goodis. And þus þei bien and sillen, and so doen her marchaundise wiþ feyned wordis, as it is seid bifore, and þat in couetise, as seynt Peter seiþ— 3he certein, in ful greet couetise for, haue þei neuere so moche of corn, bacoun, chese, money or ony opir beggid good, 3it euer þe beggers crauen aftir more, and ben redi to take al þat þei mai gete, and þei delen neuere— and þis is þe sotelist mene a man to be worldli riche.
<L 531, 534><T OP-ES><P 22>

For siþ þis endowing is heresie and symony, peruertyng of Cristis ordynaunce, and robberie and in a manere manslau3tir, and perpetuel 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>

For, certis, and þe loue þat Crist shewide to us upon þe cros were sunkun to þe roote of oure herte, and if we heelde wiþ Crist for þe clenness of his Fadrис chirche, it were no wundir alþou3 we dide outrarously or more steernli a3ens þese enmyes of Crist and his lawe þan dide Crist whanne he made him a scourge, and chaside out biers and sillers of his Fadrис temple, þe which figuride þese false bribours and viserd deuels þat ben now, þoru3 slei3t of þe feend, cropun into þe chirche, and marchaundise of þe peple wiþ feyned wordis and ypocritis signes, and so robben þe peple as it is seid bifore.
<L 2549><T OP-ES><P 125>

Of the kyntede of Caym, he cast the freres, And founded hem on Sarysenes, feyned for God.
<L 12><T PPC><P 17>

so now a fewe pore men and idiotis, in comparisoun of clerkis of scole, mown haue the treuthe of holy scripture a3ens many thousinde prelati and religiouse, that ben 3ouen to worldly pride and couetise, symonie, ypocrisie and other fleschly synnes, moost sithen these pore men desiren oonly the treuthe and fredom of the

hooly gospel, and of hooly scripture, and accepten manis lawis and ordynauncis, oonly in as myche as thei ben groundid in holy scripture, eithir good resoun, and comyn prophit of cristen puple: and worldly prelati and feyned relygiouse grounden hem on synful menniis statutis, that sounnen pride and couetise, and letten the treuthe and fredom of Goddis lawe to be knowen and kept, and bringen cristen puple in nedeles tharldam and greet cost.
<L 33><T Pro><P 30>

but of scheduling of blood and sleeing of pore men, bi withdrawing of almes, and in 3euyng it to dede stockis, eithir stoonis, eithir to riche clerkis and feyned religiouse, were to speke now, if a man hadde the spirit of goostly strengthe.
<L 12><T Pro><P 34>

Also he whos herte is ful of charite comprehendith, withouten eny error, the manyfoold abundaunce and largest teching of Goddis scripturis, for whi Poul seiþ, “the fulnesse of “lawe is charite,” and in another place, “the ende of lawe,” that is, the perfeccioun, eithir filling, of the lawe, is charite of clene herte, and of good conscience, and of feith not “feyned,” and Jhesu Crist seiþ, “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 2><T Pro><P 46>

The secunde reule, as Ticonye seiþ, 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, eithir of the veri bodi and feyned body of Crist;
<L 29><T Pro><P 46>

the moost abomynacoun 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 trewe men tellen with greet weylyng.
<L 9><T Pro><P 51>

for it seemith that worldly clerkis and feyned relygiouse don this, that symple men of wit and of fynding knowe not Goddis lawe, to preche it generally a3ens synnes in the reume. But wite 3e, worldly 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 5, 7><T Pro><P 52>

The ij^r reule is of the very body and of the feyned body of oure Lord Jhesu Crist, for whi hooly chirche, which is the goostly body of Crist, is a nett which in not drawn 3it to the brinke;

<L 33><T Pro><P 53>

But for þat it is to wite þat som byndyng or assoylyng is trewe, and som is pretended or feyned. Trew absolucion est denoncyng or schewyng like to Godis absolucion, but absolucion feyned or pretended is denoncyng contrari to Godis wille.

<L 16, 17><T Ros><P 59>

Be 2^r, it ow to be done wiþ gret hastyng & deuoute, as Criste goyng biside 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 11><T Ros><P 80>

one þe same wise in holy chirch is somtyme done moste deceyuyng of þe puple in miracles feyned of prestes or of þam þat cleueþ 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 25><T Ros><P 101>

And bi keies of helle, þat been her feyned censuris, þei closen þe weie to heuene fro hem and from opir men.

<L 28><T SEWW15><P 75>

And þus þei dampnen many men bi her falsly feyned menes.

<L 63><T SEWW15><P 76>

Men moun li3tli passe away fro peril þat is feyned, and herfore summe discrete men wolen heere witt of suche confessours;

<L 119><T SEWW15><P 78>

For God haþ ordeyned such holynesse to stonde in soule, and þese men seien þat such holynesse stondiþ in her colours and bodili abitis wiþ opir feyned signes.

<L 180><T SEWW15><P 79>

and Crist axide of hem whi þei braken Goddis heestis for here feyned lawes.

<L 81><T SEWW20><P 109>

But oure newe feyned sectis in þis ben moost to blame, þat maken gret bildingis þere leest nede were, as mounkis, chanouns and freris, nonnis, sistris and spitleris, for peple schulde drawe to parische chirchis and here her seruice þere, as Goddis lawe haþ lymytid, and ellis þei ben to

blame.

<L 79><T SEWW22><P 117>

It semijþ a wondirful wodnesse and open blasfemie to sett more stidfastnesse of cristen feiþ in wordly prestis and feyned religious of þe chirche of Rome þanne in alle þe apostlis chosen of Ihesu Crist and 3it alle þei faileden in feiþ at a tyme, but þese wordly prestis and religious moun not faile in feiþ as þei feynen.

<L 139><T SEWW24><P 126>

But as men weren wont aftir feyned turnyng in lente turne a3en to her synne, so shal þei hereaftir, and þat for defaute of þe breed of Goddis lawe mynystrid to hem in ensauple and word.

<L 288><T SWT><P 10>

FEYNEDE.....36

and Crist axede hem, why þey breke Godes hestes for here feynede lawes.

<L 8><T A04><P 110>

And yf þey seye þat God is here fader, and his lawe þey kepe and here reule boþe, understonde þat Phariseus breke þe lawe þat God 3af to hem and to þe peple, for here feynede reule þat hy hemself ordeynede.

<L 15><T A04><P 110>

And he were traytour to rewmes 3if he spoylede here peple and tresore of þes rewmes bi suche feynede lesyngis;

<L 22><T A21><P 246>

And in þis faylon cardynalis þat geton graces to monye men, and absolucionys wiþ opre feynede prauylegies. Al 3if loue wiþowte feynyng schulde be in alle cristene men, 3eet þe preest neer Crist schulde haue clene loue in God, and not loue more mennys goodis þan þe profi3t of þer soule, for þonne he feynede to loue hem, and hatuþ hem and loueþ þer goodys.

<L 37, 40><T EWS1SE-09><P 514>

And þus alle þese foure sectis semen to fayle in charite, for þei leuon Godis lawe and worchen by here feynede fyndyngis;

<L 53><T EWS1SE-15><P 541>

And so Crist feynede not by arbitracion of raueyne þat he was euene wiþ God, siþ he was þe same God.

<L 20><T EWS1SE-21><P 565>

þe furste aungel Lucifer feynede by false arbitracion þat he was lich to God;

<L 21><T EWS1SE-21><P 566>

but, siþ þei smacchen wynyng of money, and þat is heuy and drawiþ down, and þei sownen not to charite and opur reson þat is in God, it semejþ

þat þes ben falsely feynede of þe prynce of derknesse;
<L 13><T EWS1SE-26><P 585>

And so 3if state of þese frerys be not growndid in Crist, and þei gabbon monye manerys vp þe lyf of Crist, as in beggyng and assoylng, and opure feynede lesyngus, þanne it is a tokne þat þei be not of holy chirche, but Sathanas children whos dedys þei don.
<L 22><T EWS2-65><P 55>

And as Cristus lawe seip þat seuene 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 43><T EWS2-67><P 66>

and þei schal putte hem into feynede holdis, and punysche hem monye weyes, and aftur þei schal drawe hem to kyngus and to iustises, þat ben my3ty in þis world.
<L 70><T EWS2-69><P 79>

Suche ben monye blasfeme lesyngus feynede of popis and opre prelatys;
<L 121><T EWS2-69><P 81>

And al 3if monye spiritual goodis ben feynede of ypocrytus, neþeles holynesse and wyt ben feynede more comunly;
<L 11, 12><T EWS2-70><P 82>

þes feynede powerus may not be prouede ne perseyuede in dede; and þerfore ben þei feynede, and by cauteelus of ypocritus is þe folc bygylud.
<L 71, 73><T EWS2-74><P 109>

And so þes feynede key3es ben key3es of helle, 3if þei oponen helle 3aatys to children of pruyde;
<L 83><T EWS2-74><P 109>

And for þei my3te not by þer lawe, þei feynede monye gabbyngus.
<L 38><T EWS2-78><P 130>

But here þe feend techþ hise clerkus to seke aftur feynede answerus.
<L 113><T EWS2-88><P 197>

IN DIE SANCTI MATHIE APOSTOLI· Sermo 47· Confiteor tibi Pater Domine· Mathei 11· This gospel tellup how Crist answerude to feynede wordus of þe puple, and telde manye hy3e trewþus to lore of his chyrche.
<L 1><T EWS2-101><P 251>

He biddup 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 68><T EWS2-121><P 317>

And 3if þe chyrche were wel enformed of þis sentence wip hise labelus men schulde not dreede feynede cursyngus, ne lette for hem to suwe Cristus lawe.
<L 203><T EWS2-MC><P 336>

for suche dremede toknes schal disseyue monye men and suche feynede wondris;
<L 346><T EWS2-MC><P 341>

and siþ þey my3te be as hooly wipowte suche feynede signes, opur þei moton in holynesse passe disciplis of Crist, or ellis þer signes ben false, and hemself ben ypocritis.
<L 592><T EWS2-MC><P 350>

3if we takon heed to opre werkis þat ben feynede of þe pope, we may see ly3tly how þei crokon from Godus lawe to þe feend.
<L 828><T EWS2-MC><P 358>

and crokyng from Cristus lif vnto þe world techþ men þat þese wordis ben feynede for pruyde and for coueytise.
<L 854><T EWS2-MC><P 359>

But certis among opre deedis þat þe popis lawe doþ to men, it makup hem perplex, and byndup here conscience wip feynede bondis;
<L 983><T EWS2-MC><P 364>

And by keyes of helle, þat ben her feynede censures, þei closen þe wey3e of heuene from hem and from opre men.
<L 30><T EWS2-VO><P 367>

And þus þei dampne monye men by þer falsely feynede menes.
<L 71><T EWS2-VO><P 368>

For God hap ordeynyd such holynesse to stonden in sowle and þese men seyn þat such hoolynesse stondeþ in þer coloures and bodyly habites wip opre feynede signes.
<L 201><T EWS2-VO><P 373>

And Crist feynede hym to go ferþere, and þis was sop þat Crist wente ferþere.
<L 53><T EWS3-181><P 192>

To any worthily wiight, that wissen me couthe, Whew I shulde conne my Crede, Christ for to folwe, That lenede lelliche hym selfe, and lyuede thereafter, That feynede no falshede, but fully Christ suwede For sich a certeyn man syker wold I trosten That he wolde telle me the trewthe, and turne to non other.
<L 17><T PPC><P 09>

Aftir this the prophete Ahia, that was blynd for eelde, knew the wijf of Joroboam, that feynede hire to be anothir womman, and he bfore 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>

and aftir this doinge Hieu feynede hym to worschipe Baal more than Acab dide, and bi this feyning he gaderid to gidere alle the prophetis, and prestis, and seruautis of Baal in the temple of Baal, and killide hem alle, and castide out of the temple of Baal his ymage, and brent it, and drof it al to dust;

<L 10><T Pro><P 17>

but he feynede him sory for the puple, and the puple gessid him sory.

<L 18><T Pro><P 56>

FEYNEDEN.....3

and ypocrisye of Iewys, whan pei feyneden vnleueful to hem for to sle Iesu Crist, telluþ þat pei schulden ben endured.

<L 24><T EWS1-39><P 391>

And þes weren prynsis of prestis þat feyneden þis lesyng þus on Crist;

<L 34><T EWS3-180><P 189>

Also men of Gabaon feyneden hem to be of fer cuntre, and bi this fraude thei gaten of Josue and other princis pees and lijf;

<L 5><T Pro><P 9>

FEYNEDON.....2

And þus þes ipocritus feynedon to fulfulle her lawe, and þus it is today of þese hy3e preestis;

<L 109><T EWS2-74><P 110>

for as feendis in apostlis tymes feynedon muche help in grete templis, whenne þey cesedon to punysche men þe whiche pei boundon byfore, so anticrist feyneþ to do pryuylegis to men whenne he relesuþ his owne bondys þat weron putte to harm of men.

<L 984><T EWS2-MC><P 364>

FEYNEN.....113

Þese men felen malis of freris, for it is knowne to þe worlde how freres han pursued hem and ne helpe hadde be of seculer men, pei wolde haue brent hem or don hem to deþ & 3it pei feynen falsely þat pei don þus be charite.

<L 430><T 4LD><P 254>

But these worldli prestis and religiouse moun not faile in feith, as thei feynen.

<L 16><T 37C><P 74>

and 3it pei feynen falsli sumwhat of Crist and sumwhat of Baptist to disseyve þe peple.

<L 33><T A01><P 59>

Somme men þer ben, professoures of divinyte, þat feynen lesyngis by lawes of men, and whan pei schulden preche Gods lawe to þo puple, pei tellen lesynges, or oþer fablis, þat ben unpertynent to þo lawe of God.

<L 13><T A09><P 123>

Also summe my3tty men marien here children, where þat here herte consentiþ not wilfully, but feynen for drede.

<L 35><T A13><P 191>

And ofte he tau3te his clerkis to feynen hem a power þat pei may assoille men, howeuer pei haue synned, and 3eve hem hevenly 3iftis, howeuer God ordeyneþ of hem.

<L 25><T A21><P 244>

Ffor pei grounde no3t her speche in resoun ne in Goddis lawe, and feynen þat Jesselyn seiþ so, and neiþer Jerom ne Austyn.

<L 17><T A21><P 248>

and 3if ony man wipstonde hem in þis, pei feynen him acursed, and enemye of God and holy Chirche.

<L 26><T A22><P 293>

For pei feynen to lordis þat Crist is maad eir of alle here goodis, and he forbediþ clerkis to have siche lordischipis, and in his owne persone wolde noon have, ne his apostlis, but fledden it as venym, as al his lawe and here lif schewen.

<L 23><T A22><P 302>

Bei feynen hem pore to acounte for alle þe goodis, and þan for aquitaunce taken moche gold of þe dede mennis goodis;

<L 14><T A22><P 305>

and so whanne þes men failen resoun, pei tristen to mannis helpe, and feynen bi ipocrisie how myche good pei don a3en.

<L 11><T A23><P 343>

For ri3t as þe popis clerkis feynen þat pei done miraclis whanne evere pei syngen, moo and more woundirful þan ever dide Crist or his apostlis, so in asoiling and cursing pei feynen hem unknowun power;

<L 7, 9><T A23><P 354>

And þus drede we hem not for censures þat pei feynen, but drede we ever oure God, lest we synnen a3ens him.

<L 33><T A23><P 361>

CAP· VI· Also freris seyn in dede, þat hit is medeful to 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 pei 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 11><T A24><P 372>

Cap·VIII· Also freris feynen hom, as ypocritis, to kepe straytly þo gospel and povert of Crist and his apostils;

<L 8><T A24><P 373>

Bot þei feynen þis to drawe 3onge childre into hor roten habite, and oþer foolis, þat knowen not þe perfeccioun of Cristis ordir.

<L 25><T A24><P 392>

And þus at þo bygynnyng þei feynen hom moste pore of alle clerkis, bot at þo last þei passen alle oþer in grete housis, and costily libraries, in grete feestis, and mony oþer prides and covetisis.

<L 8><T A24><P 397>

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 28><T A24><P 398>

Ffor as La3ar and oþer weren verely deede, and verely reysid by Crist to lyve of kynde and grace, so þese freris feynen hom deede to pride of þo world and oþer synnes, bot þei ben reysid by Anticristis doying to pride of staatis, covetise, and sotil mayntenynge or colouringe of synne.

<L 16><T A24><P 399>

þus þei done in dede, however þei feynen in ypocrisie of plesing of wordis.

<L 23><T A24><P 401>

as we shulden scorne þes heretikes, þat leven Cristis wordis, and feynen wordis or sentence wiþouten auctorite.

<L 4><T A25><P 404>

As anentis þis cursid blessynge falsely feyned, hit is knowen þat Crist curside þo fige tre more mekely þen hese men feynen þat þei blesse þis bred.

<L 19><T A25><P 409>

II PARS BLASPHEMIAE· Þo secounde blasphemie grounden þes freris, for þei feynen falsely beggyng in Crist;

<L 20><T A25><P 410>

And so, þof Crist toke bodily almes, neverþoles he gaf better ageyne gostily almes, and beggid nevere on þis maner þat þo freris feynen.

<L 21><T A25><P 415>

þei feynen first, þat Crist beggid as þei and herby þei lyve by leesyng upon lees ynge; and

for to spoyle more þo puple, þei feynen hom a powere to graunt men gostily helpe more þen þei have of Gods lawe, or elles may þei helpe homself.

<L 2, 4><T A25><P 420>

And if þei feynen þat þei graunten al þis upon condicioun, þen þei siker not hor breperen of partyng of hor merytes, more þen þei my3t siker Sathanas of þo blis of heven.

<L 2><T A25><P 422>

Ffor comynly þese blasphemies, when hom wantes answers, and wil wlynde þo puple, þei feynen on God miracles þat he nevere did.

<L 29><T A25><P 422>

Bot ageyne þis arguen þese Anticrist clerkes, and feynen þat þei have verely lordship of noi medeful dedes, as fer forthe as ony mon haves lordship of temporale godes.

<L 3><T A25><P 423>

ffor ofte tyme þei feynen hom to do by hor powere, and nouþer þei wot wheþer hit be so, ar Cristen men shulden trowe hit.

<L 22><T A25><P 424>

as her lijf shewiþ, summe men may trowe þat hem failiþ power, and þat þei feynen falsliche þat þei ben vikeris of Crist;

<L 5><T A26><P 434>

And when ony suche men asken þe sacrid ooste, þai 3yven hom worse þen stones, as þai falsly feynen.

<L 27><T A27><P 443>

Also whanne men speken a3enst synne, anoon þei seyn, þou3 þis be synne, 3it it is venyal, and not dedly, and venyals ben waschen away wiþ preieris of a Pater-noster, wiþ hali watir, wiþ pardon, wiþ bischopis blissyng, and many opere li3tte weies, as men feynen.

<L 25><T A28><P 452>

And it was non nede þat Ffraunceis, Dominik, or eny sich oþer neue man bysiede him aboute makynge of þis reule of apostelis, þat freris feynen to be hem;

<L 6><T A33><P 514>

Also, 3if þis be errour as freris feynen, þat þou3 an abbot and al his covent ben open traitours, conspiringe into dep 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 11><T A33><P 515>

Cristene men wondren moche on the weiwarnesse of diuers clerkis that bosten that

thei han passynly the cunnyng of hooli writ,
sithyn 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 leve in delices,
bodeli ese and ydilnesse.
<L 1><T Dea><P 449>

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 23><T Dea2><P 460>

In þis mater we schulde be war of perel of
ypocrisie, for monye feynen hem in statys and
doon þe reuerse in her lyf.
<L 64><T EWS1-16><P 286>

and 3if þei discorde fro þe keyes þei feynen hem
falsely to assoylen.
<L 61><T EWS1-19><P 298>

so þat, 3if þeir keyes and Cristes wille be
discordynge atwynne, þei feynen hem falsely to
assoylen and þanne þei neiþur lowsen ne
bynden, so þat in eche sich worchyng þe
godhede of Crist mut furst worche.
<L 21><T EWS1-30><P 346>

And 3if we feynen falsehede in þese two þingus,
boþe God and owre bussynesse schulle be iuges
a3eynus vs.
<L 90><T EWS1-35><P 371>

And perfore comaunde his sepulchre to be kept
til þe þridde day, leste hise disciples comen and
stelon his body, and feynen to þe puple þat he is
rison fro deþ;
<L 24><T EWS1-45><P 425>

And þus þes freris and opre ordris þat seien þat
þei gendren charite, and maken men to largen
þer almes, feynen falsly aftir þer fadir.
<L 57><T EWS1SE-31><P 610>

þe þridde cursyng and þe werste þat false men
putten to Crist is þat þei feynen þe name of
Crist, and his goodnesse wiþ his lawe;
<L 27><T EWS1SE-40><P 644>

and þei feynen þis goostli witt aftir shrewed
wille þat þei haue.
<L 46><T EWS1SE-42><P 652>

But þes ypocritis þat feynen þat þei suen Crist
and þer patrounes, and 3it þei suen þer goostli
enemys and goon contrariously to Crist, men

shulden not helpe þes so myche as trewe men in
Goddis cause.
<L 85><T EWS1SE-45><P 668>

And al 3if prelatis schulden examyne preestis þat
prechen þus, neþeles, it were more nede to
examyne þese freerus, þat feynen hem to be
preestis, for þei comen in of worse grownd, and
ben more suspecte of heresy.
<L 24><T EWS2-58><P 17>

And maistres of þis pursewyng ben preestis,
more and lasse, and moste pryue freris, wiþ
lesyngus þat þei feynen, as Crist was pursewyd
wiþ Cayphas and opre prestis, but pryuely wiþ
pharisees, þat weron hise falsuste enemy3es.
<L 110><T EWS2-65><P 58>

And þus þes newe religiouns bisyde Cristis lawe
ben bipappis, but to crokid and to foul to ony
man to go to heuene, for hem wantiþ ri3nesse
þat key feynen in þer sygnes, for þes signes
semen of nou3t but to crie þer holynesse, þat þei
ben bifore opre chosun of God to his scruiys.
<L 52><T EWS3-123><P 03>

Ipocrisie of pharisees and of Eroude lastiþ 3it,
for newe ordris bigilen þe puple, boþe beggeres
and possessioneres, in þat þat þei feynen hem
holy to spuyle of hem þer worldly godis.
<L 22><T EWS3-130><P 20>

But 3it Eroude hap suteris, as seculeris þat nou
lyuen: for, as he feyned holynesse in sleynge of
Ion Baptist, so þei feynen holynesse in pursuyng
of trewe men.
<L 30><T EWS3-130><P 20>

But 3it þei feynen þat þei ben martris but þe
reumes ben riche to God for martirdoms þat þei
han getun!
<L 76><T EWS3-130><P 22>

And so it semeþ to many men þat neþer freris ne
shrewid prestis, ne knowen riche beggeres or
men þat feynen hem, or ellis men þat shal be
dampnyd shulden take of men þes werkis of
mersy.
<L 51><T EWS3-147><P 69>

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 10><T EWS3-163><P 121>

þes prestis sillen sheep þat in þe chirche feynen
symple lif þat þe puple shulde offere to hem

more þan for þe loue of God.
<L 11><T EWS3-165><P 128>

And disciplis of Crist þou3ten oone hou it was writun in þe Salm þe zele of ipocritis in Goddis hous haþ etyn Crist' in þer lyuyng, for þey feynen of alle þer dedis þat þey ben Cristis werkis.
<L 41><T EWS3-165><P 129>

And þis word may þe Sone seye to his Fadir of fals prestis, for þey feynen þat it is loue þat þey han to Goddis hous;
<L 46><T EWS3-165><P 129>

And þus prestis feynen falsly þat þis lordchip and glorie of þis world longiþ to þe patrymonye of Crist þat was don upon cross;
<L 67><T EWS3-165><P 130>

as freris þat ben wiþ Clement seyen þat it is þer bileue þat Clement is hed of holy chirche, as oure freris feynen þus of Urban.
<L 30><T EWS3-221><P 278>

For many mo freris preyen a3en us þan feynen for to preye for us;
<L 12><T EWS3-235><P 310>

feynen hem silf nedi/ & magnifien þe pore man;
<L 17><T LL><P 45>

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 pacience/ But fendis lymes feynen hem:
<L 4><T LL><P 83>

3if þei feynen hem sotil of fisik and knowyng of wymmenys complexcion and preuyte, seiynge þat siche siknesse or deþ schal com to hem in absence of here housbondis but 3if þei haue mannus helpe, and þus defoulen on and oþer;
<L 18><T MT01><P 10>

3if þei feynen hem nedy and pore whanne þei ben ryche and proude, and beggen of þe pore peple, and maken men to wene þat þei schulden haue more þank of god to 3eue here almes to riche possessioners er oþer ryche pharisees þan to 3euen it to here pore nei3bores as crist biddiþ;
<L 21><T MT01><P 11>

3if þei feynen hem to be men of abstynence and grete penaunce, and þer wiþ drynkyn dilicious ale and spisid and hei3e wyne, and beggen of þe comune peple to holden vp þis realte, and 3euen lordis and ladles þes swete drynkys for to magnyfie þes sectis, and suffren here owene breþeren boþe wiþ inne and oute to perische for

þrist and myschef;
<L 29><T MT01><P 13>

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 29><T MT02><P 36>

moche more þes prelatis ben sathanas, þat þus myche contrarien cristis wille and sauynge of mennus soulis þoru3 prechyng of þe gospel, and þei ben turned in-to an aungel of li3t, for þei feynen nem in þe stede of apostlis and worche wip þe fend to suffren mennus soulis go to helle;
<L 20><T MT04><P 56>

for þei wolen seie þat siche a man techiþ heresie and brynge many false witnesses and notaries in his absence, and in presence speke no word, and þei feynen þis false lawe, 3if þre or four false witnesses hirid bi 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 29><T MT04><P 74>

but nowe anticristis clerkis cursen þe soule in-to helle as þei feynen, but þe body is neuere þe more traucilid.
<L 24><T MT04><P 75>

And 3it anticristis clerkis feynen þat þon3 synful prelatis and cursed ben not herd in here preiere for here owen holynesse, 3it preiere of siche is herd in vertu of holy chirche;
<L 11><T MT04><P 78>

but þis forbedyng is colourid by holynesse, for, as prelatis feynen, pore prestis wolden teche heresie for þei knowen not goddis lawe;
<L 26><T MT04><P 85>

and 3it þes worldly prelatis feynen þat it is not lefful.
<L 8><T MT04><P 90>

for ellis, as þei feynen, þer may be no bischop no prest ne cristendom ne sacramentis;
<L 24><T MT04><P 90>

for siþ crist maade not the beste lawe for holy chirche, as þei feynen, and telde not whanne and of whom it schulde be maad, him lackid witt and charite, but certis þis his foule heresie putt on crist priuely for to meyntene here owen coueitise and pride.
<L 31><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 witt, and þus þei bilenen blyndly in many poyntis a3enst goddis doom.
<L 9><T MT04><P 94>

for as þei feynen falsly þe masse may not be peirid.
<L 22><T MT04><P 102>

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 techēþ hem þe contrarie of goddis comaundementis;
<L 1><T MT06><P 117>

þerfore it semēþ to summe men þat þei feynen hem dade to gete pray of worldly lordschipis and richesse;
<L 20><T MT06><P 123>

Capitulum 23m. Possessioners also constreyne 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 4><T MT06><P 131>

for þei feynen hem to rise at mydny3t, and spenden li3t and opere costis maken, and bi day slepen moche more þer-fore, þat alle þingis accountid þei han moche more tyme to slepe þan ony opere commen men.
<L 19><T MT06><P 133>

For þei feynen þat men schulden not teche goddis lawe wiþ-uten here leue.
<L 17><T MT06><P 135>

and 3it þes ypocritis feynen hem ful holy in si3te of þe peple, and knelyng and knackyng on here brest and opere signes, as 3if þei wolen flee to god al hool, and 3it ben his stronge enemys and disceyueris of his peple.
<L 29><T MT08><P 172>

Also þes blynde ypocritis alleggen þat crist biddiþ vs preie euermore, and poul biddiþ þat we preie wiþ-oute lettyng, and þan we prestis may not preche as þei feynen falsly.
<L 9><T MT10><P 190>

3e, men þat feynen hem ful of charite and religion gadren propre goodis to hem seluen and festen delicatly lordis and ladies and riche men and suffre here pore breþren begge for meschef

and fare ful harde.
<L 5><T MT13><P 210>

and þei traueile not for here liflode, as god enyoynd adam for his penaunce, and poul traueiled wiþ his hondis in nede for his sustenaunce, but þei lyuen comynly in ydelnesse and glotonye and enuye and many oper synnys, and feynen holynesse in syngyng, in preyng of mouþ and customes maad of mannus errour, more þan in lyuynge after cristis gospel.
<L 23><T MT15><P 236>

And whanne bischopis and here officeris comen and feynen to visite, þou3 þei norischen men in open synne for annuel rente, and don not here office but sillen soulis to sathanas for money, wrecchid curatis ben nedid to festen hem richely and 3eue procuracie and synage;
<L 2><T MT16><P 249>

for elles as prelatis feynen þei bi here rebelte schulden soone distroie prelatis iurisdiction, power and wynnynge.
<L 10><T MT16><P 250>

for in steed of keies of heuene, þat ben kunnyng 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 þer-aftir, but kunnyng and practisyng in here owene wickede lawis for pride and coueitise, and feynen hem power of tirauntrie to stoppe trewe 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 algatis feynen hem self wisere and trenere þan god almy3tty.
<L 10><T MT18><P 266>

also þei feynen þat a fool and a cursed deuyl is wisere and trewere þan ihu crist god and man, siþ hero speche is wittiere and trewere þan ihu crist god & man, siþ here speche is wittiere & trewere þan þe speche of god in holi writt, & þis reson is pleyn. suppose þat þis clerk writyng or techyng contrarie speche to holy writt schal be dampnyd, for þan he is a deuyl as crist scip of indas, and as þei feynen his writyng and techyng is wittiere and trewere þan techyng and writyng of god almy3tty þan it such opynly þat a fool and a cursed deuyl is wittiere and trewere þan ihu crist, kyng of wisdom and treuþe.
<L 9, 15><T MT18><P 267>

Capitulum 2m. The seucne lawis of þe newe testament ben so open, and þereto 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 vnderstandinge, 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 21><T MT21><P 286>

ffirst "þei comen in cloþis of sheep," for ypocritis bigilen men bi þis, Aftir "þei ben wolues of raueyn," siþ for worldliche goodis þei feynen holynesse.

<L 18><T MT22><P 313>

and 3if þise outlawis passen þis rewele, it is for þei robben men priueliche, and herfore þey feynen opere causis wherby heere preyere is so good.

<L 19><T MT22><P 318>

and he þat trustiþ to popis bulles or assoylinge fro peyne and synne, or oper wordis of confessours, þat þei feynen bisyde goddis lawe, is folily disceyued in hise bileue and in hope, and þus he dispeyreþ;

<L 24><T MT23><P 339>

fer often þei lese charite in presens of man, but if þei losten þis habite þus, as þei falsly feynen, þei were opyn apostates and losten þe luf of god, for as þei feynen falsly god loueþ more þis cloþinge þan cloþinge of þer soule wiþ þis cloþe of charite;

<L 10, 11><T MT24><P 352>

ffor who my3t more contrarie feiþ þan sey þat crist seiþ fals whan he seiþ þat "þis brede is myn owne bodye," for þis may neþer be brede ne þe bodi of crist, but it is accident or nou3t, as freres feynen falsly.

<L 26><T MT24><P 352>

þes men gon bifore crist þat feynen hem an hid power fer pride or for couetyise, al3if þis power be not groundid in crist, and þus don prelati8 nou-a-dayes in asoyling and priuylegies.

<L 1><T MT27><P 410>

and 3if siche collegies feynen þat þey preyen and opere weyes profiten to þer pari3schis, men shulden not þus chaffere wiþ preyere;

<L 5><T MT27><P 420>

and þes fendis clerkis feynen almes whanne it is noon almes but synne.

<L 17><T MT27><P 423>

and 3if þey gabben or feynen heere men shulden not trowe hem in þis, but haue hem suspect of errour, siþ þey suen not crist in þis.

<L 6><T MT27><P 452>

and also it is no bileue þat what tyme þat þes prelati8 feynen hem to asoyle, þey acorden wiþ

crist aboue;

<L 27><T MT28><P 481>

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 pleynli and trewli.

<L 148><T SEWW04><P 33>

summe docken hooli writt and summe feynen lesyngis;

<L 17><T SEWW15><P 75>

And to blynden þe peple more þei feynen long preiers þat þei seien ben moche beter þan þe Pater Noster;

<L 36><T SEWW15><P 76>

And whanne þei feynen to men þat þei oonli han power, so þat, but if þei dispensen þus, þes men schulen neuere be saued, þis is as moche blasfeme as to seie þat þei ben God.

<L 108><T SEWW15><P 77>

so þat, if þeir keies and Cristis will be discordinge atwynne, þei feynen hem falsli to assoile and þanne þei neþer loosen ne bynden, so þat in ech such worching þe godhed of Crist moot first worche.

<L 19><T SEWW21B><P 113>

And here mai cristene men se þe falshed of þese freris, hou þei letten symple prestis to preche þe gospel to þe folc, for, as þei feynen falsly, noon of Cristis disciplis hadde leue for to preche til þat Petir hadde 3ouen him leue;

<L 11><T SEWW23><P 119>

And, al if prelati8 schulden examyne prestis þat prechen þus, neþeles it were more nede to examyne þese freris þat feynen hem to be prestis, for þei comen yn of worse ground and ben more suspect of heresie.

<L 22><T SEWW23><P 120>

It semip a wondirful wodnesse and open blasfemie to sett more stidfastnesse of cristen feiþ in wordly prestis and feyned religious of þe chirche of Rome þanne in alle þe apostlis chosen of Ihesu Crist and 3it alle þei faileden in feiþ at a tyme, but þese wordly prestis and religious moun not faile in feiþ as þei feynen.

<L 142><T SEWW24><P 126>

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 pleynli and trewli.

<L 589><T Thp><P 41>

FEYNES.....3

But now he dos þo contrarie, for he feynes hym
holy by mony fals sygnes;
<L 8><T A09><P 122>

and þei schulden trowe þat he seies, as he falsly
feynes, as blaspheme falsched, þat he makes
medeful to slee Cristen men, and mayntene his
lordschip, 3e more medeful, as he seis, þen to
deffende Cristis lif.
<L 32><T A09><P 140>

Bot, as he feynes, when þat Gods body bygynnes
to be þere, þen bred turnes to no3t, and accident
leeves.
<L 19><T A25><P 404>

FEYNES.....1

3if þou feynest þee an ordre þat þou preyst and
þenkist on god, and þerwip þou hast cure bi þy
viker þat kepip þe chirche, loke þat þou here not
falsly þe name, but lyue in pouert as baptist dide,
not in hye castels of caym and lustful fode as
boris in sty;
<L 22><T MT27><P 425>

FEYNET.....1

Þe ri3te of þe pharisees burioneþ to harm of þe
chirche, not only among hemself, þat holden alle
þing wel doon þat is doon by þer ordre al 3if hit
be a foly feynet by mannys wit;
<L 43><T EWS1-06><P 246>

FEYNEþ.....35

He feyneþ false dremes of power of Cristis vikir,
þat Crist my3te nevere graunte to such a false
cause.
<L 9><T A21><P 247>

And so it may be ofte tymes, þat prelates feyneþ
hem power, al 3if þei have no such power, ffor
þei beþ unable.
<L 5><T A21><P 254>

And so þes prestis of Antecrist, þat feyneþ þat
Crist assoyllip men, more þanne evere he dide
bifore for servyce þat þei servede him, ffor
mayntenynge of þes prestis dedis, and seiþ þat it
is Cristis bateylle and no3t mennes cause, puttip
heresie on Crist;
<L 35><T A21><P 258>

CAP· VIII· Off þis may men se, how falsly
freris feyneþ 3ifte of þis tresore to ech pope of
Rome.
<L 13><T A21><P 263>

and algatis for he feyneþ power, and newe lawes
þat God made never.
<L 23><T A23><P 347>

And þus grounding of Goddis lawe faillip
shamefulli here, þat 3if Crist seide to Petre,
whatever he bonde above þe erþe is bounden in

hevene, þanne it such of þis pope, what þing he
feyneþ him for to binden, it is so bounden of
God.
<L 29><T A23><P 355>

Ferþermore, 3if we 3yven þis pope siche power
as he feyneþ, 3if men taken hede to hise dedis,
he schulde shame of sich power.
<L 32><T A23><P 355>

And 3if þou seist þat neiþer Crist ne Petir dide
þus to alle men, certis þei hadde not sich power
as þis pope feyneþ in him;
<L 3><T A23><P 356>

but þe pope, as he blasfemeþ, and seiþ þis
dowyng is þe patrymonie of Crist, so he feyneþ
newe lawes to teche to parte þes benefices.
<L 7><T A23><P 357>

siche fals power feyneþ Antecrist;
<L 2><T A26><P 434>

And, as þe pope feyneþ, he byndip to-day and
lousip tomorewe;
<L 16><T A26><P 437>

or ellis þe lecherous man comeþ in cumpanye of
wymmen þat beþ feire fetured and feyneþ hem
feire chere, anon as þis heete of temptacion
towchip mannes soule, þe word of God driep vp,
for it was not rooted faast for defau3te of
moisture.
<L 131><T CG09><P 97>

Heere may men towche þe malis of ypocrisye
for þer is no werse synne, ne more general, ne
more venemows, for hit is more euyl þat hit þus
contrarieþ to trowþe, siþ an ypocrite feyneþ hym
hooly, and he is a false fend.
<L 32><T EWS1-23><P 314>

3if he sue his patroun as he feyneþ he suweþ
Crist, he suweþ more þe emperour þan opur
Crist or seynte Petre;
<L 70><T EWS1SE-11><P 523>

Poul as a good doctour feyneþ no fable by
mannys wit, but he seiþ þat it is writon in þe
lawe of oure byleue.
<L 30><T EWS1SE-19><P 557>

In þis last pursewyng of owre modyr, þat is greet
and perelows, hap anticrist muche part a3enys
lesu Crist, and feyneþ by ypocrisye þat he hap
þe ryht part.
<L 125><T EWS2-65><P 59>

For þei seyn þis is byleue, þat þis is heed of
hooly chirche, and what þing þat he feyneþ is
performed of Crist;
<L 128><T EWS2-69><P 81>

And so men seyn þat ypocrisie is false feynynge of holynesse, and falluþ whoneuere a man feyneþ þat he haþ spiritual good of God, and he haþ not þis good, but synne for his false feynynge.

<L 9><T EWS2-70><P 82>

And herfore he feyneþ þat þese keyes ben powerus, boþe vpon clerkis and eke vpon seculerus;

<L 66><T EWS2-74><P 108>

And no man of byleue þat troweþ þat Crist is al-witty schulde vntrowe þat ne Crist telliþ here of þes diuisions and þat þe pope, þat feyneþ hym viker of Crist, is a greet cause of alle þes dyuisions.

<L 304><T EWS2-MC><P 339>

for, certus, God my3te not grawnte þus pardon as þis pseudo feyneþ. But þus ben Poulus wordus soþe þat anticrist sittuþ in þe temple of God and feyneþ hym more þan Crist;

<L 348, 349><T EWS2-MC><P 341>

For 3if he assoyle or 3yue pardon oþur maner þen Crist wole, certus he feyneþ hym to be God and blasfemeþ in Iesu Crist, for no man may for 3yue synne but 3if Crist for 3yue it furst.

<L 831><T EWS2-MC><P 358>

for as feendis in apostlis tymes feynedon muche help in grete templis, whenne þey cesedon to punysche men þe whiche þei boundon byfore, so anticrist feyneþ to do pryulegis to men whenne he relesuþ his owne bondys þat weron putte to harm of men.

<L 986><T EWS2-MC><P 364>

þe fende feyneþ his accioun/ to trouble þe good of þe chirche:

<L 18><T LL><P 80>

þe toone from þe toþir/ þanne þe man feyneþ a cause:

<L 18><T LL><P 123>

as þe fox feyneþ hym dede til briddis comen to his tounge, and þanne he schewiþ hym on lyue deuourynge and swelwynge of hem;

<L 21><T MT06><P 123>

But 3itt þe feend feyneþ here a lesynge to excuse prestis hise seruautis;

<L 14><T MT23><P 334>

and herby þe fond feyneþ oft bi his viker antecrist many errours in þe churche, and doþe myche harme to foolis.

<L 33><T MT23><P 341>

men seyen þat þe pope of rome wole be vengid on alle maners, boþe bi sleynge and bi cursing

and oþere peynes þat he feyneþ.

<L 1><T MT28><P 463>

men seyen þat þe pope goiþ al bi contrarye weye to þis, for his lif is not ensaumple to oþere men hou þey shulden lyue, for no man shulde lyue lik to hym, as he feyneþ bi his hye staat.

<L 6><T MT28><P 463>

and þus he feyneþ many vngroundid gabbingis.

<L 10><T MT28><P 463>

For þat disceyuer þan feyneþ holynesse, þat he drawe men to wickidnesse.

<L 1605><T OBL><P 198>

And siche prestes schewynge or denouncing contrarious to Godis dome assouleþ no3t trewly or byndeþ, but þei pretende þam or feyneþ for to asoyle or bynde, & so þei slee as to þe reputacon of þe worlde soules þat dieþ no3t and þei quickene, þat is pretendeþ þam to quickene, soules þat liffiþ no3t.

<L 20><T Ros><P 59>

Perfore what autorite is to þe bishope of Rome, successoure of Petre as he feyneþ, to appropre, eiper reserue to hymself, pryncipal power eiper synguler of byndinge and assoilinge ouere alle bishops, successours of apostles of Ihesu Crist?

<L 54><T SEWW24><P 123>

FEYNID.....25

3it for feynid pite and coloure of holi chirch and semynge holines, nouþer þe kinge ne pepil wollen ne dar no3t wiþstonde 3our priue dissaites till þat þor3e Goddes grace þai haue gode knowynge of 3oure corsid malice.

<L 442><T 4LD-1><P 194>

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 17, 19><T 37C><P 42>

In partie for the puple is disseyuid in feith bi these feynid indulgencis, and is withdrawn from the werkis of merci to do tho to pore men, as Crist comaundide in the xxv. c. of Mt., and is drawn bi there feynid indulgencis to geue moche tresoor to riche prelatis bi title of deuocioun, of merci, or of gostli suffragie, which thing Crist and his apostlis neithir comaundiden ne counseiliden.

<L 23><T 37C><P 57><L 1><T 37C><P 58>

For the puple is brought in bi these feynid indulgencis for to bilcure that thei shulen haue more meryt to geue here godis to riche prelatis for suche suffragies, than to geue tho to the pore men, which thing Crist comaundide vndir peyne of eure lastinge dampnacioun in the xxv. c. of

Mt.

<L 6><T 37C><P 58>

In partie for bi these feynid indulgencis the puple bileuith not stidefastli the comunynge of seyntis, and that who euer is in charite, hath part of alle meritis of holi chirche, as moche as he is worthi to haue part, bi the grace and just delinge of Jhesu Crist.

<L 14><T 37C><P 58>

Truli it semeth that the greete pride and auarice of worldli prelati and of false freris founden out these feynid indulgencis in steringe of the deuil to spoile the puple bothe pore and riche, fro verri feith and greete meritis of trewe almes.

<L 10><T 37C><P 59>

greet abhominacioun it is to se almost the grettest lord of the world, that is, the priour of Roodis, with his suppriouris as the grettere lordis of greete rewmi, to axe with greete indulgencis of the pope the almese dedis of cristene puple that ben assignid to pore nedi men bi comaundement of Crist, and to pretende and crie opinli in oure rewme, that so greet a lord and riche of the world hath power grauntid of the bisshop of Rome, or of othere bisshopis or of here mynistris, to forbede massis and the preching of Goddis word, til here feynid priuilegies be pronouncid to the puple in what euer chirche it pleesith him to assigne, and to forbede vndir peyne of suspendinge and of enterditinge of prestis and of chirchis these souereyn officis of preestis or of curatis, which Jesu Crist commendide ful moche.

<L 4><T 37C><P 60>

Therfor a trewe successour of Petir shulde rathere graunte indulgencis, if he hadde such power as it is feynid, to cristene men to lyue wel and suffre mekeli peynis to conuerts hethen men, as Crist and hise apostlis and here sueris diden.

<L 8><T 37C><P 64>

It semeth a wondirful woodnesse and opin blasfemie to sette more stidefastnesse of cristene feith in the worldli preestis and feynid religiouse of the chirche of Rome, than in alle the apostlis chosen of Jesu Crist, and yit alle thei failiden in feith at tyme.

<L 11><T 37C><P 74>

Forwhi feynid equite is double wickidnesse;

<L 10><T 37C><P 95>

Forwhi it is not oo mannis werk neithir o yeris writinge, to declare sufficientli alle the leeingis and blasfemis of false freris of the feynid excellence of here privat ordre above the ordre of apostlis and above the ordre of preest with the perfyt reule of the gospellis with his fredom, wherynne Crist lyvide, and confermide it for

most perfyt.

<L 17><T 37C><P 96>

Sith it myghte be feynid as lightli, that an evil prest wolde poison men with bodili venym, as it is feynid now that symple prestis wolcn poison men with gostli venym, that is, errour othir eresie.

<L 22, 24><T 37C><P 99>

hou abhominable is the feynid preiere othir hidous yellinge of siche prelati othir religious in the conuenticlis of glotons, or in the housis of idolatrie ful of auarice, which is idolatrie, as Poul seith, sith thei stene not God to merci but more to veniaunce, bi seynt Gregori and othere doctouris.

<L 11><T 37C><P 112>

Also, a3en swilk feynid and on groundid indulgens, howip a feipful prest to multiply quek resouns, weil he hungrip and pristip ri3twisnes of be law of God, for by suelk sophymis of anticrist, be lawe of God is despiciid, and ri3tful is put in veyn hope, and vpon ilk side a liuar in pis world is falsly iapid.

<L 21><T APO><P 08>

And alle feynid arguments of anticrist are not worpi to be rehersid.

<L 27><T APO><P 08>

But now lawis 3euen leef to tak money for gret synnis, and þat non schal let hem to contune in synne for þat feynid correccoun.

<L 10><T APO><P 78>

for his feynar hap hopid in his feynid þingis, þat he schuld mak doumb simulacre.

<L 29><T APO><P 85>

Oure usuel presthod, be qwich began in Rome, feynid of a power heyerer þan angelis, is nout be presthod be qwich Cryst ordeynede to his apostlis.

<L 14><T SEWW03><P 25>

Be ferthe conclusiun þat most harmith be innocent puple is þis: þat be feynid miracle of be sacrament of bred inducith alle men but a fewe to ydolatrie, for þei wene þat Godis bodi, þat neuere schal out of heuene, be uertu of be prestis wordis schulde ben closid essenciali in a litil bred þat þei schewe to be puple.

<L 37><T SEWW03><P 25>

Be ix conclusiun þat holdith be puple lowe is þat be articlis of confessiun þat is sayd necessari to saluaciun of man, with a feynid power of absolicium enhaunsith prestis pride, and 3euth hem oportunitie of priui calling othir þan we wele now say.

<L 115><T SEWW03><P 27>

Correlarium): þe pope of Rome þat feynith him hey tresorer of holi chirche, hauande þe worthi iewel of Crystis passiun in his keping, with þe dissertis of alle halwen of heuene, be qwiche he 3euip þe feynid pardoun {a pena et a culpa} he is a tresorer most banisschid out of charite, seyn he may deliueren þe presoneris þat ben in peyne at his owne wil, and make himself so þat he schal neuere come þere.

<L 129><T SEWW03><P 27>

sir, sich abusiounes foloweb of þat þat 3e ask operwise þan Goddes will es, and a3aynes Goddes lawe, and 3it, for feynid pite and coloure of holi churche and semyng holmes, nouþer þe kinge ne pepil wollen ne dar no3t wiþstonde 3our priue dissaites till þat þor3e Goddes grace þai haue gode knowyng of 3oure corsid malice.

<L 69><T SEWW26><P 133>

FEYNITH.....2

Therefore what auctorite is to the bisshop of Rome, successour of Petir as he feynith, to appropre eithir reserue to hymself principal power eithir singuler of byndinge and assoilinge ouir alle bishopis, successouris of apostlis of Jesu Crist.

<L 17><T 37C><P 68>

Correlarium): þe pope of Rome þat feynith him hey tresorer of holi chirche, hauande þe worthi iewel of Crystis passiun in his keping, with þe dissertis of alle halwen of heuene, be qwiche he 3euip þe feynid pardoun {a pena et a culpa} he is a tresorer most banisschid out of charite, seyn he may deliueren þe presoneris þat ben in peyne at his owne wil, and make himself so þat he schal neuere come þere.

<L 127><T SEWW03><P 27>

FEYNODE.....1

And mo feynode wondris of dremys and of false talis herde neuere man sown þan freris tellon here.

<L 328><T EWS2-MC><P 340>

FEYNON.....27

And o dreede lettup hem, þat þei sterte not to more wodnesse, for þei defenden þat hit is leueful and medeful preestis for to fi3te in cause þat þei feynon Godys.

<L 96><T EWS1-52><P 463>

And þus þei feynon blasfemy gabbyngus þat Crist beggude as þei don.

<L 111><T EWS1SE-14><P 537>

And to þis takon men luytul heede of þes foure sectis þat we han teeld, for þei leuon Poulus lore, and feynon hem a new rewle þat is oþur bysyde Godus lawe, or contrarie þerto.

<L 17><T EWS1SE-17><P 549>

And heere þenkon monye men þat monye popis aftur Petre presumen falsely of hemself þat þei ben euene wiþ Petre, and algatis 3if þei feynon þat þei ben euene wiþ Cristus manhede. Crist my3te not by his manhede feynon þat he were euene wiþ þe godhede. And so monye popis feynon hem þat þei ben Cristus vikeris in erþe;

<L 45, 46, 47><T EWS1SE-21><P 566>

For as þei feynon falsely, none of Cristis disciples hadde leue for to preche til þat Petre hadde 3yuen hym leue, and by þis same skyle, no preest schulde preeche to þe puple, but 3if he hadde leue of þe byschop, or leue of þe pope.

<L 12><T EWS2-58><P 16>

for þei for pruyde feynon falsely, and coueytise of worldly godys, to do þing þat þei may not do.

<L 107><T EWS2-61><P 34>

And þus þei feynon ofte-tyme to stonde wiþ lawe of þe gospel, and 3if men axen why þei don so, þei seyn þat ellys þer ordre were lost;

<L 48><T EWS2-62><P 38>

And so, by alle opre synges þat þei feynon in religioun, aspye how þese frerus cam in, and by whois auctorite;

<L 138><T EWS2-67><P 70>

As it is seyð byfore, God hap monye enemyes þat feynon by þer profession þat þei ben pore as was Crist, and 3et þei han worldly goodis, boþe meblis and vnmeblis, and þei distorblen Cristus ordre, and cuntreyes þat þey dwellon inne, as monkys and chanownys, wiþ þer degrees, and opre possessioneris;

<L 55><T EWS2-68><P 73>

But, as þei feynon, þei han prelatys, and þe hyerst is þe pope, and but 3if men han leue of hem no man schulde take þese goodis away.

<L 71><T EWS2-68><P 73>

And 3if Baal preestis feynon þat þanne God may heere wel, and þanne lordis of þe world lyuen in lustis in þer beddis, and good it is þat God be serued in yche howr of somme men, wyte þei wel þat God lokep bettur to goode dcedis þan to suche prey3eris.

<L 117><T EWS2-68><P 75>

And dedis of þese men, wiþ fruytus of her ly3f, schewon þat þei be not ful kunnyng in wysdam of Godis lawe, and so þei ben vntrewe dispenderus of tresour þat þey feynon of God.

<L 94><T EWS2-69><P 80>

And so in monye poyntus þese popis feynon falsely þat þei passen in power owre lord Iesu Crist.

<L 122><T EWS2-71><P 92>

And howeure þat men feynon, þer offys is teld
in Cristus lawe, how þei schulden ben occupyede
in þre offisis of schepherdis;
<L 113><T EWS2-73><P 104>

And such a cautel of þe feend is in monye grete
synnys, for men feynon by ypocrisye þat þis
þing muste nedis be don, and goodness wiþ
trewþe of hem excusup hem of þe dede.
<L 55><T EWS2-115><P 298>

And þis word wolde be li3tly seyd now of men
þat we feynon cursude, for we holden a more
synne to ete and drynke wiþ suche men þan us to
do a cursud dede þat were a3enys Godis
worschipe;
<L 18><T EWS2-119><P 308>

Somme men ben prowde for holynesse þat þei
feynon, and þes men ben ypocritis moste
perelous of alle opre;
<L 44><T EWS2-122><P 321>

And he þat ys wiþ þe ton hatup þe toþur wiþ alle
hise, and 3et ypocritus feynon þat al þis is for
charite.
<L 269><T EWS2-MC><P 338>

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 289><T EWS2-MC><P 339>

And þei 3yuen pardon and leue to fi3ton and
fy3ton hemself and feynon þis by Cristus lawe;
<L 327><T EWS2-MC><P 340>

for al 3if alle dampnyde ben ypocritus, 3et
ypocrisye is more in preestus þat feynon þer
staat hy3e, þan it ys in worldly men and herfore
of þer owne mouþ þei schal be dampnyde
deppore þan opre.
<L 581><T EWS2-MC><P 349>

Poul seiþ þat Petre and opre 3auen hym good
felowschipe but hyt passup felowschipe o pope
to destruye anopur and alle men þat holdon wiþ
hym, and þerto feynon a croyserye.
<L 810><T EWS2-MC><P 357>

Somme prechen fables and somme veyne
storyes, somme dockon hooly wryt and somme
feynon lesyngus;
<L 18><T EWS2-VO><P 366>

And to bleende þe puple more þei feynon longe
preyerys þat þei seyn ben myche betturre þan þe
Pater Noster;
<L 40><T EWS2-VO><P 367>

And where þei feynon to men þat þei only han
power so þat, but 3if þei dispense þus, þese men
schal neuere be sauede, þis is a muche blasfemye
as to seye þat þei ben God.
<L 120><T EWS2-VO><P 370>

FEYNOT.....1
Men may li3tly passon away fro perele þat is
feynot.
<L 133><T EWS2-VO><P 370>

FEYNT.....2
And here sculd men arunt feynt penytauners,
confessours & opur prestis þat assoylen for
mony, for boþe þe partis aftur þe sentence in
Goddis lawe is fouler aftur fy3elid in synne,
which mater we han openly declared in opur
placis.
<L 207><T 4LD-2><P 207>

For þe Iewis sawen Ion deed for reprouyng of
Eroudys synne, and 3it þe Iewis hadden no
sorowe for feynt leeuyng to þus stonde for
treuþe in Goddis cause.
<L 16><T EWS3-139><P 41>

FEYNTE.....1
He asseyed freiltee of þe womman, and whenne
he fonde hir feynthe in feiþ he made to hir an
opyn gabbyng, & þus he disceyued mankynde.
<L 387><T 4LD-2><P 215>

FEYNUD.....4
and feynud falsely ri3twysnesse of ypocrites
clepup Crist no ri3twysnesse, al 3if ypocrites
clepon hit so, but of scribes and pharisees, þat is
to seyne vnri3twysnesse, feynud, as hit were,
ri3twysnesse of scribus and pharisees. And as
Crist seith But 3if 3our ri3twysnesse passe a
poynt þe feynud ri3twysnesse of scribes and of
pharisees, 3e schal neuer come to heuene'.
<L 7, 9, 11><T EWS1-06><P 244>

And þis false ri3te is more feynud in consistorie
lawe and chapitre lawe, for algatis þei supposen
þat witnessse may not faylen, or ellys þe iuge
may not failen þat iugut aftur false witnessse;
<L 34><T EWS1-06><P 245>

FEYNUN.....2
Also þe law seiþ, Pardonaris ow not to graunt
indulgens of þer wil of dede, ne dispens vp on
wowis, ne asoif of swering, mansleyng, or of
oper synnis þei þat schriuis to hem, ne for3eue
þingis iuil tan away and vncerteyn to wome to
restore for a quantite of money 3yuen to hem, ne
for3eue þe þridde or þe fourt part of penaunce
enioinid, ne to draw sum tyme a soule fro
purgatorie, as þei feynun falsly, ne graunt pleyn
remissioun of synnis, {ne asoife a pena et a
culpa}, for alle priuilegis up on þeis or ani of
hem are a3en callid in.
<L 14><T APO><P 09>

And oþer goostly þingis of schrewdnes in heuently þingis, þat are þei þat feynun in ypocrisy and color þingis þat þei tak and understond misser, as boþ holy mennis lif, and over vertuous werkis, þat men mis vnderstonden now, and turnen al in to pride and coueteys, and vndir lustis.

<L 15><T APO><P 99>

FEYNYD.....13

but howeure þei may gete good, by colour of þis feynynd ordre, þei clepon hit hi3 ri3twisnesse for þe grownd is good and holy.

<L 44><T EWS1-06><P 246>

And so þey bacbiten Crist and eten falsly godis feynynd of hym.

<L 48><T EWS3-165><P 130>

þes men of þe puple þat holden heere a3enus Crist ben summe seculeris, hirid of hem or disseyued wip feynynd gabbyngis.

<L 65><T EWS3-172><P 151>

Ri3t therfore as men by feynynd tokenes bygilen and in dede dispisen ther ney3boris, so by siche feynynd myraclis men bygylen hemsilf and dispisen God, as the tormentours that bobbiden Crist. ri3t so ofte sythis the convertynge that men semen to ben convertid by siche pleyinge is but feynynd holynesse, worse than is othere synne biforehande.

<L 2, 3, 5><T Hal><P 47>

but as man goith fro vertue in virtue, so thei gon fro lust into lust, that thei more stedefastly dwellen in hem, and therefore as this feynynd recreacioun of pleyinge of myraclis is fals conceite, so it is double shrewidnesse, worse than thouth thei pleyiden pure vaniteis.

<L 35><T Hal><P 49>

How shul þes prowde and coueytous clerkis, and oþer religious of anticrist scole, answe to oure dere lord Iesu at domes day, þat nowe leuen in pompe and gloterie and in vanite of þis fals world, wastynge þes pore mennus godis, and disseyuyng þe lewid puple of here almes by feynynd pardouns to gyfe siche riche clerkis, where no nede is, and by leesyngis of myraclis þat siche ymagis don?

<L 82><T SEWW16><P 85>

and so þis nouelrie of ymagis, and offryng to hem, semes feynynd now for coueytise and for pride a3enus charite.

<L 117><T SEWW16><P 86>

Ri3t þerfore as men by feynynd tokenes bygilen and in dede dispisen þer ney3boris, so by siche feynynd myraclis men bygylen hemsilf and dispisen God, as þe tormentours þat bobbiden

Crist.

<L 166, 167><T SEWW19><P 101>

Ri3t so, ofte syþis þe conuertynge þat men semen to ben conuertid by siche pleyinge is but feynynd holynesse, worse þan is oþere synne biforehande.

<L 225><T SEWW19><P 102>

And þerfore as þis feynynd recreacioun of pleyinge of myraclis is fals equite, so it is double shrewidnesse, worse þan þouy þei pleyiden pure vaniteis.

<L 252><T SEWW19><P 103>

feiner¹²

FEYNAR.....2

By þis man is vnderstondyn feynar þat is fals, and lufiþ his synne, and seiþ he wel forsak it and lliþ, and cumiþ to þe prest to be asoylid, and to ask mercy.

<L 13><T APO><P 69>

for his feynar hap hopid in his feynid þingis, þat he schuld mak dounb simulacre.

<L 28><T APO><P 85>

FEYNARS.....1

þerfor be þei ware asoylun feynars þat God forbediþ to asoyle for harmis þat folowen;

<L 25><T APO><P 68>

FEYNER.....2

a prest assoiling a feyner synniþ deadly.

<L 17><T APO><P 66>

for Scarioth made oþir 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>

FEYNERS.....2

And sith everiche mon þat wipouten auctorite of Crist puttes witte to Cristis wordes þat God askes not, is an heretike, hit is open þat soche feyners ben alle blasphemers.

<L 17><T A25><P 404>

And 3ut þese feyners seyne þat God is her fader, and his lawe þei kepen and here owne reule boþe;

<L 84><T SEWW20><P 109>

feining¹³

FAINYNG.....1

But anemste þe fainyng, we schul vndurstande þat man, in þat he synnep, defameþ himself;

<L 882><T 4LD-4><P 274>

¹² 4 variants; 7 occurrences.

¹³ 6 variants; 57 occurrences.

FEYNING.....3

envy, and vowtrand, or doing a vowtri, drying, and al oþer mengid to gidre, blud, mansleyng, þeft, feynynge, 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 13><T APO><P 87>

a þus a frere þat is a confessour to kyng or to a duke is ympe or pore to a bishop, by þe feynynge of þis confessioun, for þei seien he ledip his soule eeuen to heuen by goddis lawe.

<L 29><T MT23><P 334>

and aftir this doinge Hieu feynede hym to worschipe Baal more than Acab dide, and bi this feynynge he gaderid to gidere alle the prophetis, and prestis, and seruauntis of Baal in the temple of Baal, and killide hem alle, and castide out of the temple of Baal his ymage, and brent it, and drof it al to dust;

<L 11><T Pro><P 17>

FEYNYNG.....33

For by suche feynynge þei deseyuen childeren and seyn þat þei schal sitte wiþ Crist at þe daie of dome, and iuge men of þe worlde aftir þat hem likip, as þei prouen be Cristes worde seide vnto Peter.

<L 754><T 4LD><P 269>

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

<L 2><T A01><P 60>

Mekenesse and servise and povert to þo worlde schewis þo fals feynynge of such an ypocrite.

<L 29><T A09><P 140>

and aftirward camen oþer names bi feynynge of ypocritis;

<L 13><T A23><P 341>

for Scarioth made oþir apostlis to erre in compaignie of Crist, and it were to fals a feynynge, to seie þat holi Chirche hangip on þes for þis feyner can not teche þat ony of þes is of þe Chirche.

<L 17><T A23><P 345>

And so it semes þat feynynge of freris expownes þis gospel as heretikes done.

<L 2><T A25><P 414>

Also, 3if þis feynynge be sob, it semep þat it is as perfit and medeful to kepen Cristis reule as þe

reule of Ffraunceis or Dominik, or eny sich oþere man.

<L 26><T A33><P 513>

wheþer also þei han bisile, trule, and freli, prechid Goddis lawe to þe peple, wiþoute feynynge, faging, flatering, or favoure of plesaunce of þe peple, or profijt of þe purse.

<L 536><T CGDM><P 222>

And lordus for here profi3t mut nedus helpe herto, and antecristis feynynge mut nedys be knownen.

<L 102><T EWS1-02><P 231>

Al 3if loue wiþowte feynynge schulde be in alle cristene men, 3eet þe preest neer Crist schulde haue clene loue in God, and not loue more mennys goodis þan þe profi3t of þer soule, for þonne he feynede to loue hem, and hatup hem and louep þer goodys.

<L 38><T EWS1SE-09><P 514>

And þes two sectis ben myche medlid wiþ fals feynynge of ypocritis.

<L 9><T EWS1SE-32><P 614>

And þus þis is a perelows tyme, for monye men ben dryuon to helle, and þat is more perelows þan any deþ þat body hap here, and þe perele is þus more for feynynge of ypocrisye;

<L 18><T EWS2-67><P 65>

And þis is more perelows for þer false feynynge, for þei seyn þat þer chirche may no weye fayle þat hap lasted so longe in trewþe and in holynesse.

<L 51><T EWS2-67><P 67>

And so men seyn þat ypocrisye is false feynynge of holynesse, and fallup whoneuere a man feyneþ þat he hap spiritual good of God, and he hap not þis good, but synne for his false feynynge.

<L 8, 11><T EWS2-70><P 82>

and siþ Crist is holly trewþe, and ypocrisye is false feynynge, it semep þat þis ypocrisye ys moste synne a3enus Crist.

<L 18><T EWS2-70><P 83>

And such false feynynge on God durste þe feend neuere takon on hym, ne seye þat he my3te not synne, ne varye fro Cristus wylle;

<L 854><T EWS2-MC><P 359>

IN DIE CYNERUM· Sermo 22· Cum ieiunatis· Mathei 6· This gospel tellip hou men shuldun faste and fle algatis ipocrisie, for alle gode werkis of men shuldun be don to plesse God, for God þat is ful of treuþe hatip ipocritis feynynge.

<L 3><T EWS3-144><P 56>

for, siþ God is spirit and treupe, wiþoute
feynyng wole he be wrchip.
<L 18><T EWS3-161><P 113>

þe fourþe þat he suffriþ nede: wiþouten ony
feynyng #
<L 12><T LL><P 53>

ypocrisie is a fals feynyng of holynes whan it is
not in treweþe bifore god, and so ypocrisie is
fully contrarie to crist, þat is treweþe as þe gospel
techeþ, and it is comunly þe moste perylous
synne of alle.
<L 30><T MT01><P 03>

assentyng to goode þingis, þer-wiþ ful of mercy,
ful of goode fruytis, and iugiþ wiþ-oute
feynyng”.
<L 11><T MT22><P 305>

fflateryng þat þise men vsen telliþ þat þei jugen
not wiþ-oute feynyng.
<L 30><T MT22><P 305>

þe fifþe deceyt of þise pseudoes stondiþ falsliche
in þis feynyng, þat þei maken a newe craft to
preye and to loue god, and so þis newe craft is
betere þen al þe ordre þat crist haþ makyd;
<L 3><T MT22><P 320>

it is al oon to seye þis feynyng and to lette men
to fle fro fendis and blesse hem fro þer wickid
werkis, but teche men to assente to hem.
<L 2><T MT27><P 419>

neþer pope ne oper man haþ power but to helpe
þe chirche bi goddis lawe, and þus feynyng of
anticristis powere, þat is fals a3enus þis treupe,
comeþ of þe fadir of lesingis and disseyueþ
many men.
<L 36><T MT27><P 426>

and herfore it semyþ not but to be a feynyng of
þe fend.
<L 24><T MT27><P 453>

and 3it þis man bi ipocrisie seiþ þat he sueþ
nexst crist of alle þe men heere in erþe, and haþ
moost power of crist and of feynyng of þis
power;
<L 11><T MT27><P 457>

“Antecrist forsoþe schal be armed in 4· maneres,
þat is to sey in qweynt or wily persuasion, in
miracles feynyng, in gefftes giffyng, and
turmentis schewyng.
<L 6><T Ros><P 60>

And how Filip of Repintoun pursueþ now cristen
peple, and þe feynyng þat þese dissimulen now
þoru3 worldli prudence, kepyng so couertli in
her preching, and comownyng wiþinne þe
boondis and þe termes whiche wiþouten blame

mowen be spoken, and schewid out to þe moost
worldeli louers, wolen not ben vnponyschid of
God, for to þe poynt of truþe þat þese men
schewiden out sumtyme, þese wolden not now
strecche forþ her lyues, but bi ensauple eche of
hem of oper, as her wordis and her werkis
schewen, þei bisien hem þoru3 her feynyng for
to sclaudre and to pursue Crist in his membris
raþer þan þei wolde be pursued’.
<L 75><T SEWW04><P 31>

And þus is bileeue of God putt abac, and newe
feynyng wiþoute ground is holdun bileeue;
<L 143><T SEWW15><P 78>

And þe fourþe þing þat moueþ me to write þis
sentence is þis: I knowe, bi my sodeyne and
vnwarned apposynge and answeyng, þat alle
þei þat wolen of good herte wiþouten feynyng
oblischen hemsilf wilfulli and gladli aftir 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 patient, 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
<L 110><T Thp><P 27>

And how Filip of Repintoun pursueþ now cristen
peple, and þe feynyng þat þese dissimulen now
þoru3 worldli prudence, kepyng so couertli in
her preching, and comownyng wiþinne þe
boondis and þe termes whiche wiþouten blame
mowen be spoken, and schewid out to moost
worldeli lyuers, wolen not ben vnponyschid of
God, for to þe poynt of truþe þat þese men
schewiden out sumtyme, þese wolden not now
strecche forþ her lyues, but bi ensauple eche of
hem of oper, as her wordis and her werkis
schewen, þei bisien hem þoru3 her feynyng for
to sclaudre and to pursue Crist in his membris
raþer þan þei wolde be pursued’.
<L 515><T Thp><P 39>

FEYNYNGE.....13

But bileve teche us, þat what þing is grauntide
her is a false feynyng, but Crist graunte it.
<L 22><T A21><P 243>

CAP· III· But feynyng of ypocritis wole stonde
faste a3en, and criep to alle inen þat a3enstondiþ
þis 3e beþ heritikis and wickid men, and fewe
a3enst opere.
<L 25><T A21><P 247>

Here may we se þat prelatis, feynynge for staates
wheþir þei beþ Petris successouris or suers of
Crist, han more þing for to preven þan þei kunne
come aweye wiþ.
<L 30><T A21><P 251>

But trowe no3t þis feynynge of freris, siþe it
wanteth groundinge;
<L 13><T A21><P 266>

And he is a cursid man þat leeeþ to do þat God
biddiþ, and for sich feynynge of censuris, 3he, 3if
deþ sue aftir.
<L 18><T A23><P 362>

And herfore triste we to þo rightwysenes of oure
owne werkes, and laste we in þo faythe of þo
lawe of Crist, for al suche fals feynynge moste
nedely perische.
<L 37><T A25><P 424>

And to suche penauce he chees a couenable
place þat was deserte, and not houses of kynges,
as mynstralles wiþ her iapynge, and flateris wiþ
her liynge, and folled religius men wiþ her
feynynge.
<L 363><T CG03><P 40>

þat Heroudes cleped priueli þe kynges, and
lernede of hem þe tyme of þe sterre, and after
sende hem into Bedleem to aspie of þis child
vnder colour and fals feynynge, bitokeneth þat þe
deuele wiþ his priue and sutel wirchyng aspieþ,
þoru contynance in word eþer dede, þe
disposicion of mannes soule wheþer he be
saddid eþer vnstable.
<L 70><T CG07><P 75>

þanne bi vertue of þis cheef domesman he owiþ
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 34><T MT02><P 32>

Capitulum 30m. 3it þes possessioners disceyuen
lordis bi feynynge of special preieris;
<L 7><T MT06><P 134>

And how Filip of Repintoun pursueþ now cristen
peple, and þe feynynge þat þese dissimulen now
þoru3 worldli prudence, kepyng so couertli in
her preching, and comownynge wiþinne þe
boondis and þe termes whiche wiþouten blame
mowen be spoken, and schewid out to þe moost
worldeli louers, wolen not ben vnponyschid of
God, for to þe poynt of truþe þat þese men
schewiden out sumtyme, þese wolden not now
strecche forþ her lyues, but bi ensauple eche of
hem of oper, as her wordis and her werkis
schewen, þei bisien hem þoru3 her feynynge for
to sclandre and to pursue Crist in his membris

raþer þan þei wolde be pursued'.
<L 68><T SEWW04><P 31>

Forþi, William, if þou wolt now mekeli and of
good herte wiþouten ony feynynge knele down
and leie þin hond vpon a book and kisse it,
bihotinge feiþfulli, as I schal here charge þee,
þat þou wolt submytte þee to my correccioun
and stonde to myn ordinaunce, and fulfille it
dewli bi alle þi kunnyng and þi power, þou
schalt fynde me gracious and frendli to þee'.
<L 190><T Thp><P 30>

And how Filip of Repintoun pursueþ now cristen
peple, and þe feynynge þat þese dissimulen now
þoru3 worldli prudence, kepyng so couertli in
her preching, and comownynge wiþinne þe
boondis and þe termes whiche wiþouten blame
mowen be spoken, and schewid out to moost
worldeli lyuers, wolen not ben vnponyschid of
God, for to þe poynt of truþe þat þese men
schewiden out sumtyme, þese wolden not now
strecche forþ her lyues, but bi ensauple eche of
hem of oper, as her wordis and her werkis
schewen, þei bisien hem þoru3 her feynynge for
to sclandre and to pursue Crist in his membris
raþer þan þei wolde be pursued'.
<L 508><T Thp><P 39>

FEYNYNGIS.....2

3if he hadde a lumpe of feiþ, and witt of Goddis
lawe, he schulde schune suche feynynge as open
heresye.
<L 31><T A21><P 262>

and if reumes holde þis reule, þanne þey may be
dischargid of blasfemes of indulgensis, and of
opere false feynynge;
<L 7><T MT28><P 464>

FEYNYNGUS.....5

And 3if men looke to resoun þei may wel see þat
manye syche feynynge ben of þe feendys
schole.
<L 62><T EWS1-47><P 435>

þei seyn þei graunton prauylegies and
indulgensis wiþ opre feynynge;
<L 10><T EWS1SE-26><P 585>

and 3if cowardise lette hem by feynynge of
anticrist, þanne þei ben to vnstable for defau3te
of byleue;
<L 155><T EWS2-75><P 116>

And here trewe men þenkon þat Crist 3yueþ a
good reule to auoyde suche feynynge whonne
þat þei schal come.
<L 356><T EWS2-MC><P 341>

and þus is byleue of God put abac, and newe
feynynge fowndone wiþowton grownd is

holdon byleue.

<L 160><T EWS2-VO><P 371>

feend¹⁴

FEEN.....3

Capitulum 4m. Prelatis also robben þe pore lige men of þe king bi fals extorisions taken bi colour of holy correccion, and 3euen men leue to dwellen in synne fro 3er to 3er, fro seuene 3er to seuene 3er, and comunly al here lif, 3if þei paien bi 3ere twenti shillyngis or more or lesse, and þus bi sutilte of sathanas þei han founde newe peynes orible and schameful to make men paye a gret raunson, to 3eue gold and baþe hem in lustis of synne as swyn in feen.

<L 33><T MT04><P 62>

whanne men schulden taste and take mete and drynk in resonable mesure to sustene here lif and labore, and þer-fore þank god and serue hym mekely and wilfully and loue hym hertly, þe feud stirip men to sewe here owene lustis of flesch, to walwe in glotonye and drounkenesse as swyn in þe feen, þat þer is neiper witt ne reson in hem, ne my3t to goo on þe erþe sumtyme;

<L 9><T MT13><P 217>

This whit waseled in the feen, almost to the ancle Foure rotheren hym byforne, that feble were worthi, Men myghte reknen ich a ryb, so rentful they weren His wiif walked hym with, with a long gode In a cuttede cote cutted ful height, Wrapped in a wynwe shete, to weren hirefro wedetes, Barfot on the bare iis, that the blod folwede, And at the londes ende lath a little crom bolle And theron lay a lytel chylde lapped in cloutes, And twenye of tweie yeres olde, opon a nothere side,

<L 19><T PPC><P 15>

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Pise ben not feyned wordis ne brou3t in customes bi þe feend, but lawe 3yuen of God of heuen, confermed of oure abbot Ihesu Crist bi streit keping here in erþe, to 3yue ensauple to flee þis world þe which is ful of synne, & so to come to heuen blisse, euer to wone þere wiþouten ende, Amen.

<L 213><T 4LD-2><P 207>

& as anentis þe graunte of lordis, it is seid oft þat þe feend disceyued hem & made hem to do a3eyns, þe ordynaunce of Crist.

<L 327><T 4LD-2><P 212>

And here schul men arunte þe feend þat stireþ men to last in þis erreure, for he wold stire men to þis synne til þei be endurid as he is.

<L 332><T 4LD-2><P 212>

And so þe proude man makip þe feend his god.

<L 24><T A02><P 83>

And among alle synnes bi whiche þe feend bigileþ men, noon is moore sutil þan such consent.

<L 9><T A02><P 87>

But her seyn wise men, bi witnesse of seintis, þat þe craft of liynge is euer moore unleefful, for it cometh but of þe feend, þat first made lesynge.

<L 29><T A02><P 89>

So faren men of þis world: for as miche as þei ben sette in so fals a grounde (þat is, in þe mirþe of lustis of flesche and welþe of þe world, and no3t in þe stoon, Jesus Crist), þerfore at þe leste puf of þe fendes blast þei ben dreuen ly3tly into what synne þe feend lykeþ.

<L 458><T CG03><P 42>

Þat Kyng Heroude, whan he hadde herd of þe childes berþe, he was distorbelid, and al Jerusalem wiþ hym, bitokeneth 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, regneth in hem þat trucli knouelecheþ 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 bryngeþ wiþ hym to destrie such fals pees.

<L 52><T CG07><P 75>

But here men mosten vnderstonde þat fro þe tyme of þe blessid passion of oure Lorde Jesus Crist and his glorious resurreccion and wonderful ascencion into heuen a3eyn, by whiche þis strong hunter, þe feend, wes ouercomen and bounden as Matheu seiþe, he lay þus bounden forþe for a þousand 3ere, as Jon witnesip in þe Apocalips: þat is, his power wes made lsse to hunte mannys soule þen it wes bifore.

<L 32><T CG12><P 150>

And, ri3t as hunteris huntun dyuerse maner of preyes in dyuerse maner to asay hou þei moun most spedile cacche hem, summe wiþ bowis, summe wiþ houndis rennyng wiþ open mouþe, and summe wiþ grehoundis, and summe wiþ priue nettis, in þese maners þe feend huntip mannys soule to loke hou he may most spedile bringe hem into synne.

<L 47><T CG12><P 150>

Of þis enuy spekip þe Wyse Man, þere he seiþe: 'Þorow þe enuy of þe feend, deef entrid into þe

¹⁴ 13 variants; 1,748 occurrences.

worlde'.

<L 58><T CG12><P 150>

In þis bowe þe feend shetiþ þre arowis, or þre fire dartis, and whomsoeuer he woundiþ wiþ hem, he sleþ hym.

<L 60><T CG12><P 150>

Hou many also now shetiþ þe feend wiþ þe fire dartis of foule glotony, luste leccherie, and horrible spousebreking?

<L 85><T CG12><P 151>

Therefore euery true cristen man, and specialy þe Pope, and alle prelatiþ and prestis, seing þis grete slau3ter þat þe feend haþe sleyne of cristen men wiþ þese þre dartis, shulden now sey wiþ 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 sleyne folke of my peple?'>

<L 91><T CG12><P 151>

To be war of þis sotil feend, and of þe best remedy a3eyns his arowis, techiþ vs Seint Petre in his first pistle (v chapitre 8-9) þere he seiþe þus: {Vigilate: quia aduersarius vester diabolus, et cetera}. 'Wakiþ! for 3oure aduersarie þe feend, as a lyoun rauysshing, cumpassiþ þe worlde, seching whom he may deuoure;

<L 96, 99><T CG12><P 152>

In alle þngis taking þe sheelde of feiþe, in whiche 3ee moun alle þe fire dartis quenche of þe wicked enmy' þat is, þe feend. For þe defaute of þe defence of þis sheelde þat þe feend fyndiþ men nakid, and not keuerid þerwiþ, þerfore it is þat he sleiþ so many wiþ his arowis.

<L 107, 108><T CG12><P 152>

for if men bileueden fully þe byheestis of euerlasting joy þat God bihotiþ 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 sleyne, 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 seiþe þe wordis of Dinie, þe prophetes, seying: {Arcus fortium superatus est; et infirmi accincti sunt robore}. Þat is: 'þe bowe of þe strong (þat is, of þe feend) is ouercomen;

<L 113, 121><T CG12><P 152>

þen, when þe feend seþ þat he may no þing auayle wiþ his bowe and his arowis a3eyn a man (þat is, þat he seþ þat he may not bring a man to haue ony liking, or consenting, ne in ful dede doing none of þese forseide synnis: þat is, pride, glotony, and leccherie) þen anone he huntiþ in

anoþer maner.

<L 124><T CG12><P 152>

When synful man seþ 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 wexiþ þe> more bolde to go oute of his cuntre wiþ þis woman of Chanane, to aske mercy for his synful soule as she did for hire seke dou3ter.

<L 261><T CG12><P 156>

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: wiþ deuoute preyer and open shrift of mouþe, seying wiþ þis woman: Haue mercy vpon me, Lorde, þe son of Dauid, for my soule is traueilid yuel wiþ a feend'.

<L 295><T CG12><P 157>

þe prid is þat a man haue charite, being sory and preying for oþer mennys synnis as for his owne, whiche is notid in þis worde haue mercy on me, for my dou3ter is yuel traueilid of a feend'.

<L 321><T CG12><P 158>

Anoþer condicion is þis: þat a man bileue þat euery synne comþ prinsþaly of þe feend, and none of God, as þei þat seyne in excusacion of hemself: it wes my desteny, or þe sterre of my birþe;

<L 350><T CG12><P 159>

And þat euery synne deedly prinsepaly comþ of þe feend preueþ wel þe Wyse Man þat seiþe: {Inuidia diaboli mors introiuit in orbem}. 'þorow þe enuy of þe feend, deþ (þat is, deedly synne) entred into þe worlde'. In þis þat þe woman seide (þat hir dou3ter wes traueiled wiþ a feend), euery synful man shulde knowe hou þat synne traueileþ manns soule and puttþ him oute of pees, and what harme it doþe to hym, whiche is notid in þis worde vexatur þat is: traueilid'.

<L 354, 356, 359><T CG12><P 159>

By þese condicions whiche þis lunatike man hade ben vnderstonden þe seuen dedly synnis wiþ whiche þe deuel traueiliþ manns soule: By þat þat þe feend þrew hym down is vnderstonden pride, whiche þrew þe feend down oute of heuen to helle, and oure former fader Adam oute of paradise into erþe, and oute of erþe into helle.

<L 374, 375><T CG12><P 160>

'Jesus wes þrowing oute a feend, and it wes doumbe', {et cetera}.

<L 2><T CG13><P 165>

First, in a myracle whiche Crist did in þrowing oute of a feend of a man, whiche made him doumbe, deef, and blynde. The secounde parte telliþ how perilous it is, after þat a man haþe put

oute þe feend of his soule and left his synne, to
turne to his synne a3eyne.

<L 4, 7><T CG13><P 165>

As for þe first, 3ee shullen vnderstonde þat God
þrew oute þe feend of heuen, and of þe worlde,
and þrew him into helle.

<L 11><T CG13><P 165>

God also þrew þe feend oute of þe worlde as
hym þat had longe holden a wrongful
possession, for þorow his lesing he deceyuid
mankynde of his heritage and helden hym in
prison til þe comyng of Crist þat wes ri3tful eyre
of Adames innocence.

<L 22><T CG13><P 165>

As he þat takip vp wrongfully þe kingis state in
his rewme (and þe kyng lyuing) is worpi to be
deed or dampned to perpetual prison, so þe feend
wes worpi þe same iugement for þe same cause.

<L 35><T CG13><P 166>

and oute of coueitous mennys hertis Mammona,
þe feend;

<L 61><T CG13><P 166>

And ri3t as þe gospel seiþe þat, when þe feend
wes þrowen oute of þis bodile seke man, he þat
wes doumbe tofore spake, ri3t so, when þe feend
þat regnip in a man þorow an heed synne is
þrowen oute of him by þe vertu of þe worde of
God, anone he þat wes tofore goostly doubmb
byginnip to speke.

<L 68><T CG13><P 166><L 70><T CG13><P 167>

But here my3t a man seiþe þat þis is no verrey
knouleching herin, for he spekþ as myche in
whom þe feend is as he in whom þe feend is not,
and oft tyme more. Herto may be answerid þat
by þre maner of speche þou maist know hym
oute of whom þe feend is cast fro him in whom
þe feend is abyding: for he spekþ effectuelly
anend himsilf;

<L 74, 75, 77, 78><T CG13><P 167>

Also, suche a man of whom þe feend is cast oute
spekþ honestly anentis God and þe worship of
God.

<L 104><T CG13><P 167>

He seep not how he hæþe forsaken his Fader,
God, and bytaken him to þe feend.

<L 136><T CG13><P 168>

Pere is also, as I seiþe, doumbenes þat is vicious,
whiche is vnderstonden by þis man here whiche,
as þis gospel makþ mencion here, þat þe feend
made doumbe.

<L 170><T CG13><P 169>

And summe han kunnyng to preche, and þo ben
lettid wip þe feend of slouþe and negligence.
And summe þe feend of couetise implicþ so wip
seculer nedis and worldly occupacions þat to
preche haue þei no wille, and so ben doumbe
þerfro.

<L 234><T CG13><P 171>

I seiþe at þe biginnyng þat þe secound parte of
þis gospel makþ mencion how perilous it is,
aftur þat a man hæþe put oute þe feend of his
soule þorow leuing of his synne, to turne a3eyn
after to his synne, as prouþ pleynty þe wordis
of þe text, whiche seien þat after þat a man hæþe
so done þe last þingis of suche a man ben made
worse þen þe first. Suche a man, falling a3eyn to
his synne, is a watrie place to þe feend, in
whiche he delitiþ for to dwelle, for as water
flowip in his lustis and is made vnstable by
synne.

<L 299, 303><T CG13><P 172>

Now God, for his eendles mercy, 3yue vs grace
so clenly to put oute þe feend of oure soulis þat
we moun after vertuously boþe se and here and
speke suche þing and none oþer þing but as we
may plese God wip, and neuer after turne a3eyn
to oure synne, but here and kepe so þe worde of
God, boþe in herte and in dede, þat we moun
euer haue his blessing, boþe here and in heuen.

<L 413><T CG13><P 175>

Þus did oure Lorde Jesus Crist, when þe Jewis
puttiden vpon him false reproof to her entent,
and wordis of dislauder, seying þus: Þou art a
Samaritan and hast a feend'.

<L 275><T CG16><P 202>

After þis stille graunting þat he wes a Samaritan,
he denyed expressly to þe toþer ful myldely
neþeles, seying: I haue no feend'.

<L 309><T CG16><P 203>

For þou3 he wolde haue answerid to þe same
persones þat seiden to him þese wordis: 3ee han
feendis' or þe deuþel is wipin 3ow' (for wel he
my3t haue seiþe þus, for but if þei hadden be
fulfillid wip þe feend þei my3t not so shrewidly
haue seiþe by þat Lorde), but he wolde not after
þis wrong þat he toke sey þe truþe þat he my3t,
lest men my3t haue supposid þat he had do so
more to venge his iniurie þen for þe loue of
truþe.

<L 322><T CG16><P 203>

For Crist, in alle his myraclis worching, he
preferrid þe honoure of God tofore þe honour of
his manhod, whiche is not possible of ony
deceyuer þat worchip by þe feend. But þe Jewes
vnhonoureden Crist when þei put vpon hym þat
in Bel3ebub, prince of feendis, he þrew feendis
out of wood men, as þou3 þe feend and he hadn

ben sworne breperen.

<L 348, 350><T CG16><P 204>

For after þat he had mekely excusid him þat he had no feend and cleerly declarid it, as it is seide tofore, 3it ferpermore after þat he 3aue hem charitable doctrine, wilnyng ful hi3ly þe profite of her soulis, and seide in þis wise as þe gospel telliþ: 'For soþe, I sey to 3ou, whoso kepith my worde shal not taste deep wiþouten eend'. And not wiþstonding al þis excusacion, declaracion, and charitable doctrine, þei werne not correctid þerby, but rapen continued and encresid in her malice, seying þus: Now we knowen wel þat þou hast a feend;

<L 365, 373><T CG16><P 204>

and if he be ouercomen wiþ þe feend, he shal be browen into helle, þere to wone foreuer.

<L 352><T CGDM><P 217>

Here be war of þis sotil feend, and suffur him nou3t wiþ þis slei3t to come wiþinne þi swerdis poynte.

<L 397><T CGDM><P 218>

3it holde hym oute at þe poynte, and answare him in þis wise: Cursid feend! Þe synne þat þou didest, þou didest it of þin owne malice, and þe synne þat I did, I did it at þe stiring of þee, enuyous feend, þat lyst in wayte ny3t and day vpon me, for grete enuy þat þou hast þat I shulde restore þe place þat þou fel fro;

<L 423, 425><T CGDM><P 219>

Sey to him in þis maner: False feend!

<L 442><T CGDM><P 219>

þerfore I wonder not, þow wiþ þi lesyngis þou woldist deceyue me. False feend!

<L 448><T CGDM><P 219>

For, as þese trees han not of kynde to brynge to men suche fruytes, so suche children of þe feend feden not men goostly, neyþur wiþ fygus of byleue, ne wiþ grapus of deuocion.

<L 46><T EWS1-08><P 254>

For, ry3t as Godis child may not do but good þing, so children of þe feend may not do but harmeful þying;

<L 52><T EWS1-08><P 254>

And no conquerour myhte ateyne to lordschipe of al þis eurpe, for Alisawndre and Iulius leften myche for to conqwere, and God wolde not þat þer lordschype were more here in eurpe, techyng vs þat þe fend, prynce of þis world, haþ not but luytel lordschype of chyl dren of pruyde, al 3if he be now partener wiþ Crist of mo seruauntys of þe feend þan schal come to heuene. But Crist is cheef lord of þe feend and alle his lymes, and þey mote nede seruen hym, oþur wel or euel,

doynge wel þat þei schuldon do, or elles sufferynge peyne.

<L 33, 34><T EWS1-09><P 257>

And þis is o pryue synne wiþ whyche þe feend blendyþ men, þat þey sorwe not more for synne þan þei doon for oþur harm, for þus wille is mysturnyd and men faylen to serue God.

<L 22><T EWS1-10><P 261>

And þis may by charyte be wiþdrawen by þe 3yuerys þerof, syþ no man may do euele to men and not do good to þe same men, but 3if he be a qwyc feend, þat we schulde not putte to seculerys, And to þis ende schulde clerkys traueylen and procuren þat þis þyng were doon, boþe for loue of Godis lawe, for loue of clerkys and of comunys.

<L 65><T EWS1-10><P 263>

and boþe þei knewen þat þei my3te not help neyþur oþre men ne hemself fro þe synne þat þei fellen ynne by temptyng of þe feend.

<L 59><T EWS1-13><P 273>

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

<L 10><T EWS1-15><P 279>

for, as we may not serue þe feend wiþ seruyse of God, so we may not serue þe world þat is þe feendis seruaunt. But in al þis speche we schal speke of ri3t seruyse and of vnpropre seruyse þat þe feend mystakip, and þanne may we see how sych hed seruyse may not acorde to God and to þe world.

<L 22, 25><T EWS1-15><P 280>

and þe chirche of þe feend, þat for a tyme is good and lastep not, and þis was neuere holy chirche ne part þerof.

<L 68><T EWS1-20><P 303>

And membris of þe feend ben drye fro grace, and ben adredde for Crist and sentence of his chirche.

<L 55><T EWS1-27><P 332>

and so þe world and hys flesch ouercam he parfithly, and hit is noo drede to vs þe feend hadde þan noon hold in hym.

<L 57><T EWS1-28><P 337>

And þus, as þe gospel seiþ, þei putten on Iohn þat he hadde a feend and was lad in desert by þis spyri3t þat susteynud hym, and he lyued not mannys lif, ne 3af ensaumple to sewe hym.

<L 69><T EWS1-28><P 338>

And þus boþe clerkys seclerus, and þese newe religious forsake þes two wey3es and taken wey3e of þe feend; for þere is noon oþur wey3e

but Cristus weye and þe feendys, syþ no man
may lyue in vertewes but 3if þat he sewe Crist,
and noo man may lyue in synne but 3if he sewe
in þat þe feend. Boþe þese eendys been to blame,
but more þese newe religious, for þese
ypocri3tes 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 techuþ hem.
<L 79, 82, 86><T EWS1-28><P 338>

For þer is noon oþur wey3e, but owþur wenden
vpward aftyr Crist, or ellys to wende down aftyr
þe feend into þe deppuste lake of alle.
<L 91><T EWS1-28><P 339>

How myhte þe feend for schame cumbre men
wiþ sich clowtyng?
<L 62><T EWS1-32><P 357>

And as anemptis þese newe habites, certeynly
þei ben of þe feend, but 3if þer be som nedful
cawse byndyng men þus to hem; for ellis þei
weren superflu3, and not of God but of þe feend,
siþ þei taryen mennys wittis and her keypyng
from Godis werkis.
<L 90, 91><T EWS1-32><P 358>

And 3if þese signes ben false, þei maaken men
false þat vson hem, And so algatis, siþ vertewis
my3te be kepte wiþowten syche signes moore
pryuely and sicurly, þei ben brow3te in by þe
feend, and specially to chargen hem more þan
counselis or maundementis of God.
<L 100><T EWS1-32><P 359>

Furst þis seed growide clene and browte forþ
good fruyt, but þe feend hadde enuye þat þis
seed growide þus;
<L 11><T EWS1-36><P 373>

And þis is þe cautel of þe feend: to wiþdrawen
his malice, and schewe signes as myraclis whan
he haþ sowen euyl seed, as 3if God were wel
payed wiþ sowyng of sych seed;
<L 20><T EWS1-36><P 374>

And þus 3if sowyng of þe feend tarieþ here
Cristis chirche, and makip Cristis corn here ful
pinne, and makip þicke þe feendis lymes,
nerþeles þis good corn groweþ more medily to
þe chirche for þei han moore lettyng.
<L 40><T EWS1-36><P 374>

And þus trewe men schillen euere haue matere
for to fi3te goostly boþe wiþ þe feend and his
membris þat ben wickede men of þis world.
<L 90><T EWS1-36><P 377>

but algatis looke þat we ben armed wiþ pacience
and charite, and þanne þe fi3tyng of þe feend
may no weye don vs harm.
<L 93><T EWS1-36><P 377>

And herfore worche we wisly, and fi3te we
a3eynes þe feend, siþ þis stondeþ wiþ Godis
lawe and wiþ fullyng of Godis wylle.
<L 98><T EWS1-36><P 377>

Þis furste seed is Godis word þat fel in somme
bysyde þe wey3e, for somme ben combred wiþ
þe feend, and so defowled wiþ þe world þat per
eurþe is not able to take þis seed and hulon hit.
And herfore comeþ þe feend and takip Godis
word fro þer hertis, for he putteþ in her þowt
straunge þing fro þis sed, and so he takip fro þer
wyt þe vertew of Godis seed. And herfore hit is
perilows to dwelle þus bysyde þe wey3e, and be
defowlyd wiþ þe feend and wiþ sentence þat he
wole teche. Þe feend takip fro men Godis word
þat þei trowe not in hit; and, for by sych trowþe
men may sonnest be saf, þe feend purposeþ to
taken away Godis word leste þat men trowen hit
and so be saaf.
<L 23, 25, 28, 29, 30><T EWS1-38><P 385>

And þus þis lond is vndisposid by þre enemyes
of a man, þe whiche ben þe feend, þe world and
þe flesch wantohwne of a man;
<L 58><T EWS1-38><P 386>

But bestis and lymes of þe feend ben myche to
blame for þis fruyt, for þey letten hit to growe
manye wey3es by feendys cautclys;
<L 79><T EWS1-38><P 387>

And þese men sitten by þe wey3e þat ben
temptyde of þe feend, þat takip of hem Godis
word, and makeþ hem pore in bylcue.
<L 79><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 1, 2><T EWS1-40><P 395>

And, for þe feend temptip men whan he
supposeþ þat þei be moste feble, þe feend
supposede þis of Crist whan he hadde fastyd
fowrty day3es.
<L 4, 5><T EWS1-40><P 395>

Hit was not pleyn to þe fend þat Crist was God
for þis fastyng, for Moyses and Hely boþe
fastyden fully fowrty dayes, and 3eet neipur of
hem was God, as þe feend wyste wel.
<L 12><T EWS1-40><P 395>

Þe feend bygan to tempte Crist furst at pruyde
and glotrye, for hym þo3te þat by þese two he
schulde sonest ouercome Crist.
<L 24><T EWS1-40><P 396>

For þe feend wyste wel þat þis myhte God li3tly haue doo, for Crist dide more wondur whan he maade þis world of nowht, and whan he fedde so manye folc wip fyue loues and fewe fyschis, as þe feend wiste wel aftyr but 3eet þis was hyd from hym. And here we wyten þat owre philarghes ben more foolys þan is þe feend, for þe fend wot wel þat God may li3tly make stoones louys, but owre philosophis seyn as foolis þat þis þing may no weye be. And so þe feend supposede of Crist 3if he were God, he schulde do þis boþe for schewyng of his myht and for to abaten his hongur. But here answered 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 cometh of Godis mowþ', þat is his vertew to speke to men in þer sowle, and þis passeth erly breed.
<L 27, 30, 32, 34, 36><T EWS1-40><P 396>

And so þe feend was a fool whan he temptyde Crist þus.
<L 45><T EWS1-40><P 397>

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 eurþly mete, and so hit schulde not be left þerfore. And þus 3if we can answer couenably by Godis lawe, whan þat we be temptyde of pruyde, of gloterye or opur synne, we may wel ouercome þe feend and eche þing þat tempteth vs þus.
<L 48, 52><T EWS1-40><P 397>

Þe secounde temptacion in whiche þe feend temptide Crist was doon on þis maner for to meue Crist to pruyde. Þe feend took hym into þe hooly cytee. And, as men seyn comunly, þe feend bar hym ouer Ierusalem, as Crist were fleyng in þe eyr, and putte hym aboue þe pynacle of þe temple, þat somme men seyn weren þe aleyes;
<L 56, 57, 58><T EWS1-40><P 397>

And herto alegheþe þe feend to Crist þe salm þat he my3te sewrly do þis, 'for God bad hise angelis of Crist to kepon hym in alle hise wey3es, leste he hurte his foot at þe ston', and myche more Crist schulde not hurte hym at þe eyr, ne in his fallyng at þe eurþe, ne at no þing þat Crist mette. 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 62, 66><T EWS1-40><P 397>

but anticrist deyneþ not to legghe Godis lawe for his power, but seiþ þat 3if men denyen hit þei schal be cursyde, slayn and brend but þus þe feend temptide not Crist, al 3if he were of more power þan ben þese anticristis disciplis to tempte Crist or cristen men. But Crist answeride by hooly wryt, as þe feend alegghede 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 70, 73><T EWS1-40><P 398>

And þis man mut putten away þe world, þe feend and his flesch, þat þei disseyuon hym not in chesying of sych stat. Þe þridde temptyng of þe feend maad to Crist is þus teeld: þe feend tok Crist into an hul þat was ful hy3, and schewyde hym alle þe rewmes of þis world and þe ioeye of hem, and seyde to Crist Alle þese schal I 3yue þe, 3if þow falle and lowte me'. Þe þridde temptyng of þe feend maad to Crist is þus teeld: þe feend tok Crist into an hul þat was ful hy3, and schewyde hym alle þe rewmes of þis world and þe ioeye of hem, and seyde to Crist Alle þese schal I 3yue þe, 3if þow falle and lowte me'. And þanne seyde Iesus to þe feend Go away, Sathanas!
<L 103, 105, 106, 108><T EWS1-40><P 399>

And here men marken how þat Crist was pacient in two temptyngus byfore, but in þe þridde he my3te not suffre þat ne he spak scharply to þe feend.
<L 113><T EWS1-40><P 399>

And þus in þre temptaciones owre lord Iesu ouercam þe feend by þe wysdam of God and auctorite of hooly wryt.
<L 117><T EWS1-40><P 400>

And aftyr þese þre victoryes þis grete feend left Crist, and goode angelis comen to hym and seruyden to hym as to þer God. And somme men seyn þat þis feend was Sathanas, þe moste of alle, þat siþ was bownden in helle a þowsynde 3eer, as seynt Iohn seiþ. For, as men seyn comunly, whan a feend is þus venguschyd, he haþ no power to tempte þat man, and specially of þat synne. And þus delyucrede Crist þis world of þis feend and hise felowes, þat þei anoy3edon lasse his cherche aftyr by a þowsande 3eer.
<L 120, 122, 124, 126><T EWS1-40><P 400>

my dowter is yuel traueylut of a feend'.
<L 7><T EWS1-41><P 401>

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 67><T EWS1-41><P 404>

Þe story telluþ how Iesu was castyng owt a feend of a man, and þis feend was downp, for he made þis man downp. And whan he hadde cast owht þis feend, þis man downp byforn spak, and þe peple wondrede herof for gretnesse of þe myracle.
<L 3, 5><T EWS1-42><P 407>

For siþ 3e seyn þat I caste owt a feend by
anoþur, nedis o feend mot be contrarye to
anoþur'.

<L 19, 20><T EWS1-42><P 407>

But myche more Cristis rewme þat is strenged
a3enes þe feend schilde haue anoþur prynce
contrarye to Sathanas. Also 3if I caste ow3t a
feend in vertew of Belsebub, 3owre children, þat
ben my postlis, in whose name schulde þei
casten owt fendis?

<L 34, 36><T EWS1-42><P 408>

Þis stronge man is þe feend, his armes ben hise
cawtelus, his castel ben hise lymes þat he
dwelliþ ynne; þe strengore is Crist þat comeþ
vpon þe feend þat vencusched þe heed feend in
hise þre temptaciones, and ofte tymes he caste
owht fendis of men. Alle þe cautelus of þe feend
took Crist away, and kyndely vertewis of men
þat þe feend spulede Crist delte graciously a3en,
as þe gospel telluþ. Alle þe cautelus of þe feend
took Crist away, and kyndely vertewis of men
þat þe feend spulede Crist delte graciously a3en,
as þe gospel telluþ.

<L 52, 54, 56, 57><T EWS1-42><P 409>

And siþ þe feend is not wiþ Crist, he mut nede
ben a3enes hym.

<L 66><T EWS1-42><P 409>

And here supposeþ Crist þat he is trewe, and
þat þe feend is fadur of lesyngus, and þat his
lordschipe haþ noon enemye but falschede. And
þanne is þe resoun pleyen by his general
lordschipe, and by contraryete of þe feend þat
was ofte schewed. And aftur þese fyue resownes
Crist telluþ a scharp sentence of malis of þe
feend, and how þat hit is endyd.

<L 70, 72, 75><T EWS1-42><P 410>

Þis vnclene spirit is þe heed feend, and þis man
enseghed by hym is þe kynrade of Iewes of
whom Crist schulde come. And þerfore he
assaileþ hyt; but patriarkes and hooly fadres
fowten wel a3en þe feend, þat hym þowte he
hadde no3t þere a plesyng place to dwellon
ynne.

<L 82, 85><T EWS1-42><P 410>

And þanne þe feend seyde to hymself þat hee
wolde gon a3en to generacion of Crist and
peruerten hit more.

<L 88><T EWS1-42><P 410>

And by þese þe feend þowte þat be schulde
ouercomen hem.

<L 95><T EWS1-42><P 410>

And so þese hi3e prestys of Iewes heren not þus
Godis wordis, for þei be not on Godis half, and

þanne þei ben wiþ þe feend.

<L 22><T EWS1-44><P 419>

Þat man is seyde to haue a feend whom þe feend
disseyueþ, as he is seyde to haue an heed þat is
hedid by þis heed, and so of opre relatyues as
clerkis knowen in maner of speche.

<L 31><T EWS1-44><P 419>

But here þe Iewes knewe not þe maner of Cristes
speche, and replyedon a3en hym and seyden
Now we wyton wel þat þow hast a feend þat
leduþ þe in þi deedis.

<L 54><T EWS1-44><P 420>

But þe feend techuþ hise children to ben hardye
heere, and fi3te wiþowten heuenly cause;

<L 86><T EWS1-44><P 421>

for by þis cautel of þe feend ben manye trewe
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>

For hit was not trowed byfore þe feend was
loosyd þat þis worpi sacrament was accident
wiþowte suget;

<L 73><T EWS1-46><P 432>

as, 3if þe feend ladde þe pope to kylle manye
þowsande men to hoolden his worldly state, he
sewede anticristus maner.

<L 20><T EWS1-48><P 439>

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 trewe prechyng and worldly
goodys ben spuyled by such religiows.

<L 33><T EWS1-48><P 439>

And, al 3if þeire dwellyng be wiþowte parishes
of þese schep, and þei ben straunge and newe
browt in by þe feend, 3et þei for3eton not to
comen and visite þese schep;

<L 73><T EWS1-48><P 441>

And þis dower knew þe feend, whan he
aleghede to Crist þat he schulde not hurten his
foot, 3if he lepte down fro þe temple;

<L 57><T EWS1-49><P 445>

Þe þrydde tyme schal þis Goost repreue men of
þis world for þei iugedon folily þat Crist was lad
by a feend, and 3et þe moste hy3e feend, prince
of þis world, is now iughed to helle for he
temptede þus Crist and dude hym vnworschipe.

<L 41><T EWS1-50><P 449><L 42><T
EWS1-50><P 450>

And, as Gregory seiþ, as a bole þat schal be kyld
gop in corn at his wylle, and is not pyndut, ne
traueylut wiþ opure bestis, so a lyme of þe feend
is left fro þe grace of God to figuren his
dampnacion, and suffred to do myche harm here
to largen his peyne afturward.

<L 97><T EWS1-51><P 458>

but þis venym furst was luytel and hyd by
cautelus of þe feend, but now hit is growon to
myche and to hard to amende.

<L 61><T EWS1-52><P 461>

Alle men schulden be war of cautelys of þe
feend, for he sleepuþ not, castyng false wey3es.
And al þis doon feendis lymes for þei knowe not
þe Fadur and his Sone by propertes of hem. Þe
feend blenduþ hem so in worldly purpos þat þei
knowe not strenkþe of God, ne wysdam of his
byddyng, for feiþ fayleþ vnto hem þat þei loke
not afer but þing þat is ny3 þer y3e as bestis
wiþowte resoun. And þus in þis ouercomyng
schulde þei not drede þe feend.

<L 103, 105, 106><T EWS1-52><P 463>

And þe feend was þe furste addre þat euere
noyede man;

<L 111><T EWS1-54><P 473>

And no drede þe feend haþ castud þis dyuersite
in sectis for, 3if hyt were good, it hadde grownd
of þe scripture of God;

<L 107><T EWS1SE-02><P 484>

And so alle seruysis of þe chyrche þat Crist haþ
lymytud to his preestis ben turnede to þe
contrarie syde, and so to seruyse of þe feend.

<L 20><T EWS1SE-03><P 487>

And, of alle synnes þat now ben, þis is moste
perelows and greuous þat leesuþ þe fredam þat
Crist haþ purchasid, and makip men þral to
synne and to feend.

<L 80><T EWS1SE-06><P 503>

It is seyð comunly þat þer ben þre lawis heere:
lawe of God, lawe of þe world, and lawe of þe
feend of helle.

<L 5><T EWS1SE-10><P 517>

Þe þridde lawe of þe feend is to do yuel for
good, as God seyde 3e', and Eue doutide, but þe
feend seyde oponly nay'.

<L 9, 11><T EWS1SE-10><P 517>

And þis lawe of þe world bryngup in lawe of þe
feend.

<L 16><T EWS1SE-10><P 517>

And, leste þat gretnesse of Godus tellyng hy3e
Poul aboue hymself, God 3af hym a pricke of his
flesch, an angel of þe feend to tempte hym.

<L 102><T EWS1SE-14><P 537>

Monye men may konne muche, and lyue yuele
not þeraftur, as a man may worche wondris by
þe worchyng of a feend.

<L 23><T EWS1SE-15><P 540>

and such byleue profituþ not, siþ þe feend haþ
such byleue.

<L 25><T EWS1SE-15><P 540>

Oþre men seyn wel ynow þat Poul telluþ þes þre
synnes fleschly synne, and synne of þe feend,
and synne of þe world, as alle synnes. For, al 3if
alle synnes ben vnclene, 3eet þes þre synnes of
þe feend, pruyde, enuye and yre, þer sustir,
maken men more lik to þe feend; and by þis
prente of þe feend þei ben more foule byfore
God.

<L 65, 67, 68><T EWS1SE-18><P 554>

but þes emperour byschopis now scrulon and
figuron anticrist, and þer auctorite is takon of þe
moste feend a3enys Crist. And þus þei seyn þat
þe pope is heed viker of þis feend;

<L 40, 41><T EWS1SE-20><P 562>

Þe furste synne of þe feend is pruyde;

<L 61><T EWS1SE-22><P 570>

Þe feend argueþ þus to hem: 'þis is a feyr
multitude, þat seruþ God wel in is ordre;

<L 70><T EWS1SE-22><P 570>

Also þe feend moueþ by þer howsus and by
opure goodis þat þei han to sture hem to
coueytise a3enys þe ordenaunse of Crist. As 3if
þe feend arguede þus: O þis were a fayr chyrche,
a fayr hows and an honeste, to men to scrue God
ynne;

<L 74, 76><T EWS1SE-22><P 570>

But certis byleue techþ us þat boþe Crist and
his apostlus were not mouede by þe soffimys þat
þe feend haþ now browt yn.

<L 80><T EWS1SE-22><P 571>

And 3et þe feend disseyuþ þes ordris by
fleschly synnes monye maneris.

<L 85><T EWS1SE-22><P 571>

And, for þe feend may moue a man to þe fowle
synne of Sodom, he may brynge in by luytul and
luytul þe synne of Sodom among þes hepis.

<L 88><T EWS1SE-22><P 571>

so þat noon ourcomeþ þe world, ne þe feend, ne
his flesch, but 3if byleue be þat armour, by
whiche he ouercomeþ þus.

<L 14><T EWS1SE-23><P 573>

And þus it semeþ to monye men þat þes fowre
sectis þat ofte ben spokone, siþ Godus lawe
grownduþ hem not, ben not þus fro abouen, but

fro byneþe of þe feend.

<L 17><T EWS1SE-26><P 585>

þe feend varieþ in synful willis, and castuþ his schadwys by monye weyes, and chaungeþ his wille by monye whiles;

<L 25><T EWS1SE-26><P 586>

and 3if he passe bysyde þis wille, he doþ þe wille of þe feend.

<L 42><T EWS1SE-26><P 586>

And þus þes newe ordris eche one, whiche ben so leef to lye, mote nedis be growndude in þe feend, þe whiche is fadur of lesyngis.

<L 48><T EWS1SE-26><P 587>

{DOMINICA PRIMA POST TRINITATEM·

Epistola· Sermo 31· Deus caritas est· Prima

Iohannis 4· Ion telliþ in þis epistle hou þat men shulden loue togidere, for he þat wantiþ in þis loue wantiþ in lyf as a feend.

<L 2><T EWS1SE-31><P 608>

And so þe synne of a feend, þat is not Goddis creature, difformeþ hym and contrarieþ hym fro þe firste ordynaunce of God;

<L 30><T EWS1SE-31><P 609>

And þus, whan þei maken freris, þei faylen in charite of God, for þei failen of Goddis reule in multiþyng 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 brynge 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 59><T EWS1SE-31><P 610>

And a man, þat loueþ a womman to synne wiþ hire, doþ hire harm, as a feend þat temptiþ a man to haue hym eue his felou3 in helle doþ hym harm a3enus charite, for hym failiþ ri3t purpos.

<L 70><T EWS1SE-31><P 610>

and þe feend haþ tau3t hem for to þenke þat þes ben betere þan lif aftir Cristis lawe.

<L 11><T EWS1SE-32><P 614>

Who wolde trowe heere to a feend, and leeue þe lore þat Crist techiþ?

<L 91><T EWS1SE-32><P 617>

And, for þe feend tilliþ men bi many willis fro si3t of God, þerfore seiþ Petre aftir be 3ee sobre and wake 3ee;

<L 39><T EWS1SE-33><P 621>

And no drede siche men þat ben not in keþyng of God, and waken not in vertues to hym, but lyuen in lustis of þis world, þes ben þo men þat þe feend swoleweþ to hym;

<L 44><T EWS1SE-33><P 621>

And herfore biddiþ Petre heere þat men shulden a3enstonde þe feend, stronge in bileue þat Petre telliþ heere and in hope of Cristis help. And þis shulden holi men wite: þat þe same passioun of þe feend, bi whiche he temptiþ worldli men, is maad to holi men in God; for þe feend temptide Crist, and assayed wher he my3te ouercome hym. And þus þe feend þinkiþ hym sure of synful men þat he haþ gildred, and temptiþ sharpli hooli men to lette hem of þer goode purpos.

<L 46, 48, 49, 50><T EWS1SE-33><P 621>

It is knowun to trewe men þat þei may not ouercome þe feend but 3if God 3eue hem grace, þat is firste flowyng and litil;

<L 57><T EWS1SE-33><P 622>

And þerfore Petre biddiþ Cristen men be not turblid bi þer manaas, for þe feend mocueþ þes debletis to feere cristen men fro treuþe.

<L 81><T EWS1SE-35><P 629>

þe secounde spiry3t is flesheli, and so it mot be erþeli, and come bineþe fro þe feend;

<L 39><T EWS1SE-38><P 637>

It is knowen to trewe men þat, bifore þat men weren cristen, þei serued in drede of soule to þe feend and many synnes.

<L 49><T EWS1SE-38><P 637>

It is knowun of bileue þat ney3 þe ende of þe world þe feend temptiþ men faster þan he dide in þe bigynnyng, for þe shrewe is more enuyous, and dredid hym of þe day of dome.

<L 57><T EWS1SE-39><P 641>

Sum is temptyng of man, and sum is temptyng of þe feend.

<L 77><T EWS1SE-39><P 642>

And so eche man þat is þus temptid is a feend, as ben þei þat he goop to.

<L 85><T EWS1SE-39><P 642>

And þus it is a foul þyng to be led as a beere to a stake bi vntreweþe of a feend, to loue ou3t as it were god, þe whiche þyng is not god;

<L 15><T EWS1SE-40><P 643>

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 38><T EWS1SE-40><P 644>

þe sixteenþe werk þat comeþ aftir ben drunkeness bi feloushipis, for þe feend stiriþ men to make hem glade þus out of mesure.

<L 70><T EWS1SE-44><P 662>

And herfore haue men spoke so myche of þes
four sectis of þe feend.
<L 78><T EWS1SE-44><P 663>

But as þe feend hap brou3t in sectis, so he hap
brou3t yn stryues;
<L 89><T EWS1SE-44><P 663>

Þe firste cautel of þe feend bi whiche he
disseyueþ men is to stire hem to ueyn glory, for
in þis he hymself was disseyued, and þus he
castiþ many menes to coueyte siche hey3nesse.
<L 7><T EWS1SE-45><P 665>

And þus oon shulde helpe anopir bi mekenesse
and pacience, whan he is temptid of þe feend to
pride or ire or opir synne;
<L 33><T EWS1SE-45><P 666>

Þe þridde tyme preyep Poul þat þei go wiþ
pacience to God and suffre wrong of þer
ney3hebre, for bi siche pacience may o man
supporte anopir and ouercome his pride and ire,
bi whiche þe feend temptiþ hym: and þis is a
greet werk of gostli merci to þi broþir. And bi
siche pacience ben þe feend and man
ouercomen.
<L 43, 44><T EWS1SE-47><P 673>

And herfore hap þe feend brou3t in dyuersite of
þes newe ordris.
<L 58><T EWS1SE-47><P 674>

And, for as myche as a man hap loue quenchid
in his soule, þe feend cometh in in stede of loue
and bryngiþ in synne wiþ hym; þerfore seiþ Poul
aftir nele 3ee 3yue stede to þe deuel, but hoold
3oure loue euere hool, and þat shal hoolde þe
feend out.
<L 62, 64><T EWS1SE-49><P 680>

For men ben trauelouris heere fro Iherusalem
into Iericho, and herfore it were nede to see first
aspyes þat þe feend hap leyd;
<L 5><T EWS1SE-50><P 681>

And among alle synnes of þe feend bi þis synne
he blyndiþ þes capeteynes: þat þei vsen not
Cristis lawe, but mannus to gete hem worldli
goodis; and bi þis blyndnesse of þes capeteynes
þe feend getiþ to helle many men.
<L 13, 15><T EWS1SE-50><P 681>

For certis þes dayes ben ful euele bi asaylyng of
þe feend.
<L 36><T EWS1SE-50><P 682>

And þus þe feend bi worldli lordshipis makip
prestis today so heuy þat he dryueþ hem doun to
helle, as his sonnes þat swepten his weye;
<L 61><T EWS1SE-50><P 683>

and þis is uoys maad of þe feend bi whiche he
cacchiþ on his cart.
<L 65><T EWS1SE-50><P 683>

And, siþ he ouercam þe feend þat is heed of
contrarie batayle, he hap uertu bi his manhed to
ouercome alle enemyes of his kny3tis;
<L 10><T EWS1SE-51><P 685>

But 3it þes kny3tis haue cumfort þat Crist
ouercam þe mooste feend;
<L 52><T EWS1SE-51><P 687>

And see we þat Poul stireþ ofte heere to stonde
in þis goostli batayle, for, 3if þe feend haue ones
man doun, he stiriþ hym ly3tli to foulere synnes,
and herfore mannus affecciou, þat is þe foot of
his soule, shulde stonde staleworþli lest þe soule
snaperide aftir;
<L 67><T EWS1SE-51><P 687>

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>

Mannus fleshs is an eucl enemy, but þe world is
þe werse, and þe werste of alle þes þre and þe
felleste is þe feend; and, for temptyng of þe
feend is hoot and moeueþ to many synnes,
þerfore clepiþ Poul heere þes temptaciones
brennyng dartis'. But be þre corneris of þis
sheeld wel stablid in þe Trynyste, and opir articlis
of bileue sadli peyntid wiþynne, and wiþ
senewes of charite wiþouten holis wel bounden,
alle þe dartis of þe feend may not perishe siche a
shield.
<L 89, 94><T EWS1SE-51><P 688>

And þus eche synne of þe feend is contrarie to
hymself.
<L 35><T EWS1SE-53><P 693>

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

Heere Ieremye wolde mene þat boþe þes two
presounyngis, þat Iewis weren flemed out of þer
lond in Moyses tyme and Ieremyes, boþe þes
figureden þe flemyng þat þe feend presoned
mankynde in þe lond of synne;
<L 53><T EWS1SE-55><P 701>

For monye þenkon þat somme men ben fully
lymes of þe feend and 3et þey endon hooly men,
and comen to heuene for þer good li3f;
<L 78><T EWS2-55><P 04>

And siþ aftur þat he is man of hooly chyrche, or a lyme of þe feend, it is wel seyð þow mayst not see þis poynt of byleue, whiche ben lymes of holy chyrche, but þow schalt trowe þe general.
<L 92><T EWS2-55><P 04>

And þus it is no kynne wondur 3if lymes of þe feend haten lymes of Crist, for þei ben so myche contrarye here, and aftur þe day of doom;
<L 44><T EWS2-57><P 13>

and 3if a man preche a3enys Cristus byddyng, as in falsehede or for beggyng, or for worldly wynnyng, þe auctorite þat he hæþ comen of þe feend; for þe feend is his maystur, in whose name he precheþ, and þis is þe auctour þat lettup prechyng to profy3t.
<L 17><T EWS2-61><P 30>

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

for þis may falle to dampnyde men, as monye men may reyse þe feend, and maken hym worche wondris, and 3et in alle þese dedis þei may be feendis as he is; for by vertew of Crist þes fendes ben þus suget, and þese namys han vertew to make þe feend dreede kyndely.
<L 86, 88><T EWS2-61><P 33>

as, 3if a man putte on God falsehede þat he my3te not haue, he dispuysede in þis his God more þan þe feend durste euer do.
<L 113><T EWS2-61><P 34>

þe toþur kyng wiþ twenty þowsynde, is comunly seyð þe feend, for loob seiþ þat he is kyng vpon alle children of pruyde;
<L 97><T EWS2-62><P 40>

And 3if þese ten þowsynde ben alle þo þat helpon Godus part, and þese twenty þowsynde alle þo þat louen dowbulnesse 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, he sendeþ message to þe feend, and monye toknys of cowardise, and preyþ hym of his pees; and he wole seruon vnto hym.
<L 105, 109><T EWS2-62><P 40>

For þanne he tellup a3en to þe feend, to þe world, and to hys flesch, þat his hyerste charyte is stably set in God, and he loueþ noon opur þing but in ordre of þis loue; and þus þe world, þat hæþ left colowr, is ouercomen by Godys clerk, and þe feend, wiþ mannys fless, ben also ouercomen wiþ þis word;
<L 118, 121><T EWS2-62><P 41>

By þis þe feend ourcomeþ monye wiþ þe darte of ypocrisye, whon he makeþ hise seruauantis, þat ben oblischede to seruon hym, to semon hooly in þe puple, and seme hooly to lyue so.
<L 134><T EWS2-62><P 41>

but þe feend by his cawtel hæþ browt in now opre þre, as monkys and chanownys and frerys, and monye brawanches of hem.
<L 141><T EWS2-62><P 41>

for þis vice in iurisdiccion was not 3et browt in by cautel of þe feend, as it now is, to lette trewe prechyng.
<L 19><T EWS2-64><P 49>

And so þis feend ledup hem;
<L 28><T EWS2-65><P 55>

And by þe cautel of þe feend þese ben maade myhty to þe world, and by 3iftus þat þei 3yuon to seculer men, and to somme clerkys, þei han monye comunes wiþ hem, and of alle maner of men;
<L 16><T EWS2-66><P 60>

And þerfore Cristus armure is good to eche cristene man to haue, for it noyeþ not heuily, neiþur in pes ne in werre, and it makeþ Cristus men hardye a3enus þe feend and alle hise lymes.
<L 89><T EWS2-66><P 63>

{PLURIMORUM MARTIRUM· Sermo 13·
Ponite in cordibus uestris· Luce 21· This gospel tellup, as opre byfore, how Crist helpuþ hise martirs whon þe feend and hise lymes pursewon hem for Cristus lawe.
<L 2><T EWS2-67><P 65>

And þus durste not þe feend feyne for þe tyme þat Crist was here;
<L 14><T EWS2-67><P 65>

And as Cristus lawe seiþ þat seucne 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 43><T EWS2-67><P 66>

For siþ þe feend hæþ but þre partis for his syde, cristen men my3te sone meue to slee þese þre partis;
<L 70><T EWS2-67><P 67>

And it is on to do þus, and to curson Cristone men, for þei holden on Cristus syde a3enys þe feend and his help;
<L 66><T EWS2-68><P 73>

And heronne ben lawys ordeyned, and cursyngus wiþowte nowmbre, and lordis ben vndurmynde

wip sultes of þe feend;
<L 75><T EWS2-68><P 74>

By monye causys meueþ þe feend to holde þis
cause a3enus Crist, for herby he hæp fownde
pley in clerkis, knyts, and in comunes;
<L 78><T EWS2-68><P 74>

þe feend traueyluþ bussyly to holde þis nest
a3enus Crist, and ypocrisye of preestis is þe
beste mene þat he hæp;
<L 90><T EWS2-68><P 74>

But, for þe feend dreeduþ hym þat cristene men
schulde knowe þis wyle, and fordo þis feendis
falshede, and turnen a3en to Cristus lawe, and
algatis þat Cristus preestis schulden lyuon in
pouerte as he dyde, he hæp cast anopur weye to
preyse preying of suche preestis, and telle þat it
is more worþ þan al þe lordschipe of þis world,
boþe to lordis and to þer eldris, and specially at
mydny3t, as þese religious preyon.
<L 95><T EWS2-68><P 74>

But here men spekon a3en þe feend, and seyn he
blynduþ here but foolus, for men wyton þat God
loueþ more iust lif þan such preyer, and it is a
feendis foly to chaungen offys of Cristus
seruauntis.
<L 102><T EWS2-68><P 74>

And 3if þe feend alegghe þe salm þat Dauyd
roos at mydny3t to confesse to his God, why
schulde not we now do so?
<L 109><T EWS2-68><P 75>

Howeuere þe feend seip heere, þe offys þat Crist
hæp ordeyned of his seruauntis in his hows is þe
beste of alle opre.
<L 130><T EWS2-68><P 76>

and more perelows heresy was neuere feyned of
þe feend.
<L 129><T EWS2-69><P 81>

For as Crist lykuþ most in good werk and
wylful, so þe feend lykuþ most in yuel werk and
wylful.
<L 6><T EWS2-70><P 82>

And so þe feend caste a long tyme to marre men
in byleue, and by þis errour brynge aftur in mo
synnes to blynde þe puple;
<L 16><T EWS2-70><P 82>

And so as lordis weron byfore turmentowrus of
þe feend, so þese prestis and pharisees ben
turmentowrus of anticrist, and more falsely
disseyue þe puple, and more turmente Cristus
seruauntis.
<L 20><T EWS2-70><P 83>

But Crist wole þat þis fool wyte not wheþur he
be a feend or not;
<L 38><T EWS2-71><P 89>

But siþ God seip by his lawe, þat hise preestis
schulde not þus be lordis, þe pope and hise
holden þis lordschipe a3enus þe lawe and wylle
of God, and more oponly my3te no feend
a3enstonde God in his ordenaunce.
<L 74><T EWS2-71><P 90>

And herfore hæp þe feend ordeyned to seende
currowres of his lesyngus to dyuerse rewmys
and men, and moue hem by hise tyþingus;
<L 80><T EWS2-71><P 91>

and cause of þis fi3tyng is a fendus cause, for no
man of erþe wot wheþur of þese popys be a
feend to be dampned in helle, or ellus þei boþe.
<L 104><T EWS2-71><P 91>

þe secounde is acord bytwixe man and his
enmye, as 3if þe feend and þi flesch and þe
world acorde togydere;
<L 16><T EWS2-72><P 94>

And þus synnedon owre furste fadris, by byheste
þat þe feend byhi3te hem, þat þei schulde not
dy3e to ete þus, but be as godus knowyng good
and yuel;
<L 78><T EWS2-73><P 103>

And so we synnen comunly here by þe furste
synne of þe feend, and a3enus þe wyt of God, as
3if we wolden be al kunnyng.
<L 84><T EWS2-73><P 103>

And þus schuldon alle men, but algatis prelatis,
ouerse þer state and þer li3f, wher it be acording
to Godis lawe, or aftur costumys of þe feend,
and continue þing wel doon, and mende þat is
amys.
<L 102><T EWS2-73><P 104>

for by vertew of Crist, þat is bygynnyng and
endyng, schal men pikke turne to hym, and leue
þe feend wip his werkis.
<L 24><T EWS2-74><P 107>

for it is now among lewys, and now among
heþene men, and now comeþ a3en as þe feend
hopuþ victorie, and faylyng of Godus lawe, and
growyng of mannys lawe; for noþing is bettur
post to lykyng of þe feend.
<L 98, 100><T EWS2-74><P 110>

for þe feend hæp hem moste helperus in his
cause, and makeris of martiris by pursewyng and
sleyng.
<L 102><T EWS2-74><P 110>

þei schulden haue schame how þei ben hardy in
cause of þe world and of þe feend, but in þe

cause of God þei ben boþe cowardis and foolis.
And neþeles þis lord doþ worschipe and profi3t
to knythus þat seruon hym, and þei may not denye
þis, þat ne for þer blyndnesse and cowardyse
holdeþ þe feend, a3enus God, þis lordschipe þat
þei schuldon haue.

<L 81, 84><T EWS2-75><P 114>

But here men seyn, siþ þis wrong is brode spred
in Cristendam, and Goddus hoost schulde be
myhty to do þis dede a3enus þe feend, in monye
placis schuldon men worche on þis wey3e to
helpe þer modyr.

<L 90><T EWS2-75><P 114>

And þus were Godis word soþ whanne he
spekūþ to þe feend, and seiþ a womman schal
desqwatte his hed.

<L 97><T EWS2-75><P 114>

but it were to myche to passe þis, for þanne men
obeschidon to þe feend, siþ Godis lawe schulde
be rewle, and teche how God wole þat men
obesche.

<L 141><T EWS2-75><P 116>

þis 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 103><T EWS2-76><P 121>

But here we schal wyte þat alle þo þat schal be
sauede, wakon in owr of þer deþ, and ouercome
þe feend, and suffre hym not þanne to
vndurmyne þer hows.

<L 112><T EWS2-76><P 121>

and herfore þe feend temptūþ man algatus by þis
bridde wyt, as he temptude Adam and Eue to ete
of þing þat God forbed.

<L 74><T EWS2-79><P 138>

but as his instrument is euerywhere, as a net in
mannys body, so þe feend haþ monye whiles to
make men slepe by þis wyt;

<L 81><T EWS2-79><P 138>

And so þe feend, by þis wyt, bryngūþ deþ of
opre wyttus, and makeþ a man falle fro God in
dedly synne, and fele no3t, al 3if his wyttus
semon opon to iugement of opre men.

<L 83><T EWS2-79><P 138>

but þe feend haþ turned þis werk al to worldly
ly3f, as 3if disciplus of þis world schulden haue
heere þer blisse.

<L 138><T EWS2-80><P 147>

But þe feend marrūþ monye wiþ newe statis þat
he bro3te in, and he meueþ hem to speke a3enus
þe lore þat Crist haþ tawt.

<L 113><T EWS2-81><P 153>

It is towched byfore how þis þeef is þe feend, þat
doþ al his diligense to tempte man whan he schal
dy3e; for eche man and a feend ben couplede
togedere in a lyste, and fy3te boþe ny3t and day;
and algatus whan þe feend weneþ to ouercome.
And so, whan þe ny3t of synne blyndūþ men to
knowe hemself, þanne is tyme to þe feend to
fy3te fastust wiþ his make;

<L 79, 80, 81, 83><T EWS2-82><P 157>

furst, whan þe feend supposūþ þat a man schal
dy3e heere, he gederūþ togydre mannys spyritus
and temptūþ hym to monye synnes, as to yre and
lecherye, and algatus to dispeyr.

<L 91><T EWS2-82><P 157>

and a3enus þe furste synne þenke we mekely on
Godus power, how God is strengur þan þe feend,
and wiþowton hym may we no3t do. And such
þow3t of þe Fadur of heuene schilde ouercome
þe feend in howr of deþ. A3enus þe secounde
synne of þe feend we schuldon þenkon on God
þe Sone, how kyndeliche he is spouse to us, and
bowte us wiþ his preciows blood, and how he
may not parte from vs, but 3if owre
vnkyndenesse be in cause, how fayr and good a
spouse is Crist, and how fowl ys þe feend.

<L 96, 97, 98><T EWS2-82><P 157>

A3enus þe secounde synne of þe feend we
schuldon þenkon on God þe Sone, how
kyndeliche he is spouse to us, and bowte us wiþ
his preciows blood, and how he may not parte
from vs, but 3if owre vnkyndenesse be in cause,
how fayr and good a spouse is Crist, and how
fowl ys þe feend. And by syche þowtus Crist
wolde 3yue vertewys to men to ouercome þe
feend, whan he temptūþ man, in howr of deþ, to
þenke on lecherye.

<L 102><T EWS2-82><P 157><L 103><T
EWS2-82><P 158>

For þe feend may be away3e fro mannys sowle
but not God; and þe mercy of God is more þan is
enuye of þe feend; and goodnesse of God is
more þan is hate of þe feend.

<L 110, 111, 112><T EWS2-82><P 158>

And no þing is more in mannys power þan is
þow3t of his sowle, but we moton haue a loue-
dreede to owre God in þis hour, siþ we wyton
þat oold synne may be so hard þanne in owre
sowle, þat we schal not be þanne in power to
a3enstonde temptyng of þe feend;

<L 117><T EWS2-82><P 158>

þis dreede of God schulde we haue and algatis in
hour of owre deþ, and þis is a good defense
a3enus þe feend and dispeyr. But þis mot be a
loue-dreede, and hope in þe loue of God, how
þat God haþ more loue þan þe feend haþ enuye;
<L 123, 125><T EWS2-82><P 158>

Lord, siþ goode God 3yueþ us strengþe to loue hym, and to hope in hym, and þe feend may not lette to þenke on þis 3ifte of God, what man schulde dispeyre of God, in howr þat God departuþ þe sowle. God suffreþ þe feend to haue power to haste a man to his deþ, but goode God wole neuere suffre þat ne man may freely þenke on hym; and 3if þis power be forbarrud, synne of man is þe cause, and resownus of þe feend ben blyndude in þis mater. Þe feend puttþ to vs greete synnes þat we han doon in werk and þowt, and for greetnesse of þes synnes Godus ry3twysnesse haþ hardned us.
<L 129, 131, 134><T EWS2-82><P 159>

And þis þe feend knoweþ not. But 3et þe feend argueþ þus: algatis som man mot be dampned;
<L 142><T EWS2-82><P 159>

Heere we answeere to þe fool þat he takuþ a þing þat is soþ, but how can þis fend proue þat Godus ri3te wole haue me dampned, siþ I haue hope in my sowle, þat is hyd to þe feend. And wel I wot þe feend knoweþ not þis priue ordenaunce of God, as he knew not his owne dampnyng, how God schop it to blisse of seyntus. But 3eet þe feend arguweþ þat alle þingus þat schal come mote nedus come by þe ordenaunce of God, and þus þe feend mot haue of me a glorious uictorie. But here we answeere to þis feend, and graunton hym þat he takuþ;
<L 147, 149, 151, 152><T EWS2-82><P 159>

And so þee feend, concludede in insolible, schal euere forþinke and lyke togydere. What man þat knoweþ foolus castus schulde be ouercome wiþ þis feend, siþ owre goode God is so ny3 and his mercy is so gret, and foly of þis prowde fend, in bostyng of þingus þat he knoweþ not, is so stynkyng byfore God and so knowon to Godus children?
<L 160, 162><T EWS2-82><P 160>

And þis we doon on betturre maner 3if we casten owt synnes fro men, for eche synne haþ a feend, þat goþ whan þis synne goþ. But þe feend on two manerus is in dyuerse men.
<L 63, 64><T EWS2-83><P 163>

And in þes sowlus þe feend dwelluþ, as who schulde dwellon in his hows.
<L 66><T EWS2-83><P 163>

but þis is Godus lawe, howeuere þe feend 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 115><T EWS2-83><P 165>

Muche þing schulde men knowon here þat ys hyd by þe feend, and lettuþ scruyse of Cristus chyrche þat he ordeyned to be do.
<L 139><T EWS2-83><P 166>

For as þe feend is a kyng, so hee haþ a rewme;
<L 140><T EWS2-84><P 172>

For fro Crist may men go frely vnto þe feend; but þis condicion of þe feend, foundon in þes newe ordres, ys sprongon to popus and to kyngus boþe, þat consenton and helpen herto.
<L 58, 59><T EWS2-86><P 180>

But þes men ly3cly ben oblischede vnto feendus, to þe feend þat is Mammon, and to þe fadur of lesyngus.
<L 108><T EWS2-86><P 182>

But boþe þis chesyng of þe pope, and oþur þing þat brynguþ herto, is browt in by þe feend, and not by Cristus auctorite.
<L 136><T EWS2-87><P 191>

It haþ fallen ofte-tymes, and so may yt fallen heraftur, þat two men han grace at o tyme of o collacion, and þe more vnable man, þat loueþ more worldly good, presentuþ furst his grace to patrounes (for Scaryot slepuþ not) and þanne by vertew of þis lawe schal þis feend be put byfore, and þis goode man put byhynde.
<L 150><T EWS2-87><P 191>

But here þe feend techen hise clerkus to seke aftur feynede answerus.
<L 113><T EWS2-88><P 197>

Heere cristene men schuldou wyte þat þe feend medelede soþ wiþ falshede to bygyle þe folc, and turnen hem from Cristus lore.
<L 118><T EWS2-88><P 197>

and auctour of þis pees is þe feend of helle.
<L 173><T EWS2-90><P 212>

þus schulde it be, but þe feend reuersuþ þis.
<L 183><T EWS2-90><P 213>

Also monye syche signes þat ben holdone myraclis may be don by þe feend, and monye moo þan þei;
<L 61><T EWS2-93><P 223>

And 3if Eue hadde do so, sche hadde vencusched þe feend, and not had daliaunce wiþ hym tyl þat sche hadde be disseyued.
<L 15><T EWS2-96><P 233>

for 3if men þinkon Godus lawe scharp, and to lette þe auantage of þis world, men of þis world, by þe feend, wolon haton hem þat publischen it.
<L 59><T EWS2-96><P 235>

And as Gregory techep, we schulden wende fro þe feend, al by anopur wey3e þan we camen into þis world.

<L 81><T EWS2-97><P 239>

Þe furste lesyng was of þe feend, whanne he reuersude God, and seyde to Adam and Eue þat þey schulde not dye.

<L 90><T EWS2-100><P 250>

And þis is þe cast of þe feend to kyndely fuyre in herdis;

<L 42><T EWS2-104><P 264>

but þis is lore of anticrist, þat þe feend haþ now browt in;

<L 40><T EWS2-106><P 268>

for ellys þei maden hemself auocatis a3enys trewþe wiþ þe feend.

<L 30><T EWS2-113><P 290>

and þis pruyde of þe feend destruyep muche of þe chyrche and I can see no more mede þan to destruye þis prestis pruyde.

<L 52><T EWS2-114><P 295>

And such a cautel of þe feend is in monye grete synmys, for men feynon by ypocrisye þat þis þing muste nedis be don, and goodness wiþ trewþe of hem excusup hem of þe dede.

<L 54><T EWS2-115><P 298>

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 gob þe weye þat þe feend techep) þat ne þei ledon a lif here to makon hem dampnede afturward;

<L 10, 11><T EWS2-117><P 302>

Þis world þat þus schal be dampned haþ a capteyn, þat is þe feend, þe whiche is clepud kyng and prince;

<L 15><T EWS2-117><P 302>

But Crist seiþ here þat þis prince schal be cast owt by hym, for Crist ouercam þis feend, and tau3te anopur good lore how þat men schulden come to heuene, and leue þe feendus wey3e þat he tau3te. For al 3if þe feend haue children þe whiche he bygylup þus, neþeles þe grownd is Goddis, siþ þei han þer kynde of God;

<L 19, 21><T EWS2-117><P 302>

and so þe feend in alle his werkis is a tyraunt and a þeef. But here schal we vndurstonde þat al þat God haþ ordeyned to peyne mote nedis be dampnede in helle, but monye bygylude by þe feend weron ordeyned of God to turne to Crist, and þes weron euere ordeynede to blisse, and

neuere to be dampnyde in helle.

<L 23, 26><T EWS2-117><P 303>

for þanne he drow by his vertu alle men þat he schop to blisse, and so he drow fro þe feend monye þat he wenede to haue.

<L 34><T EWS2-117><P 303>

And wiþ þis word he 3af hym vertu and here þe feend blyndup men whanne þei prouen by Godus lawe þat þei schulden make such chesyng for Crist clepude hise apostlus.

<L 15><T EWS2-118><P 305>

For wel I wot þat alle þese cheserus whyte not wher þei cheson a feend, as þei wyte not wher þer lawe be euene a3enys Godis wille;

<L 23><T EWS2-118><P 306>

For we supposon þat Crist preisup not þe feend in þis 3onge man;

<L 63><T EWS2-120><P 312>

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>

for 3if we þenkon on Godys lawe, and specially of preestus how þei defoulon Cristus ordenaunce, turnyng a3en to synne of flesch, feend and þe world, a iust man schulde hongron and þurste þe ri3twisnesse of suche men.

<L 103><T EWS2-122><P 324>

And here þe feend blyndup men and tellup hem þat mercy axsup 3yuyng of richessus, and of worldly þingus þat moue men to do a3enys God.

<L 126><T EWS2-122><P 325>

For monye ben traytours to God and procatourus to þe feend, or pryue or apert, þat wole not stonde for Godus lawe.

<L 180><T EWS2-122><P 327>

And siþen Crist was so acordyng 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 reuersup Crist þus, for by cautel of þe feend he haþ geton hym half þe empyre and alle þe rewmys in Cristendom felon his pryue spulyng.

<L 69><T EWS2-MC><P 331>

For siþen þat Bernard seiþ wel þat an vnwys kyng in his rewme is an ape in rof of þe halle for propretes þat fallon to hym, muche more such a poope, maad as heed of hooly chirche is a feend in monnys body and distorbleþ al þe chirche.

<L 122><T EWS2-MC><P 333>

For 3if we þenkon how þat Crist helpude his
chirche goostly and putte his lif for his Chirche
to brynge hit into freedom, it were a gret
discounfort to see a feend sitte in Cristus stude
and lyue and do contrariouly to þe dedis þat
Crist dude;

<L 130><T EWS2-MC><P 333>

but God wolde þat lordes woldon do her deuer
heere and assente not wiþ þe feend ne come
doun from Cristus lawe for noo worldly
wynnyng;

<L 192><T EWS2-MC><P 335>

But for þis tyme is perelows and monye assenton
to þe feend, Crist seiþ a maner of prophecie:
‘Woo is to hem þat beron children and to hem
þat norschyn childeryn in þe dayus of greet
perele.

<L 207><T EWS2-MC><P 336>

Wel I wot þat such a feend mot algatis haue help
þat by ypocrisie schal disseyue þe puple;

<L 333><T EWS2-MC><P 340>

And þis power is muche of blisse as þis feend
feynþ and grownduþ hym nakydly of fals
vndurstondyng of wordis of Crist as trewe men
may wel wyte. Lord, who knowþ not þe fallas of
þis feend þat þis pseudo haþ power to do suche
wondris?

<L 336, 338><T EWS2-MC><P 340>

and who wot wher þis be a feend?

<L 371><T EWS2-MC><P 342>

But al þe world wole scorne þis skyle, þat 3if
Crist, boþe God and man, chees Petre by pure
Godis lawe, þanne þe cardynalis aftur schulden
chese a feend by pure mannys lawe.

<L 664><T EWS2-MC><P 352>

And þus for alle þese wanton grownd, cristene
men schulden dispuyson hem, siþen alle þese
cheserus con not telle wheþur þei han choson a
feend, or wheþur þei ben partyes of hooly
chyrche, or þe pope þat þei cheson.

<L 683><T EWS2-MC><P 353>

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

<L 801><T EWS2-MC><P 357>

and it were al on to men to trusten in hym and
leue Godus lawe, and oblischen hem to a feend,
and serue þis feend and forsake Crist.

<L 822, 823><T EWS2-MC><P 358>

And 3if he reuerse Godus lawe, truste to hyt and
lef þis feend. 3if we takon heed to opre werkis
þat ben feynede of þe pope, we may see ly3tly

how þei crokon from Godus lawe to þe feend.

<L 827, 829><T EWS2-MC><P 358>

And such false feynyng on God durste þe feend
neure takon on hym, ne seye þat he my3te not
synne, ne varye fro Cristus wyll; for þe feend
wole sey3e no þing but 3if he haue som colour
perto and suppose þat som mon wole byleue þat
by þis colour.

<L 855, 856><T EWS2-MC><P 359>

But o good such speche doþ, as vche feend mot
nedis do good;

<L 865><T EWS2-MC><P 359>

but þe good is groundid of God, bot þe yuel of
þe feend.

<L 872><T EWS2-MC><P 360>

For þe pope knoweþ neþur þe plase ne persone
þat he auaunsub but he oblischeþ þe clerk to
hym, and takuþ part of his spuyllyng, and neduþ
þe peple don here almes to a feend þat harmeþ
hem.

<L 886><T EWS2-MC><P 360>

but al þis is bro3t in by þe feend and fredom of
Cristus ordre is left.

<L 928><T EWS2-MC><P 362>

for in suche pryuyleges þe feend 3yueþ hem
power to do more a3enys Crist, and a3enys his
symple puple, and robbe hem more gredyly of
goodus þat þei schuldon lyue by.

<L 992><T EWS2-MC><P 364>

And þese ben specially men of þese newe ordres,
and moste þese frerys þat laste comen in, for þe
feend sutileþ euere a3enes holy chirche.

<L 4><T EWS2-VO><P 366>

þei robbon þer ney3ebore by cautelys of þe
feend, and, ouer þis, þei pryuon hem fro þer ry3t
byleue.

<L 44><T EWS2-VO><P 367>

and þis is on of þe moste cautelus þat þe feend
vsop.

<L 164><T EWS2-VO><P 372>

But þe feend, siþ 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 263><T EWS2-VO><P 375>

And as byleue is grownd of alle opre vertewys,
so þe feend casteþ 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 295><T EWS2-VO><P 376>

But 3itt þe feend feyneþ here a lesynge to excuse
prestis hise seruautis;
<L 14><T MT23><P 334>

for now it is a lordly þing to have sich a proper
confessour, and god wot, but þe lord wot not,
wher he be a feend of helle;
<L 21><T MT23><P 335>

Loo, schameles heretik, antecrist, feend!
<L 3177><T OBL><P 238>

For, certis, and þe loue þat Crist shewide to us
upon þe cros were sunkun to þe roote of oure
herte, and if we heelde wiþ Crist for þe
clennesse of his Fadris chirche, it were no
wundir alþou3 we dide outrarously or more
steernli a3ens þese enmyes of Crist and his lawe
þan dide Crist whanne he made him a scourge,
and chaside out biers and sillers of his Fadris
temple, þe which figuride þese false bribours
and viserd deuels þat ben now, þoru3 slei3t of þe
feend, cropun into þe chirche, and marchaundise
of þe peple wiþ feyned wordis and ypocritis
signes, and so robben þe peple as it is seid
bifore.
<L 2548><T OP-ES><P 125>

Oon of þe citeseyns is þe feend, as al þis world
is Goddis cuntre and diuerse feendis of helle han
will to tempte to dyuers synnes;
<L 55><T SEWW10><P 53>

as, if þe feend ledde þe pope to kille many
þousynd men to holde his worldli staat, he suede
antecristis maners.
<L 18><T SEWW13><P 65>

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 trewe preching and worldli
goodis ben spoiled bi suche religious.
<L 30><T SEWW13><P 65>

And, al if þeir dwelling be wiþoute parischis of
þese scheep, and þei ben straunge and newe
brou3t yn bi þe feend, 3it þei for3eten not to
come and visite þese scheepe;
<L 65><T SEWW13><P 66>

And þese ben speciali men of þese newe ordis,
and moost þese freris þat last comen yn, for þe
feend sutilþ euer a3ens hooli chirche.
<L 4><T SEWW15><P 75>

Þei robben her nei3bors bi cautels of þe feend,
and ouer þis þei priuen hem fro her ri3t bileeue,
and bi her ypocrisie þei disseyuen hemsilf and

oþir.
<L 40><T SEWW15><P 76>

And þis is oon of þe moost cautels þat þe feend
vsib.
<L 147><T SEWW15><P 78>

And þe þridde cautel of þe feend in which he
traueliþ moost is to varie þe bileeue þat God
himsilf hap ordeyned.
<L 229><T SEWW15><P 80>

But þe feend, siþ he was loosid, hap 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 wiþouten suget,
or ellis nou3t, for it it quantite and qualite.
<L 234><T SEWW15><P 81>

And, as bileeue is ground of alle oþir vertues, so
þe feend castiþ to marre men in trupe;
<L 263><T SEWW15><P 81>

And, sere, flu acordingly to þis sentence, vpon
mydlenten Sundai two 3ere I gesse now ago I
herde a monke of Feursam, þat men clepiden
Meredoun, preche at Cauntirbirie at þe cros
wipinne Cristis chirche abbeye, seyynge 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 meenyis 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 whoeuere wolen schamen and
sorowen herteli for her synnes, knowlechyng
hem feiþfully to God, amendinge hem aftir her
kunnyng and her power, wiþouten counseile of
ony oþer liif þan of God and hemsilf, þoru3
<L 1929><T Thp><P 83>

and trupe is not in hym/ and as God seiþ þe
feend is gadir of alle lesyngis/ Perfore lest we
bicomen þe feendis children þoru3 lesyngis:
knowe we sadli Goddis ten heestis.
<L 7><T TK10C><P 371>

FEENDE.....8

And noo glose excuseþ nowe prestis þat ne þei
schulden holde nowe þise hestis, but if God be
not nowe possessioun of hem but þe feende.
<L 120><T 4LD-2><P 203>

And if he feelee it harmeþ himsilf & profiteþ not
to him þat takip it, what foly obligacioun
schulde bynde a man to sich a fleschely feende?
And he þat were a kny3t of God & durst telle
sich a feende his defeaute, he schuld knowe truly
obediaunce done to tyrauntis.
<L 155, 156><T 4LD-2><P 205>

O Ihesu, what may amende þis erreure þat so longe haþ growyn, wher we ben so fer fro grace þorou3 þe batilyng of þe feende & oure wiful assent in binding us to sich obseruance?
<L 163><T 4LD-2><P 205>

And if þei wole be lordis among clerkis & coueiten herfore such dignitees, þe feende haþ venymyd furst þe roote & siþ þe frute þat schulde cumme þerof.
<L 251><T 4LD-2><P 209>

Crist was in þe hilles wiþ wepyng & preiers/ walkyng & tempted of þe feende;
<L 13><T AM><P 128>

þe secound cause is as I seyde: for þe grete batayle þat shal be bitwix man and þe feende in þat houre.
<L 327><T CGDM><P 216>

but þe feende is about to turne faleshod in-to treupe, and turne hope in-to bileue, and dedis of hate in-to charite;
<L 16><T MT23><P 335>

FEENDES.....3

A man schulde furst be 3yuen to þese heþene feendes, and þei furst scorne þis man, and tempten hym by his flesch;
<L 55><T EWS1-39><P 392>

And herfore comaundide Crist þe feendes þat he caste owt þat þei schulde not speke to wytnessen his godhede, for þese weren false witnesses to proue such a treweþe.
<L 67><T EWS1-42><P 409>

Treuli he knouelechid 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 269><T Tal><P 184>

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þat is, wickide men in þis world dien in soule for hungir of Goddis word, and so feendis eeten hem þoru venemous temptaciouns, in þe whiche þei fallen sodeynli, and taken þereinne þat is to hem ful bittir bityng.
<L 10><T A01><P 40>

and my swerd, þat is, my veniaunce, schal hastily smyte alle þat lyveden fleisheli, and dieden so, into helle, to be devourid of feendis.
<L 14><T A01><P 47>

And þus þei ben baggid wiþ signes of ipocrysie, þat it were lasse harme to men of Cristis scoole to dele wiþ a legioun of feendis of helle þan wiþ a litil covent of siche qwike devels.
<L 25><T A01><P 60>

and bi þer feyned ipocrisie and cautelis of þe fend þei bigilen mo men þan doon oþere feendis.
<L 28><T A01><P 60>

and þus alle þingis blessen God, but oonli yuele men and feendis.
<L 23><T A01><P 62>

Crist in townes & citees hunted out feendis wiþ þe wordis of his mouþe of men þat þei dwelled inne;
<L 7><T AM><P 143>

it wes shapid to me tofore ony clope', turnyng þus þe feendis temptacion and her owne foly consenting into God.
<L 353><T CG12><P 159>

First, synne makip of Goddis Son þe feendis childe, as Crist witesip himself: {Vos estis de patre diabolo}.
<L 393><T CG12><P 160>

for feendis and dampned men knowen God and han bileue, but for þei han no charite, her bileue is litel worþe.
<L 503><T CG12><P 163>

þat is: Now þe prince of þis worlde shal be browen oute' þat is, boþe oute of mennys bodies þat ben traueilid wiþ feendis, and oute of mennys soulis þat prinsþaly louen þis worlde, in whom þe deuel regniþ as a prince in his rewme.
<L 30><T CG13><P 166>

For þese fourefolde peynes ben feendis punysshid. 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 castiþ oute feendis oute of mennys soulis when it makip men to forsake þe seuen dedly synnis and taken in þe seuen vertuis whiche þat ben her contraries. Of þis maner of casting oute of feendis spekiþ þe gospel of Luke, þere he seiþe þat Crist þrew oute of Madaleyn seuen feendis þat is, þe seuen dedly synnis, as diuerse holy doctouris in þis mater acorden.
<L 47, 49, 51, 55, 57><T CG13><P 166>

ri3t so, euery man þat haþe in hym ony of þese feendis þat ben rehersed tofore þorow ony deedly synne haþe þese same goostly myscheuys in his soule, þat is: blyndnes, doumbnes, and deefnes.
<L 128><T CG13><P 168>

And herto acordip (Luk 9 chapitre 1-2): þat Jesus clepid togedir his apostlis and 3aue hem vertu and power vpon alle feendis, and for to hele sekenessis, and sent hem to preche þe worde of God'.
<L 67><T CG15><P 185>

Pat is: Feendis bilcuen'.
<L 86><T CG16><P 197>

For þou3 he wolde haue answerid to þe same persones þat seiden to him þese wordis: 3ee han feendis or þe deuel is wipin 3ow' (for wel he my3t haue seide þus, for but if þei hadden be fulfillid wip þe feend þei my3t not so shrewidly haue seide by þat Lorde), but he wolde not after þis wrong þat he toke sey þe truþe þat he my3t, lest men my3t haue supposid þat he had do so more to venge his iniurie þen for þe loue of truþe.

<L 321><T CG16><P 203>

But þe Jewes vnhonoureden Crist when þei put vpon hym þat in Bel3ebub, prince of feendis, he brew feendis out of wood men, as þou3 þe feend and he haden ben sworne breþeren.
<L 349, 350><T CG16><P 204>

Li3fte vp 3oure hertis þen, wip one herte and one soule knyttid so fast wip þe bondis of charite þat alle þe feendis of helle shullen neuer mow disseuer hem, seying wip þe holy apostle Poule: {Quis nos separabit a caritate Christi?}
<L 86><T CGDM><P 209>

þe sixte is þe swerde of þe worde of God, of whiche þe feendis sore aferde, for wip þat he wes ouercomen in alle his þre batels þat he toke a3eyn oure Lord Jesus Crist.
<L 384><T CGDM><P 218>

On þe lift side, feendis wipouten noumbre, redy to drawe him to his peyne.
<L 646><T CGDM><P 225>

Neyþer to þe lift side, for þere shullen be feendis accusing, for as Seint Austin seiþe: Þen þe feendis shal be redy, rehersing what we han done, and in what day and in what plase we han synnid, and al þat euer we shulden haue done'.
<L 661, 662><T CGDM><P 225>

þe seuent knot is euerlasting felouship of feendis, whiche is notid in þis worde wip þe deuel and his aungelis'.
<L 701><T CGDM><P 227>

Oute of þis fire into þis colde, and oute of þis colde into þis fire a3eyn þei shullen be possid wip foule feendis, hider and þider wipoute cesyng, of whiche spekþ Job in his boke (24-19): {Ab aquis niuium in calorem nimum transibunt}.
<L 871><T CGDM><P 231>

þe seuent peyne of þis prison shal be drede and quaking whiche shal be þere, boþe for þe ferdful si3t and þe hydous noyse of feendis, and drede of her dyuerse peynis in þo derkenessis, and horroure or hydousnes, of whiche spekþ Dauid

in þe Sauter, seying: {Timor et tremor venerunt super me, etc}.
<L 909><T CGDM><P 233>

þe ei3t peyne of þat prisoun shal be discorde and discoumforte of felouship, for þere shal be none oþer felouship but feendis and dampned men. Of feendis shul þei no coumfort haue, for þei shullen be bisy and glad euerlastingly to turment hem;
<L 919><T CGDM><P 233>

What may be blessider þen þis cite, where shal be no drede of pouerte, ne of sikenes, ne no feblenes, ne drede of þe deuel, ne none aspies of feendis, ne no drede of helle?
<L 1012><T CGDM><P 236>

And þis seruyse is vnpropre as is þe feendis lordchipe, siþ he seruiþ not to God to his owne mede but a3eynes his wille he profi3teþ to Cristes cherche.
<L 17><T EWS1-15><P 279>

for, as we may not serue þe feend wip seruyse of God, so we may not serue þe world þat is þe feendis seruaunt.
<L 23><T EWS1-15><P 280>

For vertewes of heuene schullen meue cristen men to vencuse þe feendis lymes, and to feren hem, al 3if þei for a tyme make greet sownd, and stynken wip synne, and froþen wip lecherye, and þe more fysches swolwen þe lesse;
<L 58><T EWS1-27><P 332>

And luytel errour in þis byleue groweþ to more in long tyme, and þis feendis blasfemye in God distorbleþ þe chirche more and more.
<L 70><T EWS1-32><P 358>

But hit is knowen þing to men þat þese habitis profi3te not to werkis of vertewys, but huyden þese ypocri3tes, siþ þei may wip suche habitis be qwike feendis in þis world.
<L 95><T EWS1-32><P 359>

And þus 3if sowyng of þe feend tariþ here Cristis chirche, and makþ Cristis corn here ful pinne, and makþ picke þe feendis lymes, nerþeles þis good corn groweþ more medily to þe chirche for þei han moore lettyng.
<L 42><T EWS1-36><P 375>

And herby may we answer to þe feendis argument: suppose we þat anticrist schal vencusche trewe men for a tyme, but þis is in bodily victorie, and not in vencuschyng of trewþe, for þus he vencuscheþ no man but euere is ouercomen hymself.
<L 85><T EWS1-36><P 376>

And þus men owte of byleue, þat ben hardid in
þer vntrewþe, maken a comun wey3e and pleyne
where feendis and beestis may freely goo;
<L 37><T EWS1-38><P 385>

And so, 3if Sathanas prince of feendis be þus
diuyded in hymself, how schulde his rewme be
strenkþed by dedis þat Crist dop?
<L 32><T EWS1-42><P 408>

And he gederyde to hym alle maner of feendis
and dwelte wiþ þis puple, and made hem worste
men, for þei growedon euere in malice tyl þei
hadden kyllud Crist.
<L 97><T EWS1-42><P 411>

And þus, as owre Lord forsok to be looued of þe
feendis, so he forsok now to take þis rewme þus
of þis puple.
<L 81><T EWS1-43><P 415>

But men wolden holden hem eretykys, as þe
feendis lymes dydon Crist, and so picke ben hise
membris þat whoso hooldeþ wiþ Cristus lawys,
he schal be schend manye weyes and algatis wiþ
lesyngus.
<L 71><T EWS1-52><P 462>

Alle men schulden be war of cautelys of þe
feend, for he sleepuþ not, castyng false wey3es,
And al þis doon feendis lymes for þei knowe not
þe Fadur and his Sone by propertes of hem.
<L 104><T EWS1-52><P 463>

But as ri3t lokyng on þis addre of bras sauede þe
puple fro venym of serpentis, so ri3t lokyng by
ful byleue in Crist saueþ his puple fro synne of
þe feendis.
<L 111><T EWS1-54><P 473>

And certis þei han monye mouþis þat ben amys
set vpon, and suche feendis wiþ þer vyseris
maken men to fle pees.
<L 50><T EWS1SE-02><P 482>

þei schewon in takyng of þis name þat þei ben
on þe feendis syde, children of þe fadur of
lesyngis.
<L 14><T EWS1SE-03><P 486>

God brynge doun þis feendis pruyde, and helpe
þat Godis word renne!
<L 100><T EWS1SE-03><P 489>

And þis, holdon comun lawe of men, is turned
into fendis lawe, for no lawe reuersuþ Godis
lawe, but 3if it be þe feendis lawe.
<L 25><T EWS1SE-10><P 518>

And þus seiþ Crist in þe gospel Syre,
propheciedon we not in þi name, and castedon
owt feendis fro men?
<L 29><T EWS1SE-15><P 540>

but alle þe feendis and alle þe byschopis moten
haue þer beyng of Crist, and moton serue to
hym, oþer wel, or yuele a3en þer wyll;
<L 41><T EWS1SE-20><P 562>

and þus þe feendis champion is strengore.
<L 48><T EWS1SE-23><P 574>

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 66><T EWS1SE-23><P 575>

now of blisse of seyntis in heuene, and now of
peyne of feendis in helle;
<L 118><T EWS1SE-30><P 606>

and þus þis is a feendis manere þat anticrist
quenchip loue, and for his owene hey3nesse hap
enuye þat oþere ben goode.
<L 32><T EWS1SE-31><P 609>

And þus werkis of þes popis shewen þat þei ben
feendis children, for o pope harmeþ anoþer for to
gete hym propre good;
<L 48><T EWS1SE-31><P 609>

And þus þynken many men þat þis was a feendis
dede for to slee so many men, for a synful and a
rotun offys þat þe pope chalengiþ so folili, for
þei boþe schulde be fayn to wante sicke a synful
offys.
<L 130><T EWS1SE-31><P 612>

3if þat Goddis lawe be trewe, þis was an opun
feendis turne!
<L 85><T EWS1SE-32><P 617>

But what loue may be colourid to robbe pore
men in a feendis cause, for to slee cristen men
þat trespassid not to be þus deed?
<L 88><T EWS1SE-32><P 617>

And þus we shulden not 3eelde yuel for eucl, for
þus doon feendis children;
<L 41><T EWS1SE-35><P 627>

and þis lediþ þe feendis sonnes euene to þe peyne
of helle;
<L 40><T EWS1SE-38><P 637>

þe feendis temptyng is þanne when it is so
hardid in man, þat it leueþ hym neuere til þat he
be brou3t to helle.
<L 82><T EWS1SE-39><P 642>

And man schulde trowe bi bilcwe þat noon may
haue þis feendis temptyng, but 3if his synne or
his folye brynge hym into þis temptyng.
<L 86><T EWS1SE-39><P 642>

and so whos falliþ into þe feendis temptyng his owene foli mot be in cause.

<L 92><T EWS1SE-39><P 642>

for þat were feendis obediense and vnobedyense to God.

<L 39><T EWS1SE-47><P 673>

and siche suyng of apostelis, siþ it is pursuyng of Crist, axiþ no mede of God but peyne, siþ feendis children ben þerbi dampned.

<L 18><T EWS1SE-48><P 676>

And þes men moten nedis be takun and putt in he feendis presoun.

<L 41><T EWS1SE-50><P 682>

And bi þes same wordis of Poule it sueþ þat he is of more power þan alle þe feendis þat ben in helle, or ou3t þat may reuerse hym.

<L 9><T EWS1SE-51><P 685>

Cloþe 3ou, seiþ Poul, wiþ Goddis armer þat 3ee may stonde a3enus þe feendis sautis.

<L 15><T EWS1SE-51><P 685>

And þus Cristis kny3tis fy3ten not oneli a3enes þe leeste feendis, ne oneli a3enus myddil feendis, but a3enes þe hey3este feendis and Poul clepiþ þes spiritual þyngis bi kynde þat þei hadden of God.

<L 18, 19><T EWS1SE-51><P 685>

but þis fy3tyng is litil vnto þe fy3tyng wiþ feendis, for þey ben quyk enemyes and of myche power and sutill;

<L 25><T EWS1SE-51><P 686>

And for as myche as feendis fillyn wiþ Lucifeer of many ordris, Poul clepiþ hem pryncis and potestatis' þat ben of þe myddil ordre. And feendis of þe loweste ordre ben clepid gouernours of þis world', and þei worchen in derknesse þat heuene makip of þe ny3t. And summe dremen of þes feendis þat summe ben elues and summe gobelynes, and haue not but litil power to tempte men in harme of soule;

<L 30, 32, 34><T EWS1SE-51><P 686>

But it is licli þat þes feendis haue power to make boþe wynd and reyn, þundir and ly3tting and opir wedrus;

<L 38><T EWS1SE-51><P 686>

þe þridde part of þes feendis is most hey3 of alle opre, as Lucifeer and his nexte spiritis þat assenteden most vnto hym; and þes ben þe felleste feendis þat cristen men fy3ten wiþal. And þes feendis haue witt and power to moeue mennus hertis and opere lymes, aftir þat þei gessen men be tempted to goostli synne.

<L 42, 44, 45><T EWS1SE-51><P 686>

Fy3tyng wiþ þes þre feendis is moost hard of alle opre, siþ Iob seiþ þer is no power vpon erþe so myche as is þis.

<L 49><T EWS1SE-51><P 687>

and þis Lord wole not suffre feendis for to tempte his kny3tis þat ne þei may ouercome hem, but 3if þer folye be first in cause.

<L 52><T EWS1SE-51><P 687>

and þis habirioun is þe beste to kepe þe soule fro þe feendis sautis.

<L 79><T EWS1SE-51><P 688>

Mennus owen cowardyse is cause þat þei holden not þus Goddis lawe, but ben oppressid þus bi feendis and drawn bi þe brode wey to helle.

<L 24><T EWS1SE-53><P 693>

3e, 3et þei han som feendis maner, þat þei haten þer owne breþren, and turmenton hem for þei holden wiþ Godis lawe a3enus hern;

<L 47><T EWS2-57><P 13>

Generally to speke, þat man is a martyr þat is kyld in charite and þus goþ to heuene, be he kyld of iuste men, or ellys of þe feendis lymes.

<L 97><T EWS2-59 P24><P 23>

for þis may falle to dampnyde men, as monye men may reyse þe feend, and maken hym worche wondris, and 3et in alle þese dedis þei may be feendis as he is;

<L 87><T EWS2-61><P 33>

for such bost is feendis synne, þat stynkup fowle byfore God;

<L 99><T EWS2-61><P 34>

And þus faylen monye men from hardynesse in Godys cause, and bycomen þe feendis seruautis, for þei seyn þe world axsub þis.

<L 112><T EWS2-62><P 40>

Hem nedip neyþur to fi3te, ne dispende, ne to trauele, but consente not wiþ þese feendis, ne defende hem a3enus Crist, and þei schal sone be destruyede among hemself.

<L 95><T EWS2-67><P 68>

and 3et boþe prelatys and lordys and opre 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, for þe feend dreded hym þat cristene men schulde knowe þis wyle, and fordo þis feendis falshede, and turnen a3en to Cristus lawe, and algatis þat Cristus preestis schulden lyuon in pouerte as he dyde, he haþ cast anopur weye to preyse preying of suche preestis, and telle þat it is more worþ þan al þe lordschipe of þis world, boþe to lordis and to þer eldris, and specially at

mydny3t, as þese religious preyon.
<L 96><T EWS2-68><P 74>

But here men spekon a3en þe feend, and seyn he
blynduþ here but foolus, for men wyton þat God
loueþ more iust lif þan such preyer, and it is a
feendis foly to chaungen offys of Cristus
seruauntis.

<L 104><T EWS2-68><P 75>

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
ypocrisy, wy schulde not preestis now do þus?
<L 111><T EWS2-68><P 75>

And siþ suche religious may not prey3e God for
hemself to come to heuene, for þei shal be
dampnyde, how muche wole God here siche
feendis preyere for opre men!
<L 130><T EWS2-68><P 76>

Per ben two kynredus þat Crist spekuþ ofte of,
þe kynrede of Godis children, and kynrede of
feendis children;
<L 7><T EWS2-74><P 106>

and he is Petrus vyker, al 3if neiþur feendis ne
cardynalus putton hym in his trone.
<L 88><T EWS2-74><P 109>

but þei sendon men euene to helle, as to þer
owne hows, for þei han exilud Godus lawe, by
whiche þei schuldon worche, and browt in þe
feendis lawe by whiche þei reygngen.
<L 107><T EWS2-74><P 110>

And þes ordres folwon more to feendis þan don
þe furste ordus of Mammon.
<L 143><T EWS2-86><P 183>

Crist seyde þese wordus to two maner of folc,
þat weron þe feendis capteynus in kylling of
martiris, and þes weron princes of preestis and
comunte of lewys.
<L 5><T EWS2-91><P 214>

siþ syche men þat graunte þes lettrus wyte not
wher þei ben feendis lymes, or þat her preyer
schal owt auayle to hemself or to opre.
<L 68><T EWS2-112><P 287>

For as wymmen where þei ben goode passon
opre creaturys, so wher þei ben turnede to yuel,
þei passon monye opre feendis.
<L 24><T EWS2-115><P 297>

For feendis and þer gylus schulden be put
byhynde God, and trewþus of Godus lawe
schulde be take in worschipe.
<L 70><T EWS2-115><P 298>

Defau3te is not in þis drawere why þes feendis
lymes ben not drawon, but defau3te is in hem
þat þei fastene not on þis drawere;
<L 38><T EWS2-117><P 303>

But al 3if somme mornen and cryon of þis
defau3te in þe chyrche, 3et þe feendis part is so
strong þat grete and harde gobetus wolon laste to
þe tyme of þe laste doom.
<L 121><T EWS2-122><P 324>

for aftur domysday we wyton wel þat þe feendis
part schal not be þus strong.
<L 124><T EWS2-122><P 325>

Such fallas of þes feendis schulde eche man
knowe and trowon þat 3if þei reuerson Crist,
Crist 3yueþ hem not þis power and trowon more
to iuste deedis þan to bullus in þis mater.
<L 341><T EWS2-MC><P 340>

For certis, 3if þei don owt þat Crist doþ not
byforn hem, þei worchen a3enys Crist þe feendis
werk to here harm.
<L 707><T EWS2-MC><P 354>

And 3if þei sullon þes indulgences and gabbon
þus vpon God, þei chaffaren wiþ Godus power,
and gabbon as feendis on þer God;
<L 835><T EWS2-MC><P 358>

for as feendis in apostlis tymes feynedon muche
help in grete templis, whenne þey cesedon to
punysche men þe whiche þei boundon byfore, so
anticrist feyneþ to do pryuylegis to men whenne
he releuþ his owne bondys þat weron putte to
harm of men.
<L 983><T EWS2-MC><P 364>

But axe þese freris where it is growndut in
comun byleue of þe chyrche, and 3if þei faylon
in þis poynt haue hem suspecte as feendis
children and þus knowe þow ri3t byleue and
stonde þerby to þi deþ;
<L 330><T EWS2-VO><P 377>

þis semip a feendis presumpcion to him þat
knoweþ not kynd of lawe to ordeyne lawe in
siche a maner, of whiche noo siche schulde be
made, and þus it semeþ to many men þat
antecrist haþ cast þis cast to make alle men soget
to the pope;
<L 6><T MT23><P 329>

and þus it semeþ a feendis presumpcioun, þat
hi3eþ himsilf a-bouen god, to make þus a newe
lawe wiþouten leue of þe furst treuþe.
<L 19><T MT23><P 329>

bi sense allegorik it singnefieth the chyrche
fi3tinge a3ens synnes "and feendis, bi which
sense it is seid in xxj. c. of Apoc; I si3 the hooly
citee newe "Jerusalem comynge down fro

heuene, as a spouse ourned to hire housbonde;
<L 4><T Pro><P 53>

Oon of þe citeseyns is þe feend, as al þis world
is Goddis cuntre and diuerse feendis of helle han
will to tempte to dyuers synnes;
<L 56><T SEWW10><P 54>

but if þei sillen þus þis þing, þei ben þe feendis
disciplis, siþ Crist biddiþ to 3yue freli as þei
tooken freli of him.
<L 112><T SEWW15><P 77>

And þus þe chirche here is foully defoormyd fro
children of God to þe feendis lymes, and hereto
vertues ben transposid to vicis, as mekenesse to
cowardise, and felnesse of pride is clepid
ri3twisnesse for to maintene Goddis ri3t, and
wrap is clepid manhed, and myldenesse is
schepischnesse, and enuye is condicioun of
Goddis child to venge him, and sleuþe is
lordlynesse (as God restiþ eueremor);
<L 254><T SEWW15><P 81>

but if þei sue Crist in his lijf, we schulden
suppose þat þei ben of Cristis membris, and, if
þei lyuen contrarie to Crist, take hem as þe
feendis synagoge.
<L 284><T SEWW15><P 82>

But axe þese freris where it is groundid in
comoun bileue of þe chirche, and if þei failen in
þis poynt, haue hem suspect as feendis children.
<L 294><T SEWW15><P 82>

for Crist doiþ þese vertues in whos name þese
prechours speken, and if þei ben þe feendis
lemes comunly þei mouen to synne.
<L 61><T SEWW23><P 121>

And he gate also of þe Emperour þat þe chirch
þat sumtyme was halewid to Cyvile and
Neptune, þat was clepid Pantheon, where cristen
men were slayn of feendis, my3t now be halewid
in þe honour of alle halewis.
<L 98><T Tal><P 178>

for þe former leders of englond, bischopis and
abotis, beyn not goddis seruantis but þe devils,
god hath bitak þis reme, after þi dethe oon 3eer
and oon day, yn to þe hand of þi enmye, and
feendis schulen walk bi þis lond.
<L 309><T Tal><P 185>

and truþe is not in hym/ and as God seiþ þe
feend is gadir of alle lesyngis/ þerfore lest we
bicomen þe feendis children þoru3 lesyngis:
knowe we sadli Goddis ten heestis.
<L 7><T TK10C><P 371>

as Seint Austyn seiþ/ a wrapful man is hateful to
God: and he is felowe to feendis.
<L 93><T TK10C><P 374>

FEENDUS.....38

And, as Matheu seiþ, Crist took away þe
vesselus of men þus seghede wiþ feendus, whan
he hide away þer synnes þat weren fulle of
venym to 3iue men to drynkon, and þe powerus
of þe sowle Crist fulde wiþ vertewys. Also þe
generalte of lordschipe of Crist schewep þat þe
feendus ben contrarye to hym.
<L 59, 63><T EWS1-42><P 409>

and þis semep by þe feendus cautel þat, 3if oon
blecke not his broþur, anopur worse schulde
fuylon hym.
<L 115><T EWS1-50><P 452>

And suche ben þe feendus seruautis and
dispensours of his tresor, þat is feyned falshede,
as þe kyng of pruyde hap tawt hem.
<L 28><T EWS1SE-03><P 487>

And þus he schal be slow to ire, for mannys ire
doþ not ri3te of God, but worchep in þe feendus
werkis.
<L 40><T EWS1SE-26><P 586>

and 3if þei do not, flee we þer sentence as
heresyse or þe feendus glu;
<L 43><T EWS2-70><P 84>

Crist clepuþ þis cunnyng heere, þe key3e of
kunnyng, and alle þe feendus in helle schulde
not meue to denye Crist.
<L 71><T EWS2-74><P 109>

For 3if þei leuon Cristus li3f, and 3yuon hem
þus to lordschipe, þei ben þe feendus chyldron
and opon anticrist;
<L 117><T EWS2-74><P 110>

For 3if richesse and worldly lordschipe weron
takon away from prelatis and preestis, muche of
þe feendus pruyde were abatud in þes clerkis,
and Godis name were not dispuysud eche day as
it is now;
<L 100><T EWS2-75><P 114>

for nepur God ne man may noye, and myche
more alle þe feendus of helle, but 3if þe lawe of
holy wryt accuse men a3enus God.
<L 157><T EWS2-75><P 116>

and þus þes martirus of þes werrys, siþ þei ben
þe feendus seruautis, ben in martirdom of helle
þat schal laste wiþowton ende.
<L 135><T EWS2-77><P 128>

and al þis displesude hem, for þei weron þe
feendus chyldren.
<L 43><T EWS2-78><P 130>

And so 3if bullus byddon werre, to kylle men for
vnknowe cause, it is opur not Godus byddyng, or

þe folc is þe feendus puple.
<L 16><T EWS2-79><P 135>

And goodis put in preestus possessioun is roote
of alle þis synne, for ellus þei wolden be stable
as salt, and sauere þer word and stonde þerby,
and suffre for Godus lawe dep, and destruye þe
feendus lawe.
<L 67><T EWS2-80><P 144>

And þus a prest dampneþ hymself þat seiþ þat
Crist spekup not here to hym, for he seiþ in a
maner þat he is þe feendus chylde.
<L 6><T EWS2-83><P 161>

And þis schulde meue preestus alle to fulle þe
wordus þat Crist bad, for, 3if þei dispusen þese
wordus, þei may dispeyre as feendus chyltren.
<L 11><T EWS2-83><P 161>

þe fourþe werk þat preestus schulde do, schulde
be þat þei schuld on casten ow3t feendus.
<L 61><T EWS2-83><P 163>

Certus þis were a feendus lawe, to 3yue Godus
part to suche men.
<L 107><T EWS2-83><P 165>

And it is a feendus enuye on þis maner to harme
þer breþren, and algatus for a pruyde byfore, to
hy3e a3en Crist þer roton ordre.
<L 33><T EWS2-86><P 179>

And myche more 3if feendus lettedon to comen
a3en frely to Crist.
<L 51><T EWS2-86><P 180>

Þis prysonyng in þes ordres, þat letton men to go
frely out of hem to Cristus ordre, is worse þan
ony opur secte, and ly3k to þe feendus ordre, þat
lettup men to go from hym.
<L 57><T EWS2-86><P 180>

But þes men ly3cly ben oblischede vnto feendus,
to þe feend þat is Mammon, and to þe fadur of
lesyngus. And boþe þes ben feendus as ben alle
þat schal be dampnede.
<L 108, 109><T EWS2-86><P 182>

for by þis mo men traueylon by symonye, for
mony by þe feendus cast louen to be hye
prelatis, for lordschipe and ryChessus, more þan
to qwykene þe chyrche aftur þe pouerte of Crist.
<L 64><T EWS2-88><P 195>

Wel I wot þat feendus lymes wolon arguwen
a3enys þis sentence, and disproue oure wordus
here, but iugement of þe furste trowþe, and his
lif, wiþ his rewle, techen vs somewhat here how
þis is Godus trowþe.
<L 98><T EWS2-89><P 203>

and þus alle þe feendus in helle ben beturede,
a3eynus þer wylle, for þer company is maad
lasse, and þei han harm of monye felowys.
<L 131><T EWS2-90><P 211>

And so eche part of þis world schulde ioye for
þis natiuite, but þe feendus maken sorwe for
oold enuye þat þei han.
<L 141><T EWS2-90><P 211>

And so þis word Iesu, seyde of trewe men, is of
greet vertu a3enys þe feendus.
<L 50><T EWS2-95><P 232>

Kepe we wordus of þe gospel, and þe wit of it
þerwiþ, and alle þe feendus or false men may not
disproue a word þerof.
<L 89><T EWS2-98><P 243>

Cristus chirche may here be troblud by þe
feendus lymes, and þes lymes may be clepude
3atus of helle, for by þes monye fendus comen
in and owt;
<L 60><T EWS2-100><P 249>

and þus feendus wylus of freris aqweynton hem
wiþ ladyus and þei ben menys to lordus to haue
þat þes fendis axson.
<L 62><T EWS2-115><P 298>

But Crist seiþ here þat þis prince schal be cast
owt by hym, for Crist ouercam þis feend, and
tau3te anopur good lore how þat men schulden
come to heuene, and leue þe feendus wey3e þat
he tau3te.
<L 20><T EWS2-117><P 302>

And þus monye men supposon þat þes ben
blynde feendus children, for monye men han
moldywerpus ey3en þat þenkon euere on
worldly goodis.
<L 115><T EWS2-120><P 314>

But somme men aftur þes þre han good wille or
yuel, as men þat delyton hem in ry3twisnesse of
God or ellis in þe feendus synne þat beþ
kalendys to þe toþur lif.
<L 145><T EWS2-122><P 325>

For ellis he hap a feendus lif and occupyen hym
in þese fowre, in pruyde, enuye and yre, and
coueytise þat neuere is fullud.
<L 156><T EWS2-122><P 326>

and more abhominacion was neuere þen an
ypocrite to stonde þus and lyue þus contrariely
to Crist, for he is worse þan opre feendus.
<L 119><T EWS2-MC><P 332>

But here þe feendus procatour schewiþ oponly
his folye, for Crist þat may neuere erre ne synne
lymytup þis word to þe newe lawe.
<L 161><T EWS2-MC><P 334>

for þis were a feendus cause to fy3te and proue
þis to be Cristus viker, siþ Crist wolde not þat
men fow3te for hym;
<L 369><T EWS2-MC><P 341>

FEENDYS.....27

for riht as feendys semen to do good, and hit
turneþ at þe ende to harm, so Godis children
semen to don euyl but God turneþ hit to þer
good.
<L 53><T EWS1-08><P 254>

And herfore goodys of fortune ben clepyd by a
feendys name þingus of wykkydnesse', for þei
ben ofte tyme vniustly delt.
<L 79><T EWS1-09><P 259>

We schulde byleue þat mankynde fel fro þe stat
of innocence for Adams synne and Eue, and
Iesu, God and man, bo3te mankynde fro þe
feendys prisoun, as þis gospel telluþ.
<L 29><T EWS1-12><P 269>

And þuse men enseghede þus ben alle þes
cytees, and mankynde þus enseghed brynguþ to
Iesu here kynde þat was deef and domp by þe
synne of Adam, for þei leften to here God and
herdon þe fend, and troweden to þe feendys lore
and leften þe lore of God, and so weren þey deef
to heren of God what þei schulden do.
<L 44><T EWS1-12><P 270>

for þere is noon oþur wey3e but Cristus weye
and þe feendys, syþ no man may lyue in
vertewes but 3if þat he sewe Crist, and noo man
may lyue in synne but 3if he sewe in þat þe
feend.
<L 80><T EWS1-28><P 338>

But bestis and lymes of þe feend ben myche to
blame for þis fruyt, for þey letten hit to growe
manye wey3es by feendys cautelys;
<L 80><T EWS1-38><P 387>

And so schulde hit be of þe feendys, 3if o prynce
contraryede anopur.
<L 31><T EWS1-42><P 408>

And 3if men looke to resoun þei may wel see þat
manye syche feynyngus ben of þe feendys
schole.
<L 62><T EWS1-47><P 435>

Þes ypocritis may for a tyme holde men in þe
feendys þraldam and feyne þat þei 3yuon leeu
to synne, or gabbe on God þat is worse þat it is
meedful to obesche þus.
<L 104><T EWS1SE-19><P 560>

For feendys of helle schal gadren hym bope in
body and sowle, and wytnesse a3enys hym, how

he seruyde hem a3enus God.
<L 71><T EWS2-55><P 04>

And wolde God þat men lernedon þis lessown
þat clepon hem men of hooly chyrche, and by
colour of þis feendys synne spuyle men þat ben
vndyr hem;
<L 99><T EWS2-55><P 05>

for it is more hard to feendys to pursewe þe
persone of Crist þan to pursewe hise membris,
and þus þe li3tere wolen þei doo.
<L 75><T EWS2-57><P 14>

for monye seyntis, as Margarete, hadden power
of God to defowlen þe feendys, þat weron in
forme of dragownes, and sette her feet vpon
hem, and holde hem a3eynes þer wyll.
<L 73><T EWS2-61><P 33>

And þus, to speke gostly, þis power to defowlen
heddres, and to defowle scorpyownes, is power
to ouercome þe feendys whon þei tempte men to
synne by styngyng of þer venym;
<L 81><T EWS2-61><P 33>

The fowrþe and þe laste deede þat Crist bad hise
apostlis doo was to caste owt feendys þat
dwellyden in men.
<L 74><T EWS2-64><P 51>

and where Crist byddeþ hem be schep, dwellyng
among woluys, owre prelatys, by þe feendys lore,
ben turned to þe contrarye whon þei stranglon
and kille men, and spuylen hem of þer goodys.
And occupyenge þat Crist bad hise preestis
traueyle inne is put al byhynde, and feendys
seruyse is put byfore;
<L 115, 117><T EWS2-64><P 52>

and þanne feendys of helle dreden hem to
swyppe at hem, leste þei harmon hemself at þe
ston of hurtyng.
<L 134><T EWS2-64><P 53>

But þis lore ys for3ete, and þe feendys lore take.
<L 137><T EWS2-64><P 53>

But be war wiþ ypocrisye, for þat bygyluþ
monye men to trowe þat men ben Cristus
childron, al 3if þei ben þe feendys lymes.
<L 30><T EWS2-66><P 61>

Crist helpe his chirche from þese feendys, for þei
fy3te perelowsly.
<L 117><T EWS2-66><P 64>

But dwelle we in þis byleue, and telle hem
boldely þat þei wyte neuere wer þei ben feendys;
<L 103><T EWS2-67><P 68>

and 3if þese ypocritys ben feendys, þer prey3er
dop harm, 3e, boþe to hemself, and to opre men;
<L 104><T EWS2-67><P 69>

And so Crist clepiþ hem Sathanas, siþ Crist
acceptuþ not personys, but takuþ eche man as he
is worþi, somme gode and somme feendys, aftur
þat þei suwon Crist.
<L 114><T EWS2-87><P 190>

but, 3if þei sullon þus þis þing, þei ben þe
feendys disciples, siþ Crist biddeþ to 3yue freely
as þei toonon freely of hym.
<L 125><T EWS2-VO><P 370>

And þus þe chirche here is fowly deformed fro
childron of God to þe feendys lymes and herto
vertewys ben transposude to vyces, as
mekenesse is cowardyse and felnesse of pruyde
is clepud ri3twysnesse for to maynteine Godis
ri3te, wrappe is clepud manhede and myldenesse
is schepnesse, and enuye is condicion of Godis
child to vengen hym, and slowþe is lordlinesse,
as God restuþ euermore, coueytise is prudence to
be riche and myhty, glotorie is largesse and
lechery is merye pley, Godis seruauant is an
ypocryte and heretyke is sad in feyþ;
<L 285><T EWS2-VO><P 376>

but 3if þei sewon Crist in li3f we schulden
suppose þat þei ben of Cristus membris, and, 3if
þei lyuon contrarye to Crist, tak hem as þe
feendys synagoge.
<L 319><T EWS2-VO><P 377>

FEND.....513

And 3itt þe fend hap tau3t hise children to aleg
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>

And siþ þe world in his elde is more erpely &
coueitouse, & þe fend tempteþ fastre men to
brynge hem in to couetyse, it semþ þat prestis
were more nedid now to hold þis lawe þat Crist
hap 3euen. And þus þe fend ou3t to schame to
seie þat Cristis lawe schal last but schort tyme,
as aboute þre hundrid 3er, & an anticristis lawe
for euermore.
<L 316, 318><T 4LD-2><P 212>

And, as witnesse myche peple, þis is a skil of þe
fend, siþ Salamon seiþ þat þe noumbre of foolis
is wiþouten ende.
<L 372><T 4LD-2><P 214>

RESON þou farest as þe fend did temptyng Eue
oure furst modre.
<L 386><T 4LD-2><P 215>

þis biddinge of God, Algatis be þere no beggere
among 3ow', kestþ to þe mawmet of

schrewednesse þat is richesse, and so beggyng
is seruyce to þe fend & so myche werse þat it is
coloured wiþ þe seruyce of God.
<L 355><T 4LD-3><P 233>

conscience, that this evil man makith not the
sacrament, as for he doutith, whethir this man is
a preest, or whethir he hath nedeful mater therto,
and seith duli the wordis of the sacrament, othir
for unablete knowe to God, lat him worshiþe the
sacrament with a stille condicioun, and in as
moche as it were duli maad, and lat him reste bi
verri feith and charite in the verri bodi of Crist,
that hangide on the cros, and now is glorified in
heuenis, and he is sikir fro alle disceitis of oni
wickid man in erthe or dampnid fend in helle.
<L 14><T 37C><P 125>

And so man forsakiþ God, and takith him to þe
fend.
<L 11><T A01><P 59>

and bi þer feyned ipocrisie and cautelis of þe
fend þei bigilen mo men þan doon opere feendis.
<L 28><T A01><P 60>

And ceertis þese religiouse þus bounden to þe
fend passen wickide wommen, whos traxis þei
folowen, for liknes of holy men disseyvþ
myche folk.
<L 31><T A01><P 60>

And so þo fend haves cast a boon, and made
þese honndes to feght;
<L 22><T A09><P 133>

And so þo fend aspyes tyme when mon leues to
serve God, and þen he moves to serve hym, in
lustful servise of þo flesche, or in servise of þo
world, and putt byhynde Gods servise.
<L 26><T A09><P 142>

Bot bothe þo fend and þo world tempten mon to
þis synne, when þei supposen victorye;
<L 16><T A09><P 155>

But here we seyn þat iche man schulde be war in
wirchyng þat he norische not lymes of þe fend;
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 32, 33><T A10><P 169>

For if a man do þis almes to him þat lyvþ vyyl
a3en þe lawe of hys God, and stondis wiþ þe
fend, it is al on to norische hym, wityngly or
lickly, and holde wiþ þe fend agayn Jesus Crist.
<L 4, 5><T A10><P 170>

As, if þei seie þat all þese godes ben don to
Cristis worschiþe, and afterward ben despendid
to honour of God, sothe it is, but þis is not ynow

to þee, for þe fend may not do but if þat it turne
to þe worschipe of God, mawgrethe hys wille.
As, when þe fend temptid Crist, hys dedis were
wikkid, and 3it it turned to worschipe of Crist
and profit of hys Chirche.
<L 17, 18><T A10><P 170>

And, for þis is selden seen, herfore þis synne is
greet, and wrappes hem in gnaris of þe fend, of
whom þei kunne not delyver hem.
<L 4><T A10><P 175>

And þus þe fend blyndiþ prestis to coveyte to be
riche, for, as þei seyen, þer almes schulde bie þer
soule fro peyne.
<L 13><T A10><P 178>

But þe fend, bi pride and coveytise of þe worlde,
lettis frut of þis sede by bryngynge in of
Anticrist.
<L 15><T A10><P 179>

suche on is a mydday fend, opun a3enns Crist.
<L 18><T A10><P 179>

ON THE SUFFICIENCY OF HOLY
SCRIPTURE. THE fend sekþ many weyes to
marre men in bileve, and to stoppe bodily þis þat
no bookis ben bileve.
<L 1><T A12><P 186>

And þis is a gret disceit of þe fend under colour
of perfeccion and chastite.
<L 35><T A13><P 190>

And þus þe fend Sathanas transfigureþ or turneþ
hem faillsly into an angel of li3t, to disceyve men
bi colour of holynesse.
<L 3><T A13><P 191>

For þe angel Raphael warned Tobie, þat þe fend
hþ maistrie upon siche men þat ben weddid, to
have þus lustis of flesch as bestis wipoute resoun
and drede of God.
<L 13><T A13><P 191>

and jugement of prelatis makþ not siche
heretikis, but þe fend and synful lif, þat partis
hem from Gcddis lawe, And þevis in þe Chirche,
moost heretikis of alle, wolen clepe trewe men
heretikis, and unable her witnesse;
<L 17><T A16><P 212>

But to lyve in pride and lustis of fleisch, as
ydelnesse, glotonye, dronkenesse, and lecherie,
comen not in bi Crist, but bi þe fend;
<L 34><T A18><P 226>

CAP. IV. But a3enst þes lawes, boþe Goddis and
mannis, and resoun, and seyntis, þe fend techiþ
his disciplis a newe glose, to seie þat þou3 men
ben not worþi to be herd in preiynge 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>

and none of þese grete holy doctours knewen þis
feyned sotilte of wordis til þe fend was
unbounden.
<L 13><T A18><P 227>

And þe peple gessiþ to fynde a trewe servaunt of
God, and clene of lif, and devout, to helpe hem
a3enst here synnis and combrance of þe fend;
<L 21><T A18><P 227>

Hit is no drede, whoever teches þis lore of þo
fend, he is an opun heretike and Anticrist clerke.
<L 23><T A20><P 240>

Ffor alle þes þat traveyllen to lette Cristis
ordynaunce in staat of his firste prestis,
reversen his lawe, and in þat þei haten God and
serven þe fend.
<L 33><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,
hþ venymed Cristene men, boþe seculeris and
clerkis, and meveþ men of armes to batayls and
stryves, so by on openynge of tresour of his
lesyngis, þat he may asoylle men boþe of peyne
and synne 3if þei weie holde on his side a3enes
Cristis ordynaunce, he hþ hight his clerkis alle
rewmes of þe world. Ffor by spiritual power, þat
men may no3t se, ne grounde it in bilceve, ne
prove it bi resoun, þe fend may ly3teste bigyle
þe peple, and make hem trowe falce bi his sotel
lesyngis;
<L 5, 13><T A21><P 244>

But as þe fend byhi3te to Crist falsly al rewmes,
so my3te falsehede walken in purchas of þis
lordschipe.
<L 18><T A21><P 244>

And þe fend hþ many clerkis to meve þe peple
to trowe þis;
<L 28><T A21><P 244>

CAP. II. Siþ þe fend is kyng of children of
pruyde, he coveytiþ in bateylle to have þe
victorye, and herfore he temptiþ hardest þes men
in our of her deep, in hope to overcome hem at
þe laste ende.
<L 35><T A21><P 244>

And as Seynt Poul seiþ, þe tyme is more
perillous, and herfore schulde ech man make
him silf stronge, and kepe þat þe fend cast him
no3t down;
<L 7><T A21><P 245>

And herfore, siþe man is procuratour to þe fend ffor to tempte his broþer, as we may se by Eve, þerfore he castiþ to have many sectis þat bisyen hem faste aboute newe þingis, boþe in newe lawis and sensible sygnes, ffor bi boþe þes schal Cristis ordre be best shent;
<L 11><T A21><P 245>

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 tenpernesse, 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?
<L 20><T A21><P 246>

Certis, siþ þe world was maad þe fend feyned nevere more lesyngis to spoyle rewmes of tresore and peple þat makip hem stronge, þanne to seie þat ho-so lettip to take folke or tresore at wil of þe pope, to distrye his mennye, he is cursid of God and schulde be deed by man;
<L 24><T A21><P 246>

And þus is heresy of þe fend pupplischid in londis, þat he haþ maystrye overe Crist, and his servants overe trewe men. And more falsenesse of þe fend here we never feyned. Stonde we stablyche in feip þat Cristis lawe techep, ffor it was nevere more nede for cautels of þe fend.
<L 5, 7, 9><T A21><P 247>

and in a fend, Belzabub, þei seide he dide his dedis, ffor servyce þat he dude to þis prince of fendis.
<L 29><T A21><P 247>

And certis it is no love of God to maynteyne such prelatiþ, ffor wantyng of her charite seiþ þat þei bep fendis, siþþe for lasse avarice Crist clepid Judas a fend;
<L 27><T A21><P 248>

Ffor þes þat traveyllen wel for þees bep children on Goddis half, and þei þat traveille by werris to have richesse and worldly glorie bep children of þe fend and enemyes to Crist. And herfore is Crist clepid peysible kyng, and þe fend kyng of alle þe children of pride. A! 3if a man my3te chese to holde Cristis biddinge, and forsake welþe of þe world and al worldlyche glorie, ffor to make pees bytwixe him and opere men, 3if he lefte þis Cristis biddynge, and takip lore of þe fend, who wolde no3t seye þat ne he wer þe fendis child?
<L 22, 23, 27><T A21><P 249>

And 3if þe fend lette hem by love of worldlyche þingis, ho dredip þat ne þanne þei bep þe fendis owne children?
<L 31><T A21><P 249>

Ffor no resoun ne no lawe nedip us to sue þe fend, ne forsake oure God, ne þe lawe þat he haþ 3even us.
<L 14><T A21><P 250>

And as sort may faille 3if Crist reule it no3t, so may chesyng of false men, aftir þat þe Chirche is dowid, and as myche more perilouslyche, as man þat is perverted is a quik fend, worse þanne opere sortis, And so men schulde putte in þe ordeynaunce of God suche eleccioun of prestis, and wedde hem no3t wiþ þis staat, and trowe more to her werkis þan to chesyng of men;
<L 11><T A21><P 251>

But at þe pridd tyme, siþ þe fend was losed, ordeyned pope Innocent a lawe of confessioun, þat ech man of discrecioun schulde ones in þe 3eere pryvyly be confessid of his propre prest, and addede myche to þis lawe þat he kowde no3t grounde.
<L 21><T A21><P 255>

But certis her wordis and her dedis techep þat þe fend is her fadir;
<L 20><T A21><P 259>

And so þis mede þat is feyned is founde of þe fend her fadir, and is no3t groundid on charite ne profyt of Cristis Chirche.
<L 24><T A21><P 259>

Ffor þanne ech pope schulde be lord of þis hevenly tresour, and so he schulde be lord of Crist and opere seyntis in hevene, 3e, 3if he were a fend, as was Judas Schariot. whi schulde God of hevene make þis fend suche a lord?
<L 17, 18><T A21><P 262>

Certis 3if ony of þes men be dampned in his tyme, hit semep him failip charite, and þanne he is a fend.
<L 30><T A21><P 262>

þat seien þat þei bep mediatours bytwixe God and man, and telle alle men Goddis wille, and gabben on þe wille of God, and make men to serve þe fend.
<L 21><T A21><P 266>

For if here understondynge such þis open errour, þat an angel of God schal not do Goddis massagis to save Cristene soulis, for a worldly prest, Anticrist and cursid heretik, and in cas a dampnyd fend, as Judas was, lettip Goddis biddynge mercy and charite, þerfor þei þat understonden þus þis sendyng ben in open heresie.
<L 4><T A22><P 272>

For certis a prest may be sent of þis worldly prelatiþ 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 beggyng and opere disceitis, and not sent of God but bi þe fend, whois werkis he prechþ and doþ, and perfore cursed of God and alle his trewe servauntis.
<L 12><T A22><P 272>

For þes comen not to þes benefices bi Crist, þat is dore of holy Chirche, but bi þe fend, to whom þei maken sacrifice for love of worldly heienesse and erþely muk, þat þei seken more þan Goddis honour, or profit of Cristene soulis.
<L 3><T A22><P 281>

And 3if men foolily avowen to go to Rome, or Jerusalem, Caunterbury, or opere pilgrimagis, þat we chargen more þan þe grete avowe maad of oure Cristendom, to kepe Goddis hestis, and forsake fend and alle his werkis.
<L 1><T A22><P 284>

But whoevere wol be about to meyntene þis pees of God, and distroie fals pees of þe fend, of þe worldly and fleschly temptacions, he schal be cursed pursued and slayn wipouten pite or open answer.
<L 29><T A22><P 296>

But worldly clerkis breken foule þis worþi testament of Crist, for þei seken pees and prosperite of þis world, and pees wip þe fend and here flesch, and wolen suffre no traveile for keypyng and techyng of Goddis law, but rapere pursuen pore men þat wolden teche it, and so maken werre aʒenst Crist and his peple for havyn of worldly muk, þat Crist forbediþ to alle his clerkis.
<L 12><T A22><P 304>

for þei stelen Goddis goodis from his servyce and worschipe, as moche as in hem is, and bi hem maken sacrifice to þe fend, in whos servyce þei spenden hem.
<L 12><T A22><P 319>

For in alle þis fals meynthenyng þei holden wip þe fend aʒenst God, and as moche as is in hem, þei fordoun þe riʒtwisnesse of God, and so God himself, and magnyfien Sathanas more þan God.
<L 16><T A22><P 322>

For þou3 a just man be cursed wrongfully, þe fend dar not noye in his soule no weie ne in his body, for drede of God; 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 aʒenst here heresie.
<L 21, 22><T A22><P 324>

for ellis þes lawieris moten sette more priss bi a wrongful curs of a worldly prest, sumtyme cursed of God, and in cas a dampned fend, þan bi þe moste riʒtful curs þat God can 3eve; but þis were al on and to drede a worldly cursed wrecche, and in cas a fend of helle, more þan God Almy3tty and alle his sugetis, and magnyfie sicke a frend more þan grete God of hevene and erþe, and alle creaturis.
<L 1, 3><T A22><P 329>

and here þei schewen opynly þat þei serve to þe fend, fadir of falsnesse, and haten Jesus Crist, lord of treupe and sobfastnesse.
<L 7><T A22><P 333>

And fer be it fro Cristene men to graunte þat Crist hap weddid þe fend;
<L 18><T A23><P 339>

And here we takun as bileve þat ech member of holi Churche shal be saved wip Crist, as ech membre of þe fend is dampned;
<L 21><T A23><P 339>

For no pope þat now lyveth woot where he be of þe Chirche, or where he be a lym of the fend, to be dampned wip Lucifer.
<L 32><T A23><P 339>

for many sicke fiʒten for þe fend.
<L 1><T A23><P 340>

But longe aftir, as croniclis seien, þe fend hadde envie herto;
<L 34><T A23><P 340>

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

And so God wolde suffre no lenger þe fend to regne oonli in oo sicke preest, but, for synne þat þei hadden do, made devisioun amongis two, so þat men my3ten li3tlier in Cristis name overcome þes boþe.
<L 19><T A23><P 341>

But here þenken trewe men þat þe fend faillip here, and goiþ unstable bi two weies, and reversiþ Goddis lawe. First shulde þe fend grounde þat þis pope is Petris viker, and so viker of Crist, in þat þat he sueþ Crist.
<L 5, 7><T A23><P 342>

And 3if þou seie þat Crist mut nedis have sich a viker here in erþe, denye þou Cristis power, and make þis fend above Crist.
<L 2><T A23><P 343>

And siþ Petre hadde not þis power, ne Poul, ne ony opir apostle, þis stiward of Anticrist mut

nede come in bi þe fend.
<L 28><T A23><P 346>

And so þe pope semþ wood, and blyndid by þe fend, whanne he takip more charge upon him þan he nedip for to have, or here or in þe toþer world, for ony state þat God hæp ordeyned.
<L 3><T A23><P 348>

Sum men shulden helpe bi resoun þat is taken of Goddis lawe, and summe by worldli power, as erþly lordis þat God hæp ordeyned, and alle men bi good liif and good preieris to God, for in him liggip þe helpe here aþens þe cautelis of þe fend.
<L 31><T A23><P 351>

And þus ofte, for preiyng and moneie, he avaunsiþ lymes of þe fend;
<L 20><T A23><P 357>

And þus, bi vertue of mannis lawe, man shul go to be confermed of a fend, þat techiþ men how þei shulen worche aþens Crist.
<L 5><T A23><P 358>

now þus ben nedid to hire a preest, and þus be suget to þe fend.
<L 14><T A23><P 358>

CAP· X· Now were it for to speke last of censures, þat þe fend blowiþ, as ben suspendingis, enterditingis, cursingis, and reisingis of croiserie.
<L 11><T A23><P 361>

Wel I woot þe fend mai feyne more pardone þan God wole graunte to ech man þat wole slee his broþir, but God forbode þat we trowun þis, as þe pope may graunte to day, and to morowe perseyve his folye, and revoke þe formere errour.
<L 36><T A23><P 362>

and þe pope mai not opinliere telle þat he is Anticrist or a fend, þan for to putte many mennis lyves for þis office þat he presumeþ.
<L 9><T A23><P 363>

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

But here men dreden blasphemye, and oþir cautelis of þe fend;
<L 22><T A23><P 363>

And siþ þe fend hæp þe strengier part here þan þe part of treuþe þat is wiþ Crist, Crist wole suffre, for formere synne, þe fendis side have maistrie 3it.
<L 25><T A23><P 363>

for þus dide Machabete in his lawe, and þe fend doiþ þus comunly;
<L 4><T A23><P 364>

And þus for þis stynkyng covetise þei worschippen þo fend as hor God.
<L 19><T A24><P 373>

And þus þei seyn hit is not lefevel to a Cristen mon to do Gods comaundement, bot if a fend gif hym leeve þerto, as if þo leeve and comaundement of God be not ynowh herto.
<L 5><T A24><P 390>

and þen hit is pleyne, sith þis prest may not kepe þo gospel in his fredome wiþouten his leeve, and he is in þis caas a devel, þen a prest may not kepe þo comaundementis of God wiþouten leeve of a fend.
<L 14><T A24><P 390>

And here may we se hou falsely þo fend bigiles þo Chirche wiþ his fals principle, þat if þo more part of soche men assenten to a sentence, þat al holy Chirche shulde trowe hit as gospel.
<L 32><T A25><P 407>

Ffirst, when þei sey þat þei ben pore as Crist, þo fend hafþ clothid hom in a cope to bringe in more deceyte.
<L 30><T A25><P 415>

For þei stonden bihynde, and fyþten not wiþ þe fend, ne siþ þe world, ne wiþ her flesh, as Poul seyþ;
<L 27><T A26><P 438>

And 3if fewe trewe men wolden worche or speke aþen þis traterie þat is in Goddis enmyes, þey quenchen hem as heretiks, bi cautel of þe fend;
<L 1><T A26><P 439>

On þis wyse þe fend hæp ben many day abowte to vencushe Cristen men bi Antecristis clerkis;
<L 26><T A26><P 439>

And þis newe ordynauncis, ungroundid in þe gospel helpen þe fend, and letten þe lawe of Crist.
<L 38><T A26><P 439>

Crist spake to þe fend in hise þre temptaciouns/ & he blamed hym not for he legged Goddis lawe;
<L 4><T AM><P 136>

Crist sent about seuenthy & two disciples to preche/ & þei senden aboute foure sectis of beggars/ wheche men wenen þat brouþt in þe feiþ siþ þe fend was loosed/ to 3yue pardon & to

selle hou euer hem likip;
<L 13><T AM><P 150>

þat þe peple, deseyuid ani tyme, worschip not
God and þe fend to gidir, ne ani tyme þe fend in
þe sted of Crist, and þe wrathe of God com boþ
on þe peple and on þe prestis.
<L 29, 30><T APO><P 06>

Mischel was not hardi to 3eue dome of blasfemy
to þe fend, most worþi curse, as þe Apostil seiþ,
howe mykil more howe we to be clene of al
cursyng. þe fend seruid curse;
<L 27, 29><T APO><P 22>

Petre be tok Anani bi dede going be for to þe
fend to be tormentid perpetuali.
<L 6><T APO><P 24>

And Sent Jerom eiþ, Sum tyme þe prest was þat
ilk þat þe bischop, And bi for þat bats were made
in religioun bi stingyng of þe fend, and was seid
in þe peple, I am of Petre, I of Poule, I of
Apollo, I of Cephas, þe kirkis were gouernid bi
þe comyn of prestis counseil.
<L 21><T APO><P 29>

and þerfor þey semen werrar þan þe fend, þat
askid stonis to be turnid in to bred.
<L 9><T APO><P 49>

Crist seid to þe Jewis, 3e ben of þe fader þe fend,
and wel do þe desir of 3or fader, for he was
manslear fro þe beginning.
<L 1><T APO><P 54>

And in þis defaut is be gilid, and þe prest berip
fals witnes, and seiþ him to wit and do þing þat
he noiþer wot nor doþ, and refiþ God his regaly,
and makip þe man to tryst in lesyng, and so do
sacrifice to þe fend.
<L 2><T APO><P 67>

þus seiþ Crisostom, Sum miraclis are of God,
and sum of þe fend, for it is to kum power to be
3euen to þe fend to do signis not of good part,
þer for we how to seek if it be necessary after þe
tyme or not.
<L 6><T APO><P 92>

Also þus writip Austeyn, and is put in decrees,
Feiþful prestis ammonest þe peple, þat þei wit
þer wichecraftis and enchauntingis to may do no
þing of remedy to ani seknes of man, ne of best,
noiþer to best lingering, halting, or sare, or doing
to lech ani þing, but þat þei are panteris of þe
wold enemye, bi wilk þe fals fend enforcip to
deceywe mankynd.
<L 9><T APO><P 93>

And wan þe fend haþ men in daunger, sum tyme
he deseiuiþ hem tul þey do him sacrifice, and
þan he cessip to harme hem, or fendip hem ouer

wyl.
<L 31><T APO><P 96>

and clob be vs in his armor, þat we may
a3enstond þe sautis of þe fend;
<L 9><T APO><P 98>

And Lincoln seiþ þus, A cloyster of priuat
ordre, and specialy a frere wandring voyd in the
world, is a ded careyn, gon out of þe graue,
woundun in dedly clopis, schaken of þe fend a
mong men: þei are tokunid bi þe wif of Loth,
þat, after þe going out of Sodom, loking a3en,
was turnid in to an image of salt.
<L 5><T APO><P 105>

But þis þout is sterid to him bi sleyt of þe fend,
for if a man gef al þat he took, þis is not to be
wenid almis, if þis be 3euen or despendid to þe
pore þat is getun of leful þingis.
<L 32><T APO><P 111>

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, regneþ 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>

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 trueli
koulecheþ 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 restyng palice, for þe
fend is aferd to lese his lordschipe in suche þoru
conquest of swerd of þe word of God whiche
Crist brynggeþ wiþ hym to destrie such fals pees.
<L 55, 58><T CG07><P 75>

þat þe kynges, after þei hadden herd þe kyng,
wenten fro hym, 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 haþ 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 bilceue 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 79><T CG07><P 76>

Pat þei opende hire tresoures tofore þis child, and not tofore Kyng Heroudes, bitokeneþ þat þou schuldest neuere schewe þi gode dedes tofore wordeli men, for noo pompe, ne pride, ne wordeli wynnyng which pleseth þe fend, but oneli to þe worschipe of God and edificacion of þi breþeren.

<L 96><T CG07><P 76>

Pat after þe offryng of þese kynges þe angel of God warnee hem in her slepe þat þei schulden not turne a3en to Heroudes, but bi anoþer wei þei schulden turne a3en into her cuntre, bitokeneþ þat eueri cristen man þat offreþ þese þre gostly offrynges, as I haue bifore schewid, his gode angel þat is bitaken to hym fro his birþe wole enspire him and warne him graciously whanne he resteth him in vertues lyuyng fro werkis of vices, as men dop in sleep fro werkes of bodi, þat he turne not a3en to þe fend, whiche he haþ forsake in baptem and seþþe bi sorwe of herte and schrifte of mouþe, but bi anoþer wei turne into his cuntre. Pat is: 3ef he came bi Heroudes (pat is, þe fend) bi pride, turne anoþer wei bi mekenesse.

<L 190, 193><T CG07><P 78>

And 3ef þou go þese weyes, þou schalt neuer drede þis cursede tiraunte, Heroudes, þe foule fend of helle;

<L 200><T CG07><P 78>

þe bridde enemy of þis vine3ard is þe singuler wilde best, þat is: þe fend.

<L 378><T CG08><P 91>

þus þese 3 enemyes of þis vyne3ard of whiche I haue spoke bifore, þat is: þe world, þe flesch, and þe fend, han longe trauelid to destruye þe vyne of ri3twisnesse;

<L 412><T CG08><P 92>

Þese it ben, seiþ Crist, þat whan þei heren þe word of God, 'comeþ þe fend and takip it away fro hire hertis, leest þei leeuynge be maad saaf'.

<L 81><T CG09><P 95>

For who þenkeþ not bisili in þe heestis of þe Lord, he is ydel and voyde in þe si3t of God, and in suche a soule þe fend haþ alle his wille.

<L 90><T CG09><P 95>

'Euer doo þou sum good, þat þe fend fynde þe not vnocupied'.

<L 92><T CG09><P 95>

þe peple þat wente tofore þat vndirnam him to holde his pees mai be vndirstonde wickide þou3tis and veyn, whiche þe fend putteþ in mannes herte and renne þerynne euermore tofore to lette mannes preier;

<L 433><T CG10><P 117>

þat is: haþ maad vs clerli to see wiþ þese goostli i3en) þanne schulde we openli see in what staat we stonden ynne while we were blynde: hou we hadden loste oure blessing side spouse, Jesus Crist, and bitake vs to þe spousebreker, þe foule fend of helle;

<L 495><T CG10><P 119>

Pat is: anon as a man haþ geten þis gostli si3te of discrecioun of knowynge good fro euele, he schal leue þe weies of pride, wrapþe, and enuye, in whiche þe fend haþ lad him;

<L 506><T CG10><P 119>

In þis gospel, cristen men moun lerne to be hardi a3ens alle temptacions of þe fend.

<L 3><T CG11><P 121>

þis gospel telleþ þat Jesus Crist was lad into desert of a spiri3t, to be temptid of a fend.

<L 10><T CG11><P 121>

Figure we han herof in þe Olde Testamente, whanne þe children of Israel (whiche bitokenen Cristis peple, for þei seen God bi feiþ) weren lad oute of Egipte fro þe þraldom of Kyng Pharao (pat is, oute of þe derknesse of synne fro þe þraldom of þe fend), and hadden passid þe ede See (pat is, oure baptem, whiche haþ his vertu of þe reed blood þat spronge oute of Cristis side).

<L 26><T CG11><P 121>

And summe ben lad bi þe Hooli Goost: as þoo þat fasten principalli to plesse God, to folowe him in penaunce for his loue as he dide for oure loue, to do also satisfaccioun for hire synnes, to make þe flesch suget to þe soule to wiþstonde þe my3tliere þe temptacion of þe fend (as Seynt Poule seiþ): /Cum infirmus sum, et cetera/, to lesse hire peynes in purgatorie to encrease hire blisse in heuen.

<L 46><T CG11><P 122>

And ri3t as þe fend temptide oure firste fleschli fader, Adam, pryncipalli in þre synnes (pat was: glotenye to ete þe forbeden appel, veynglorie whanne he seide þei schulden be as goddis, and couetise whanne he bihi3te hem to haue kunnyng as God to knowe good and euele, and in alle þese þe fend ouercam him), ri3t in þe same wise he temptid oure first goostli fadir, Jesus Crist: First, in glotenye, whanne he hadde fastide and hungride, and bad him make loues of stones.

<L 54, 58><T CG11><P 122>

And in alle þese temptacions, oure Lord Jesus mytli ouercam þe fend, as þis gospel makip mynde. Whanne þe fend þanne seþ þat a man is lad bi þe Hooli Goost, in þe manere þat I seide, into þe deserte of penaunce, anon he goþ ner to him and bisieþ him for to tempte him, to bryng him oute of his gode purpos and make him falle

to synne; for þe more hiere purpos þat a man is aboute, þe more enuye þe fend hæþ to him and is þe more bisier aboute to lette him, and principalli in þese same þre synnes. First, if a man be lad bi þe Holi Gost into þe desert of penaunce as into fastyng, anon þe fend comeþ ner to him and tempteþ him into glotenye, and biddeþ him make of stones loues, and seiþ þus: For to 3eue þe to so grete fastyng, I holde hit a gret folie;
 <L 69, 70, 75, 78><T CG11><P 123>

And þus alle þese wordes of þe fend is no more to seiþ þanne as he seiðe to Crist: Make of þese stones loues' þat is, changyng þi fast þat is hard as stones into tender loues of glotenye.
 <L 103><T CG11><P 124>

But now beþ wel waar of þe fend, þat art þus slili and vndir coolour temptid to glotenye, and answer to him bi þe same auctorite of Scripture þat oure Lord Jesus dide in þe same caas, seyyng: 'Not in onli bred lyueþ man, but also in þe word of God. Fals fend!
 <L 106, 110><T CG11><P 124>

And þus, in þis manere answeyng þoru þe help of God, þou maist answer þe fend and disconfite him in his firste temptacion— þat is, in þe synne of glotenye. Þe seconde temptacion þat þe fend temptide wiþ oure Lord Jesus was to þe synne of veyneglorie, vpon þe pynnacle of þe temple, as I seiðe bifore.
 <L 127, 129><T CG11><P 124>

Now be war, þou þat sittest vpon þe pynnacle of þe temple (þat is, in hi3e vertuous liyf, what degre euer þou be), of þis sotil sleiþe of þe fend þat is so ful of wilis, for he wolde make þe falle into veyneglorie to lese al þi my3t.
 <L 172><T CG11><P 125>

And þerfore seiþe to him: Þou fals fend!
 <L 178><T CG11><P 126>

And þus in þis maner, answeyng þoru þe helpe of God, þou maist answer þe fend, and disconfite þe fend in his seconde temptacion— þat is, veyneglorie. Þe þridde temptacion þat þe fend temptide oure Lord Jesus Crist was to þe synne of couetise vpon þe hi3e hil, as I seiðe bifore.
 <L 215, 217><T CG11><P 127>

First, þe fend ledeþ him vpon þe hil.
 <L 227><T CG11><P 127>

And whan he feleþ þat þi þou3tis ben longe tyme sette afire in þe desiris of þe same godes, þanne þe þridde tyme he putteþ to þe such causes: þat if þou wolt gete hem, þou must worschipe þe fend, leuyng þe feiþ of God, and serue to him, forsakyng þe ri3twisnesse of God, and do þefte,

and raueyne, and deceite, and suche oþer.
 <L 240><T CG11><P 127>

Þerfore, if þou wolt wiseli ouercome þe fend in þis temptacion and ascape his nette of couetise, answer to him as Crist answeride in þe same caas, for he is þe beste maister, and whoso doþ after him he mai not faile, for he seiþ: I haue 3eue 3ow ensauple, þat ri3t as I haue doo, so do 3e'.
 <L 278><T CG11><P 128>

And whosoeuere stifli wiþstondeþ to þe fend, as Crist hæþ 3ouen vs ensauple in þis gospel and as I haue expowned tofore, wiþoute any doute he schal anon cowardli flee aweie fro him;
 <L 309><T CG11><P 129>

Strongeli wiþstondeþ þe fend and he schal fle aweie fro 3ow', and þenne Goddes hooli angels schul come ner to suche a man, and mynystre to him.
 <L 313><T CG11><P 129>

But oþerwhile, after þe disposicion of God, he hideþ himself (þat is, makeþ himself ynuysible tofore þe fend); for, but þe goode angele wole, he is not seiþe of þe fend. Þerfore he wiþdraweþ himself þat he 3eue leue to þe fend to tempte, and stondeþ and bideþ þe comyng of þe temptacion.
 <L 321, 322, 323><T CG11><P 130>

And whanne þat þe desire goþ aweie, and þyn herte bigynneþ for to ioie þat þou hast ascapid þat wickid asau3t and, as a manere of a spiri3t of lyif, gladeþ and doþ þonkynges to God, knowe þou þanne þat þe fend goþ aweie fro þe and, after þe victorie of þe temptacion, þe angel comeþ ner and mynystreþ to þe, and he spekeþ in þe and worcheþ ioie'.
 <L 333><T CG11><P 130>

And in þi laste houre, in þat perelous bataile bitwixe þe fend and þe, he schal my3tili helpe þe to haue of him gloriousli þe victorie, and after he bi leder þoru þe peynes of purgatorie to euerlastyng blisse.
 <L 341><T CG11><P 130>

Veynglorie is þe peny þat þe fend hæþ euer redi to eche mannes harme in þe feire of þis world, to bie wiþ al hire dedis.
 <L 175><T CG11-A><P 136>

Þerfore he hadde a foule falle fro þe heiþe of heuen into þe deppest pit of helle and bicam a lodli fend, and alle þat to him assentide.
 <L 201><T CG11-A><P 136>

So, if þe fend mai rere þe affeccion of a man bi pride, anon he þroweþ him into euerlastyng

dampnacioun.

<L 362><T CG11-A><P 141>

Bei fallen down into schame and vileny and myche reproof of alle men, and suche proude men ben not able to be no tymber in Goddis hous, but bei ben able to mete of geett þat is, to þe foule stynkyng fend of helle.

<L 380><T CG11-A><P 142>

Þis apering of þe fend at þat tyme shal be to man ful dredful, for þer is a doctour þat seiþe: /Sola visio demonum exsuperat omne genus tormentorum/.

<L 316><T CGDM><P 216>

Strecche oute þi swerde in þis maner, and put it boldely into his face: Cursid fend!

<L 400><T CGDM><P 218>

and, for suche worldly men ben 3okyd togydere with þe fend and þe world, þefore þe gospel clepith hem 3ockys.

<L 54><T EWS1-02><P 229>

And comunly fool iugement ys a þing þat men knownen not, for þey ledon not þer wit aftyr Godes lawe, for þei presumen as þe fend to connen þat þei knownen not.

<L 53><T EWS1-04><P 238>

for þis is a beem by þe whyche þe fend byndep his hows, and þei schulden knowe þis, as þei schulden fele þe lore herof.

<L 88><T EWS1-04><P 239>

Two fyschyngus þat Petur fyschude bytoknen two takyngus of men vnto Cristys religioun and fro þe fend to God.

<L 44><T EWS1-05><P 242>

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. And þat man is a fool þat iuged aftyr any lawe, and whot not wheþur he iuge by God or ellys by iugement of þe fend;

<L 30, 32><T EWS1-06><P 245>

And no conquerour myhte ateyne to lordschipe of al þis eurþe, for Alisawndre and Iulius leften myche for to conqwere, and God wolde not þat þer lordschipe were more here in eurþe, 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 3if þe fend by enuye, þat is enemye to charyte seyþ þis þing may not be don by þe lawe þat now is set, he seyþ þat anticristes lawe

fownden a3en Godys lawe is strengore þan charite, and anticrist strengor þan Crist.

<L 68><T EWS1-10><P 263>

Crist cam þorw þe cuntre þat had ten cytees, for he cam by alle men þat weren seghed wip þe fend.

<L 41><T EWS1-12><P 269>

And þuse men enseghede þus ben alle þes cytees, and mankynde þus enseghed bryngup to Iesu here kynde þat was deef and domp by þe synne of Adam, for þei leften to here God and herdon þe fend, and troweden to þe feendys lore and leften þe lore of God, and so weren þey deef to heren of God what þei schulden do.

<L 44><T EWS1-12><P 270>

And to reproof of Crist þei clepuden hym a Samarytan, þat he grauntyde in a maner and denyede þat he was lad by þe fend.

<L 25><T EWS1-14><P 276>

for al 3ef þe fend haue no propre lordchype neþeles he chalangeþ to haue greet lordchype, and so magrey his he scruyþ to God.

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

And so manye men trowen not ne supposon þat þei be men of holy chyrche, but supposen þat þei ben lymes of þe fend.

<L 32><T EWS1-18><P 292>

Þus Crist, mekyst of alle, suffryde his owne iniurye in two temptacionys of þe fend, but in þe bridde he seyde Go, Sathan!',

<L 69><T EWS1-22><P 312>

Heere may men towche þe malis of ypocrisye for þer is no werse synne, ne more general, ne more venemows, for hit is more euyl þat hit þus contrarieþ to trewþe, siþ an ypocrite feyneþ hym hooly, and he is a false fend.

<L 33><T EWS1-23><P 314>

But þe fend dredip not to feyne absolucionys and indulgenses, wip opre 3iftys þat God grauntyde neuere, to spuyle men of here mone, and not for sowe helpe for þanne wolde þei 3yue freely þese 3iftis, as Crist 3af hymself and bad opre do.

<L 75><T EWS1-23><P 316>

But þei clepon day3es byfore day3es of men', for þe fend and hise membris han now þer purpos, al 3if þei schulle þanne bye þat ful deere.

<L 92><T EWS1-27><P 334>

And þe fend wente away and cesude somewhat to tempte men, for he was syker of þis tare þat hit schulde myche lette þe chirche.

<L 18><T EWS1-36><P 374>

þe story telluþ þat Iesu was laad of þe Holy Gost
into desert sone aftyr his fastyng to be temptyd
of þe fend.

<L 4><T EWS1-40><P 395>

And resouns of þe fend wher Crist was boþe
God and man marride hym, so þat he wyste
neuere wer þis were soþ or false;

<L 6><T EWS1-40><P 395>

Hit was not pleyn to þe fend þat Crist was God
for þis fastyng, for Moyses and Hely boþe
fastyden fully fowrty dayes, and 3eet neiþur of
hem was God, as þe feend wyste wel.

<L 10><T EWS1-40><P 395>

And here we wyten þat owre philarghes ben
more foolys þan is þe feend, for þe fend wot wel
þat God may li3tly make stoonen louys, but owre
philosophris seyn as foolis þat þis þing may no
weye be.

<L 32><T EWS1-40><P 396>

And so þe fend faylede fowle in þis temptacion
of Crist.

<L 39><T EWS1-40><P 396>

And þus faylede foly of þe fend to tempte Crist
þus to pruyde.

<L 84><T EWS1-40><P 398>

For, what man hit be þat Crist conuerted
saueþ hym in heuene, he is Iacobus sone, for he
supplaunteþ þe fend as Iacob dide Esau, and he
is mad a man þat seþ God by feiþ.

<L 56><T EWS1-41><P 403>

And þerfore þis is chastisement of þe felle fend
and neuere chastisement of Crist, þat vsede
paciene and myracles.

<L 93><T EWS1-41><P 405>

But what man wolde by skyle be þus chastised
of his broþur for mannys obedience, þat he
dowteþ to ben a fend?

<L 98><T EWS1-41><P 405>

But þe enemyes of Crist as weren þe scribes and
pharisees, whan þei myhte not denye þis dede
for hit was open to þe puple, þei interpretiden hit
amys and seyden þat Crist dide suche wondres in
þe power of a fend, to whom he seruede bussily;
and þis fend was clepud of hem Belsebub, a
prynce of oþre.

<L 9, 10><T EWS1-42><P 407>

But certus, 3if Crist caste owt þus þe fend is in
special werk of God, þe rewme of God, þat is his
chirche, is comen among hem.

<L 40><T EWS1-42><P 408>

And siþ þis is don to fendis, as 3e may se by þer
dedis, 3e mute graunte þat o prynce more strong

þan þe fend is comen'.

<L 51><T EWS1-42><P 409>

And two þingus þei putten on hym, furst þat he
was a Samaritan, siþ þat he hadde a fend þat was
felow and help to hym.

<L 27><T EWS1-44><P 419>

But þei schuldou haue moste enemy3te here of
þe heed fend, þat Crist haþ ouercomen;

<L 103><T EWS1-53><P 468>

Certis a fend of helle schulde schame to disseyue
men by such a skyle.

<L 77><T EWS1SE-11><P 524>

and offryngis to þe fend.

<L 48><T EWS1SE-18><P 554>

for it is foul to bere drit by þe seruyse maad to
fend, but eueþ þes ypocritis dredon þat Godis
lawe schulde be schewyd, and þei conuycte of
falschede, for God and his lawe ben more strong.

<L 101><T EWS1SE-19><P 559>

And þus þe falschede of þe fend disseyueþ men of
suche ordris, þat þei han þe world in comyn, but
noon of hem to hymself.

<L 44><T EWS1SE-23><P 574>

3if we holden þis grownd in feyþ, þat Crist is
verrey God and man, and ouer þis trowe wel his
li3f, and alle hise wordus þat he seyþ, we schal
ouercome þis world and alle þe helperus of þe
fend.

<L 66><T EWS2-57><P 14>

And neiþur þe world ne þe fend may in þis
harmen a man;

<L 71><T EWS2-57><P 14>

for þe fend and oþre enemyes may not meue
a3eynus þis grownd.

<L 78><T EWS2-62><P 39>

And as God 3af hem power to casten hem owt
bodyly, so he 3af hem power to caste hem owt of
þe sowle, whon he 3af vertew to hise wordys to
conuerte þe puple, and of a sowle þat furst was
nest of a fend, to make a nest of God, to dwelle
by grace and by vertewys.

<L 78><T EWS2-64><P 51>

And þus þis nest of Mammon gendreþ monye
stryues, and 3et þe fend techþ 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>

for 3if þe pope schal be dampned, as God wot
wher þei boþe schal, þanne men fi3ton for
falschede in cause of a fend;

<L 115><T EWS2-71><P 92>

So 3if men tellon Godis lawe oponly in þis mater, how men schulde not fi3te þus, but reste in old byleue, þe fend haþ manye procotowres to pursewe suche men;

<L 128><T EWS2-71><P 92>

But þe fend haþ strangled þes howndis wip talow, þat þei may not berke.

<L 132><T EWS2-75><P 115>

But 3if þe fend lede hem þanne as his owne seruauntis and þei schal be dampnede, he waytup hym a tyme whanne he trowep best to ouercome þes men;

<L 114><T EWS2-76><P 121>

And þer techerus more and lasse be not confessoures of Crist but confusoures of þe fend, whose lawe þei holdon and techon.

<L 138><T EWS2-77><P 128>

Heere we answee to þe fool þat he takup a þing þat is sob, but how can þis fend proue þat Godus ri3te wole haue me dampned, siþ I haue hope in my sowle, þat is hyd to þe feend.

<L 145><T EWS2-82><P 159>

And wel we wyton as byleue, 3if þe fend ouercome us, it schal not be gloriows to hym, but more to his dampnacion;

<L 156><T EWS2-82><P 160>

What man þat knowep foolus castus schulde be ouercome wip þis feend, siþ owre goode God is so ny3 and his mercy is so gret, and foly of þis prowde fend, in bostyng of þingus þat he knowep not, is so stynkyng byfore God and so knowon to Godus children?

<L 164><T EWS2-82><P 160>

and þanne owre title my3te be groundyd, and oþur is feyned of þe fend.

<L 102><T EWS2-83><P 165>

And þes ben reume of þe fend, siþ he is her alþere kyng.

<L 142><T EWS2-84><P 172>

for þus fau3t Poul a3enus his flesch, a3enus þe world and þe fend;

<L 169><T EWS2-90><P 212>

but we schal wende fro þe fend vnto owre cuntrey, þat is heuene, by þe weye of vertewys lyf, and þanne we suwon þes þre kyngus.

<L 83><T EWS2-97><P 239>

þe secounde lesyng is of þe fend, and anticrist his viker;

<L 92><T EWS2-100><P 250>

IN EXALTACIONE SANCTI CRUCIS· Sermo 63· Nunc iudicium est mundi· Iohannis 12· This gospel tellup how þat Crist in al his lif was a3en þe fend, and specially in his passion þat he suffrede of so greet loue.

<L 1><T EWS2-117><P 302>

For þe fend þat is kyng aboue alle children of pruyde, haþ tau3t his viker by a prowde noumbre to bygyle men lyuyng here;

<L 872><T EWS2-MC><P 360>

But þe fend may dampne men but not rauysche þer hope in Crist et cetera.

<L 1028><T EWS2-MC><P 365>

And þe pryde 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 wip 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 257><T EWS2-VO><P 375>

And so men moten do strengþe and violense a3en þer enemyes, and be strong in spiritual batele to rauysche þis reume a3enus þe fend, for more hye steiying is noon, and noon more medeful violense And þus Ion was a myddil signe of þis gostly batel for alle prophetis and old lawe telden afer vnto Ion.

<L 33><T EWS3-125><P 08>

And alle þer garnementis þat þei han ben atier takun of þe fend to pleye þer pagyn among men, and to disseyue men as beestis.

<L 62><T EWS3-130><P 21>

þus þe fend swarmep his couent, and bigilih many lordis.

<L 71><T EWS3-130><P 22>

But Crist, þat is þe rewme of heuene, shal come nye and opene heuene, and stoppe tempting of þe fend And so men shulden help hemsilf, and bigynne at þer nexste enemye þat is þe flehs to chastisie it.

<L 31><T EWS3-131><P 24>

And in þat synagoge was a man þe which hadde a foul fend. And þe fend criede bi þis man wip a greet uoys, and seyde Suffere nou, what is to us and to þe, Iesu of Nazareth?

<L 7><T EWS3-134><P 30>

þis fend knewe Cristis manhed, and sumwhat he knewe of his godhed;

<L 10><T EWS3-134><P 30>

And þis fend was nedid to confesse Cristis holynesse. But Iesu blamede þis fend, and seyde Be þou dounp, and wende out fro þis man!’ And, whanne Crist hadde cast out þis fend, he wente fro þe man and noyede hym not.
<L 13, 14, 15><T EWS3-134><P 30>

And so in Englonð ben many men afer aquenntid wiþ þe fend, for alle þes þat ben false menes wolen haue witnesse of opere men, and þis fallip ofte bi coueytise and opere synnes þat men don.
<L 27><T EWS3-134><P 31>

And so, as Crist argueþ, 3if Cristis werkis weren of þe fend, God wolde not wurche þus so graciously in Crist.
<L 20><T EWS3-135><P 32>

Lunatikis ben siche men þat han cours of þer siknesse bi mouyng of þe mone, and þanne þe fend wrou3te in hem;
<L 19><T EWS3-136><P 35>

For certis 3if þei ben a3enus Crist, þei ben seruautis of þe fend;
<L 16><T EWS3-141><P 47>

And so who gederip not wiþ Crist scaterip algatis wiþ þe fend. Crist gederip men in loue and in acord and vnite, but þe fend doiþ þe contrarye, for he wole parte men fro God.
<L 19, 20><T EWS3-141><P 47>

And þus God looueth pees, and þe fend loueth strif.
<L 22><T EWS3-141><P 48>

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 þe fend shapiþ þe contrarye.
<L 48><T EWS3-145><P 62>

And so men shulden many weyes be wys in þes werkis of mersy, for it is no wisdom to norsche a fend þat semeþ siche, ne to norsche a newe stat þat haþ no ground in Goddis lawe.
<L 66><T EWS3-147><P 69>

But þe seruaut dwellip not eueremore,— but þe Sone dwellip in þe hous eueremore for synne haþ þis proprete, þat synne makip his sone þral, and puttip hym out of Goddis hous, and to serue þe fend euere in peyne.
<L 22><T EWS3-150><P 78>

Certis, God and al þe Trinyte wolde þat Crist were deed, and so wolde þe fend wiþ Iewis;
<L 46><T EWS3-150><P 78>

‘Þe fend 3oure fadir was mansleere fro þe bigynnyng of þe world, and he stood not in treuþe, for þer is no treuþe in hym’. And heere men seyen for þe litil while þat þe fend stood and synned not is not þe speche of Crist heere, for it was bigynnyng of tyme unsensible to mannus wit, but gederung of many instaunsis; opere men seyn þat Crist takip treuþe for couenable beyng in uertues, and so þe fend stood neuere in treuþe but hadde eue synne þat God knewe. Whanne þe fend spekip lesing þan he spekip of his oune, for þe fend is lier and fadir of þis liyng.
<L 52, 55, 58, 59, 60><T EWS3-150><P 79>

One of þe citeseyns is þe fend, as al þis world is Goddis cuntre;
<L 59><T EWS3-158><P 103>

And Crist answeyng seyde Ech plauntyng þat my Fadir of heuene haþ not plauntid shal be drawun up by þe rote’, as who seiþ siþ þey camen ynne by þe fend and ben not groundid in Goddis lawe, he shulde not spare for tendirnesse of hem to seye þe soþe, for þei moten fayle.
<L 34><T EWS3-161><P 114>

And þus þe fend wolde stoppe ech weye by whiche men shulden sue Crist.
<L 11><T EWS3-170><P 145>

and whoso sueþ not Crist he sueþ þe fend to helle. And þus seyen clerkis þat þes men þat shulen be sauýd, whanne þey synnen þey suen not þe fend to helle, but stonden stille or suen Crist to softe, siþ ech man þat shal be sauýd mut do sum good þat Crist haþ ordeyned.
<L 15, 17><T EWS3-170><P 145>

Heere Crist spekip greet prophesie, hou þis world shal be iugid, and hou þe fend shal go to helle, for merit þat Crist doiþ.
<L 70><T EWS3-177><P 166>

And whanne þe soper was don, whanne þe fend hadde sent into Iudaas hert þat þus Iudas Scariothis sone shuld bitraye Crist for money, Crist, wityng þat þe Fadir 3af alle þingis into his hondis, and þat he cam fro God and goip to God, risip fro þe soper, and puttip away his cloþis.
<L 16><T EWS3-178><P 170>

For oure bileue techip us þat who þat chargip not þes wordis is cursid of God as a fend to be dampnyd euere in helle.
<L 341><T EWS3-179><P 185>

And so, siþ feueris is a siknesse maad of distemperour of vmours, and blood is moost kyndely vmur answeyng to þe loue of God, þre opere vmours in man answeren to þre opere loues: summe men louen to myche þer body, and

summe men to myche þe world, and summe men
louen to myche slouþe and oþere biddingis of þe
fend.

<L 23><T EWS3-205><P 246>

And þus, siþ many anticristis prelati ben fendis,
as was Iudas, he haþ ordeyned þat siþe curatis
shulen be confermyd of þe fend.

<L 34><T EWS3-208><P 252>

But what trewe man wolde not haue orroure þat
prestis shulden not serue þer God, but 3if þe
fend 3af hem leue in þe hierste werk þat God
haþ bidun.

<L 37><T EWS3-208><P 252>

for ellis þey shewen wiþ whom þey ben, and hou
þe fend is þer fadir.

<L 47><T EWS3-208><P 252>

And Iesu blamede þis spirit, and þe fend wente
fro hym, and þe child was helid fro þat our.

<L 29><T EWS3-210><P 257>

Heere oure Lord supposiþ wel þat eche synne is
in spirit, and siþ no spirit synneþ but fend or
mannus soule, eche synne is in oon of þes þat is
defaute a3enus God.

<L 16><T EWS3-213><P 261>

And heere may we se þe synne þat þe fend haþ
newe brou3t in, to lette trewe prestis to teche,
and kepe þe puple to þes freris— not to profit of
his puple, but to spuyle hem more pryuely.

<L 6><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 13><T EWS3-214><P 263>

3ee semen to haue bodily lemes, wit and oþere
godis of kynde, but alle þes ben not 3ouris, for
3ee ben seld to þe fend.

<L 17><T EWS3-215><P 266>

for Cristis spotele hadde greet uertu and was
contrarye to uenym of þe fend, as filosoferis
seyen, it is of spotele of a fastynge man.

<L 24><T EWS3-222><P 280>

But we shulen first vnderstonde þat o þing by
þis witt may signifie dyuerse þingis by dyuerse
propretees, as a leoun by Iones speche is Crist of
þe kynrede of Iuda, and a leoun signefieþ by
Petre þe fend, as he temptiþ men.

<L 40><T EWS3-223><P 282>

And whanne Crist hadde entrid into þe hous, his
disciplis axiden hym pryuely Whi my3ten we
not caste out þis fend?

<L 28><T EWS3-230><P 297>

And herfore seiþ Crist heere þat þis fend is
castun out in preyer and fastynge, for as fendis
han dyuerse poweris, so dyuerse uertues
contrarien hem.

<L 34><T EWS3-230><P 297>

And fro þe tyme þat þe fend was vnboundun, þe
bridde pope Innocense brou3te þis yn;

<L 40><T EWS3-231><P 299>

And herfore þey shulden kepe her lippis fro
bloody seruys of þe fend.

<L 30><T EWS3-237><P 313>

Þese þat comen in pryuely bi sutile cautelis of þe
fend ben clepid here of Iesu Crist ny3t þeeues in
þer incomynge.

<L 12><T EWS3-App><P 319>

And by þis cautel þe fend of helle haþ take
lordschipis fro worldly lordis, and amortisiþ
hem, and 3eueþ hem to bischopis and many
oþere clerkis so þat þese lordis ben aftirward
nedid to sille beneficis for seruys.

<L 53><T EWS3-App><P 321>

And þus bi cautelis of þe fend he haþ brou3t in
fourre statis þat enuenemen holy chirche, for þei
camen not in bi þis dore.

<L 59><T EWS3-App><P 321>

and þis is roote of myche synne, for þis
norischip oþere synnes bi cursingis and cautelis
of þe fend. Þe secounde staat þat þe fend haþ
brou3t in is þe sect of many munkis.

<L 64><T EWS3-App><P 321>

And asprie wher ony of þese þre camen in bi þe
wille of Crist, and tel where and hou þei camen
in— and þou schalt wite þat þe fend brou3te
hem in.

<L 68><T EWS3-App><P 321>

But now þe fend haþ cast a roote to disturblynge
of þe chirche, and þis synne is so rootid and
runnen togidre in many staatis þat, wiþoute greet
grace of God and peynful trauel of his
seruauntis, it is hard for þe chirche to come to
þat staat þat Crist 3af.

<L 74><T EWS3-App><P 321>

han chosen an hoore Maister/ þe fend þat is a
spouse-breker & ligiþ in avowtrie:

<L 22><T LL><P 129>

þei breken foule þer holyday and ben
procuratours of þe fend.

<L 5><T MT01><P 09>

where cristen men schullen be constreyned be
anticristis clerkis to don after here
comaundement whanne þei don not werkis of

god but werkis of þe fend?
<L 27><T MT02><P 29>

þe apostelis hadden þis power when a synful man was rebel aʒenst goddis lawe to ʒeue þe fend power of his body to traueilen it, so þat þe soule were saaf.

<L 27><T MT02><P 36>

sotil cautel of þe fend to for-do goddis lawe and knowynge and loue of oure goode god.

<L 14><T MT02><P 38>

3if it be goddis wille þe pope may not do aʒenst it, 3if fraunseis be false in þis seiynge his doynge cam of þe fend of helle þat is fadir of lesyngis.

<L 4><T MT03><P 48>

As to þe substance of the reule þei forsaken obedience of god and obeschen to a synful idiot biddynge þe contrarie of goddis wille, þe whiche synful ydiot is in cas e dampnyd deuyl, and so for plesynge of þe world or lustis of here flech þei leuen þe comaundementis of god and don vnriʒtful comaundement of þe fend, and magnyfien more;

<L 22><T MT03><P 48>

and so for loue of here stynkyng bely þei laten þe fend strangle many soulis, and 3it dispisen and letten opere men to preche the treuþe of goddis lawe, laste here synne were known and here pride and worldly wynnyng leid a doun.

<L 29><T MT03><P 50>

moche more þes prelati ben sathanas, þat þus myche contrarien cristis wille and sauynge of mennus soulis þoruʒ prechyng of þe gospel, and þei ben turned in-to an aungel of liʒt, for þei feynen nem in þe stede of apostlis and worche wip þe fend to suffre mennus soulis go to helle;

<L 21><T MT04><P 56>

Also it semep þat sich iurisdiction of prelati, þat þus letten cristis gospel, dryuen away god fro mannus soule, and vertuous lif and charite, and bryngep þe fend in, and cherischip hym and synnes and debatis and werris.

<L 30><T MT04><P 59>

sip þei suffren not þe peple to here goddis word frely, but lesyngis, fablis, and þerto to be robbid, and þus þes prelati 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 prelati ben verray anticristis, procuratours of sathanas, and traitours, of ihu crist and his peple.

<L 29><T MT04><P 63>

as 3if þe peny and falsnesse of þe fend were more þan þe myʒt of þe fadir of heuene, also ihu crist is dore bi whiche men schulde entre in-to offices and benefices of þe chirche, and symonyentis wolen come in bi anoþer weie of falsnesse, as 3if þei wolden putte away ihu crist, and be more maistris and more witty þan he, Also symonyentis as myche as in hem is sellen þe holy gost, and maken him þral or bonnden to synful men and fendis, whanne þei sillen and biggen þus his 3iftis;

<L 33><T MT04><P 67>

and 3if he consente wilfully to þis foule symonye þanne he is dede in synne, as poul seiþ, and 3if he aʒenstonde it, what bi cautelis of anticrist and malice of þe fend, he schal be tourmentid bi wrappe and vnpacience and traucile and peyne of his bodi and loos of his catel, þat vnneþis schal he be sauýd but nedid to be dampnyd; and þus it semep þat þei þat schulden be most principal helpers to cristene mennus soulis þei ben most principal procuratours of þe fend to encombre hem in synne.

<L 5, 10><T MT04><P 70>

but þe fend blyndip men bi syche false colour to tristen in ypocritis preieris, and sumtyme in preieris of fendis, and not to amende hem of here synne but reþere to meyntene hem þerinne;

<L 27><T MT04><P 78>

þan it is verefied þat a cristene man schal not do þe wille of god withouten leue of goddis enemye, and of a fend of helle;

<L 18><T MT04><P 85>

And þus þes prelati 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 aʒenst worldly prelati ful of coueitise and heresie.

<L 16><T MT04><P 94>

and forsaken as venym matrimonye, þat is leffel bi holy writt, til newe vowis of contynense of worldli clerkis weren brouʒt in bi disceit of þe fend.

<L 19><T MT04><P 100>

Also þei distroien knyʒthod bi wiles of þe fend, for þei han grete lordischip is amorteised to hem;

<L 12><T MT06><P 117>

and þus þe fend bi his worldly clerkis disceyueþ men by colour of holynesse, and bryngep hem to worldly lyuynge whanne þei wenen to come out þer-of, and þus castep hem bi here owene turn.

<L 30><T MT06><P 126>

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 7, 9><T MT07><P 145>

Lord, hou louen þes curatis here sugetis soulis
þat wolen for foure pens bitake hem bodi and
soule to þe fend, 3e, whanne þei may not paie
for verray pouert, and whanne þei don not here
gostly office;
<L 18><T MT07><P 146>

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 kepynge
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 28><T MT07><P 153>

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 wiþ 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 chiff
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 19><T MT08><P 172>

it were betre to crie faste þat þe peple amendid
here lif, and þat god helpe vs and oure enemys
a3enst þe fend and make us frendis in crist.
<L 16><T MT08><P 176>

Certis falsnesse avauseþ hem, and þerfore þei
maken sacrifice to þe fend.
<L 5><T MT09><P 183>

and 3it þe fend techen 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>

hou bi þes foure þe fend lettith 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 blyndiþ
ypocritis to excuse hem by feyned contemplatif
lif, and to seie þat siþ it is þe beste and þei may
not do boþe to-gidre, þei ben nedid for charite of
god to leue þe prechyng of þe gospel and lyuen
in contemplacion.
<L 1, 3><T MT10><P 188>

and as crist sauede þe world by writynge and
teching of foure Euaungelistis, so þe fend
castep to dampne þe world and prestis for
lettyng to preche þe gospel by þes foure;
<L 9><T MT10><P 196>

and bi þis doynge þe fend bryngeth in iolite of
body and myrþe and likynge and newe fyndynge
vp of synne, in-stede of holynesse and gostly
ioie and herynge of god for his endeles charite
mercy, mekenesse and kyndenesse.
<L 16><T MT12><P 206>

þus þe fend blyndiþ men to clepe þis cursed
hauntynge of arlotrie and synne gret worschipe
of god, and to elope deuocion of preieris and
sade mynde of cristis pouert, penaunce and dep
and of þe day of dome ypocrisie and folie;
<L 12><T MT12><P 207>

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 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 sikenesse 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 schakyng lippis and
hondis for cold þat woo is hem wiþ þe lif.
<L 16><T MT13><P 210>

þe fend and his techen to herberwe riche men
and lordis wiþ gret cost and deyitte for worldly
worschipe, and suffre pore men wander in
stormys and slepe wiþ þe swyn, and many tymes
suffre not hem come wiþ-inne 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 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 25><T MT13><P 211>

þe fend techiþ worldly riche men, clerkis and religious, to make solempnyte 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>

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 wiþ-uten flaterynge for drede last his owene falsnesse be knownen;

<L 20, 23><T MT13><P 212>

þe fend and his seyn it is mercy and charite to conseile men to holde forþ craftis þat þei vsen a3enst here conscience and excusen hem bi almes, as masse syngynge and makynge of nedles houses and costly.

<L 7><T MT13><P 213>

þe fend and his techen that suggesttis and seruauantis ben cruely beten, pynded, prisoned and sumtyme hangid and drawn 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 iapyng.

<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 doun bi sodeyne loos, as brennyng and robberyng, for riche men beren hem on honde þat it is for here synne and mysreulyng of hem self, and ellis opere broþelis wolden renne away wiþ riche mennus good, and þer-fore 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 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 29><T MT13><P 214>

þe fend and his seyn þat þis is couwardise and leesyng of worldly name and boldynge of euyldoeris;

<L 5><T MT13><P 215>

trewe 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>

bi þes cautelis and many moo the fend and his disciplis distroien werkis of mercy and fallen in-to loos of þingis þat þei coueiten mochel and in-to endelis myschefes þat þei wolen to askape, for þei wolen not be reulid bi goddis lawe and reson but bi hire wille, and þer-fore alle þingis schal turne a3enst hem at þe laste.

<L 29><T MT13><P 215>

Also whanne men seen lordischipis of þis world and precious iuelis and gold and siluer, faire hors and scheep and opere goodis, þe fend stireþ hem to desire hem vnskilfully and sette more here herte on hem þan on vertues and blisse of heuene;

<L 10><T MT13><P 216>

Whanne men schulden here goddis comaundementis and poyntis of charite and ri3twisnesse and treuþe, þe fend stirip hem to heren foul speche of lecherie, of bacbytyng of nei3eboris and lesyngis for to haue mynde and likynge of synne and to stire men to hate and enuye and pledynge and fi3tynge, so þat mekenese and pacience and charite schullen be lost and cursednesse of synne regnþ, þat vnneþe can ony man kepe his tonge fro fals and veyn sweryng and schrewid spekyng boþe of lecherie and false spekyngis. Whanne men schullen in spirit smelle þe swettenesse and þe holynesse of ihu crist and his lif, and smelle bi bodily witt þe swettenesse and good odour of herbis and spicis and trees and opere creaturis, to loue god and serue god and herie hym for his goodnesse, þe fend stirip men to sette here lust in smellyng of lekerous metis and drynkis and to take ouermochil of hem, til þei lesen here wittis and for3eten god and his seruyce and fallen in lecherie and slepen as hooggis, and chiden and fi3tten as woode houndis, and sweren herte and bonys, and cursen and warien and prechen opynly cursed lesyngis, and 3euen ensauple of synne as cruel fendis of helle.

<L 18, 29><T MT13><P 216>

and þe fend techiþ 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 þer-by;"
<L 20><T MT13><P 217>

Þe fend disceyueþ men and wymmen bi touchynge of membris ordeyned for genderure of mankynde, and bi kysyng 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.

<L 7><T MT13><P 218>

bi þes queyntises and many moo þe fend disceyueþ men and of instrumentis or menys and armure of vertue he makip instrumentis or menys and armour of synne.

<L 21><T MT13><P 218>

þe seuene, þat þei loue more þe treuþe of holy writt þan ypocrisie and lesyngis of þe fend.

<L 20><T MT14><P 220>

but here þe fend moueþ summe men to seie þat cristene men schullen not be seruautis or þrallis to heþene lordis, siþ þei ben false to god and lasse worþy þan cristene men;

<L 29><T MT15><P 227>

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 hiden here vsure and colouren it bi sotil cautelis of þe fend þat fewe men may proue þis vsure and amende hem þer-of bi-fore þe day of dom.

<L 8><T MT15><P 238>

and þus whanne þei schulden haue houshold of ri3twise men and vertuuous 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 down goddis lawe and his seruautis.

<L 23><T MT15><P 243>

and þus it semeþ þat boþe prelati and lordis comynly maken a cursed anticrist and a quyke 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 27><T MT16><P 246>

but certis god suffriþ siche ypocritis and tirauntis to haue name of prelati for grete synnys of þe peple and vnworþinesse þer-of, þat eche part lede oper to belle bi blyndnes of þe fend;

<L 14><T MT16><P 251>

þes foure euydences and many moo makip þe fend to blynde men in bileue, þat þei schulden not knowe whiche is synne, which is vertu, which is treuþe which is falsnesse, which is good, which is euyl, and which is goddis heste, and which is lesyng of þe fend for to brynge alle men blyndly to helle.

<L 14, 18><T MT17><P 255>

and moo cursednesse to distroie cristene feiþ þan wole see of þis cursed vnderstondynge may no man no fend ymagine til þe day of dom.

<L 31><T MT17><P 258>

and for feiþ is scheld of cristene men a3enst alle temptacions of þe fend and ground of alle vertues, þerfore sathanas ordeyned þes newe seetis to be so manye and haue name of kunnyng and holynesse bfore alle opere, and groundiþ in hem pride, enuye, coueitise, glotonye, lecherie and ypocrisie to walwe among þe peple and stire hem bi word and ensaumple to be vnstable in þe feiþ;

<L 19><T MT17><P 261>

and þe holy gost dwelliþ not in siche proude and coueitouse clerkis, for þei ben templis of þe fend and þei worschipen fals goddis and dwellen in ydolatrie, hou schulde god teche hem þe precious treupes of his lawe?

<L 31><T MT18><P 266>

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 euaungelistis, þat weren sad in bileue and charite and holy and trewe in lif and techynge.

<L 21><T MT18><P 267>

þan siþ þe fend is fadir of lesyngis, as crist seiþ, þes worldly clerkis, and namely feyned religions, comenden lesyngis, for to witnesse in word and dede þat þei ben þe fendis children.

<L 29><T MT18><P 268>

Also god seiþ bi þe prophete ezechiel þat god hap 3ouen a prest to be a spie to asprie þe sotil disceitis of þe fend and warne þe peple of hem; but among alle þe helpis of þe fend a wickid prelat or a fals religious is þe moste.

<L 2, 3><T MT18><P 272>

and so þis gile, þat cam bi cautel of þe fend, schulde be now broken for defaute of ground.

<L 24><T MT21><P 284>

and siþþe þe moste vnfredom is vnfredom of synne, for þat makip a man seruauant to nou3t and seruauant to þe fend, and dampneþ him in helle, coueytise of fredom schulde moue men her-to, and so synne bi his manere bryngiþ his

doere into þe same myre þat he eschewiþ.
<L 15><T MT21><P 286>

and 3if we taken hede boþe kyngis and rewmes
bi here opyn opis schulden take away þes rentis
þat þe fend haþ dowid wiþ clerkis a3ens cristis
ordeynance. ffor no wise man wolde seie þat
lordis by here opis schulde maynteyne lawe of
þe fend a3ens ihesu crist;
<L 26, 29><T MT21><P 287>

and so ofte tyme cursiþ þe fendis mynystris, and
god him silf blissiþ and þe fend cursiþ;
<L 3><T MT21><P 288>

But here schulde we wyte þat many suche
sygnes comen ofte of þe fend for mennes firste
synne; so, as seynt poul seiþ, þe fend haþ power
for to figuren him in-til an angel of li3t;
<L 30, 31><T MT21><P 288>

ffor well we wyten þat þe fend doiþ ofte myche
good. But þe fend replyeþ a3enst þis truþe, and
seiþ, þe king's graunt bi his owne chartre and
bullis of þe pope conformed þis downyng, how
schulde men denye þis or distroie it, But 3if þei
reuersen al þe ordynance of þis rewme?
<L 2, 3><T MT21><P 289>

and so þe fend can nou3t do but 3if he ouere do,
whanne he argueþ þus, þat 3if a rewme were
purgid of errouris in goddis lawe, þanne were þis
rewme distried.
<L 16><T MT21><P 289>

and so ech iugement þat is no3t groundid in god
schulde be fleed of men as disceyt of þe fend.
<L 35><T MT21><P 290>

ffor god him silf is treweþe, as þe gospel seiþ,
and þe fend is fadir of lesyngis.
<L 1><T MT21><P 291>

And þus þe fend may hide mennes wittis and
bobbe hem in here resoun, as þe iewis diden wiþ
crist, and leden hem to helle as blynd avocatis of
þe fend.
<L 9, 11><T MT21><P 291>

and þus it were al on antecrist to teche þat men
schulde no3t iuge of dedis of his clerkis, and to
seie þat he is lorde aboue ihesu crist, Capitulum
4m. A3eyns þis þe fend grucchiþ bi many blynde
resouns, and seiþ þat gad forbeediþ his men to
iuge of here briþeren.
<L 19><T MT21><P 291>

And herfore seith þe wise man þat he þat hatip
blamyng is suture of þe fend, rebelle a3ens god.
<L 34><T MT21><P 292>

for it were al oon to lette þis and to lette men to
be goddis children, and to forsake crist god and

take men fulliche to þe fend, and so forsake
cristis maundementis, and bi-come þe fendis
seruaunt.
<L 10><T MT22><P 296>

hit were al oon to graunte þis, and 3iue it vp to
þe fend, and fy3te no more in goddis cause, but
assent to þe fend what euere he do;
<L 25, 26><T MT22><P 296>

sip hi siche comune speche his lawe shulde be
betere knowen, but as we witen, not of þis frere
wheþer he shal be dampned, so we kepen vs in
oure speche þat we clepen not þis frere a fend.
<L 6><T MT22><P 298>

and þus seyen summe þat these freris ha bitis to
whiche freris ben þus oblischid, þat ben þus large
and variaunt as weren habitis of pharisees,
seruen þe fend to putte in lesyngus and to destrie
pore mennus goodis.
<L 1><T MT22><P 302>

sopeliche þe fend visitiþ men, but to deceyue
hem and harme hem;
<L 24><T MT22><P 304>

sip god haþ ordeyned many þousynd to
mayntene his cause a3en þe fend.
<L 26><T MT22><P 308>

and who dredip þat siche ordris ne ben brou3t in
bi þe fend?
<L 17><T MT22><P 310>

þei seyden som tyme þat crist was not on goddis
syde, but wiþ þe fend, for he kepte not his
haliday in doying of siche myraclis.
<L 7><T MT22><P 312>

Capitulum 8m. It were to wite ouer þe falshede
of euidencis þat þe fend haþ brouht in to loue
hise newe ordris.
<L 14><T MT22><P 315>

Sixe euidencis makyþ þe fend to loue þus hise
ordris.
<L 18><T MT22><P 315>

it semep þat to þise tuo bi cast of þe fend;
<L 32><T MT22><P 315>

þe secunde deceyte of þe fend bi whiche he
bigyliþ simple men stondiþ in þis;
<L 24><T MT22><P 316>

But here men seyen to þe fend þat þise signes
ben ofte false, for many of þise newe ordris liuen
lustfulliche in heere foode and þat men mai see
wel hi growyng and colour of here body.
<L 27><T MT22><P 316>

and þus when holynesse shulde be hid, and
lustliche fooðe shulde be exilid, þis delyng doiþ
þe contrarie and comeþ of þe fend heere patrour.
<L 6><T MT22><P 317>

and þus to 3iue rewele wiþoute god were
presumpcion of a fend, and to make a rewele þus
to crie on god were a signe of blasfeme folye;
<L 7><T MT22><P 318>

who wolde not procure siche helperis to preye
god and shende þe fend.
<L 31><T MT22><P 318>

Wel I wott þe fend may feyne sich goodnesse of
hise preyeris and hey3nesse of his power, for
men mai not see it;
<L 25><T MT22><P 320>

Here men þenken þat þe fend vsiþ hise ypocrisie,
and contrarieliche to crist moueþ men bi sensible
signes.
<L 20><T MT22><P 321>

It is comuneliche makid bi slyh robberyngis of þe
fend, so þat it is al oon to see bildyngis of þise
newe ordris, and to see a fendis holde, makid of
robberye of pore men;
<L 30><T MT22><P 321>

hou ofte þat þei ben spoylid bi suttil fraudis of
þe fend bifore þat siche housis weren bildid, þat
ben but an heap of wrongis.
<L 18><T MT22><P 322>

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. and 3if
we taken heede to þe noumbre of siche castel of
þe fend, þey ben a3en wisdom of crist, siþ he
approuede not siche housis.
<L 25, 29><T MT22><P 322>

and it semeþ þat it is not nedful, but brou3t in
late be þe fend;
<L 8><T MT23><P 328>

and þus men seyne þat þe fend kest this for
wynnyng and hi3nes of preestis: and in token of
þis defeaute makers of þis lawe weren so marrid
þat her lawe byndeþ noo persone but only suche
þat ben boþe men and wymmen.
<L 2><T MT23><P 329>

and þus þe fend mut nedis gabb whenne his
prestis assoilen þus.
<L 5><T MT23><P 331>

lord, what meued þis late popes to make furst þis
lawe, whenne þe fend was vnbounden, and god

meued not crist ne hise vikers to sue it, whenne
it semed as myche skil.
<L 19><T MT23><P 332>

for as many synnen greuously wiþ-inne in herte,
as did þe fend, so many men maken aseep bi
sorow of herte, þat may not speke or wanteþ
oportunyte to shryue hym to man bi voice;
<L 28><T MT23><P 340>

Here men seyne þat it were good to holde þe
fourme of hooly church, as men diden before
þat tyme þat þe fend was vnbounden and þis
lawe made.
<L 11><T MT23><P 344>

Crist and his apostlis and þe olde seintis þat
weren til þat þe fend was vnboundun and þe
courte of rome bi open witnesse of her lawe,
techen þis bileue;
<L 23><T MT25><P 357>

but freris, siþ þe fend fader of lesyngis was
vnboundun, seien þat it is an accident wiþ-outen
suget or nou3t and mai in noo wise be goddis
bodi;
<L 27><T MT25><P 357>

and heere men shulden be ware wiþ þe fend þat
þey be not blyndid bi hym to seye who may be
euene wiþ crist, and þus to allegge crist is but
foly.
<L 26><T MT27><P 409>

bi þer fleys, and bi þe world, and bi pride of þe
fend.
<L 17><T MT27><P 411>

he synneþ bi tempting of þe fend, þat bi pride or
worldly worchip coueytiþ more of siche godis
þan resoun axiþ to his offiss.
<L 22><T MT27><P 411>

many siche ape resouns han men herd a3enus
crist, as 3if an ape wolde argue þus: "a mannus
eye is in his hed of sutil fode and vnhilid, bi þe
same skile shulde his foot" Þis fend mut lerne
arguyng, and wite to what ende god haþ
ordeyned dyuerse lemes of hooly chirche, and
þeraftir shapun hem godis.
<L 10><T MT27><P 412>

but heere haþ þe fend shapun a sharp cautel to
strengþen þis robbery. Þey wolen bi process of
þer lawe priue a man of his benefiss and putte in
an-oþer fend þat wole blely robbe pore men and
þus 3yue þis robbery to þis prelat of anticrist.
and þis astonyeþ many persouns to stonde for
ri3t a3enus þe fend.
<L 9, 12, 14><T MT27><P 417>

and 3if manye wolden holde togedere in þis
bileue a3enus þe fend, it were a triacle a3enus

venym þat emperour prelatis sowen in þe fole.
<L 23><T MT27><P 417>

for siche 3ifte is not almes but 3ifte of helle to strengþe þe fend. and þe fend shulde shame heere to seyn þat pari3schens shulden not iuge of þe lif of þer prelat wheþer þat he he good or yuel;
<L 27><T MT27><P 418>

certis þey don þes pari3schis no good ne to general hooly chirche, but 3if þei don good as þe fend þat reuersiþ goddis ordenaunse.
<L 15><T MT27><P 420>

and þus þes nouelries of collegies semen to tempte crist as þe fend, for þey gon not to heuene bi greesis þat god hæp ordeyned to lede þidur, but þey wolen fle bi þe fendis craft and leue þe weye þat crist hæp set.
<L 18><T MT27><P 420>

Capitulum 10m· Ant þus seyn summen heere þat, as lordis of þe world shulden wiþdrawe þer lordchip fro clerkis dowid a3enus goddis lawe, so comyns of þe pari3s shulden wiþdrawe þer almes and 3yue it aftir þe lore of crist, for ellis þey reuersiden crist and dispisiden hym and chosun þe fend.
<L 5><T MT27><P 421>

and þus men moten nedis assente to þe fend a3enus crist þat assenten to siche propring of chirchis bisyde cristis leue, for crist seiþ þat who so is not wiþ hym he mut nedis be a3enus hym.
<L 20><T MT27><P 421>

and þis consent of my3ti men bi strengþe and cautels of þe fend hæp maistry of pore sheep of crist, and autorisiþ siche wrongis in erþe.
<L 30><T MT27><P 421>

Capitulum 11m· but heere moueþ þe fend men to feyne falsly a3enus treuþe.
<L 14><T MT27><P 422>

and þis is a foul errour to take þe spouse of þe fend and worchiþe here as cristis spouse boþe in word and in dede.
<L 26><T MT27><P 422>

As we gessen þat þis man þat holdiþ wel cristis lawe is a leme of hooly chirche, þe which chirche is oure modir, So we gessen of an-oþer man þat reuersiþ cristis lawe, þat he is a leme of þe fend and no part of hooly chirche;
<L 33><T MT27><P 422>

and we shulden not 3yue dymes ne offeringis to siche men as to hooly chirche, as we shulden not loute þe fend al 3if he shewide hym in ymage of

crist.
<L 2><T MT27><P 423>

but men witen þat it is dampnable to 3yue to god þer seruys yuele as ech fend þat is in helle 3yueþ to god his dampnyng.
<L 30><T MT27><P 423>

Capitulum 12m· 3it þe fend blyndiþ many curatis þat wenen þat þei ben not holdun to residence bi leue of þe pope or of þer bischop or of seculere lordis bi priuylegie, and þus þei taken fruytis of þer chirchis and seruen not þer puple þerfore.
<L 1><T MT27><P 424>

þis chaffere passiþ symonye, for it is more ny3 to wrong to 3yue a man leue for money to serue not god but to serue þe fend.
<L 18><T MT27><P 424>

but 3it þise fend hæp founden cautels to bringe in vikeris in persouns stede, and bi colour of siche vikeris be seiþ þat propring of chirchis is leueful, and noun residence is excusid bi siche a viker þat holdiþ his stede, Heere men þenken þat it were good to haue a viker þat were nedý to take bodily almes of men whanne þe persoun trauelide not þerfore;
<L 27><T MT27><P 424>

for bi þis fallas my3te a fend or a soutere be an herde ouer a þousynd men in england and excuse residence bi a fool. Capitulum 13m· 3it argueþ þe fend to colour siche appropringis, þey ben confermed of þe pope and approuyd of þise court, who may impungne þis dede but 3if he impungne þise pope;
<L 27, 30><T MT27><P 425>

for siþ þe pope is more tempted þan oþere men and more led bi þe fend, it semyþ bi þe popis confermyng þat þis is þe fendis werk.
<L 8><T MT27><P 426>

but þe fend is autour þer-of and stiriþ men to trowe to it.
<L 23><T MT27><P 426>

þus bi cautels of þe fend is bate turnyd to name of loue and lone turnyd to name of hate, and þus ben many men disseyued.
<L 29><T MT27><P 426>

and þus appropring of chirchis, newe brou3t in bi þe fend, soweþ symonye and lesingis to make þis propring to be grauntid. and þus algatis ben pore men robbid of worldly godis and goostly help, and þe fend hæp an entre to ouercome helples men, as ben men of siche pari3schis and oþere þat assenten herto. Capitulum 14m· 3it argueþ þe fend þat bi þis foly þat heere is spokun alle collegies þat ben in studies shulden be

destried;
<L 11, 14, 16><T MT27><P 427>

but what is þe pari3s holpun herby, but 3if þe fend helpe a man? for bodily and goostly þis curat doþ harm to his sheep more falsly þan koude þe fend, for he is more homely enemye, and þis wiþ-drawing of godis for þis synne semyþ to streeche for oþere synnes, for 3if an herde be doup at home and 3yue hym to worldly ocupacioun, and wiþ-drawe his goostly help fro his sheep þat he shulde fede, or 3if he stonde in lordis courtis or in offiss of þe king or of oþere, and leue þe seruys þat god axiþ to kepe his sheep in goddis lawe;
<L 28, 29><T MT27><P 435>

þis were a mouyng of þe fend, þat stiriþ euere a3enus skile.
<L 14><T MT27><P 436>

Capitulum 20m̃ it were for to wite ouer hou prelatis shulden teche þer sugetis to vengu3sche þe world and þe fend, fer to þis lore ben þei holdun.
<L 24><T MT27><P 436>

for þis is a cautel of þe fend contrarie to goddis lawe.
<L 18><T MT27><P 437>

and þus who so wole ouercome þe fend, leue he þe fendis lawe and þe world, and lede he his lif bi cristis lawe, and þus he shal best vengu3sche hym and 3yue ensaumple to oþere men, boþe to his pari3shens and oþere, hou þey shulden vengu3sche þe fend. for þes two lawis ben graues to þe fend to gnare men in his net. 3if þou fle pride and his retenu, þanne þou vengu3chist wel þe fend;
<L 27, 31, 32, 33><T MT27><P 437>

to þis riching of þersouns kyn moueþ þe fend þes ipocritis bi feyned mersy and bi kynde;
<L 25><T MT27><P 439>

for siche prelatis þat kunnen not preche or wolen not for bisynesse, and letten oþere trewe prestis to preche bi þer lordly cautels, passen þe fend in þis synne bi menes þat he hæþ ordeyned to hem. for þe fend hæþ no iurisdiccoun ne feyned power as þey han, and þus þat he may not do hym-silf he doþ bi siche seruauntis to hym.
<L 8, 9><T MT27><P 444>

and it is al oon to seye þat y shul lette þee bi iurisdiccoun, and to seye þis is a place þat þe fend is lord of and not crist; and as þes wordis ben nedis false, so is þis iurisdiccoun: for he hæþ no ri3t to seye þes wordis, but þei ben falsly feyned of þe fend.
<L 24, 27><T MT27><P 444>

but nou hæþ þe fend turnyd cristis chirche bi his prelatis, þat he þat wolde treuly preche þe word of þe gospel wiþ-uten hire, he shal be put a-bac, and contrarie prechour shal be takun, and þus wickid haywardis of þe fend letten þis seed þat crist shulde sowe.
<L 31, 35><T MT27><P 444>

for trewe preching of goddis word displesip myche to þe fend.
<L 4><T MT27><P 445>

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 13><T MT27><P 445>

and as þe firste wile of þe fend bigan soone in siluestris tyme, so þis secound wile bigan in grounding of þes newe ordris.
<L 17><T MT27><P 445>

and 3it lordis of þis world to whom crist was so kynde ben not payed of þis reuersinge, but ben brou3t in bi þe fend to haue dwellinge in þer housis boþe curatis and þes newe ordris, as þou mayst se in lordis housis persouns or munkis or chanouns and algatis freris to lede þer meyne.
<L 16><T MT27><P 449>

and as anentis þes newe ordris þat ben scaterid in lordis housis, it is a more vnkyndly wondir, and helpiþ þe fend to marre þer housis.
<L 27><T MT27><P 449>

Capitulum 30m̃ 3it trewe men han delit to reherse þis bileue, for it is more precious þan ony gold or precious stoon, and triacle to lordis and many oþere to a3enstonde þe fend and hise.
<L 20><T MT27><P 451>

for wise curatis shulden a3enstonde it and seculer lordis shulden mayntene hem, and þus noon errour in goddis lawe reyngnyþ but for foly of clerkis, and for slouþe of worldly lordis þat helpen not heere a3enus þe fend.
<L 34><T MT27><P 452>

and herfore it semyþ not but to be a feynyng of þe fend.
<L 24><T MT27><P 453>

for þe fend hæþ mouyd men bi pride and bi coueytise forto bihete þat þey wolcn 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 wyynyng and worldly worchip bi þer staat, and so siþ þe staat of prelacye takiþ sumwhat of goddis lawe and

sumwhat of mannus lawe contrarie to goddis lawe, trewe men shulden purge þis staat and lyue clene bi goddis lawe.

<L 27><T MT27><P 455>

þe fend hadde enuye to crist and opere men þat suyden hym, and temptide prestis to worldly lordchipsis as he temptide crist in his persone and, as he li3ede in þis tempting and seyde þat he wolde 3yue to crist alle þe reumes of þe world so þat he wolde loute hym, so bi craft of his lesingis he hæþ getun lordchip to clerkis.

<L 17><T MT28><P 460>

but þe fend hæþ blyndid men, boþe clerkis and lordis, in þe chirche þat þey bileuen þe contrarye;

<L 4><T MT28><P 461>

for þe fend coueytiþ myche to quenche bileue in þe chirche, for þis is þe firste vertu and ground of cristis religioun. and for þe pope is holdun moost and nexst viker of iesu crist, þerfore þe fend in þe pope hæþ gederid many worldly poyntis boþe of lordchip and worldly lif, and castiþ to disseyue þe chirche by hym.

<L 7, 9><T MT28><P 461>

and bi þis cautel of þe fend ben many men dampnyd to helle.

<L 14><T MT28><P 461>

for as þe fend disseyuede eue bi lesing þat she shulde not dye whanne god hadde seyde þat shulde dye what day þat she eet of þe appul, so þe fend disseyueþ þe chirche bi oon as opyn lesing, þat crist was heere worldly lord moost hye of alle opere, and so shulde his viker be þat is clepid þe pope of rome.

<L 16, 18><T MT28><P 461>

þe firste bok of goddis lawe telliþ 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 to-squatte þyn heed”.

<L 30><T MT28><P 461>

and þus what þe pope bade do, but 3if he tau3te þat crist bade it, men shulden not do þis aftir hym in þat þat he were cristis viker, for it may falle þat þe fend disseyue men bi anticrist, and chalenge more þan crist dide and þus bringe strif in cristendom. for þe fend may moue mennus hertis to loue so myche worldly godis þat þey stryue and fi3te to-gidere for departing of þes godis;

<L 27, 29><T MT28><P 463>

siche many giles of þe fend blynden men bi his viker, so þat treupe of goddis lawe is turnyd in-to þis vikeris falseed.

<L 11><T MT28><P 464>

and þus bringing in of þes lawis, þat lettiþ þe vse of cristus lawe, is þe mooste priuey synne þat þe fend hæþ foundun a3enus þe chirche.

<L 18><T MT28><P 467>

and þus cristenmen shulden not lette for þe drede of þe fend and for power of his clerkis to sue and holde cristis lawe.

<L 28><T MT28><P 467>

and if he and his secte be voyde fro cristis lawe, and clensid wiþ besumms, and mad fair wiþ sensible signes, þanne þe fend hæþ a tokene to dwelle homely wiþ þes men;

<L 2><T MT28><P 468>

and þe fend confermeh þis part, and makip seyntis be canonysed, þe whiche resseyueden siche dowyng, to proue þat þis was wel don.

<L 33><T MT28><P 468>

for god may suffre þe fend to do siche signes and many mo.

<L 11><T MT28><P 469>

but 3if þes signes my3ten li3tly fayle, stonde we in bileue of crist, and leeue we siche signes of þe fend.

<L 15><T MT28><P 469>

and whanne lordis leeuen þis power, þey assenten to þe fend; and þey moten nedis be dampnyd for þis assent but 3if þey amenden it, and þis is blynding of þe fend þat þey han grauntid þis almes.

<L 24, 26><T MT28><P 469>

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. and þus þe fend stirip men to laste in synne a3enus god; but wite þey wel wiþ þe fend þat god mut nedis be þer lord.

<L 30, 31, 32><T MT28><P 469>

but nou it is turnyd vpsedoun fro religioun þat crist ordeynede, for nou he is neþer pope ne prelat, but 3if he haue a worldly meyne þat shewe his hyennesse to þe world, as he were a seculer lord, and bi þis gile hæþ þe fend brou3t in þat more prestis shulden haue worldly glorie.

<L 25><T MT28><P 470>

and by þis cause hæþ þe fend brou3t yn þat religioun of þes newe ordris shal be shewid in sensible signes, as habitis, and bikenes, and hye housis, and herfore hæþ þe fend brou3t in þat cumpany of many lumpis shal be ioyned to o persone for worldly worchip of þer staat.

<L 5, 8><T MT28><P 471>

Heere men seyen to anticrist þat wolde affeerme crist a fool, as þe fend helde crist a fool for he wolde not take of hym alle þe reumes of þe world for a litil seruys to hym, þat crist as a good god wolde þat his prestis weren in worship and fer fro perels of þe fend, and þus he forbad to his prestis to haue to myche of erþly godis and to myche bisynesse aboute hem;
<L 18, 21><T MT28><P 472>

þus alle þe resouns þat þe fend can make aʒenus crist and cristis prestis may be auoydid bi oure feiþ, and make heretikis to shame of hem.
<L 12><T MT28><P 476>

Heere han trewe men ofte seyð þat it were myche betere þat men lyueden opyn lif þan in siche nestis of þe fend;
<L 23><T MT28><P 476>

but 3it god ordeyneþ grace heere, and ordeyneþ summe to wante eyris, and bi many priuey weyes he takīþ yuel fro gode men but whanne siche hord of þe fend is perpetuall in o heed, be it good be it yuel, it lastīþ many mennus lyues, and it is comynly yuel.
<L 1><T MT28><P 477>

and se þe cautel of þe fend, hou quentely he haþ brou3t þis yn. but fer be it fro cristenmen to trowe siche cantels of þe fend;
<L 13, 14><T MT28><P 477>

but founding of þes newe ordris distemperīþ þe ordris of crist, and þus þe fend stelīþ in mo men to his stede.
<L 18><T MT28><P 480>

boþe cristenmen and anticrist grounden hem on iesu crist, but þey fallen in-to dyuerse weyes bi þe tempting of þe fend.
<L 7><T MT28><P 481>

For I haue fondes the freres of the foure orders For there I wende haue sist, but now my wit lakketh And al myn hope was on hem, and myn herte also, But thei ben fulli faithless, and the fend sueth.
<L 11><T PPC><P 16>

And to worschipe of the fend, to wrath then the soules.
<L 26><T PPC><P 19>

But freres hauen forgeten this, and the fend sueth He that maystri loued Lucifer the olde.
<L 6><T PPC><P 20>

And worth to a writere, and with a lorde dwelle Other falsly to a frere the fend for to seruen So of that beggares brol, and Abbot shal worthen Among the Peres of the lond prese to sytten And lordes sones lowly to tho losels aloute Knyghtes

crouketh hem to, and cruccheth ful lowe And his syre a soutere, ysuled in grees.
<L 16><T PPC><P 25>

3it confessouris and hye penetaunceris chargen more fonnyd avowis of siche pilgrimes, and offrengeis and brekyng of hem, þan avowe maad to God in oure cristendam to kepe Goddis heestis and forsake þe fend and hise werkis, for þei li3tly assoylen men for brekyng of Goddis heestis, but brekyng of þeise fonnyd avowis and assoylyng of hem is reseruyd to hye worldly clerkis.
<L 103><T SEWW16><P 85>

Þes pilgrimagis and offryngis semen brou3te vp of cautelis of þe fend and hes coueytouse and worldly derkis, for comunely siche pilgrimagis ben mayntenynge of lecherie, of gloterie, of drunkenesse, of extorsions, of wrongis, and worldly vanytes.
<L 129><T SEWW16><P 86>

And also þe fend kan anoye in body siche rude foolis, and when þei maken blynde byhestis to seke siche stokkis, and offre in triste to be releuyd by hem, he cessis of bodyly turment for he has now power in þe soule bycause of vntrist þat þei han to God, and tristen in þes ymagis.
<L 173><T SEWW16><P 87>

and 3it is þe fend as cautelous as he was þanne, and envious to disseyue men.
<L 178><T SEWW16><P 87>

Þis eresye and blasfemye schulden cristen men putt fro þeire hert, for it is sprongon bi þe fend, fader of lesyngis (Ion in þe viij capitle).
<L 13><T SEWW20><P 107>

Þerfore I bileue þat þe feiþful gederinge togidre of þis peple, lyuynge now here in þis liif, is þe holi churche of God, fi3tinge here in erþe aʒens þe fend and þe prosperite of þis world and her fleischli lustis.
<L 287><T Thp><P 32>

and þe toþer part is here 3it in erþe, bisili and contynueli fi3tinge dai and ni3t aʒens temptaciouns, þe fend forsakinge and hatinge þe prosperite of þis world, dispisinge and wiþstondinge her fleischli lustis, whiche oonli ben þe pilgrymes of Crist wandrynge towardis heuene bi stable feiþ, bi stidefast hope and bi parfit charite.
<L 908><T Thp><P 51>

But, ser, þe determynacioun of þis mater which was brou3t in siþ þe fend was losid bi frere Tomas Alquyne, speciali clepinge þe moost worschipful sacrament of Cristis bodi an accident wiþouten soget, which terme, siþ I knowe not þat Goddis lawe appreueþ it, in þis

mater I dar not graunte.
<L 1047><T Thp><P 56>

Forþi, sere, if men taken good hede to þe wrytynge 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 sicke placis;
<L 1202><T Thp><P 60>

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 wiþstoden þe sugestiouns of þe fend, and how þei refreyneden her fleischli lustis, how discreet þei weren in penaunce doynge, how pacient þei weren in alle her aduersitees, how prudent þei weren in conselynge of men and of wymmen, mouynge hem to haten euere al synne and to fle it.
<L 1261><T Thp><P 62>

And I seide, Ser, is not al þe lore, þe heest is and þe counseilis of holy chirche meenes and heleful remedies to knowe and to wiþstonde þe priuy suggestiouns and þe aperte temptaciouns of þe fend, and also heleful meenes and remedies to haten and fleen pride, and alle oper dedly synnes and þe braunchis of hem, and souereyn meenes to purchase grace for to wiþstonde and ouercome alle fleischli lustis and mouyngis?
<L 2054><T Thp><P 87>

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And þus God spekiþ bi summe men as if two persones dispitiden togidre, þe which we clepyn Reson & Gabbyng, wech ben Crist & þe fende.
<L 5><T 4LD-2><P 198>

wiþ resoun defende my lawe a3eyns þe fende.
<L 17><T 4LD-2><P 199>

Bot siþen alle þese signes croken from trowþe, þe fende be his ypocrisie deseyueþ þe puple, for amonge alle þe craftis þat þe fende haþ, noon is soteler to hym þan þeise newe orderis.
<L 39, 41><T 4LD-4><P 237>

It pinkeþ me þat it come of fellenes of þe fende, for þe chirche was negligent in sewyng of Crist & 3af hem to þe worlde, slowe in Cristis lawe.
<L 152><T 4LD><P 242>

Comune cronicles seyn þat aftur þe fende was losed come inne þe frere prechours & sone aftur þe menoures.
<L 166><T 4LD><P 242>

And so þe first fader of þese freres semeþ þe fende & þer last fader semeþ þe pope.
<L 204><T 4LD><P 244>

& þus haþe þe fende be lital & lital brou3t clerkes from lesse errour to anticristis weye, as woso tilled forþe a childe forforþe to depe watur, & it is lickely þat nowe ben a þousande a3ens on to stonde for cause of anticrist & reuerse Crist, for bischoppis and freres & most part of clerkis wolde sey today þat þe chirche were distroued 3if it stode in pouerte as Crist put it inne, & dampne hem as heretikis þat seid it schulde be so.
<L 309><T 4LD><P 449>

And so siþen þei mi3ten more do þis obediens to Crist wiþouten suche prelati, as þe chirches dide before þat suche worderes were brou3t inne be cautel of þe fende, it semeþ þat suche obbediens serueþ of nou3th.
<L 403><T 4LD><P 253>

And þis erreure haþ brou3t þe pope & þe pepul in more depe erroures be freres ypocricie, for þei iuge be þe face & not be þe werkes, & be cautelis of þe fende ofte ben deceyued.
<L 469><T 4LD><P 256>

But þe fende haþ founden mores gamen in þer hode þane euer he dide in seculeres, for be þer ypocricie he deseyueþ þe puple and makeþ hem to trist on þing þat is a3ens beleue.
<L 485><T 4LD><P 257>

Þan schulde Cristendom growe here in þe erþe & tirantrie of þe fende be chased away.
<L 504><T 4LD><P 258>

3it þese riche men of þe worlde, if þei geder goodes be þer auarice and falsched as þe fende hem techiþ, 3it wane þei die þer goodes ben schatered amonge men of þe worlde þat vsen hem welle.
<L 541><T 4LD><P 259>

For be þe same skil, iche frere schulde be a fende and þer order schulde be dampned.
<L 639><T 4LD><P 264>

But þe fende techiþ men to charge þe lesse & þe grete synne let freli be down.
<L 681><T 4LD><P 266>

Þis heresye and blasfeme scholde men putte oute fro here hertes, for it spryngeþ up by þe fende, þer as Crist seyþ, þe fende is fader of lesynges.
<L 3, 4><T A04><P 99>

And yf any clerke wolde contrarye þis, who
schal be dampned bot suche a quyke fende?
<L 36><T A04><P 100>

Also þes proude clerkes, symoniours, silleres of
pardoun and indulgences, of confessiouns and
oper holy dedys, false lawyours, wyckede
juriours and cursed advocat³, disseyvable
notaries, and alle fals aqestis, grete swerers,
vengeable fendes, proude men, and coveytous
glotouns, and lecheours, bachbiters, and pursuers
of Godes trewe servant³, and oper 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 21><T A04><P 103>

And so Crist techeth ous nou3t to praye þat we be
nou3t ytempted of þe fende, sybbe þat
temptacion of þe fende profytech muche, yf it be
wipstonde.
<L 33><T A04><P 107>

ffor noþing is creature in þat he synnes, and so
nouþer fende ne mon is yvel bot for synne;
<L 13><T A09><P 120>

If a mon synne ageyne þo Holy Gost, hit may
not be forgyven, more þen synne of þo fende.
<L 32><T A09><P 120>

þo fende and þo worlde, and monnis owne
flesche, stiren hym to coveyte ageynes Gods
wille. Pride, envye, and wrath ben synnes of þo
fende;
<L 5, 9><T A09><P 121>

And, for tellyng of Gods lawe schulde moste
profit his Chirche, þo fende is ful bisye to lett þis
gostly profite.
<L 22><T A09><P 123>

And siþ oure kynraden was synful, and so bonde
to þo fende, how schulde men bot schame to be
proude of hor kynn?
<L 22><T A09><P 125>

CAP·VII· Sith þo fende temptis first men to
pride, he castis mony weyes hou he schal
desseyve hom.
<L 17><T A09><P 127>

þis is þo love of þo fende, fader of falshed. If þo
fende move men to pride of hor connyng, he
makes hom foolis by þis fals pride;
<L 29><T A09><P 127>

If þo fende tempt men of bodily strenght, and þei
falle in pride by movyng of þis giloure, þei ben
made so myche unstronge in hor soule;
<L 35><T A09><P 127>

If þo fende move men to be proude of hor kynn,
þei fallen in þat fro kynraden and childerhed of
God, and þen kynraden of kynde is litel for to
preyse.
<L 4><T A09><P 128>

And þus of alle þo argumentis þat þo fende con
make, he fayles foule in his proffer to a trew
mon. And a virtuouse mon schulde lerne þis
scole to conclude þo fende, as Crist did when he
temptid hym;
<L 15, 17><T A09><P 128>

Bot here schal þo fende witte þat envye is his
synne, for hym þenkes þat þing gode þat is
harme to anoper;
<L 34><T A09><P 128>

and so, as Gods children have likyng in gode
þing, so þo fende and his childer have likyng in
harme. Ffor þo fende hafs no profite of his
felowschip;
<L 2, 3><T A09><P 129>

þis justise is Lord bothe of Gods cyte and of þo
cyte of þo fende, for bothe men ben his
creatures. Bot þo envyous mon, of þo cyte of þo
fende, chesis to harme hymself to harme his
neighbore.
<L 2, 4><T A09><P 130>

bot þo part by þo fende traveles by envye. bot þo
fende hafs chaungid þis part in mony coloures,
as seculers and religieuse;
<L 30, 31><T A09><P 130>

And so many principiis þat þo fende haves
fouden unto þese grete werroures, ben even
ageyne charite.
<L 18><T A09><P 132>

and alle oure þre enmyes, and specialy þo fende,
worchen to iche synne, and one helpis anoper.
<L 35><T A09><P 133>

And herby may we suppose who ben of holy
Chirche, and who membres of þo fende, and
maken þo wicked Chirche;
<L 15><T A09><P 134>

CAP· XII· Ire is þo thridde cister appropriid to þo
fende.
<L 24><T A09><P 134>

and envye, modir of ire, haves maner of þo
fende;
<L 36><T A09><P 134>

Ffor iche fende serves to God, suffryng þat he is
worthy;
<L 10><T A09><P 135>

And so movynges of mon withinne maken a den
to þo fende to reste hym inne, derkyng and
aspying when he may anoye mon;
<L 23><T A09><P 135>

Ffor al þof þo fende make hym strong for tyme
of his ire, nereþoles he mote nede be feble
þeraftir.
<L 32><T A09><P 135>

CAP· XIII· Iche mon þat is vengeable by
unskilful ire, is like to a fende þat blasphemēs
ageyns God, to whom is propre to take
vengeaunce of his sogett.
<L 1><T A09><P 136>

Þo fende takes a soth, þat in þo olde lawe was
leveful men to feght by auctorite of God;
<L 14><T A09><P 136>

Bot here we graunten þo fende þat in þo Olde
Testament hit was leveful to feght, as Gods lawe
techis us;
<L 17><T A09><P 136>

And so þo fende, fadir of ire, autorises þis
feghtyng;
<L 15><T A09><P 137>

Here me þenkes þat þo fende disseyves mony
men by falsenes of his resouns, and by his fals
principis.
<L 26><T A09><P 137>

Bot þo fende takes ensaunple at wormes of
venyme, and by a naked propurte teches men to
feght;
<L 10><T A09><P 138>

As if a mon wolde sey, þat if he keppid Cristis
counseil þo fende wolde fordo hym, for he is
more þen Crist.
<L 16><T A09><P 138>

CAP· XV· 3itte þo fende argues þat men feghten
wil;
<L 33><T A09><P 138>

þat name of þo worlde þat þo fende hafs hyed is
a grete evydense þat batil is cursed.
<L 9><T A09><P 139>

Crist forsoke to þo fende temporal lordschip;
<L 23><T A09><P 140>

Why is not he a fende?
<L 26><T A09><P 141>

and þo world helps þo fende boþe in þis and ire.
We schal witte þat ydelnesse in servise of God
norischis oþer mony synnes, and þus plesis þo
fende. And herfore seis þo Gospel, þat þo fende
aspyes wheþer servauntes of a mannish house ben

ydel and proude, and if he fynde þat hit be so, he
dwellis wiþ þat mon.
<L 7, 9, 10><T A09><P 142>

Ffor þo fende is a theff to wake on mon bothe
day and nyȝt;
<L 18><T A09><P 142>

If he slepe in Gods servise þo theff spoylis fro a
mon godes lat God hafs gyven hym, to helpe
hym fro þo fende. If mon wake in ydelnesse, þo
fende aspyes þat þen is tyme to tempt mon to
serve hym, for þen he þenkes to spede his cause.
<L 22, 23><T A09><P 142>

And in þat mon is fals ageyne þo firste
comaundement, and þen þo fende sees his tyme
to move mon to serve hym.
<L 30><T A09><P 142>

and if þo Holy Gost lede hym not to Gods
servise, þo fende ledes him to his;
<L 36><T A09><P 142>

For nedes mot men here in erthe serve God or
elles þo fende;
<L 19><T A09><P 143>

Ffor þei schulden hunte þo fende, and destrye
synnes, and bisye hom in Gods lawe, and taste
of his swettnesse, ne take not þis state bot if þei
wil holde þese boundes. Ffor covetise of
wynnyng and ydelnesse of reste bryngen mony
prestis to serve þo fende.
<L 25, 28><T A09><P 145>

Bot þei schulden not preche cronyclis of þo
world, as þo batel of Troye, ne oþer nyse fablis,
ne monnis lawes, founden to wynne hom þo
money, ffor Crist biddes his clerkes preche þo
gospel, and by þat þei wan þo world and
scounfitiden þo fende.
<L 31><T A09><P 147>

And þis lawe is more taght and dred and
executid, for þo fende and covetise hafs more
maystrye of men þen Crist and his lawe, for þat
is thynne sowen.
<L 22><T A09><P 148>

sith servise þat þei schulden do is fedying of þo
Chirche, and feghtyng wiþ þo fende in deffense
of Gods part.
<L 23><T A09><P 152>

And, as Austyn seis, þei sellen hor rightwisenes,
and now þei sellen falsehed, and so þei sellen þo
devel, and þus þei parten hom fro God and
wedden hom wiþ þo fende.
<L 2><T A09><P 154>

Bot we schal undirstonde þat þere ben þre lawes,
lawe of God, and lawe of mon, and lawe of þo

fende, bot þo lawe of þo fende dos evere more
yvel for gode.

<L 11, 13><T A09><P 155>

and þus þo fende by one synne bringes a man to
mony.

<L 7><T A09><P 159>

And he þat excusis synne, or preysis hit herfore,
excusis þo fende and dispreyses God.

<L 2><T A09><P 162>

And sith þei ben by þis offis in þis hye state of
þo Chirche, no drede by levying of þis dede þei
ben vikeres of þo fende.

<L 16><T A09><P 165>

Certis, þese lordes bynden hom by þis lawe to
serve þo fende.

<L 28><T A09><P 165>

for boþe he is a fals frere, and þerwip a fende.

<L 14><T A10><P 176>

And so, as hirdes in heven have joye of þer
childur þat þei have goten to heven be vertu of
Goddis seed, so þese fendes schal in helle have
sorowe of oþer childer, þat þei have brou3t unto
helle be lawe of þe fende.

<L 22><T A10><P 179>

And certis, as þe word of Jesus Crist is better
þan þes cloþes, and use wip profite of hem
schulde profit more to man, so þes ypocritis of
þe fende don more harme to þe Chirche þan dos
þes turmentours þat þus defowrmen þer cloþes.

<L 16><T A10><P 180>

And so wo schal come to hem þat turnen werkes
of mercy to felnesse of werkes of þe fende, to
drawe sowles to helle;

<L 14><T A10><P 181>

And þus ordynaunce of Crist is put aback be þe
fende, and where men seyden þat it were gode
sowles go to blis, now seis Anticrist indede, it is
gode hem to go to helle;

<L 19><T A10><P 181>

3if prestis dwellip 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
ri3twisnesse 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, 7><T A18><P 220>

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 19><T A20><P 235>

And if þou sey þat þo fende lufs lastynge in
synne, and boostynge of errores þat elders have
done, þis schulde move þe for to reverse þo
fende, and trowe not unto freris, bot stonde on
Cristis ordynaunce.

<L 8, 10><T A20><P 238>

Bot certis þei ben bot bastarde braunches, cropu
in by þo fende;

<L 31><T A20><P 239>

And so þo fende and his childer haf cowarded
lordes.

<L 13><T A20><P 240>

And firste it semeþ, þat discencioun of þis
popehede is for covetise of worschipe and
wynnyng of þis world, þat bi cautele of þe
fende is knytted to þis office.

<L 7><T A21><P 242>

And so of þis it semeþ, þat what persooone or
comunte travaylle to restore þe pope to þis
worldly dignite, travayllip a3ens Crist in cause
of þe fende.

<L 14><T A21><P 243>

And þis mevede þe fende, aftir þe dowynge of
þe Chirche, to use þe monk Sergyus.

<L 21><T A21><P 245>

And þus þe beste of hem alle woot not where he
be a man of holy Chirche bi Goddis apprevyng,
or ellis a fende of helle now dampnyd in Goddis
knowyng.

<L 31><T A22><P 315>

And so marke þis as greet synne, whanne men
passen in oþer of þes al3if þe fende coloure it,
and medle good wip yvel;

<L 3><T A23><P 364>

And so a neste of Anticrist clerkis is mayntened
by sotil cautelis of þo fende.

<L 30><T A24><P 376>

For in þis þei ben foule traytours to God, and
eke to þo puple, and þei ben nursis of þo fende
of helle.

<L 6><T A24><P 377>

Lord, what schulde move Crist Almyghty, al-
witty, 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 25><T A24><P 379>

and where þei schulden be governed in soche douty poyntes by þo Holy Gost, þei leeven his counsel and reulyng mony tymes, and taken hom to þo reulyng of a synful fool, and, in caas, a dampned fende in helle.
<L 20><T A24><P 381>

CAP· XXIV· Also freris ben irreguler procuratours of þo fende, to make and mayntene werris on Cristen men, and enemyes of pees and charite.
<L 15><T A24><P 385>

CAP· XXXVII· Freris also ben worse enemyes and sleers of monnis soule þen is þo cruel fende of helle by hymself. Ffor þei, under þo habite of holynesse, leden men and norischen hom in synne, and ben special helpers of þo fende to strangle mennis soulis.
<L 31, 33><T A24><P 393>

And þus, if þo foule fende myght be schewed in his schappe to þo puple, as men seyn he was in tyme of Seynt Bartholomew, þo puple wolde be ferde to dwelle in his servise, þat is synne.
<L 10><T A24><P 394>

Also hit semes þat in þis þei magnifien a synful caytif, and, in caas, a dampned fende, more þen God Almyghty.
<L 8><T A24><P 398>

and so be procuratoures of þo fende for to drawe alle men to helle.
<L 22><T A24><P 401>

And one þing I sey, certen of resoun, þat no man in þis worlde may lightlyer or greuouslyer synne, for his fote is festid at pride by hynesse of state, and þo fende temptis hym more, for hope of more harmynge bycause of his synne.
<L 26><T A25><P 407>

And so þo fende haves counseilde wiþ Anticrist his viker, and heght hym Gog and Magog to bigyle þo puple;
<L 14><T A25><P 408>

Bot siþ Seynt Austyn forbedes þat ony man trowe hym, þat if he grounde hym in resoun, or elles in Gods lawe, myche more of alle þese doctors, wiþen þo fende.
<L 13><T A25><P 410>

Hit semes þat he shulde not bid, to lousyng of þo fende.
<L 3><T A25><P 413>

Ffor byfore þat freris comen by cautel of þo fende, þo puple gaf no more rente for so myche to hor lordes.
<L 32><T A25><P 416>

And siþ yvel partynge of soche godes is cause of discencioun, þo fende hafs caste þis snare for to bryge men, ffor charite is exiled, and envye kyndelid. And þis semes þo caste of þo fende of helle, þat he schal destrye lordes and hor tenautes, and leve none in þo world bot Anticrist clerkes.
<L 36, 38><T A25><P 416>

Ffor oft his gode brethere ben putt into prisoun, and moste schrewis of oper have leve to go aboute, and use frely hor malice as procuratoures of þe fende.
<L 19><T A25><P 417>

And more booste of þo fende herde we nevere, siþ quantite of merytes is hydde fro seyntis, and chaffers wiþ soche þinges, unknowen to þo partyes, were presumptuose folly upon bothe sides.
<L 12><T A25><P 420>

And þis is þo welle wherwiþ þo fende blyndes þo puple, and gendres wronges in þis worlde, and moves hem to feght.
<L 13><T A25><P 422>

Neverepoles summe godes ben more nyghe God, as vertues, þat may not be gyven of none bot of God, ne nouper mon ne fende may dysuse vertues.
<L 16><T A25><P 423>

bot herfore thorw defaute of right byleve þo fende deceyves þo Chirche by soche fals procuratours We schulde understonde, þat whoso lifs better, he preyes more profitably to iche Cristen mon.
<L 17><T A25><P 425>

for masse and þo ooste ben dyverse þinges, ellis freris myght not feyne of hor massis þat þei ben better þen masse of a fende. Scarioth was a fende, as Crist hymself seis, and, as freris seyn, soche prestis syngen right.
<L 23, 24><T A25><P 425>

Bot þo fende haves blyndid þus Anticrist in þis matir, þat he contraries to hymself, and knowes not hys erreure;
<L 11><T A25><P 427>

Ffor þese worldly clerkis may crie þat a grete seint is dampned, for he contraries þer lustis, ande þat a cursid fende þat died in open heresie is a grete seint in heven, for he was frend to hem or enrichid hem.
<L 2><T A29><P 468>

But now, hem turned alle to þo worlde and pride and covetise, men dreden lest God suffer þo fende to disseyve hem in mony dedis þat þai

done;
<L 9><T A29><P 468>

And if þou sey, by his skil holy Kirke hafs ben
in erreure mony hundred wynters, for Crist seis,
by wittenesse of Jerome, þat þis bred is my
body, soth hit is, specialy sithen þo fende was
loused, þat was, by wittenesse of þo aungel to
Jon þo Evangeliste, aftir a þousande wynters þat
Crist was styed to heven.
<L 23><T A31><P 502>

For bifore þat þo fende, fadir of leesynges, was
loused, was nevere þis gabbynge contrevd.
<L 1><T A31><P 503>

For þus did Crist, and tau3t þus his disciplis, til
þo fende had blyndid þis world.
<L 23><T A32><P 505>

But as faste as þese þre ben aboute to kepe þis
vine, þer ben oþer þree whiche ben aboute ni3t
and dai to destrue þis vine, whiche ben þe world,
þe flesch, and þe fende, of hiche þre spekeþ
Dauid, in þe Psauter, þere he þus spekeþ of þe
vine and seiþ: {Vindemiant eam omnes qui
pretergrediuntur viam.
<L 288><T CG08><P 88>

Þanne, fals fende, þou3 I do bodili penaunce, I
fede þerwiþ my soule;
<L 122><T CG11><P 124>

And þerfore, be wel war of þese þre sotil nettis
of þe fende: þat is, glotenye, veynglorie, and
couetise.
<L 262><T CG11><P 128>

Þus shulden men do nowedaies: when þei seen
and heren þat many men wiþ her litel kunnyng
prechen more bisile and turne þe peple fro her
vici3 for to lyue vertuously þen many oþer grete
clerkis þat ben lettrid hilie, hauen greet joy
þerof, and arrett it al to Jesus Crist, whiche is þe
verre prophete þat shal come into þe worlde at
þe dredful Day of Dome for to deme al
mankynde, and not to rett it to þe fende þe vertu
of Goddis gracious worching, as false frowarde
shrewis done, þat han 3it þe oolde enuy of Jewis
þat turneden in Jesus Crist þe vertu of þe Holy
Goost to þe worching of þe deuel þat þei
clepiden 'Belzebub'.
<L 271><T CG14><P 182>

þe secounde is for þe grete batayle þat shal be
bytweene man and þe fende in þat houre;
<L 301><T CGDM><P 216>

Þat þei shullen so apere semip wel, for in þe lijf
of Seynt Martyn it is writen how þe fende aperid
to þat holy seynt at his dying, whiche hooly
chirche clepiþ {gemma sacerdotum}/þat is: þe

precious ston of all prestis.
<L 307><T CGDM><P 216>

Þus it fariþ by euery man þat lyuiþ here in þis
worlde: þe day is set of oure deeph, oonly knowen
vnto God, in whiche we shullen fi3t wiþ þe sotel
fende, we mowen it not astarte.
<L 343><T CGDM><P 217>

And þus I hope of his mercy to be sauid, for alle
my synnis, þereas þou, cursid fende, shalt be
dampnid for þat one'.
<L 432><T CGDM><P 219>

Þan shal Crist seye to hem þat shal be at his left
syde Wende 3ee fro me, 3eecursid men, into fier
þat euere shal laste, þat is ordeyned to þe fende
and to his angelis þat don his werkis'.
<L 73><T EWS3-147><P 70>

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>

aftir þe desiris of his fleische/ ouercomen wiþ þe
fende:
<L 3><T LL><P 08>

þat wiþ her sclaudris hindren her briþeren/ &
seyn þe fende mai & wil:
<L 17><T LL><P 10>

baptisid in watir of Flom Iordan/ & temptid þrise
of þe fende:
<L 18><T LL><P 34>

þe fende þe world & þe wantoune fleische #
<L 30><T LL><P 34>

And like seruantis haþ þe fende:
<L 10><T LL><P 47>

seiþ þe Lord God/ And sipen þe fende neiþir
eetiþ ne drinkiþ:
<L 5><T LL><P 49>

Þis wecche chasip so þe fende:
<L 25><T LL><P 51>

þat þe fende desiriþ in þe si3t of þe world:
<L 15><T LL><P 52>

þe fende þrowiþ at mannes soule:
<L 2><T LL><P 65>

assailed þe fende of helle/ whanne Crist seide
goo Satanas' :
<L 12><T LL><P 65>

þe fende feyneþ his acciouun/ to trouble þe good
of þe chirche:
<L 18><T LL><P 80>

þe fende hæp leied twoo snaris/ & in hem he
caccheþ þe peple:
<L 3><T LL><P 81>

þe secounde trappe of þe fende:
<L 26><T LL><P 83>

þe fende in hise membris/ 3yueþ leue to
chapmen:
<L 1><T LL><P 90>

þe fende wiþ hise membris/ what wiþ ypocrisie:
<L 10><T LL><P 94>

þe fende in his membris/ settiþ wacche & bisie
spie:
<L 1><T LL><P 99>

þe fende in hise membris/ holdiþ a court as he
seip:
<L 21><T LL><P 103>

þe fende wiþ his cautels/ hæp whilid in to þe
chirche:
<L 10><T LL><P 107>

þe fende wiþ hise cautels/ hæp 3ouun leue to
·XII· men:
<L 21><T LL><P 111>

þe fende wiþ hise cau-tels/ hæp largid þis
couetise:
<L 5><T LL><P 116>

þe fende wiþ hise cautels/ moveþ discorde in þe
hertis:
<L 16><T LL><P 123>

þe fende dampnacioun # þe fende loueþ synne #
þe fende scatiriþ abroad #
<L 29, 30><T LL><P 129>

þat dwellen wiþ þe fende/ for to serue him in his
chirche:
<L 7><T LL><P 130>

first, siþ crist god and man sou3te mannus soule
lost þoru3 synne bi þritti 3eer and more wiþ
grete traiuele, werynesse and many peynes, bi
many þousand myles vpon his feet, in gret cold
and stormes and tempestis, prelatis schulden not
couche in castellis and suffre þe fende to
deuoure cristene soulis, and þanne make a pore
man to renne two or þre þousand myles and 3eue
hem þere ensauple of pride and oþere synnes.
<L 17><T MT02><P 30>

and þe fende blyndiþ hem so moche þat þei seyn
in-dede þat þei moten neuere preie to plesynge
of god, siþ þei vnablen hem self to do þe office
of prestis bi goddis lawe and purposen to ende in

here feyned deuocion þat is blasphemye to god.
<L 32><T MT10><P 190>

and also petre and alle oþer apostles, and also
alle oþer popis faileden þat weren til Innocens
cam, whenne þe fende was loused, and 3itt men
weren clensed of her synne þicker and bettur
þenne þei weren aftur, for I rede in þe boke þat
luk wrote of apostles dedis, hou þre þousand
turned in oon daye fro Iewes fables to cristis
lawe, and aeon of hem was þus confessid to
prestis.
<L 21><T MT23><P 328>

ffor seyntis by feiþ discoumfiteden rewmes, 3he
þe rewmes of þe fende:
<L 24><T MT24><P 347>

for alle þese ben not gospel, but þe fende may
regne vndir þes writtis;
<L 28><T MT28><P 479>

And, siþ þe fende hæp 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 trewe beleue of Iesu Crist, he can do 3it þe
same malice.
<L 35><T OBL><P 157>

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 sekenesse to
growe in mannes bodi, 3if þe stomak þerof were
hole.
<L 43><T OBL><P 158>

And þis dampned man, þat so ful of þe fende
schal sitt in þe chirche after þe menyng of
scripture and olde seinttis, schal not be a singular
person bi himself, but an aggregat persone of
many ri3t wikkid, acording in oo malice and
conspiracie a3enst Crist, þe wiche ben in a
maner onyd in her hede Sathanas.
<L 61><T OBL><P 158>

Herefore in þe text rehersid tofore, seint Poule
rehersiþ þat þe man of synne and þe sone of
dampnacioun and ful of þe fende, bi whom alle
men vnderstonden antecrist, schal sitt in þe
temple, þat is to seie in þe chirche, schewing
hymself as he were God.
<L 91><T OBL><P 159>

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,
enhaunsiþ himsilf aboue alle þing þat is God in
kinde, or ellis seide a God bi office.
<L 182><T OBL><P 161>

þe þrid poynt of beleue in wiche þis man of synne, ful of þe fende and sone of perdicoun 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 oþur trew writing and sei3ing of clerkis.
<L 225><T OBL><P 162>

And þis transfigurid Sathanas, aftur þe first wille of fende þat inhabitip hym, wiþdrawip bi fraude and violens from Iesu the feiþfulnesse and þe tru3e legeaunce, þe wiche þe peple owip to our king and lord, Iesu Crist and his lawe.
<L 811><T OBL><P 177>

But þis uissered fende reckip nou3t hou3 dou3teful þe peple be in þe determynacion of Crist and his apostlis, for bi þat he drawip þe peple to 3eue more credence to his lore, and to menteyne hym and his lawe þe more stifli.
<L 819><T OBL><P 178>

and bi title of conqueste, for he gate hem from þe fende bi conquest upon the cros;
<L 1064><T OBL><P 184>

Napeles, if þis fende were not iuiderid wiþ couetise þat is þe rote of malice and blyndep him, he schold mowe se in þe gospel hou3 Crist for al his liif here renounsid effectuali to alle wordli possessions and lordschip and wordli title, and made his disciplis of office þat were prestis to do þe same;
<L 1244><T OBL><P 188>

For, certis, þe strong ladi þat Heraude held in auou3tri3e was neuer more aprist aftur þe blode of seint Ion þe Baptist þan þis lecherous fende, þat haþ sett hir see of hir affeccion vpon alle þe seclere lordschip of alle þe wide world, þristip aftur þe blode of feiþful peple þat grucchip, nameli in þis poynt a3enst þe fornycacioun þat sche doþe a3en Crist and his blessid lawe.
<L 1298><T OBL><P 190>

But nou3, certis, þe fende þat inhabitip þis man of synne aftur his olde craft medliþ or mengip lesing wiþ trouthe in þe pseudo-prophetis mouþe, and medliþ uenym and wyne, and apoisenep þerwiþ Cristis chirche. Þis craft usid þe fende whan he begilid Eue, and also whan he wold haue begilid our lord Iesu Crist, as whoso wol mai se in scripture.
<L 1333, 1337><T OBL><P 191>

And if þis visered fende, so ful of Luciferis pride, sett his fete upon þe emperouris heede and crownep him wiþ his stinking feete, Danielis

prophesie in þis poynt is more openli verefiid of the grete bodi of antecrist that approuep þys vnmesurable pride in þe heede þerof.
<L 1408><T OBL><P 193>

Sip þan Cristys mystik bodi, heed and lymys, schuld be þis sacrid oost of brede and wyne and a3enward, as Poule and Austen wiþ oþur olde seinttis techen, and seche a sacrament is propurli a uisibile forme or kynde of an vnuisibile 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 1549><T OBL><P 196>

And, as tou3ching þe euydence þat antecrist schuld haue in þis mater bi any determynacioun of þe chirche aftur þe losyng of þe fende or before, þe determynacioun of Innocent and his comperis, chifli brou3t in and menteyned in þe chirche bi labour of þe newe sectis, þat God hatid to be plantid in þe chirche, I am ware of noone olde determynacioun þat antecrist kan lei3e for his parte in þis poynt.
<L 1724><T OBL><P 201>

þe reyn, flodis and wynddis betokenen þre temptaciouns to þre maner of synnys, as of þe flesche, of þe world, and of þe fende, þe wiche schenden and casten downe mennes good manerys;
<L 1931><T OBL><P 206>

Napeles, as God schewid no myracle to þis repreued Antioch, whan he martrid þe modur and hir seuen sonys, wher bi he my3t haue be meued to haue sessid of his malice and repent him of his synnes, as he schewid to his chosyn Nabugodonosor in þe þre vnharmed men in þe myddis of þe fire, as seint Austen markip in a pistle, so it is of þis dampned man ful of þe fende sitting in þe chirche euynnyng hymself to God.
<L 2084><T OBL><P 210>

þan take hede what myraclis ben magniefid nou3 in Ynglonde and in oþur 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 schewip wherbi he disceiueþ almost þe chosen!
<L 2118><T OBL><P 211>

And so, as Ion Baptist meueþ in his wordis, þis fende seiþ þat God is fals, and his wittnes þat is his lawe also, and nameli in þe beleue of þe sacrid oost, wher he refusip alle þe wittnesse of Goddis lawe and betakip him to be contrarie, as it is in parti3e schewid heretofore.
<L 2300><T OBL><P 215>

Sippen þen al Cristis wordis ben oo worde þat is truthe and þe boke of liif, and þis renegat wiþ his retinew demerþ Cristis wordis for he determenep þe contrarie, it is open inou3 þat þis renegat is of þe fadur þe fende.

<L 2778><T OBL><P 228>

And so, as Crist spekip þo þinggis þat he hæp hirde of his Fadur, so þis grete bodi of antecrist spekip þo þinggis þat he hæp hirde of his fadur þe fende, þat is a lier and fadur of lesing and stode neuer in truþe, as Crist techiþ (Io· 8).

<L 2782><T OBL><P 228>

For in Rome, as Austen seiþ, weren ful many diuerse and contrarious opinions among þe philisophis, for, as he writiþ þer, It was no charge to þe fende þat was king of Rome wiþ hou3 contrarious errouris þei striuen bitwene hemself, while he had al togedur in his possessioun bi þe desert of manyfolde and diuerse vnfeipfulnes!

<L 2814><T OBL><P 229>

Of þe wiche Crist spekip þus to þe fende, desiring þis omage and seruage: þe lord þi God þou schalt wirschip and to him alone þou schalt serue!

<L 2871><T OBL><P 230>

For bi þis skele seint Austen preueþ in {De questionibus veteri et nove legis} þat it was þe fende þat appered in liknesse of þe holi prophete Samuel to king Saul, whan þe wicche had ridid a spirit al þe request of þe king Saul, as it is wreten (Re· 28), þat is to seie for as meche as he toke upon himself the wirschip þat Saul profrid him.

<L 2953><T OBL><P 232>

And so it wol su3e of þis processe þat, as Saul felle so foule for he wirschipt þe fende whan he had went to haue wirschipt Samuel, as Austen seiþ in {De questionibus veteri et nove legis}, and þat fal betidde him bicause he wirschipt anopir þan God, so it stondeþ of folis þat don offringgis to angellis, seinttis or to opur imagis or relikis, for onli þe fende and his retinew mowen delite hemself in seche offring.

<L 2976, 2980><T OBL><P 233>

And þat it schuld so, þe fende, þat is chif auctour of þis constituioun, and his lemys, þat speciali helpen him, made anopur constitucion in þe same time þat þe gospel schuld not be prechid.

<L 3041><T OBL><P 234>

3it, bicause þat antecrist is an armed fende a3enst þe armurys of God, I schal schete to him an arowe of Ionathas þat neuur 3ede backward.

<L 3165><T OBL><P 237>

3it schete we moo arowis of Ionathas, 3if any grace mai ben to wounde þis fende antecrist or any of his special membris to ueri repentaunce.

<L 3188><T OBL><P 238>

Wost þou not wel, blinde fende, þat þe world hæp be cristen, and 3it is wiþout þe newe determynacioun?

<L 3624><T OBL><P 249>

For it is a3ens þe plesance of Criste, and mooste lykyng to þe fende and lesyng of soulis.

<L 237><T OP-LT><P 49>

And, if 3e say þat þe þis skylle holy kirke hat bene in heresie many hundred wyntur, sothe it is, specialy sythen þe fende was lousede þat was, be witnes of angele to Iohun Euangeliste, aftur a þousande wyntur þat Crist was steuede to heuen.

<L 40><T SEWW01><P 18>

For before þat þe fende, fader of lesyngus, was lowside, was neuer þis gabbyng contryuede.

<L 46><T SEWW01><P 18>

þe sixteenete: þat exorsimes doun in þe chirche, as halowing of þe watur, brede and salt, and askis and suche oper, ben pure craft of nigromancie, wiche is þe worschipping of þe fende.

<L 43><T SEWW02><P 20>

but wane prestis or religious singen þe latanye for pride, for ipocrisie or for couaitise þan þei plesen not God, but þe fende and þe worlde, wiche ben þe maistris þat þei seruen.

<L 162><T SEWW02><P 23>

(16) Also we graunten þat halowing of holy watur, of brede, salt and asken ben leueful, for þei ben deuou3te preiers and blessings, and þer is noon exorsisioun don on holi bred but a preier as good as oure grasis, and not alle exorsisiouns ben craft of nigramancie and worching of þe fende;

<L 197><T SEWW02><P 24>

And þus dide þe fende wiþ heþene men in þe tyme of Cristis apostelis, as plenerly telliþ in þe lif of seynt Bertelmewe;

<L 177><T SEWW16><P 87>

And 3if ony clerke contrarieþ þis and so endiþ, who schal be dampned but suche a quyk fende?

<L 49><T SEWW20><P 108>

And I bileue þat anon aftir þis fastyng, whanne þe manheede of Crist hungridde, þe fende nei3ide to him and temptide him, in glotony, in veyn glorie, and in couetise;

<L 226><T Thp><P 31>

but in alle þese þre temptaciouns Crist concludid
þe fende and wiþstood him.
<L 228><T Thp><P 31>

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
wipinne Cristis chirche abbeye, seyyng þus of
confessioun: as, þoru3 þe sugestioun of þe feend
wipouten 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 whoeuere wolen schamen and
sorowen herteli for her synnes, knowlechyng
hem feipfully to God, amendinge hem aftir her
kunnyng and her power, wipouten 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 1934><T Thp><P 84>

Dawe, þou blabereþ blasfemies & reson hast
þou non, þou leggist oft Goddis lawe bot to a
false entent 3ee, falselier þan þe fende whan he
saide to Crist {Quia angelis suis mandauit de te}.
<L 12><T UR><P 102>

visible and vnuisible whych lorde took fleshe
and bloode beyng in the virgyn the same god
But ye have many false wayes to begyle the
innocent people and sleighthes of the fende.
<L 27><T WW><P 14>

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

But freres forgeten þis reule & glenen to hem
wat þat þei may gete of þe puple, but it cometh
not a3ene neiþer in lijf nor in deþ, for þe fendes
dien not.
<L 539><T 4LD><P 259>

Also þes proude clerkes, symoniours, silleres of
pardoun and indulgences, of confessiouns and
oþer holy dedys, false lawyours, wyckede
juriours and cursed advocat3, disseyvable
notaries, and alle fals aqestis, grete swerers,
vengeable fendes, proude men, and coveytous
glotouns, and lecheours, bacbiters, and pursuers
of Godes trewe 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 18><T A04><P 103>

And by þis fendes synne ben mony men
disseyved.
<L 14><T A09><P 122>

And þus envyous men ben þo fendes childer, and
don harme to homself, and profiten to Gods cite.
<L 11><T A09><P 130>

CAP. IX. Bot, for to speke more of þis fendes
synne, þo Chirche is divided in þese thre partis;
<L 14><T A09><P 130>

And here hom fayles charite, when þei leven þis
better and esyer algatis, and taken þo fendes
office; ffor hitt falles to fendes by pride and
envye one to feyht wip anoþer, as Gods lawe
telles;
<L 13, 14><T A09><P 132>

and so ire þat God snybbes wip mon sownes to
reprove þat he blames þo fendes childer.
<L 12><T A09><P 135>

And here may we se how þo fendes argument
disseyves þo puple, and moves hom to feght.
<L 13><T A09><P 136>

Wil I wot þat aungels ageynstode fendes, and
mony men by strenght of lawe a3eynstonden hor
enmyes;
<L 30><T A09><P 137>

And disseyt of love is wip men þat feghten, as
wip fendes of helle is feyned fals luf.
<L 23><T A09><P 138>

Ffor mony men ben preysid now for fendes
werkes, and honour and worschip þat þo world
gyves hom is comynly for vicis and not for
virtues;
<L 11><T A09><P 139>

And ydelnesse in þis office hyndris most þo
Chirche, and gendres moste þo fendes childer,
and sendes hom to his court.
<L 20><T A09><P 144>

And þus fendes childer schulden be chastised
wip strenght, þat þo Chirche my3t profite aftir
Gods lawe.
<L 15><T A09><P 145>

þis lawe schulden men teche þo folk, and putte
on bak þo fendes lawe;
<L 18><T A09><P 147>

And þus somme hyrdes in hor entyre synnen
sore in symonye, and in contynuaunce þerof

grevously agreggen hor synne, and maken þo fendes knott in hor dying in þis synne. Lord, sith no puple schulde gif hor prestis by þo titil of almes norischyng and hillyng to do hor prestis servise, if þei frauden of þis servise, and harmen men as fendes, wheþer men ben holden by Cristis lawe to laste in þis almes?
<L 26, 29><T A09><P 151>

And þis lawe is myche usid of þo fendes childer.
<L 14><T A09><P 155>

Of þis serves dowyng, ageyne Gods maundement, to norische soche fendes and traytours to pore men.
<L 13><T A09><P 158>

if freres wolde þenke on þe power of God, what þinge he may do by men, and suffer fendes worche, and þanne schulde þei graunt þi power þat þei here denyen.
<L 31><T A10><P 176>

And so, as hirdes in heven have joye of þer childur þat þei have goten to heven be vertu of Goddis seed, so þese fendes schal in helle have sorowe of oper childer, þat þei have brou3t unto helle be lawe of þe fende.
<L 20><T A10><P 179>

And so þes fendes prechen sutilte of hemself, and leven to preche of Jesus Crist, and þus men ben desseyved.
<L 12><T A10><P 180>

glorouse were þi Churche if it stode clenly bi þe ordynaunce of Crist, wiþowten fendes novelries!
<L 12><T A10><P 182>

On þis schulde knyghtes þenke, and do servise to Crist, for þere are none feller fendes þen are wickkid prestis, as schewes Cayphas and Scaryot, and mony soche oper.
<L 6><T A19><P 232>

Who schulde þonke þese fendes for suche procurynge?
<L 8><T A20><P 238>

And so at þo laste schulde men sey opunly, hou lordes schulde gete by processe of tyme hor owne lordschippe oute of þo fendes hondes. And right as fendes gate hit by soutil ypocrisie, not sodeynly bot by processe of tyme, so schulde men sowcandely wyne hit ageyne.
<L 35><T A20><P 240>

þen schulden Caymes castels of þo newe ordires be voydid fro fendes, as Crist taught in dede;
<L 9><T A20><P 241>

Here may we se þat þei take fals, for þus þo Chirche schulde be saved and Crist more

worshippid, þo fendes host owvercomen, and Cristendome confortid.
<L 2><T A25><P 419>

And so al þof þese newe ordiris profiten to Cristis Chirche, neverpoles not so myche as fendes in helle.
<L 31><T A25><P 419>

So faren men of þis world: for as miche as þei ben sette in so fals a grounde (þat is, in þe mirþe of lustis of flesche and welþe of þe world, and no3t in þe stoon, Jesus Crist), þerfore at þe leste puf of þe fendes blast þei ben dreuen ly3tly into what synne þe feend lykep.
<L 457><T CG03><P 42>

In helle bep þei þat ben ouercome, as fendes and soules þat ben ouercome bi hem.
<L 17><T CG08><P 80>

For ri3t, he seiþ, as vnder busches of breris is no refreschyng of schadue, beestes for to reste hem vnder, as vnder oper trees, but oneli to snakis and to addris and suche oper wormes, so biside a good man, boþe good men and euele moun take reste', but biside suche tirauntes, none moun reste but if it be suche venemous bestes as þei ben, oper ellis addres (þat is: fendes) whiche han her couches in hire hertis'.
<L 263><T CG08><P 88>

þe commaundementis of God ben þe wey toward heuene, as Crist seiþ in þe gospel and Daid in þe Psauter, and whoso kepeþ not hem is bisydes þe wey, and suche a soule is troden playn wiþ tramplynge of fendes wiþ hire wickide suggestyons and hire foule þou3tis wiþ whiche þei traueilon as wiþ tredynge suche a voided soule.
<L 86><T CG09><P 95>

Crist clepeþ heere suche fendes briddes of heuene' or briddes of þe eir' for as myche as þei hauen alwei þer heuenli kynde, þou3 þei ben maad malicious þoru synne of enuye.
<L 103><T CG09><P 96>

and also þat in Belsebul, þe Prince of Fendes, he caste ou3te fendes;
<L 113><T CG10><P 108>

It is of fendes weiwardnesse to forbede cristene men to fede here soulis on Goddis word, ffor God seith Deut.º
<L 15><T Dea><P 454>

And this is a syker place, for fendes tempte not men þere.
<L 53><T EWS1-03><P 234>

And by þis aungeles in heuene, mankynde and fendes, schulden be glad by resoun, for þe mo

þat ben dampnyd þe more ys fendes peyne.
<L 59, 60><T EWS1-03><P 234>

for we schal wyten as by byleue þat, wose louyþ
more mannys good þan he loueth helpe of his
sowle, he is wolf and fendes child.
<L 42><T EWS1-08><P 254>

for by vertew of Crist þes fendes ben þus suget,
and þese namys han vertew to make þe feend
dreede kyndely.
<L 88><T EWS2-61><P 33>

herfore we shulden be meke to god for
trespasses þat we han don to hym, and specialy
for his kyndenesse þat he made vs first of nou3t,
and siþen bou3t vs fro þe fendes prisoun, and
giueþ vs aye grace in alle oure goodis;
<L 30><T MT23><P 338>

for þe fendes of helle trowen alle þat we trowen,
but hem failen charite to bynde her schelde in
ordre, and herfore ben þei dampned by her
defourmed scheeld.
<L 7><T MT24><P 349>

And þis myschif, Poule, is brou3t in þe chirche
bi þilke visered fendes and dai deuyllis, freris,
þat þou specifidest of wher þou seidest þus þe
Spirit seiþ opinlich þat in þe last tyme schal sum
parte aweie from þe feiþ, taking hede to þe
spiritis of errour and to þe doctrine of deuyllis,
speking lesing in ypocrisie'.
<L 748><T OBL><P 176>

Napeles of þis litil processe tou3ching þe
abhomacioun of idolatrie þou maist se hou3
ful of þe deuyll weren þo visered fendes þat nou3
late in Ynglond made a constitucioun and artid
men to kepe it, þat no man schuld enpugne þe
wirschip þat peple dop to imagis and relikis.
<L 2928><T OBL><P 231>

Than the deuyll that was fallen out of heuen for
his pride had enuy to man / & by a false
suggestyon he made man to eate of this tree / &
breke the commaundement of god / & tho was
man ouercomen of the deuyll / & so he lost his
herytage and was yput out therof into ye world
that was a lande of trauell & of sorewe vnder the
fendes thraldome to ben punysshed for his
trespasse.
<L 25><T PCPM><P 08>

Lordes loueth hem wel, for they so lowe
crouchen But knowen men her cautel, and her
queynte wordes Thei wolde worshypen hem,
nought but alittle: The ymage of ypocricie ymped
vpon fendes.
<L 22><T PPC><P 11>

All such ben falser than ben fendes.
<L 536><T PT><P 164>

And this commeth in by fendes, To bringe the
Christen in distaunce;
<L 1165><T PT><P 184>

for Crist and his apostilis vseden þe office of an
exorsiste in casting ou3t of fendes to mannys
saluacioun.
<L 198><T SEWW02><P 24>

And 3it shal tyde þe tyme when Iosie shal regne,
& make an ende of suche fendes & Cristis reule
shal renue.
<L 210><T UR><P 108>

FENDIS.....316
Sith feith with charite is propirli the feith of
cristene men, and feith withouten charite is the
feith of fendis, as Austin preuith in manie placis;
<L 21><T 37C><P 74>

and feith without werkis is dead, as Jamis seiþ
in the ij^c. What woodnesse thanne is this to
graunte, that the worldli clerkis of Rome moun
lightli faile, and also failen opinli in feith formid
with charite which is propirli Cristene mennis
feith, and that thei moun not faile in dead feith
and feith of fendis.
<L 4><T 37C><P 75>

Or hou defendith that prest the puple with the
sheeld of preiere, which prest settith himsilf
forth to be smyte with the dartis of enemies, that
is, to be ovircomen of fendis;
<L 10><T 37C><P 114>

The sentence of the firste part is opin bi this, that
Judas that was a theef and ful auarous, the
traitour of Crist and a devil, in the xiiij^c. of Jon,
xxvj^c. of Mt. and vj^c. of Jon. was apostle,
and ordeinid and sent of Crist to preche the
gospel, to do miraclis, and to caste out fendis, as
othere apostlis that weren ful holi, in x^c. of Mt.
and in othere placis of the gospel.
<L 3><T 37C><P 121>

Lord, Lord, whethir we profecieden not in thi
name, and castiden out fendis in thi name?
<L 13><T 37C><P 121>

þanne fendis and yuele men comen and casten
before hem manye noyes to letten hem;
<L 36><T A01><P 21>

Ffor þis haþ God spoken bi profetis bifore seid,
how we schulden have heeþe bope of men and
fendis, and be delyverid of þe hond of alle þo þat
hatiden us.
<L 8><T A01><P 58>

And so Cristen men, þat is, Gods Chirche,
schulde sey to soche stryvers þat chiden wiþ
wordes, þat childre of God have none suche

custoum, but answeren by stillenes ageyne soche fendis.

<L 22><T A09><P 128>

For Gods lawe schulde be reule to schape men of one wille, bot parting fro his lawe departes men fro charite, and so hit departis men fro membres of Gods, body, and so fro membres of holy Chirche, and þen ben þei fendis.

<L 23><T A09><P 134>

And a fendis conscience reulis hym þat bringes of þis, þat if he were þus pacient his enmyes wolde kille hym.

<L 13><T A09><P 138>

But where is oure bileve of þe day of dom, when we trowen þat we schal come bfore þe heyest juge, and be juggid of oure lif and all þinge þat we have, to wynne it ever in blisse, or ellis for to lese it ever more in peyne of helle, wiþ fendis and þer angelis?

<L 8><T A10><P 168>

And þis fendis heresie desseyves þe Chirche, whan þei tellen more bodily dette þan bi goostly dette.

<L 26><T A10><P 178>

But now, bi ypocrisie of fendis and fals men, manye bynden hem to presthod and chastite, and forsaken wifis bi Goddis lawe, and schenden maydenes and wifis, and fallen foulest of alle.

<L 4><T A13><P 190>

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 chydyng, and in bondage of synne to þe fendis of helle.

<L 34><T A13><P 191>

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.

<L 31><T A13><P 200>

Wil I wot þat þo Psalme seis of fendis childer, In mennis travel ben þei not, and herfore are þei proude.

<L 16><T A20><P 235>

And her þenkiþ many men, þat in caas of þis discencioun may men se whiche ben servantis to God, and whiche loven þe fendis cause and bisily serven to him.

<L 30><T A21><P 243>

Ffor bi vertu of þis povert, Petir and opere apostilis conquered of the fendis hond many of his servauntis, and herfore he meved hem for to trowe þe Chirche.

<L 23><T A21><P 244>

and in a fend, Belzabub, þei seide he dide his dedis, ffor servyce þat he dude to þis prince of fendis.

<L 31><T A21><P 247>

And to þis þridde evydence, it is knowen þing, þat whanne þe world is peyred, and Antecrist haþ maystrie, þere beþ many fendis sones a3ens any trewe man;

<L 12><T A21><P 248>

And certis it is no love of God to maynteyne such prelatis, ffor wantynge of her charite seiþ þat þei beþ fendis, siþþe for lasse avarice Crist clepid Judas a fend;

<L 27><T A21><P 248>

A! 3if a man my3te chese to holde Cristis biddinge, and forsake welþe of þe world and al worldlyche glorie, ffor to make pees bytwixe him and opere men, 3if he lefte þis Cristis biddynge, and takip lore of þe fend, who wolde no3t seye þat ne he wer þe fendis child?

<L 28><T A21><P 249>

And 3if þe fend lette hem by love of worldlyche þingis, ho dredip þat ne þanne þei beþ þe fendis owne children? But lordis schulde compelle hem to leve þis fendis lesynge, ffor God biddip his servauntis compelle men to entre his weye.

<L 33, 34><T A21><P 249>

But here schulde þe fendis children lerne here logyk and her philosophie, þat þei ben no3t heretikis in falce undirstondinge of þe lawe of Crist.

<L 24><T A21><P 250>

and þanne þei beþ fendis clerkis.

<L 7><T A21><P 258>

And so freris schewip hem prooctours of þe fendis cause, and traytours to God and his Chirche bi her bisynesse in þis cause.

<L 26><T A21><P 259>

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 33><T A21><P 265>

And boþe þe 3evere and recesceyvere of ordris in þis caas schulden be degradid, for þei make marchaundise bi 3iftis of þe Holy Gost, and maken þe Holy Gost servaunt of synful men,

and, in caas, of fendis, as moche as is in hem.
<L 12><T A22><P 279>

For þei sillen to fendis of helle here soule, here body, and tyme, and catel, for to have and use unworþily þe holy ordre of presthod.
<L 28><T A22><P 279>

And sibben here foule soule is in þe develis possession, þei bitaken Cristis body into þe fendis power as moche as in hem is.
<L 29><T A22><P 288>

Certis it semep þat þes worldly prestis distroien more kyngis regalie and lordis power, þat God him self haþ ordeyned for governaunce of Cristene men, þan God distroieþ þe fendis power.
<L 34><T A22><P 298>

Certis þes weiward curatis of Sathanas semen in þis poynt worse þan fendis of helle, þat turmenten no soule in helle but only for everelastyng synne;
<L 30><T A22><P 310>

And as Judas was a þef and no membre of Crist, ne pert of holy Chirche, þou3 he mynstride þe ordre of bischopod, but was a devel 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 28><T A22><P 315>

Perfore þei schulden meke hem self boþe to God and man, and leve þis fendis pride and Anticristis tirauntrie, and open tresoun and blasfemye a3enst God and his viker þe kyng.
<L 33><T A22><P 315>

Alle þo þat mysusen þe my3ttis of here soule or body, and drawen hem fro Goddis servyce and holynesse into þe fendis service and synne, fallen in þis same curs;
<L 10><T A22><P 319>

For, as Crist vouchiþ-saaf to clepe þis Chirche his spouse, so he clepiþ curside men fendis, as was Scarioth.
<L 17><T A23><P 339>

and þus þei seien, 3if þis pope contrarieþ to Cristis lyf, he is þe moste fendis viker and Anticrist þat is here;
<L 35><T A23><P 341>

for hyenes of þis state makip not bi himsilf man blessid, for ellis ech pope were blissed, al 3if he were faisly chosen of fendis;
<L 36><T A23><P 344>

and þes newe ordris, groundid on him, and not on grauntyng of Cristis lawe, ben a flok of þe fendis children, but 3if þei leeven þis mannis title.
<L 16><T A23><P 348>

for þei saluten ofte fendis, more þan þei doon Cristis children.
<L 7><T A23><P 351>

It fallip ofte bi þis lawe, þat a tryaunt and a fendis lyme is put bifore a lyme of Crist.
<L 33><T A23><P 357>

þus bi vertue of siche lawis ben ofte þe fendis lemes maad maistris, for to lede symple men, but whidirward but to helle?
<L 2><T A23><P 358>

For many prelatis by coveitise and symonie ben ofte fendis, and þei serven þer maistir, to wiþdrawe men fro Cristis lawe.
<L 7><T A23><P 358>

And so, 3if þe pope assoile men a pena or a culpa, or whatever pardone he grauntiþ for þing þat is not charite, forsake it as þe fendis bidding, þat is contrarie to love of Crist.
<L 35><T A23><P 362>

And siþ þe fend haþ þe strenger part here þan þe part of treupe þat is wiþ Crist, Crist wole suffre, for formere synne, þe fendis side have maistrie 3it. But in o bileve men resten, þat day shal come of þe laste jugement, whanne þe fendis side shal lurke, and treupe shal shyne wiþouten lettyng;
<L 27, 29><T A23><P 363>

and þis fredome is letted by þis profession made to synful men, and, in caas, to fendis of helle.
<L 24><T A24><P 369>

and leesinges, covetise, and fendis, ben enhabited amonge hom.
<L 9><T A24><P 383>

And þus deede beggers, freris, lippen up to kynges power, and mony tymes more þen þo kyng dar do, and maken þo kyng þo fendis tormentour to prisoun trewe men, for þei seyn þo sothe.
<L 12><T A24><P 384>

bot 3elding yvel for gode, as þo fendis lawe techis. For þei casten and 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 11, 13><T A24><P 393>

And so freris neden oure lond to be dampned
wiþ fendis in helle.
<L 28><T A24><P 393>

And þus synful mennis dome, and, in caas, of þo
fendis, is more dred and magnified þen is þo
rightful dome of God Almyghty.
<L 3><T A24><P 395>

and þen, as Crist seis, þei ben fendis;
<L 11><T A24><P 395>

And herfore hit is a fendis presumpcioun to selle
þus hor merytes þat þei knowen no3t, ffor þo
gospel biddes, þat as þei take frely, so schulde
þei frely gif to oþer.
<L 12><T A25><P 421>

And in mong alle þe malices of þe fendis werkis,
þer semþ noon mior to harme Cristis peple.
<L 2><T A26><P 439>

But 3if þei han a newe habite, founden of
mannis folye, and have maad singuler profession
to synful men, and, in cas, to fendis;
<L 30><T A28><P 448>

And þus þei ben exempt bi gold fro God, trewþe,
and charite, and only bounden to here synful
potestatis, and, in cas, to fendis;
<L 3><T A28><P 450>

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
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 5><T A29><P 482>

Siþen þo churchis ben dennus of thefis and
habitationis of fendis, hit is gode þat Cristen
men bere no false wittenessynge, saying in dede
þat suche chirchys ben holier þen oþer placis
where is lesse synne, ande þat þai mowne in þes
serve God in hem þerfore, sithen Criste sais in
þo gospel, þo rewme of God is wiþinne 3owe,
and Seint Poule seis, þat Cristen men ben þo
temple of þo Holy Goste, consent 3ee not
þerfore to þo symony of byschopis, ne covetise
of oþer prestis, for þo feyned blessynge of
heretikis to whos blessyng God cursus, as þo
prophete wittenessis;
<L 28><T A29><P 487>

and þis is soth of men and fendis.
<L 17><T A32><P 506>

þat he schwe to us, þat he þat may ageynsey his
wombe, and despicie þe goodis of þis world, and
desire not veynglorie, he howiþ to be maad

Cristis vicar, and preche Cristis ri3twisnes, and
for þoo þree chimneis ich low of þe fendis
blowing is sett in fire.
<L 15><T APO><P 03>

Perfor non of þe bischopis, enblawen wiþ enuy
of þe fendis temptacoun, wrap, if prestis
ouerwile exort or monest þe peple, if þei preche
in kirk, if þey blesse þe floc, for I schal sey þus
to hym þat werniþ me þeis þingis, he þat wil not
prestus do þing þat þei are bidun of God, sey he
wat is more þan Crist?
<L 6><T APO><P 30>

but þus mikil þe more þat it silf bi his
prouisiouns, dispensacouns, and 3euing 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 hap be taken to þe deuowring or
swelluung of alle bestis of þe feld, þat is to al þe
fendis to ay lasting dēþ many þow3andis;
<L 30><T APO><P 55>

þe lioun wiþ oþer bestis schal be best fed, but
3er þe more þat þey þole ai þe more schal þe
fendis torment.
<L 23><T APO><P 58>

þan are we foul idols and foul fendis ymagis, as
Crisostom merkiþ wel.
<L 20><T APO><P 89>

noip̃er þat swilk writing bi hem silf drif a wey
fendis, or seknes, or kep fro harmis, as sum not
vndirstonding wel gostly þingis demun;
<L 13><T APO><P 91>

But if þu sey, bi þe towching of Cristis body
mani were helid, and bi þe towching of his
cloþis, as þe gospel schewiþ, and þe apostle sent
sudarijs to put on men schaking wiþ fendis, and
þei were dryuen a wey.
<L 24><T APO><P 91>

þerfor I suppose her, þat charmis and
enchauntmentis for bidun þat þe it are þat are
brout in bi fendis curst, and bi stering of fendis,
a3en þe bidding of God, and also be mannis
vanite and foly, wiþ out ground of God Almi3ti,
and in wilk men trystun of help wiþ outun him,
and oftun a3en as 3eþun and vnfeipful don;
<L 1, 2><T APO><P 95>

And enchauntors are þoo þat in callun fendis to
ken hem þingis or to telle hem þingis be for, or
to help hem, weþer þei do it bi preyor, or bi
sacrifice offrid to hem, or bi ani oþer vnleful
maner.
<L 8><T APO><P 95>

But God for his endles mercy kepe fro þe malice
of þer charmis, and charmers, and coniuars,

wichis, sortilegeris, and oþer 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 feiþful doctors.
<L 25><T APO><P 97>

Our wrestling is not only, ne principaly, a3en þeis þingis, but a3en princis and powers, rewlars of þis world of þeis merknes, þei are not only fendis and swilk wickid speritis, but þei are also wickid men þat ledun þis world in blindnes, and error, and foli, and malice, and lettun hem to know Crist, and behetun hem grace, wan þey mak hem sikir, ne wit not for þei schal haue it.
<L 26><T APO><P 98>

If þey bynd hem in þe contrary, þat þey be not in fredam to do þus, but if Crist had for bedun it hem, ellis it is a3en þe gospel, for swilk are reprouid of þe apostil seying þus, þe spirit seiþ opunly, þat in þe last tyme sum schal depart fro þe feiþ, tenting to Spiritis of error, and to kening of fendis, speking lesing in ypocrisy, and hauing þer consciens iren brondit;
<L 2><T APO><P 103>

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 wyll'.
<L 432><T CG05><P 64>

Þanne, if þe word of God be cast into suche a soule, it haþ noon erþe of goodwill to keuere wiþ þe seed, but lyiþ aboue al open to þe si3t of fendis, whiche camen and smartli eeten it vp anoon.
<L 95><T CG09><P 95>

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 96><T CG09><P 96>

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 436><T CG10><P 117>

for a gloton pleseþ þe deuele, for þe gospel seiþ þat a legyon of fendis preieden Crist þat þei scholden goo into swyn, bi whom ben vndirstonde glotenos men.
<L 21><T CG11-A><P 131>

Synne traueiliþ mannys soule in whiche it dwelliþ, as fendis done mennys bodies in whiche þei dwellen, as it preueþ by an ensauple whiche þat Marke (ix chapitre) rehersþ in his gospel of a man þat brou3t his childe to þe disciplis of Crist, whiche had in him a spirit þat made him doumbe;
<L 363><T CG12><P 159>

And þat for þre causis prinsepaly: þe first is for þe dredful si3t of fendis, whiche euery man shal se in þat houre;
<L 300><T CGDM><P 215>

The first is, as I seide, for þe dredful si3t of fendis þat shullen apere to a man in þat houre.
<L 304><T CGDM><P 216>

Þat is: 'Oonly þe sit of fendis ouerpassiþ al kynde of tormentis'.
<L 318><T CGDM><P 216>

And þus þe dredful si3t of fendis þat man shal haue in þe houre of his deef is þe first cause whi deef is to drede.
<L 324><T CGDM><P 216>

A man liwith not in bred alone, but in ech word that cometh forth of Goddis mouth, and the same sentence is confermid bi Crist Jhesu in the gospel, M iijº. Thanne sithen Jhesu Crist ordayneth his word to be sustynaunce of mennys sowlis, it is a fendis condicion to refreine cristene men fro this goostli mete, sithen with-outyn it thei mowe not liuen in grace neither comen to bliss.
<L 21><T Dea><P 454>

But suche wordes axen good iugement, for manye eretykes seyn þat þei han witt of God, and 3et hit may ben on of þe fendis eresyes.
<L 66><T EWS1-24><P 319>

Þe fendis mow dwellen in comune weye, where God wole not sowen his seed, and pyke away þe seed bysyde and aspyen vnsowe places, and gedre þe seed þat is sowen;
<L 32><T EWS1-38><P 385>

Also 3if I caste ow3t a feend in vertew of Belsebub, 3owre children, þat ben my postlis, in whose name schulde þei casten owt fendis?
<L 37><T EWS1-42><P 408>

And so by chasyng of þese fendis don by Crist in þis maner my3te þei wel wyten þat Crist was euene contrarye to þe fendis.
<L 44, 45><T EWS1-42><P 408>

And siþ þis is don to fendis, as 3e may se by þer dedis, 3e mute graunte þat o prynce more strong þan þe fend is comen'.
<L 50><T EWS1-42><P 409>

þe strengore is Crist þat comeþ vpon þe feend þat vencusched þe heed feend in hise þre temptaciones, and ofte tymes he caste owht fendis of men.
<L 55><T EWS1-42><P 409>

for fendis of helle han trewþe, but þei tremblon for defaute of loue.
<L 66><T EWS1SE-08><P 511>

And þis, holdon comun lawe of men, is turned into fendis lawe, for no lawe reuersuþ Godis lawe, but 3if it be þe feendis lawe.
<L 24><T EWS1SE-10><P 518>

For Crist doþ þese vertewes, in whose name þese prechowrus spekon, and 3if þei ben þe fendis lymes, comunly þei meun to synne.
<L 69><T EWS2-58><P 18>

And by þis cause schulde men worschipe prechowrus, and dispuyson hem þat prechen fables or lesyngus, for þei comen in þe fendis name, as þer werk schewep.
<L 12><T EWS2-61><P 30>

And þus telluþ Luc þat aftur þis auctoryte 3yuon to Cristus disciples, two and seuenti turnedon a3en, and hadden vnskyful ioie, and seydon to Crist: 'Lord, 3e, þe fendis ben suget to vs in þe name of þe'.
<L 24><T EWS2-61><P 31>

And þis was greet peyne to þe prowde fendis and such maner of power hadden Cristus disciplis vpon fendis, for þei casteden hem owt of plasis þat þei wolden dwellon ynne, and maden hem dwelle in plasis þat þei wolde not dwellon inne;
<L 75, 76><T EWS2-61><P 33>

But here it is good to vs, 3if we ben in muche pees, to knowe and loue Godis lawe, for by þis we may bettur lyue and wyte how we schal answer men whan we ben apposed of fendis.
<L 64><T EWS2-66><P 62>

for God haþ 3yuon hem wyt in mesure, how þei schuldon profi3te to his chyrche, and þei disuson ofte þis tresour, and langwischen aftur wyt as fendis.
<L 92><T EWS2-73><P 103>

And in þis monye apis wenon to suwe Crist here, and þei slippon into þe fendis wey3e for defau3te of Cristus lore.
<L 68><T EWS2-113 291><P 290>

and þus feendus wylus of freris aqweynton hem wiþ ladyus and þei ben menys to lordus to haue þat þes fendis axson.
<L 63><T EWS2-115><P 298>

And so wickede lif of men makuþ hem seme þe fendis children;
<L 112><T EWS2-120><P 314>

And Crist in þat same our helide many men of þer siknesse, as summe of þer langwising, and summe of woundis, and summe of fendis.
<L 16><T EWS3-129><P 17>

And 3if þes ordris ben holy þei shulden hide þat as Crist biddiþ but where shulde rise þer wynnyng þanne bi which þei spuylen þe puple, and þe ende of þe fendis ordenaunse, þat he castiþ bi þes ordris?
<L 28><T EWS3-130><P 20>

And þus þei perseyuen clerely gostly harmyng of þes fendis, for þei forsaken þer firste ordre and casten hem to bigile þe world. And þus bi fallas of þes fendis ben lordis disseyued many weyes, for þei stelen first þer patrimonye bi colour of ipocrisie, and seyen þat boþe þei and þer eldris han trewe proctours of þes ordris.
<L 64, 65><T EWS3-130><P 21>

þus cristen men sufficen not to telle þe cautelis of þes fendis, and hou þei blynden worldly men wiþ false wordis of þer maystir.
<L 78><T EWS3-130><P 22>

and he wolde seye þat Crist in þus punyschinge þe fendis dide no dede of mercy, siþ at domes day þei shulden haue ful peyne.
<L 11><T EWS3-134><P 30>

Heere may we se þat Crist helde not wiþ fendis for þei seyden truþe, and baren witness of his holynesse.
<L 19><T EWS3-134><P 30>

for þanne we shulden not serue to fendis for worldly þingis þat þei 3yuen us, and we shulden not take false witnesses þat ben hirid for worldly godis, but we shulden take clene witnessis in a clene cause of treuþe.
<L 21><T EWS3-134><P 31>

Y caste out fendis and make heeleþis today, and tomorowe, and in þe þridde day Y am ded, but not 3it!'",
<L 25><T EWS3-138><P 40>

And so ech ydil man, for he is not wiþ Crist, mut nedis be a3enus Crist and so on þe fendis syde.
<L 18><T EWS3-141><P 47>

Heere synne and blasfemye ben clepid synnes of men, but þe spirit of blasfemye is clepid þe fendis synne, for it lastiþ to mannus ende and so aftir for eueremore, And þis is synne a3en þe Holy Gost, and shal neuere be for3ouyn neþer in þis lif ne in þe toþer, for þeere is not synne for3ouyn.
<L 25><T EWS3-141><P 48>

For þe li3terste victorie is to loue þyn enemy, what foole wole leue þis and take a fendis mene and an heuy?
<L 28><T EWS3-145><P 61>

Lore þat Crist techiþ heere were to do oure enemyes good, and þis is a fendis lore contrarie to Cristis lore. And þus fayleþ þe fendis falsed þat moueþ men for to werre, for as he seiþ pees endiþ werre, and ech man shulde coueyte pees. Sop it is þat pees is ende of alle synnes þat ben don, for þe pees of Cristis chirche, whanne it regneþ hool in heuene, is ende of al synne heere and of al dampnyng of fendis, for a good ende is getun boþe bi gode menes and yuel, siþ God mut algatis haue his ende, whateuere menes be maad. And seye we to þes fendis heere þat pees is good for to haue, and also it is good to haue þis pees bi Cristis menes.
<L 38, 39, 43, 45><T EWS3-145><P 61>

And certis Cristis mene is more li3t, more short and more sikir, for fendis men contynuen werre and maken false pees to more werre.
<L 49><T EWS3-145><P 62>

But here men þenken bi þis gospel þat worldly men shulden haue entent to do alle þes to Cristis lemes, and not to fendis þat shal be dampnyd.
<L 47><T EWS3-147><P 69>

And þanne Crist shal reherse þes sixe, hou þes fendis fayliden in hem, and hou þei shal axe whanne Crist was in þe stat þus to be helpid.
<L 75><T EWS3-147><P 70>

and dyuerse fendis of helle han wille to tempte to dyuerse synnes.
<L 60><T EWS3-158><P 103>

And heere men seen þe fendis cautil þat he haþ tau3t many men.
<L 8><T EWS3-170><P 145>

Mark seiþ þat Iesu, risynge erely þe firste Sunday aftir sabot, þat is þe firste day of þe wouke þat comeþ aftir Pask day, apperide first to Mary Maudelen, of whom he caste out seuene fendis (for in her weren seuene synnes, and

answerynge seuene fendis).
<L 4, 5><T EWS3-187><P 206>

And þis knowyng, þat Crist spekiþ of stondiþ not al onely in witt, siþ fendis knowen þat þis is sop;
<L 47><T EWS3-196><P 225>

And þes signes shulen folowe hem þat shulen bileue: in my name þey shulen caste out fendis, þei shule speke wiþ newe tungis, þey shulen take away addris;
<L 8><T EWS3-197><P 228>

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 53><T EWS3-197><P 230>

But þe Fadir haþ summe men ordeyned to dampnacioun, as ben fendis in helle and men þat shulen be dampnyd þere.
<L 68><T EWS3-197><P 230>

Crist clepte togidere his twelue apostelis, and 3af hem uertu and power upon alle fendis to lette hem.
<L 4><T EWS3-203><P 241>

Þis is fruyt of þer prechyng, and many opere fendis fruytis.
<L 31><T EWS3-203><P 242>

And 3it alle þes harms of þes fendis mouen not þe folc to knowe hem, ne to be war of þer werkis, ne of perelis þat comen of hem.
<L 43><T EWS3-203><P 242>

Also fendis wenten out of many of hem, þat crieden and seyden þat þou art Goddis Sone! And Crist blamyde and sufferide hem not speke þus longe to þe puple, for þey wisten þat he is Crist and siche fendis ben foul witnessse.
<L 9, 12><T EWS3-205><P 245>

And þus, siþ many anticristis prelatis ben fendis, as was ludas, he haþ ordeyned þat siche curatis shulen be confermyd of þe fend.
<L 33><T EWS3-208><P 252>

Mark telliþ hou disciplis seyden to Iesu Maystir, we sawen oon in þi name castynge out fendis of a man, and we forfendiden hym for he sueþ not us'.
<L 3><T EWS3-214><P 263>

And ouer þis freris han fendis maner, þat o frere grucchiþ a3enus anoper, and fi3tiþ wiþ hym whanne he prechiþ treupe in his lymytacion as fendis fi3ten togidere, but gode aungelis ben euere acordid.
<L 16, 18><T EWS3-214><P 263>

And myche more, siþ God haþ ordeyned þat
clerkis shulden not þus be dowid, to part þis
dowyng among hem falliþ for a fendis craft.
<L 31><T EWS3-220><P 275>

þis ny3t shulen þe fendis take away þi soule fro
þee;
<L 56><T EWS3-220><P 276>

But God forbede þat oure bileue be led by siche
heretikus þat seyen þat þe fendis eleccion makip
hem newe article of bileue!
<L 28><T EWS3-221><P 278>

And herfore seiþ Crist heere þat þis fend is
castun out in preyer and fastynge, for as fendis
han dyuerse poweris, so dyuerse uertues
contrarien hem.
<L 35><T EWS3-230><P 297>

And þus we wenen þat it were betere þat þes
preyeres heldyn þer pees, for þei witen neuere
wher þey ben ordeyned to peyne of helle as
fendis children;
<L 17><T EWS3-236><P 311>

so for derkness of synne & cloudis of þe fendis
temptaciouns vanischen away & moun not
abide/ And algatis whanne þe lanterne li3tneþ
into þe hert:
<L 14><T LL><P 03>

þin hous schal soone be turned vpsodoun/ þat is
þi bodi & þi soule schullen be turned from God
into þe fendis seruice #
<L 22><T LL><P 06>

til þei be cau3t in þe fendis snare/ þe see belchiþ
miche filþe:
<L 5><T LL><P 44>

But fastars in þe fendis chirche:
<L 37><T LL><P 47>

þat alle suche recheles fastars/ ben membris in
þe fendis chirche:
<L 8><T LL><P 49>

But preiars in þe fendis chirche:
<L 29><T LL><P 49>

þei don þe fendis werkis of helle/ what ne þei
largen her long preiars:
<L 12><T LL><P 51>

But wakars in þe fendis chirche:
<L 1><T LL><P 52>

ben þe fendis officeris/ þanne men nappen
whanne men consenten: to do þe fendis stering/
& whanne þei worchen opunli:
<L 13, 14><T LL><P 52>

But almysdoars in þe fendis chirche:
<L 14><T LL><P 53>

of whom comeþ al 3oure grace/ But prechours in
þe fendis:
<L 20><T LL><P 54>

But redars in þe fendis chirche:
<L 21><T LL><P 55>

But syngars in þe fendis chirche:
<L 13><T LL><P 57>

þat ben in þe fendis chirche/ mynystren þise
sacramentis:
<L 13><T LL><P 59>

he bitraied his Lord/ þus it is wiþ þe fendis
children:
<L 19><T LL><P 59>

whanne is þe bargayn made/ Lord hou reden þise
fendis lymes:
<L 6><T LL><P 60>

But studiars in þe fendis chirche:
<L 9><T LL><P 62>

of hem oonli þat ben in þe fendis chirche/ from
þe prechour vnto þe prest:
<L 11><T LL><P 63>

in whiche þei schal quenche/ alle þe fendis
brennyng dartis:
<L 35><T LL><P 64>

But pees-makars in þe fendis chirche:
<L 1><T LL><P 66>

of þe fendis tempting/ & ben borne al aboute:
<L 13><T LL><P 75>

in no þing failing Of þe fendis cautels bi whiche
he pursueþ in hise membris:
<L 27><T LL><P 79>

to telle þe fendis cautells/ þat he vsip in hise
membris:
<L 20><T LL><P 80>

Serui subdite estote in omni timore dominis: non
tantum bonis & modesties: sed etiam discolis' } /
þat is to seiþ: Seruauntis be 3e suget in al drede
to 3oure temperal lordis/ & not oonli to good &
to esy lordis: þat is to seiþ: in loue: but also to
tyrauntis: þat is to seiþ: in pacience/ But fendis
lymes feymen hem:
<L 4><T LL><P 83>

Lord hou dar þise fendis for drede þus blasfem
her God/ & vse þe synne of Balaam:
<L 36><T LL><P 83>

but 3elden hem to þise fendis tempting #
<L 14><T LL><P 89>

bi þe fendis counceile/ God tooke ful hidouse
wreche:
<L 6><T LL><P 90>

In þis þe fendis membris:
<L 2><T LL><P 112>

in to þe fendis seruyce # of þe fendis worchyng/
for þer is noon officer:
<L 27, 28><T LL><P 112>

What is þe fendis chirche:
<L 18><T LL><P 126>

Nemo nostrum exsors sit luxurie nostre vbique
relinquamus/ signa leticie' } / Þat is to seie: Þise
fendis lymes seyn· go we fille vs wiþ precieuse
wyn and an oyntment/ & suffre we not þe flour
of oure faire beaute:
<L 25><T LL><P 127>

But þe fendis chirche· pursueþ Cristis chirche in
malice:
<L 14><T LL><P 132>

counseilip hir children/ to flee þe malice of þe
fendis chirche:
<L 25><T LL><P 132>

Forsope whanne þe fendis chirche schal purswe
3ou in þis cite:
<L 27><T LL><P 132>

Þe fendis chirche in þise daies:
<L 8><T LL><P 133>

hasting hem to helle/ fendis on her lift si3de:
<L 32><T LL><P 133>

but fire hoot brennyng/ wetir coold chelling/
wormes as addris/ toodis & snakis euer
gnawynge/ euer diyng & neuer deed/ dercknesse
palpable· þat is so pick· þat it may be gropid/
wanting þe si3t of ony counfort/ seynge al þat
may discounforte/ Feer intollerable· drede
vntellable/ quakyng of þe fendis felaschip/ alwey
discorde wiþouten frendship/ & ful dispeyre of
ony eende' } # Neþeles assay in þis lijf: if 3e may
leeue þe fendis chirche/ & brynge 3oure silf
boþe bodi & soule:
<L 11, 13><T LL><P 135>

It is a fendis pride a synful creature to putte
defaute 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 vnbounden 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 betere, and
constreyn men to leue þe betere, and take and
nede men to holde forþe þe worse.
<L 14><T MT01><P 03>

it semep þei ben fendis children to stryue a3enst
þe treuþe, and meyntene syn and brynge oþer
men to helle bi procuryng of fi3t and lesyng of
pacienc and charite.
<L 21><T MT01><P 18>

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
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 30><T MT01><P 22>

and maken lordis to ben turmentouris of cristene
men, whanne þe fendis doren not tonche hem for
drede of god.
<L 33><T MT02><P 36>

obedience to synful men, and in caas to fendis.
<L 23><T MT03><P 48>

and þis tresour is kept proprely to idel men or
fendis, siþþen it is geten by false lesyngis, false
beggyng, and fals meynthyng of foule
synnes.
<L 11><T MT03><P 49>

but þis comeþ seldom or neuere, and þerfore it
semep þat þei dien heretikis but 3if god helpe
more in the laste poynt of partyng of þe soule
and body, and ellis þei dien dampnyd fendis of
helle.
<L 1><T MT04><P 65>

as 3if þe peny and falsnesse of þe fend were
more þan þe my3t of þe fadir of heuene, also ihu
crist is dore bi whiche men schulde entre in-to
offices and benefices of þe chirche, and
symonyentis wolen come in bi an oþer weie of
falsnesse, as 3if þei wolden putte away ihu crist,
and be more maistris and more witty þan he,
Also symonyentis as myche as in hem is sellen
þe holy gost, and maken him þral or bonnden to
synful men and fendis, whanne þei sullen and
biggen þus his 3iftis;
<L 5><T MT04><P 68>

and siþ it is cristis conseil and comaundement to
prestis generaly to preche þe gospel, and þis þei
moten not do wiþ-outen leue of þes prelatis, þat
in cas ben fendis of helle, þanne prestis may not
do cristis conseilis and hestis wiþ-outen leue of
fendis.
<L 32><T MT04><P 70>

and siþ it is cristis conseil and comaundement to prestis generally to preche þe gospel, and þis þei moten not do wiþ-ouȝten leue of þes prelatiȝ, þat in cas ben fendis of helle, þanne prestis may not do cristis conseilis and hestis wiþ-ouȝten leue of fendis. for þes synful foolis, and in cas fendis of helle, ben more myȝtti and witti þan þou, þat trewe men may not do þe wille wiþ-ouȝten auctorite of siȝhe fendis. for þes synful foolis, and in cas fendis of helle, ben more myȝtti and witti þan þou, þat trewe men may not do þe wille wiþ-ouȝten auctorite of siȝhe fendis.
<L 2, 3, 4><T MT04><P 71>

Endeles riȝtful lord, þis þou suffredest for synne generally regnyȝge among þe peple, but endeles mercyful and goode lord, helpe þi pore wrecchide prestis and seruauȝtis to fore þi peple to haue loue, drede and reuerence to þi gospel, and lette not to do þi worschiȝe and wille for fals feryȝge of anticristis and fendis of helle.
<L 13><T MT04><P 71>

and þi comunes, lorde, to kepe þin hestis and knowe anticristis disceit, and clenly take þi gospel in reuerence and lette not for false drede of anticrist and opere fendis.
<L 2><T MT04><P 72>

but lyuen in pompe and pride, coueitise, and in wraþþe, 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>

also syȝhe cursed prestis dispisen god in his face, hou schulde god here hem þanne, siþ in cas þei ben fendis of helle?
<L 19><T MT04><P 78>

but þe fend blyndiþ men bi syȝhe false colour to tristen in ypocritis preieris, and sumtyme in preieris of fendis, and not to amende hem of here synne but reþere to meyntene hem þerinne;
<L 28><T MT04><P 78>

and þus alle þes feyned censures ben anticristis panter and armes, to lette trewe men fro þe seruyce of god almyȝtȝy and to make men to forsake god in his lawe for drede of anticrist and fendis of helle.
<L 24><T MT04><P 80>

and ȝit to fulfille þe fendis cruelte þei pursuen and cursen ȝif ony pore prest wole preche freli cristis gospel and delyuere cristene soulis oute of þe fendis hondis and leden hem þe riȝtte weie to heuene. alle cristene men schulden crie out on þis false treson and fendis malice and, as crist seiþ in þe gospel, casten hem out of cristene

mennus companye for here olde heresies and cursed disceit of cristene soulis;
<L 11, 13, 15><T MT04><P 104>

And certis ȝif ony man preche in grace þer comeþ more good þer-of þan alle fendis lymes may don harm, þouȝ many þousand sathanas children ben deppere dampnyd for here rebelte aȝenst god and his gracious techyȝge.
<L 26><T MT05><P 109>

for þat þat is þe fendis chirche, þat ben proude clerkis and coueitouse, þei clepen holy chirche to turnen alle þing vpsodoun as anticristis disciplis.
<L 18><T MT06><P 119>

but now þei ben riche and proude and coueitouse and ful of enuye and glotonye, and ben þe fendis children for þei louen þus lesyȝgis, as seynt ambrose;
<L 18><T MT06><P 125>

and þus bi obedience maad to synful man, and in cas to fendis, þei fordon obedience to god lord of al þingis.
<L 8><T MT06><P 131>

So it is of þes curatis and cristene soulis of whiche þei taken cure, þat ben bisegid wiþ fendis, whanne þei leuen hem vukept and bisien hem in worldly offiice and lordis courtis.
<L 19><T MT07><P 149>

and certis herfore þei ben traitours of god and cheunteynes in þe fendis hoost to lede men into helle.
<L 25><T MT07><P 150>

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 tariȝge of heueneley blisse, and laste in holy preieris and trewe techyȝge of þe gospel and aspiȝge þe fendis cautelis, and warne cristene men of hem.
<L 21><T MT07><P 151>

And herby þei magnyfiȝen mere here owene assoilyȝge þan assoilyȝge of god for verrey contricion, whanne god him self seiþ in what kynne hour a synnere haþ inwardly sorowe for his synnys he schal be saue, þei wolen make þis word fals, seyȝge þat be schal not be saf be he neuere so contrit wiþouten schrifte of mouþ maad to hem, þat ben in cas þe fendis procuratours to disceyuen men in here soulis helpe for here vnkunȝyȝge and pride and coueitise.
<L 15><T MT07><P 160>

Capitulum 27m. Also þei dreden more synful men and in cas fendis of helle þan almy3tty god in trinyte;
<L 6><T MT08><P 178>

And þus false confessouris ben þe fendis norisses to norisse mennus soulis in synne and to brynge hem to sathanas;
<L 11><T MT09><P 182>

and so þei sillen crist þat is troupe, as iudas dide, for a litel money, and þei ben so esely assoiled, but falsly of false confessouris for a litel part here wicked catel, þat þei maken no conscience for þis cursed periurie but ben endurid or hardid þer-inne as fendis of helle.
<L 26><T MT09><P 183>

and 3if þere be ony good bischop þat wole chace þe fendis of lecherie or vsurie and siche moo, anoon coueitous laweieris wiþ here gnackis and iapis, delaies, excusacions and fals appels, letten þe bischop to ponysche þis synne.
<L 18><T MT09><P 184>

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 25><T MT09><P 185>

and 3it þei lyuen in glotonye, dronkenesse and lecherie as hoggis, and in coueitise, ydelnesse, pride, enuye and wraþþe as fendis;
<L 12><T MT09><P 186>

and principally þes ypocritis þat han rentes and worldly lordischipes and parische chirchis appropriid to hem, a3enst holy writt boþe old and newe by symonye and lesyngis on crist and his apostelis for stynkyng gronyngys and a-bite of holynesse and for distroinyng 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 my3tten wite þat þei han neiber þe ton ne þe toiþer, siþ þei chargen more weyn statutus of synful men, and in cas of deuelys, þan þei chargen þe heste of god and werkis of mercy and poyntis of charite.
<L 27><T MT10><P 190>

and þus, lord, þus in owen ordynaunce þat þou madist for þi prestis is holden error and distroied for þe fonnyd nouelrie of synful foolis, and in cas of fendis in helle. 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 ouermochē sleep and vanyte and oper synnes, for þat is þe fendis panter.
<L 29, 32><T MT10><P 193>

and what euere 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 11><T MT12><P 205>

for bi þat womman eue cam sorowe, peyne and woo to mankynde for sche tristed not sadly to goddis word but tristed to þe fendis gabbynge and coueitid ouermochē kunnyng and dingnyte;
<L 24><T MT12><P 207>

smelle bi bodily witt þe swettenesse and good odour of herbis and spicis and trees and opere creaturis, to loue god and serue god and herie hym for his goodnesse, þe fend stirip men to sette here lust in smellyng of lekerous metis and drynkis and to take ouermochil of hem, til þei lesen here wittis and for3eten god and his seruyce and fallen in lecherie and slepen as hooggis, and chiden and fi3tten as woode houndis, and sweren herte and bonys, and cursen and warien and prechen opynly cursed lesyngis, and 3euen ensauple of synne as cruel fendis of helle. for bi þis doynge þei blasphemē god and styren men to synne more spedly þan don many þousand fendis bi hem self.
<L 2, 4><T MT13><P 217>

þe fite, 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 17><T MT14><P 220>

and so many cursed disceitis haþ anti-crist 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><T MT16><P 250>

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 trewely and stabely goddis lawe a3enst false prophetis and cursed fendis lymes.
<L 31><T MT16><P 253>

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 29><T MT17><P 258>

but certis bi þis skille heþene men and fendis maken god most false of alle þingis, for þei vnderstonen þat god is most fals and wrongful and dampneþ hem most for here synnys.
<L 29><T MT18><P 267>

þan siþ þe fend is fadir of lesyngis, as crist seiþ, þes worldly clerkis, and namely feyned religions, comenden lesyngis, for to witnesse in word and dede þat þei ben þe fendis children.
<L 1><T MT18><P 269>

and so to chalenge of þe kyng to maynteyne alle here chartres and alle here newe lawis that þei han founden were to chalenge þe kyng as þe fendis seruauant;
<L 31><T MT21><P 287>

and so ofte tyme cursiþ þe fendis mynystris, and god him silf blissiþ and þe fend cursiþ;
<L 3><T MT21><P 288>

here oure bileue techiþ 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 7><T MT21><P 288>

O how hardy be we maad to werren on oure briperen, and how foule cowardis to stonde in goddis cause, and certis all þis is maad bi þe fendis craft.
<L 11><T MT21><P 288>

But certis þis is a fendis skile to maken vs drede in feiþ; but we schal vudirstonde, as goddis lawe techiþ us, þat ofte tymes fendis children passen here in welþe þe children of god þat aftir schal haue blisse.
<L 17, 19><T MT21><P 288>

and so 3if þes possessioneris toke fre þis in here lond and allegede here chartris, and trewe men goddis lawe, þanne schulde men se whiche were goddis children and whiche þe fendis children by maynteynyng of þes lawis.
<L 15><T MT21><P 289>

as cristen men schal iuge to whom þei don here almes, and þat þei feden nou3t fendis children among here owne heed.
<L 6><T MT21><P 291>

and so it were al on to take prelati fro þis iugement and seiþ þat þei ben fendis þat may nou3t be amendid.
<L 25><T MT21><P 292>

TRACTATUS DE PSEUDO-FRERIS· Tractatus de Pseudo-freris· Capitulum primum· For many beren heuy þat freris ben clepid pseudo or ypocritis, antecristis or fendis, or ony siche name, it were to telle what goddis lawe seyþ here, and hi lore of goddis lawe men shulden stonde stifly.
<L 2><T MT22><P 296>

for it were al oon to lette þis and to lette men to be goddis children, and to forsake crist god and take men fulliche to þe fend, and so forsake cristis maundementis, and bi-come þe fendis seruauant.
<L 11><T MT22><P 296>

for wo is vs 3if we ben stille, and speken not a3en here synnes, wenne we witen þat þei synnen openliche a3en bileue, and leden many soulis aftir hem by wrong weye as fendis don.
<L 36><T MT22><P 297>

and þus men supposen of freris þat somme of hem shal be dampned, and þenne we witen bi þe gospel þat þei ben quike fendis.
<L 2><T MT22><P 298>

And of þise sectis spekiþ poul to his disciple tymothe: "Þe holi gost seiþ openliche þat in þe last tymes summe shal depart fro bileuee, takynge hede to spiritis of errour and to loris of fendis, þe wiche fendis speken lesyng in ypocrisie;
<L 21><T MT22><P 303>

and non drede siche seniours ben fendis þat speken lying in ypocrisie, and þei hauen here conscience brent wiþ fier of coueytise, fer al þat þei may gete to here ordre, of men or of worldliche goodis, þei þenken þei geten newe to god, þat god is wel payed þerwiþ, and þus þise ypocritis letten to wedde boþe of prestis and of nunnes, and bi þis þei fallen in foul leccherie, leuyng þat þat god haþ grauntid;
<L 32><T MT22><P 303>

for ypocritis shal be depperst dampned of alle þe fendis þat shal be in helle.
<L 33><T MT22><P 306>

but certis þenne þei ben mansleers and of þe fendis religion, for ion seiþ þat ilche men þat hatip his broþer is mansleer.
<L 11><T MT22><P 310>

and þenne þei ben anticristis and fendis children,
as ion seȝþ.

<L 27><T MT22><P 310>

what fendis ben þei þat taken an hem to what
entent a man spekiþ. Certis alle þe fendis in
hello kunnen not see a mannes entent, and men
shulden not in þis hye hem aboue fendis but 3if
god hadde beden hem þis.

<L 31, 32, 34><T MT22><P 311>

Capitulum 7m· Bvt here grucchen þe fendis
clerkis þat þus accusen men, and seȝn þat þei
ben cleue of þis.

<L 13><T MT22><P 312>

and noo drede þe firste secte is cristis lore, and
þe oþer þe fendis;

<L 25><T MT22><P 314>

and who þat seȝþ aȝen þis, he is on þe fendis
syde.

<L 6><T MT22><P 315>

and þus þis preyere of þise ordris is of a nest of
blasfemye and chaffaryng of fendis preyere bi þe
craft of symonye.

<L 30><T MT22><P 317>

It is comuneliche makid bi slyh robberyngis of þe
fend, so þat it is al oon to see bildyngis of þise
newe ordris, and to see a fendis holde, makid of
robberye of pore men;

<L 31><T MT22><P 321>

and 3if þus wrongis of a place shulden lette men
to herye god þere, siche placis of newe ordris
shulden be fled as fendis holetis.

<L 36><T MT22><P 322>

and þus fendis children bygilen men bi þing þat
hem semeþ good, and maken hem trow þat it
profitiþ, but 3it it doiþ meche harm. and siþ alle
lyues of siche men ben ful of þe fendis deceytis,
men sufficen not to telle heere gylis, but bi þis
men may knowe somme.

<L 18, 21><T MT22><P 323>

þe tentep propirte þat suiþ þis vertu of charite is
þat sche ioethe not of wickidnesse, as aungelus
in heuen ioyen of payn of fendis but not of here
wickidnesse, and þer-fore þis condicion sueþ
after charite, þat it ioeyþ wiþ god of trowþe þat
he loueþ.

<L 21><T MT24><P 354>

þis is þe lewiderste fendis skile þat euere cam
out of his leesingis;

<L 29><T MT27><P 409>

but what meede were it to pari3shens to 3yue her
almes to siche a prelat to werre aȝenus crist and
his chirche and mayntene þe fendis part aȝenus

crist?

<L 8><T MT27><P 418>

it is al oon to seȝe þis feynnyng and to lette men
to fle fro fendis and blesse hem fro þer wickid
werkis, but teche men to assente to hem.

<L 2><T MT27><P 419>

and preyour of siche fendis is litil worþ, 3e to
hemsilf, hou feden þey sheep?

<L 8><T MT27><P 420>

and þus þes nouelrics of collegies semen to
tempte crist as þe fend, for þey gon not to
heuene bi greesis þat god haþ ordeyned to lede
þidur, but þey wolen fle bi þe fendis craft and
leeue þe weye þat crist haþ set.

<L 20><T MT27><P 420>

and þus þey ben goostly disseyued, boþe for
hem wantiþ teching to wende to heuene bi cristis
weye, and for þey ben led to helle bi errour of þe
fendis weye.

<L 31><T MT27><P 420>

and 3if a prelat, as pope or bishop, streyne þe
puple aȝenus þer wille to 3yue þer almes to siche
plasis, certis þei ben þe fendis proctours.

<L 7><T MT27><P 421>

for crist biddiþ men þus to do almes to pore
feble and lame and blynd, but anticrist biddiþ to
leeue þis, and to do it to stronge and idil men,
þat ben nurschid in þe fendis nest to be an oost
aȝenus crist.

<L 17><T MT27><P 421>

as defaute of keping of o pari3s wole turne hem
to þe fendis children, and þey wolen infecte
cuntreys and cuntreys wolen infecte reumes;

<L 11><T MT27><P 422>

and þes fendis clerkis feynen almes whanne it is
noon almes but synne.

<L 17><T MT27><P 423>

for man my3te not more opynly bicomme traytour
to his god þan to drawn his kny3tes fro his
seruyss, and bringe in fendis and sle his soulis.

<L 27><T MT27><P 424>

for siþ þe pope is more tempted þan oþere men
and more led bi þe fend, it semyþ bi þe popis
confermyng þat þis is þe fendis werk.

<L 9><T MT27><P 426>

for yuel of fendis doiþ myche good, as adam and
eue diden good in synnyng, but it was don on
yuel maner and perfore þe maner shoulde be
fled.

<L 12><T MT27><P 428>

and þus it is a fendis boost to a curat to auaunte hym þat he may so myche dispende bi 3eere, siþ þei ben cuylid pens of pore men;
<L 28><T MT27><P 433>

and þe same synne is in aparel of chaumbre, as in proud beddis testeris and curteyns: bi þis may men se veyn dispensis þat þe fendis cautil hæþ foundun.
<L 16><T MT27><P 434>

and þus who so wole ouercome þe fend, leewe he þe fendis lawe and þe world, and lede he his lif bi cristis lawe, and þus he shal best vengu3she hym and 3yue ensauple to oþere men, boþe to his pari3shens and oþere, hou þey shulden vengu3she þe fend.
<L 28><T MT27><P 437>

for þey semen to have an herdis staat, and 3it þey ben many tymes fendis.
<L 19><T MT27><P 439>

and to destrie þis error seijþ crist in þe gospel of seynt matheu þat summe dampnyd men shulen seye to crist: "sire, kestiden we not out fendis in þy name and diden vertues in þy name?"
<L 14><T MT27><P 443>

lord, siþ þes men shulen be dampnyd þat at prechen goddis word in cristis name and casten out fendis and don vertues, what meede shulen þes beggeris haue, þat faylen in þis and ly3en on crist and seyn þat crist beggide þus to holde vp þer newe ordris, crist wiste ful wel þat þes shulden come whanne he bad hem not go fro hous to hous, but dwelle in oon and wende not þennus, and here not vpon þer backis baggis ne sachels to begge þus.
<L 18><T MT27><P 443>

summen ben bi-syde þe weye, and so bisied wiþ þe world þat goddis word takip not wiþ hem, but þe fendis letten it.
<L 28><T MT27><P 443>

and no drede þis is þe fendis dede to lette men to sowe goddis word, for þerby þer soulis shulden be fed and goddis worchip be don of men, but þey maken a goostly hungir and stoppen þe worchip of god.
<L 11><T MT27><P 444>

for þis is þe laste and þe mooste fendis cautel;
<L 19><T MT27><P 446>

but þe fendis part is so strong, and strengþid bi ipocrisie þat mannus lawe is so hooly and biddip men to obesche þerto vp payne of þer dampnacioun, þat goddis lawe is put bihynde.
<L 2><T MT27><P 451>

and cursing is a fendis fynding to curse men þus for worldly godis;
<L 26><T MT27><P 453>

and summen seyn þat þis speche fallip not fro fendis gabbing but 3if þe pope speke bi þe contrarie, as a mount hæþ his name of mouyng, for among alle men in erþe þis ipocrite lyueþ ferrest fro crist.
<L 15><T MT27><P 457>

and þe fendis part is here so strong and colourid wiþ so many cautels þat fewe men doren putte hem out to stonde and speke for goddis cause.
<L 26><T MT28><P 460>

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>

for if goddis lawe were kept clene wiþ-oute þe fendis lawe, and þe ordenaunse of crist were clene wiþ-uten anticristis, where shulden þes foure sectis be lordis as þey nou ben?
<L 21><T MT28><P 466>

Heere han trewe 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 25><T MT28><P 466>

but heere men knowen þe fendis cautels, and sliden not fro bileue for þis;
<L 3><T MT28><P 469>

But myraclis maad of deed men ben þe fendis euydense;
<L 11><T MT28><P 469>

myche meyne to a bischop, and manye persones in an ordre, and al is charge to comyn men, and strengþe to þe fendis part.
<L 12><T MT28><P 471>

but nou men seyn þat cardenals ben brou3t yn bi anticrist to bargeyne by symonye, and by oþere disseytis bigile men, and þus as þe pope is wnudirful, so cardenals ben an herre to þe fendis hous.
<L 9><T MT28><P 472>

se we nou þe fendis foly, what he meneþ whanne he argueþ.
<L 13><T MT28><P 473>

and þus we graunten þat riche prestis don sum good wiþ þis richees, for so don þe fendis in helle wiþ godis þat at crist hæþ 3ouyn to hem,

but nepeles þey don amys;
<L 5><T MT28><P 474>

and þus þat crist durste not do, ne his apostlis
aftir hym, anticrist dare blyndly do in holding of
siche castels, and þis is a fendis cautel þat be hap
brou3t yn of newe.
<L 29><T MT28><P 476>

and se hou anticrist and þes lordis stryuen as
fendis in þis poynt.
<L 24><T MT28><P 477>

and 3if þes ordris perisshiden þus, erþely lordis
shulden sunnere perische, and so þe chirche
shulde dwelle wiþ-uten ordre, as fendis wanten
ordre in helle and ben in horroure wiþ-uten ende.
<L 26><T MT28><P 478>

for boþe popis, bischopis and prestis may be wiþ
þes þe fendis children, and no partis of hooly
chirche but fendis ordeyned to he dampnyd.
<L 30><T MT28><P 479>

þus we hopen to be sauýd, al 3if þes prelatiþ ben
opyn fendis, and oure bileue and hope is picchid
in þe grace of iesu crist, and oure gode werkis
may we knowe wiþ entent in oure soule.
<L 5><T MT28><P 480>

and holde we þus cristis lawe wiþ-uten
nouelries of anticrist, and seye we hou
cristenmen shulden do in þys fendis blast.
<L 11><T MT28><P 481>

And if þou þenk here þat þe idolatres in þe olde
law offreden to fendis, as seint Poule seiþ, sekir,
þat is soþe; for þei offreden in effect to fendis,
for good angellus alowen not offring ne seinttis,
saf onli þat offring þat is offrid to God alone.
<L 2937, 2938><T OBL><P 232>

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 effeccoun be oþur,
as it was of þe heþen idolatres 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
iþ.
<L 2982><T OBL><P 233>

to allegorie it singnefieth hooly chirche in erthe,
that fi3tith a3ens synnes and fendis;
<L 33><T Pro><P 43>

The vij· reule is of the deuil and of his body, for
as Gregori seiþ in the x· Omelie, "Certys the
deuil is heed of alle wickid men, and alle
"wickide men ben membris of this heed," and

therfore for the knyting togidere of the heed to
the membris, the scripture that spekith of oon,
passith in the same knyting togidere of resoun
to speke of the tother, as in xiiij· c· of Isaie,
where the scripture spekith of the king of
Babilone, that was a membre of the deuil, it
passith to speke of the prince of fendis, whanne
it is seid there, "Lucifer, that rysidist eerly, hou
feldist thou doun fro "heuene;"
<L 38><T Pro><P 55>

Perfor Y schal 3elde (eþer dele) to him ful many
men and he schal departe þe spuyliþ of þe
stronge fendis, for þat þat he 3af his liyf into
deþ, and was arettid wiþ felenouse men.
<L 12><T SEWW06-B><P 41>

But prechours in þe fendis chirche prechen vndir
colour for to take 3iftis.
<L 102><T SEWW22><P 118>

But redars in þe fendis chirche ianglen her
lessouns as iaies chatiren in þe cage, and wot not
what þei menen, striueyng feel siþis for nou3t
iche a3ens oþir, for rulis of her ordinal and
manye veyne questiouns.
<L 124><T SEWW22><P 119>

siþen feiþ wiþ charite is propirly þe feiþ of
cristen men, and feiþ wiþoute charite is þe feiþ
of fendis, as Austyn preueþ in many placis, and
feiþ wiþoute werkis is deed, as Iames seiþ. A,
what wodnesse is þis to graunte þat þe wordly
clerkis of Rome moun li3tly faile and also failen
openly in feiþ formed wiþ charite, whiche is
proprely cristen mennus feiþ, and þat þei moun
not faile in deed feiþ and feiþ of fendis, siþen
Crist seiþ in þe foure and twenti capitle of
Mathew and in oþer placis, False Cristis and
false profetis shulen ryse and disseyue many
men and 3eue grete signes and wondres so þat, if
it may be don, 3he chosen men shulen be
disseyuede'.
<L 145, 150><T SEWW24><P 126>

But poul wrot in his epistil to timothe, þe iiij
etc.: Þe holy gost seiþ openly, þat in þe last tyme
sum men schulle departe fro feiþe, 3e, take tente
to spiritis, and to doctrin of fendis: in ipocrisi
speking lesing, hauyng brent conscience: þat is
with couetise forbedyng to be weddid, and to
absteyn fro metis'.
<L 345><T Tal><P 186>

FENDUS.....14

Her workes schewes þis wel, howeuer þei
speke by syde, And so it seemes to sum men, þat
þis was a fagyng of þe fendus childur, by lore
of þer fadur;
<L 32><T A10><P 175>

And alle þes may be brou3t inne by lyttul and
lyttul, of leuynge of Cristis lawe and ypocrisie of

þe fendus.

<L 2><T A10><P 180>

And so þes freres faren wiþ þe worde of Goddis lawe worse þen fendus turmentours faren wiþ þer cloþis.

<L 10><T A10><P 180>

Ffor þe furst is Gods childe, and ordeyned to have his blis, þe secund is the fendus childe.

<L 13><T A27><P 443>

ffor, as þai say, þai have helpe of hor owne breþer, specially in houre of hor deth, of body and of soule, and so bene not lad in to fendus temptacioun.

<L 22><T A27><P 444>

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

<L 2><T A27><P 445>

And herby bene men lad in to fendus temptacioun, and wrappid wiþ synne ageyne þe Holy Goste;

<L 14><T A27><P 445>

As heþen men skorned þo sabbatis of Jerusalem in þer conquestis, for synnes of prestis and lordis and comyns, as Jeromy weyleþ, myche more oure enemyes, fendus of helle, seynge oure halidayes wiþ þis nyse knackyng, þat fillus þo eeris ande spoylus þo soulus fro virtues, wiþ over muche costlewe pride, glotony, ande leccherye, wiþ false oþis, scorne us.

<L 24><T A29><P 481>

Be 3e not made thrallys to heretikis and fendus, by ypocrisie of þes nedeles halowyngus, þat comynly is verrey cursyng, but pray 3e whereever ande when God 3yves 3ow moste devocioun ande fervour of charite.

<L 7><T A29><P 488>

and cause of þis fi3tyng is a fendus cause, for no man of erþe wot wheþur of þese popys be a feend to be dampned in helle, or ellus þei boþe.

<L 103><T EWS2-71><P 91>

and þei weron excludid wel of þes chyrches þat ben aproperd to 3yue Godus part to men, whiche ben of þe fendus couent.

<L 112><T EWS2-83><P 165>

Cristus chirche may here be troblud by þe feendus lymes, and þes lymes may be clepude 3atus of helle, for by þes monye fendus comen in and owt;

<L 61><T EWS2-100><P 249>

And such broþurhede of blasfemys schulde be fled for fendus sybrede.

<L 78><T EWS2-112><P 288>

for certus, 3if men woldon stefly stondon and moue togydere for ri3twisnesse, þe fendus part schulde be ful feble, and pees wiþ welfare schulde men haue.

<L 175><T EWS2-122><P 327>

FENDYS.....9

and for þai betrayen many þowsandis of soulis to fendys of helle, for to be devourid of hem in everlastyng dethe, for temparale avaunsyng of sum one man, where Criste Gods Son died moste payneful deeth for ich one of hem, as Grosthed wittenessis in þo same sermone.

<L 27><T A29><P 470>

We may vndirstande by scribes and pharisees men of þe fendys chirche as we duden byfore, so þat scribes ben clepud seculer prelates, and pharisees ben clepud þes newe religious.

<L 13><T EWS1-06><P 244>

Þese þeuys þat wowndeden hym ben þe fendys þat tempteden hym;

<L 49><T EWS1-13><P 273>

And so is þis world deuydut in two maner of lordschipes, þat ben Goddis and þe fendys;

<L 14><T EWS1-15><P 279>

But Crist denyeth þis to hem for harm þat myhte come, for good corn myhte be drawen vp byfore þat hit were ripe, as trewe men in God myhten be sone cullyde 3if þei schewedon to myche þis cause of clennesses of Godis lawe, But God hap ordeynet his seed to growe til hit be rype, as God hap ordeyned his membris to helpon a3eyn þe fendys lymes, as longe as hit is good þat þe chirche profi3te heere by hem.

<L 39><T EWS1-36><P 374>

{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 veynglorie, þat is a fendys synne.

<L 2><T EWS2-61><P 30>

How myche schulde men drede pruyde, þat God wole þus punysche, and haue no veynglorie þat þei ben Cristus aungelus, and don wondres in his name in castyng owt of fendys!

<L 54><T EWS2-61><P 32>

and þes fendys schulden fayle, as þei bygan, wiþowte grownd.

<L 89><T EWS2-67><P 68>

And þus seiþ þe gospel here þat men traueylede
of þe fendys weron helude;
<L 32><T EWS2-68><P 72>

figuratif¹⁵

FIGURATIF.....6

Furst spekup Crist in figuratif speche, and seiþ
þat no man li3tneþ a lanterne in derknesse, and
put it in on of þese two infamous plasis, neþur in
hyd place, ne vndur a busschel.
<L 5><T EWS2-81><P 149>

and we schulden be ful bisy to kepe the gostely
sabot in goode werkis and heryng of God,
sithen thei were so besy to kepe the figuratif
sabot.
<L 30><T Pro><P 35>

Also holy scripture hath many figuratif spechis,
and as Austyn seith in the iij· book of Cristen
Teching, that autouris of hooly scripture vsiden
moo figuris, that is, mo fyguratif spechis, than
gramariens moun gesse, that reden not tho
figuris in holy scripture. It is to be war in the
bigynnyng, that we take not to the lettre a
figuratif speche, for thanne, as Poul seith, the
lettre sleeth, but the spirit, that is, goostly
vndirstonding, qwykeneth;
<L 1, 4><T Pro><P 44>

Such a reule schal be kept in figuratif spechis,
that so longe it be turned in mynde bi diligent
consideracoun, til the expowyng either
vndirstonding be brou3t to the rewme of charite;
<L 24><T Pro><P 44>

This speche semith to comaunde wickidnesse
either cruelte, therefore it is a figuratif speche,
and comaundith men to comune with Cristis
passioun, and to kepe in mynde sweetly and
profitably, that Cristis flesch was woundid and
crucified for vs.
<L 3><T Pro><P 45>

FIGURATIJF.....5

Also it is figuratif speche, where the wordis
maken allegorie, ether a derk lyenesse, either
parable, and it is fyguratyf speche in i· c· of
Jeremye, to day I have ordeyned thee on folkis
“and rewmys, that thou draw up bi the roote, and
distroie, and bylde, and plaunte;”
<L 16><T Pro><P 44>

if eny speche of scripture sounneth propirly
charite, it owith not to be gessid a figuratif
speche;
<L 26><T Pro><P 44>

if it seemith to comaunde cruelte, either
wickidnesse, either to forbede prophit, either

good doinge, it is a figuratif speche.
<L 1><T Pro><P 45>

This is seid bi figuratif speche, that thou
vndirstonde, that the coolys of fije ben
brennyng weylyngis, either moornyngis of
penaunce, bi whiche the pride of hym is mad
hool, which sorwith, that he was enemy of a man
that helpith and releuith his wreechidnesse.
<L 9><T Pro><P 45>

Bi these reulis of Austin and bi iij·
vndirstondingis of hooly scripture, and bi wijs
knowing of figuratif 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 27><T Pro><P 49>

figer¹⁶

FIGER.....2

þow alle þeis went bifor in figer;
<L 23><T APO><P 48>

and figer of nigramauncy, þe lif or deþ of þe
seek, or welþ or disess to cum, or þei þat tentun
to dremis writun, and falsly tytlid in Daniel's
name, or canelis þat are callid of þe holy
apostolis, or chitering of briddus, or sich oþer,
for hous to be maad, or weddingis to be couplid,
or in gederung of herbis, seiþ ani charme but þe
pater noster, or þe crede, or puttib ani strowis
wiþ figeris writun on men for any infirmite, or
vp on bestis, or tenden to wiche falsnes in hailes
or tempestis, þey þat trowen to swilk
<L 19><T APO><P 93>

FIGERID.....3

þat semib to be figerid in Goddis lawe;
<L 10><T APO><P 74>

and in Goddis lawe is figerid þe supprisirig þat
þe sciens of wyning dop in holy writ, be þe
play in þe wilk Ismael oppressid Isaac;
<L 27><T APO><P 74>

not only is holi writ despisid bi þat sciens, and
blasfemid, but God himsilf þat is þe law 3euar,
þat semib 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 3ib a man of Israel and
blasfemid God of Israel;
<L 32><T APO><P 74>

FIGERIS.....7

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 19><T APO><P 58>

¹⁵ 2 variants; 11 occurrences.

¹⁶ 21 variants; 270 occurrences. Combined noun
and verb forms.

Wat honor of God is þis, to ren a bout bi tre, and
stone, and formis, and honor as God veyn
figeris, and wiþ out soule, and despice man, in
wam is verily þe ymage of God.
<L 8><T APO><P 89>

I suppose þat we how not to honor þe gospel
þus, þat is to sey, þe henk, or þe parchemyn, and
þe figeris;
<L 11><T APO><P 91>

3e schal not prik 3or flesch, ne mak to 3ow ani
figeris, ne stigmes, þat are woundis.
<L 31><T APO><P 92>

and figer of nigramauncy, þe lif or dep of þe
seek, or welþ or disess to cum, or þei þat tentun
to dremis writun, and falsly tytlid in Daniel's
name, or canelis þat are callid of þe holy
apostolis, or chitering of briddus, or sich oper,
for hous to be maad, or weddingis to be couplid,
or in gederung of herbis, seiþ ani charme but þe
pater noster, or þe crede, or puttþ ani strowis
wiþ figeris writun on men for any infirmite, or
vp on bestis, or tenden to wiche falsnes in hailes
or tempestis, þey þat trowen to swilk þingis, or
gon to þe hous of hem, wite þei hem to haue
brokyn þe cristun feiþ, and þe baptem, and to be
paynims and apostatais, þat is goyng o bak, and
to be þe enemyes of God, and greuowsly to haue
incurrid his wrap, be but?
<L 25><T APO><P 93>

Nigramauncers are þei þat bi figeris or
markyngis vp on þe dead body of best or of man,
þus enforcip to geit wityng, or to wirk, or þus to
bow God. And on þis maner God forbedip to
clep þe hed in to round, or to schaf þe berd, or to
mak þus ani figeris on þe dead, os to geit ani
þing þer by, but if God wel, or ellis to bow him
or chong him þer bi;
<L 24, 27><T APO><P 95>

FIGUR.....5
& þis þing is certen, as Crisostom seiþ, þat
Caym was rote & fadur of al þat schul be
dampned, and Abel was þe fadur & figur of alle
þat schul be saued.
<L 187><T 4LD><P 243>

And þis is as soþ as in þe bigynnyng God made
hevene & erþe/ for þe oolde Testament is figur
of þe newe.
<L 4><T LAC><P 27>

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.
<L 52><T SEWW21A><P 111>

If þou saist þis is not so, bot groundid with out
skil, Loke how Sampson bonde þe foxes two &
two to gedir, Til þat þai destried þe corne all
about hem, & þis was, as a doctour saith, þe
figur of freres.
<L 23><T UR><P 102>

Perfor, Dawe, allegge þou no figur for þin ordre
Bot if it be Zambre with Corby his lotby, Or
Iamnes & Mambres, Pharaouse freres.
<L 370><T UR><P 113>

FIGURE.....121
Moyses was heyed & leder of Goddes folk in þe
olde lawe, & was figure o þe pope in þe newe
lawe.
<L 54><T 4LD-1><P 179>

Also Hilarie seith thus in the same dist' c·
Corpus Christi, "The bodi of Crist which is
taken of the auteer, is figure, while breed and
wyn is seien withoutforþ;"
<L 3><T 37C><P 42>

At þe bigynnyng of her song sche schewip þat in
God is her deliit, and seiþ, as in figure of us,
Myn herte gladide in my Lord, in þe fruit of
good werk and of meedful meditacioun, þat was
sory for my bareynheed;
<L 19><T A01><P 13>

And þus bileve techip us þat þis was seid in
figure of goodis þat þei schulden have in þe
toþer world, as þe erþe 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>

And þis fallip for þese alle for propir movyng
in her whelis, but above Saturnus ben sterris þat
ben alle in o wheel, and þese ben evere iliche
fer, and maken o figure in her wheel.
<L 8><T A01><P 64>

And, for cause þat þese þingis schal have no
stide at doomesday, þerfore seiþ Goddis lawe,
þat hillis and valeis schuln be playned, and erþe
schal take a round figure, and hevene and erþe
and watir schuln reste.
<L 7><T A01><P 67>

and in figure of þis, Caymes heved tremblid, and
despeyred for to have myssioun of his synne.
<L 20><T A09><P 135>

Also þis bodily matrimoyne is a sacrament and
figure of þe gostly wedlok bitwene Christ and
holy Chirche, as Seynt Poul seiþ.
<L 27><T A13><P 189>

3if þei seien þat þis oost is an accident wiþouten suget, as colour and figure, and þus it is not Goddis bodi, wel we witen þat olde bileve, groundid in þe wordis of Crist, seiþ þat it is Goddis bodi, as 3e pope sumtyme seide. And it is not ynow³ þat freris erren in colour and figure of þer abitis, to prove þat þis sacrid oost is colour and figure of breed.

<L 32, 35, 36><T A23><P 352>

for þo lawes of þo Olde Testament were figure of Cristis comynge and passioun, and ledden men to þo gospel; bot new lawes of freris ben not suche figure, and letten men to holde fredome of þo gospel.

<L 1, 3><T A24><P 393>

Lord, wheþer swettenesse and sournesse ben sogettid in figure!

<L 26><T A25><P 405>

For in hevene it is sene fote in fourme and figure of flesshe and blode. But in þe sacrament Goddus body is þe myracle of God in fourme of brede, and is he nouper of seven fote, ne in mannes figure.

<L 4, 6><T A30><P 500>

And þat semer 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 befalle, þanne schal þe cherche be a foul den of þeues.

<L 451><T CG02><P 24>

I sende my messynger, ledynge an aungel lyif tofore þy face (þat is, tofore Crist, whiche is þe schynynge of þe Fader and þe figure of his substaunce aftur his manheede, whiche is þe face by whiche þe word of God, þat is: Goddes sone, is knownen of vs), whiche schal araie þe wey tofore þee'.

<L 373><T CG03><P 40>

Crist vnderstood of John þat he was Helye in figure, for in manie þinges þei weren like, as it is seyð bifore, but specially for John was þe foregoer of Cristis firste comynge, as Helye schal be tofore his comynge to þe Doom.

<L 51><T CG04><P 46>

but he denied not þat he was Helye in figure aftur Cristis menyng, and so Baptist was in no wey contrarious to Crist.

<L 58><T CG04><P 46>

Figure we han herof in þe Olde Testamente, whanne þe children of Israel (whiche bitokenen Cristis peple, for þei seen God bi feiþ) weren lad

oute of Egipte fro þe þraldom of Kyng Pharao (þat is, oute of þe derknesse of synne fro þe þraldom of þe fend), and hadden passid þe ede See (þat is, oure baptyem, whiche haþ his vertu of þe reed blood þat spronge oute of Cristis side).

<L 22><T CG11><P 121>

In what maner he shulde go oute wes tolde of God, in figure, to oure fader Abraham (Genesis 12:1): Go oute,' he seide, of þi londe, and of þi kynrede, and of þe hous of þi fader'.

<L 274><T CG12><P 157>

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 359><T CG13><P 174>

Þis bodilie feest þat God made is figure of goostly feest þat alle prelatis and prestis, whiche ben goostly leders of Cristis peple, shulden make to hem wiþ goostly mete of þe worde of God here in desert of þis worlde and, haue þei more, haue þei lasse, wilfully to departe þerof, tristening holly in þe multiplying of God.

<L 18><T CG14><P 176>

Þe keyis of þe pantre he bitoke hem when he seide to Petre, in figure of alle prestis: {Tibi dabo claues regni celorem} (Mt. 16. 19).

<L 162><T CG15><P 188>

Þe fiþe, þei shullen be siker, for of hem may be seide þese wordis of Holy Scripture whiche God seide to his peple of Israel by þe londe of biheest, whiche wes figure of þe blis of heuen: {Dormietis et non erit qui exterreat, etc}.

<L 1053><T CGDM><P 237>

But Crist seyde þat Iohn was Helye in figure, for, ri3t as Helye figured þe furste aduent of Crist, so Iohn figurede þe þridde aduent of hym, and, as som men seyn, þei boþe figureden þe day of doom.

<L 33><T EWS1-29><P 341>

And þus he was ende and figure of lambren of þe oolde lawe.

<L 14><T EWS1-30><P 345>

But al þis was mene and figure of his laste soper þat he etuþ in heuene wiþ men þat he haþ choson.

<L 66><T EWS1-45><P 426>

And 3if we han þis cloþing, takynge þis mete in figure, hit schal bryngon vs to heuene þere to ete Godis body goostly wiþowten eende;

<L 92><T EWS1-46><P 432>

And al þis was figure of hangynge of Crist, for Crist was in forme of addres of venym, but he hadde no venym in hys owne persone, as þe

addyr of bras hadde no venym in hym.
<L 106><T EWS1-54><P 473>

And to þis entent spak God, boþe in figure and in lettre, þat a child is born to us in whom we schulden haue þis ioie.
<L 3><T EWS1SE-05><P 497>

And alle þese ben figure to þe þat þyne sonys schulon come from fer, and þi dow3tris schulen ryse asyde, and monye cuntreyes schulon trowen in þe.
<L 61><T EWS1SE-07><P 506>

as Cristus body and his blood was mete and drynk to hem in figure, as 3et þei be oure mete and dryng to fede oure soule in byleue of hem.
<L 49><T EWS1SE-13><P 530>

And þus in þis place and in opre, þe figure hap þe same name þat hap þe þing þat is figured: and þis speche is sutil and trewe.
<L 51><T EWS1SE-13><P 531>

and þis stoon was Crist in figure.
<L 54><T EWS1SE-13><P 531>

Þis dede teelde in figure how þe puple in tyme of Crist wantide goostly watur to drynke. And Moyses was in double figure: he figurede boþe goode men and lewis. And, in figure of wickede men, he smoot þis stoon wip his 3erde, and þer cam owt watur of lif, þat fullede men þat weren þursty.
<L 58, 60><T EWS1SE-13><P 531>

Þes two sonys ben two testamentis in figure, as God spekþ ofte. Þe furste sone is þe oolde lawe: þe furste lawe was in þe hul of Syna, and gendreþ men into seruage, and þis is Agar in figure (Syna is an hul in Arabye þat is ioyned to Ierusalem here), and þe chirche þat is here serueþ in þraldam wip hyre children.
<L 23, 25><T EWS1SE-19><P 557>

But Poul descenduþ to þis figure, and seiþ in þis tyme of grace we ben children of byheste, as Ysaac was Abrahammys sone.
<L 62><T EWS1SE-19><P 558>

for þis bodyly clensyng of þes figuris of þe oolde lawe clensude not goostly but in figure, for opur clensyng were betture by watur.
<L 58><T EWS1SE-20><P 563>

And þis halwyng þat laste was figured mot nedis be betture þan his figure, as fuyr is betture þan is smoke, and man is betture þan his ymage.
<L 61><T EWS1SE-20><P 563>

for Crist ys euere and euerywere, and in alle suche soulis by grace, and so he clensuþ more

clenely þan ony body or figure may clense.
<L 73><T EWS1SE-20><P 563>

Þus schulden men clense owt synne by lore and figure of Godis lawe, þat no disposicion dwelle to drawe men to do synne.
<L 25><T EWS1SE-22><P 569>

for etyng of þe Pasch lomb and sleying þat was byfore of it was figure to þis lomb of God.
<L 57><T EWS1SE-24><P 579>

And þus, siþ Crist is in boþe his chyrchis, he hap seyntis heere bynþe þat don in somme maner of figure, as don seyntis in heuene.
<L 58><T EWS1SE-30><P 604>

But Crist forbediþ not, but biddiþ his disciplis in figure þat þei gedere vp þe relef þat is left of Cristis mete.
<L 49><T EWS1SE-32><P 616>

Bodili baptisyng is a fygure hou mannus soule shulde be baptisid fro synne, for witt of Crist wole not suffre to kepe þis figure but for greet witt. and so Cristis resurreccioun was figure to vs hou we shulden lyue. And herfore seiþ Poule þus aftir þat, as Crist was risen fro deþ bi glorie of þe Fadir of heuene, so shulden we lyue bi þis figure in newenesse of goostli lif.
<L 7, 11, 13><T EWS1SE-36><P 630>

And þis temptyng semeþ more greuous þan was þe toþir temptyng in figure.
<L 35><T EWS1SE-39><P 640>

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>

And greet dyuersete is fro hem and fro prestis of þe oolde lawe, for prestis of þe olde lawe diden figure of grace þat now is doon bi Crist.
<L 36><T EWS1SE-42><P 652>

and þis figure shal be goostli knowen, for ellis literal vndirstondyng wole slee mennus soulis bi vnbileue.
<L 60><T EWS1SE-42><P 653>

As whos seiþ siþ þis hid figure, þat brou3te men but fer fro blis, was in so myche glori and worshiþe to men þat hadden but litil bileue, myche more þe lawe of Crist and seruise þat his prestis don shulde be in more worshiþe and ioie, siþ it is neer þe staat of blis.
<L 93><T EWS1SE-42><P 654>

And þat lond was but figure to þe heye lond of blis, and þus Abraham hadde but figure to come aftir to þe blis of heuene.
<L 10, 11><T EWS1SE-43><P 656>

And nedely aftur þe sowle muten sewe vertewys þerof, as aftur a mannys body suwen quantite and figure; and no dreede, as God wole ordeyne, whan he restorup a mannys body, noumbre and quantite and figure þat is moste cordyng to þis body, myche more God ordeyneþ to þe sowle vertewys þat it schulde haue.
<L 49, 51><T EWS2-63><P 45>

Meyselrye is comunly figure of heresy3e, or of any oþur synne, þat fowleþ men wiþowteforþ, for þus doon bodyly meyselys to men þat dwellon among hem;
<L 59><T EWS2-64><P 50>

And þus, for Godus lawe comawndup in offryng to be deuocion and heete of charyte þerwiþ, Goddus lawe byddup in figure of þis, in eche offryng to be salt offred.
<L 26><T EWS2-80><P 143>

And in figure herof Petre fyschede twyes;
<L 97><T EWS2-84><P 170>

Iesu is as myche to seye as 'sauyour', and so Iosep in Egipte was figure of oure Iesu.
<L 53><T EWS2-95><P 232>

for Ion was Helye in figure as Crist seiþ þat may not ly3e And þis Iohn schal conuerte þe hertis of þe formere fadrus into þe lore of þer sonys, þat tellen hem þat Crist is comen.
<L 31><T EWS2-104><P 264>

as God may not 3yue a body, but 3if he 3yue quantite and figure.
<L 56><T EWS2-108><P 275>

for where Crist tellup in his gospel þat þe hoost, wenne it is sacrud, is Cristus body in figure and verey breed in his kynde, freris seyn now þat it is nowt, or accident wiþowte suget.
<L 967><T EWS2-MC><P 363>

And siþ al þat fel in þe olde lawe was figure of Iesu Crist, and he made hymself man, it is sop þat treuþe is maad bi Iesu Crist whanne he was man, for þanne figures ceessiden, and Crist was come ende of hem.
<L 32><T EWS3-126><P 11>

FERIA VI SEPTIMANE IIII POST DOMINE
NE IN IRA: Sermo 16: Offerebant Iesu paruulos
Marci 10: This gospel telliþ hou Iesu louyde lital children in kynde and figure; But for children of þis age lyuen oft as innocentis, and ben not brokun wiþ worldly falsed, þerfore Crist louyde þis figure.
<L 2, 5><T EWS3-138><P 39>

And so þey seyn þat figure and colour is þe sacrid oost, but þis kynrede of hordom can not

grounde þis.
<L 21><T EWS3-149><P 75>

And þus keping of þe sabot was sumwhat a comaundement, and sumwhat cerymonyal, to figure þat Crist shuld reste in þe tounge al þe Sarirday.
<L 51><T EWS3-151><P 83>

And þus men seyn þat transfiguring is turnyng into glorious forme, þat men seen not wiþ þis eye bi figure þat þey seen nou, as Cristis face whanne it shyned as sone was not seyn figurid as ouris ben nou.
<L 9><T EWS3-152><P 84>

þat Iesu seyde to hem aftir of þe stoon þat Dauip telliþ, it is knowen to cristen men þat þis stoon is Crist in figure, and hed and heelp of holy chirche, as þe salm seiþ.
<L 62><T EWS3-157><P 99>

and so it is þe sacrid oost þat is in figure Cristis body.
<L 126><T EWS3-158><P 105>

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 79><T EWS3-163><P 124>

For, siþ þe hous of þe Fadir of heuene shulde be figure of Goddis dede, and God mut nedis do frely and chaffere not wiþ siche þingis, þes men þat chafferen þus blasfemen fouly in God.
<L 36><T EWS3-165><P 129>

It is seyð comunely þat absense of Crist heere dide þre goodis wiþoute mo: first þis myracle is more opyn, and shewiþ hou Crist is al kunnyng, and declariþ wel þis figure what it bitokenþ spirituall.
<L 32><T EWS3-169><P 141>

Þis feeste lastide seuene dayes, and þey maden in þe temple lital housis of wode, to figure þat wode shadewide hem bifore þe temple was maad.
<L 14><T EWS3-172><P 149>

Þe bred of þe sacrid oost is uery bred in his kynde, and is etun bodily, but it is Goddis body in figure, and so it is þe same body þat is Goddis body in his kynde.
<L 72><T EWS3-176><P 161>

But euere wite we þat þis oost is uery bred in his kynde, and in figure Goddis body by uertu of Cristis wordis.
<L 81><T EWS3-176><P 162>

And þes two prynsis, 3if God wole, shulen figure help of Cristis chirche for to defende his

lawe a3enus prestis þat ben his enemyes;
<L 382><T EWS3-179><P 186>

And herfore axide Crist bifore wher þey hadden
ony þing to ete, to figure þis feeste in heuene
where seyntis feeden and ben fed.
<L 54><T EWS3-183><P 198>

But men noten laste heere hou Crist sittip on þe
ri3t syde of his Fadir, sip his Fadir is onely
godhed and hap no figure as man hap.
<L 65><T EWS3-197><P 230>

Thanne sythen the pley of Ismael was not leueful
with Isaac, myche more fleysly pley is not
leueful with the gostly werkis of Crist and of his
seyntis, as ben hise myraclis to converten men to
the bileve, bothe for fer more distaunce of
contrarite is bitwene fleysly pley and the
ernestful dedis of Crist than bitwene the pley of
Ismael and Isaac, and also for the pley bitwene
Ismael and Isaac was figure of the pley bitwene
the fleysch and the spirit.
<L 20><T Hal><P 52>

And as in good thingis the figuride is evermore
bettere than that that is figure, so in yvel thingis
that that is figurid is fer werse than the figure;
than sythen the pleyinge of Ismael with Isaac is
figure of the pleyinge of the fleysch with the
spirit, and the ton is yvel, thanne fer werse is the
tother.
<L 29, 30, 31><T Hal><P 52>

And therefore the maumetrye that tyme was but
figure and licknesse of mennus maumetrye
nowe, and therfore seith the apostel, asse thes
thingis in figure fellen to hem, and therefore in
siche myraclis pleyinge the devel is most plesid,
as the dyvel is best payid to disceyve men in the
licnesse of that thing in whiche by God man
weren convertid biforhond, and in whiche the
devel was tenyd byforhond.
<L 36, 38><T Hal><P 55>

and as alle seyntis seyen the ballednesse of
Helisee betokeneth the passion of Crist, thanne
sythen by his storye is opynly schewid that men
schulden not bourden with the figure of the
passion of Crist, ne with an holy prophete of
Crist, myche more in the newe testament, and
whanne men shulden be more wis, fethere from
alle maner pleyinge and earnestful dedis more
comaundid, now than that tyme, and the
passion of Crist more shuld ben in drede than
that tyme schulde han ben Helisee, men shulden
not pleyn the passion of Crist, upon peyne
myche grettere than was the venjaunce of the
childre that scorniden Helisee, For siker
pleyinge of the passion of Crist is but verre
scornynge of Crist, as it is seid befor, therefore,
dere frend,
<L 20><T Hal><P 56>

pou3 alle þise þingis wenten aforne in figure.
nepeles þei ben writen for vs· in to whom þe
endis of þe worldis be comen #
<L 32><T LL><P 36>

berip þe figure of Iesu Crist/ And Michol
whanne it is declarid:
<L 6><T LL><P 136>

and þus it were a blessid dede þat lordis wolden
not 3yue þer almes neþer to o prest ne oþer,
bifore þey tau3ten bi good witesse what þing
were þis sacrid oost, boþe in his kynde and in
figure, by maner þat þe gospel spekip.
<L 10><T MT28><P 466>

and herfore biddip god in his lawe þat his men
shulden not be clopid in wollun and lynnun
partid to-gidere, to teche þis dyuersite in figure.
<L 28><T MT28><P 471>

sopely in þe olde lawe was salomons temple a
figure of þe chirche in þe newe lawe, but not þat
þe chirche shulde be siche, but fre and large
vndir þe cope of heuene, and stonde in vertues of
mannus soule;
<L 2><T MT28><P 478>

For Crist and þis antecrist, whom seint Austen
{De civitate li· 20/ callip a renegat, ben so
contrarious þat it is vnpossible any man to close
hem togedre, for þei stonden in contradictorie
cornys of þe figure.
<L 399><T OBL><P 167>

And 3e han take 3our mysterie to þat þing þat 3e
ben,' for seche peple is uerri Cristis bodi, of
wiche þe sacrid oost is mysterie, figure and
sacrament and truthe.
<L 1529><T OBL><P 196>

For Crist meued anopur grounde of his chirche,
þe wiche differentip ful meche from Petur boþ in
persone and in figure, and seid Upon þis stone I
schal bilde my chirche', þat is to seie, as thes
seinttis meuen acording wip þe apostle, Vpon þis
sadnes of þe beleue of my two kinddis, þe wiche
þou hast knowlechild, I schal bilde my chirche.
<L 2349><T OBL><P 217>

And in tokenyng hereof seint Austen markip in
{De uerbis Domini sermone 13/ Crist formed to
þe figure of his chirche þat is Petur a name of his
owne name, þe wiche is Petra.
<L 2355><T OBL><P 217>

þis seint seiþ þus super (Ps· 3): þe Lord hap long
suffred Iudas as a good man, whan his þou3tis
weren not vnknowe to hym, whan he had him to
þe fest in þe wiche he comended and betoke to
his disciplis þe figure of his bodi and his blode'.
<L 3711><T OBL><P 252>

Sij þanne þat oure prestis, as it is seid, ben boundun to kepe þese lawis, as touchinge þe avoiding of worldli possessiouns or lordships, and ouer þat þei ben boundun to þe same bi a more perfit lawe þan were þe prestis of þe oold testament, þe which was figure and derknesse, and þe lawe of þe gospel is truþe and li3t, as seynt Poul seiþ, þei shulde be more wiþdrawe fro seculer lordship þan prestis of þe oold lawe, nameli sij þe oold lawe bihotiþ for þe keping þerof prosperite of þis liif, and þe gospel bihotiþ þe kyngdom of heuene.
<L 942><T OP-ES><P 40>

And þese two swerdis weren also ynow to figure þe two swerdis of Cristis chirche, þat is to seiþe þe material swerd, of þe which seynt Poul spekþ (ad Ro. 13), and þe spiritual swerd, of þe which he spekþ.
<L 1306><T OP-ES><P 54>

As, wher summe writen þese wordis thyng & theef wiþ t·h·, obire vsen to writen þoo same wordis wiþ þis figure þ· Wherefore alle þe wordis of þis concordance of which þe firste carecte is þis figure þ bigynnen in þis table wiþ t·h· And in T þei stonden aftir þat here ordre axiþ.
<L 45, 46><T P15CC><P 272>

Solomons temple that was ybelded at Jerusalem was figure of this temple.
<L 11><T PCPM><P 74>

The v· reule is of tymes, and this is bi a figure clepid synodoches, whanne a part is set for al, either al is set for oo part.
<L 15><T Pro><P 47>

Natheles the ij· expociscoun, which is of Crist, is goostly and preuy in sum maner, in as myche as Salomon was the figure of Crist.
<L 24><T Pro><P 54>

The v. reule is of tymes, which rule bifallith in iiij. maners; in oo manere bi a figure clepid synodoches, whanne a part of tyme is set for al the tyme, as it is seid in the gospel, that Crist lay thre daies in the sepulcre, and natheles the firste day and the thridde weren not hool daies.
<L 33><T Pro><P 54>

Þof al al þise preceded in figure, 'þai ar writen forsop for vs in wome þe ende of þe worldez haþe comen'.
<L 23><T Ros><P 70>

A stok forsop or a figure or any oþer mannez werke is no3t to be worschipeþ bot wiþ vicaria wirschiping, siþe it doþe no3t miracles, bot þe deuel for occasion of vntrewþe bigileþ many, troweyng somtyme for to be a miracle wer is

clene deceyuyng.
<L 8><T Ros><P 100>

For in heuen it is seue fote in fourme and figure of flesshe and blode. But in Crist, sacrament Goddus body is þe myracle of God in fourme of brede, and is he nouþer of seuen fote, ne in mannes figure.
<L 4, 6><T SEWW01><P 17>

And seint Hillari seiþ, þe bodi of Crist þat is taken of þe auter is figure sij bred and wyne ben seen wiþou3tforþe, and it is verri trewþe sij Cristis body and his blood is beleued wiþinneforþe'.
<L 66><T SEWW02><P 20>

Þis fatt calf þat men schulden ete is Cristis bodi þat men offren, and so it is þe sacrid oost þat is in figure Cristis bodi.
<L 117><T SEWW10><P 55>

Neþeles in Salamons temple weren ymagis made by þe comaundment of God þat weren figure of many trwþis þat ben now endid.
<L 44><T SEWW16><P 84>

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 beleued wiþinneforþe to be Cristis body in truþe.
<L 52><T SEWW21A><P 111>

And þus he was eende and figure of lambren of þe oold lawe.
<L 13><T SEWW21B><P 113>

þou3 alle þise þingis wenten aforne in figure, neþeles þei ben writen for vs into whom þe endis of þe worldis be comen.
<L 67><T SEWW22><P 117>

For seint Poul seiþ "Alle sicþe þingis bifellen to vs to figure".
<L 1358><T Thp><P 65>

FIGURED.....16
And þerfore as to þat þat þou hast said, þat be þat mi3t & power þat God gaf to Moyses & to Ieremye in þe olde lawe es figured & betokned þe popes mi3t & his powere, in gode faip, þou saist soþe.
<L 96><T 4LD-1><P 180>

þane it semeþ to many men þat þese foure kynredes begane in Caymes tyme, & þan were figured in foure letteris of his name & lasted euer syþen.
<L 182><T 4LD><P 243>

But Crist seyde þat Iohn was Helye in figure,
for, ri3t as Helye figured þe furste aduent of
Crist, so Iohn figurede þe þridde aduent of hym,
and, as som men seyn, þei boþe figureden þe day
of doom.

<L 34><T EWS1-29><P 341>

And herfore notiþ Austyn how Iesu Crist clepup
specially in þese two places his modyr womman,
and here he figured his speche in his passioun.

<L 18><T EWS1-33><P 360>

And þes þre knottis of loue ben figured in þe
Trinnyte, What men þat þus ben louede of God
schulden not be mercyful to opre?

<L 26><T EWS1SE-12><P 526>

And þus in þis place and in opre, þe figure hap
þe same name þat hap þe þing þat is figured: and
þis speche is sutil and trewe.

<L 52><T EWS1SE-13><P 531>

And þis halwyng þat laste was figured mot nedis
be betturre þan his figure, as fuyr is betturre þan is
smoke, and man is betturre þan his ymage.

<L 61><T EWS1SE-20><P 563>

And þis was figured in sleynge of þe Pasc lomb;

<L 7><T EWS2-86><P 178>

And, as somme men spekon, þis name is ofte
teld somtyme pryuely, and somtyme apertly, and
it was ofte figured byfore þat Crist was bore.

<L 52><T EWS2-95><P 232>

Aftir þat/ vndir ·m· lettir/ Crist delyuered his
Chirche fro þe awre fleyng in day/ þat was þe
secounde tribulacioun of þe Chirche/ & þat was
demyng by Joachim & opere þat vndir ·m· lettre
schewede þe multitude of heretiks contraryng
þe birþe of Crist his pascioun & his assencioun/
in þat þat ·m· letter most figured Crist.

<L 2><T LAC><P 28>

sip þes ben ynowe and profitable at þe fulle, and
ben figured in many prophecies of goddis lawe;

<L 1><T MT17><P 257>

Summe writen g·h· in summe wordis, whiche
wordis ben writen of summe opire with a yogh,
þat is figured þus: 3· As, sum man writeth þus
þese termes doughter, thought, where anopir
writeth hem þus: dou3ter, thou3t.

<L 49><T P15CC><P 272>

Vnde Doctor Parisiensis, Tractatu de Viciis &
Vertutibus, titulo, De Auaricia Aduocatorum, sic
dicit, Aduocatez,} he seiþ, "in þar office geteþ
þam ailastyng deþe, wiche is sene to be figured,
Gen· 34·, wer Sichem, þat is interpreted fole,
luffeded Dinam, þat is interpreted cause, be
occasion of wiche he is slayne at þe laste.

<L 28><T Ros><P 74>

Off þe 2· ymage spekeþ Crisostomus, {Omelia
37·}, "þe ymage of God is no3t peynted in golde
bot figured in men.

<L 24><T Ros><P 98>

FIGUREDE.....17

But Crist seyde þat Iohn was Helye in figure,
for, ri3t as Helye figured þe furste aduent of
Crist, so Iohn figurede þe þridde aduent of hym,
and, as som men seyn, þei boþe figureden þe day
of doom.

<L 34><T EWS1-29><P 341>

And Iesu bleþly dide mercy whan he was clepyd
Dauid sone, for hit was soþ by Godis hest, and
Dauid was wondirful meke and figurede Crist
specially in manye þingus þat fellen to hym.

<L 43><T EWS1-39><P 392>

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 50><T EWS1-41><P 403>

þis Nychodeme cam by þe ny3t þat figurede his
ignoraunce, but to þe literal wyt he dredde hym
for his breþren to comen apertly in þe day and
speke wiþ Iesu Crist;

<L 14><T EWS1-54><P 469>

þe clowde þat ladde hem in desert vpon dayus,
as Godis lawe tellup, figurede þe watur of Cristis
syde, by whiche we ben baptisude now. þe
passyng þorw þe Reede See, and stondyng stable
as a wal, figurede þe passion of Crist, by whiche
we weron wasschede from synne;

<L 37, 39><T EWS1SE-13><P 530>

Reednesse of þis see figurede þe blood of
Cristus body; þe stable stondyng of þis see
figurede þe stablesnesse of Cristus godhede;

<L 42, 43><T EWS1SE-13><P 530>

And Moyses was in double figure: he figurede
boþe goode men and lewis.

<L 60><T EWS1SE-13><P 531>

And þus seiþ Poul here soþly to good entent þat
þe stoon was Crist, for it figurede in þis Crist.

<L 63><T EWS1SE-13><P 531>

and, al 3if þis figurede heuene, 3et mannys
blisse was not þerynne.

<L 26><T EWS1SE-20><P 562>

And so it figurede Cristis blood and his herte þat
was brend by loue.

<L 59><T EWS1SE-20><P 563>

Poul tellip to wyt of allegory what þe wending
of folc of Israel, whanne þei wenton owt of
Egypte, figurede to wit of vertuwis;
<L 5><T EWS1SE-22><P 568>

And þis figurede oonnesse of herte;
<L 63><T EWS1SE-29><P 600>

But, as Moyses face was hid þat teelde
vntreweþe of lewis to come, so þis hydyng
figurede treccherous comyng of anticrist;
<L 98><T EWS1SE-42><P 654>

for as erþedone comþ by clerkis of wyndes
closude wipinne þe erþe, so wyndis closude in
prowde preestis, and opre men of þe world, ben
figurede by erþedone.
<L 31><T EWS2-69><P 78>

Iosue, þat ledde Godus folc, and partyde þe lond
of byheste, figurede oure Iesu by mony
propretees;
<L 55><T EWS2-95><P 232>

FIGURE.....11

Bischopis mytrid wip two hornys figuren þat þei
schulden þoru good ensauple putte þe folk fro
viciis to virtues, but now þoru pride and covetise
þei ben principal ensaumpleris of turnyng fro
virtues to viciis;
<L 9><T A01><P 25>

Derknessis doon good to si3t, and tempren
mennys wittis, to take her reste, and figuren
derknes of synne, and þeraftir derknessis of
helle.
<L 13><T A01><P 66>

And, as Gregory seiþ, as a bole þat schal be kyld
gop in corn at his wylle, and is not pyndut, ne
traueylut wip opure bestis, so a lyme of þe feend
is left fro þe grace of God to figuren his
dampnacion, and suffred to do myche harm here
to largen his peyne afturward.
<L 97><T EWS1-51><P 458>

þe secounde wit is allegoric, þat figureþ þing þat
men schulden trowe, as þes two sonys of
Abraham figuren þes two þingis;
<L 19><T EWS1SE-19><P 556>

And þese wordis helpon myche for prechyng of
symple preestis, for grete apostles figuren
byschopis, and lesse disciples lesse prestis.
<L 3><T EWS2-58><P 16>

But þes two fysshyingis of Petre figuren two
maner of men þat ben conuertid vnto Crist:
summe breken þe net and turnen into þe water,
and afturward ben dampnyd in helle, and þes ben
figurid by Petris fysshying þat was bifore þat
Crist sufferide.
<L 34><T EWS3-183><P 197>

And it semeþ þat þey acoorden also to Crist,
whom þey figuren, and it semeþ þat Crist seiþ
heere þat he is Ely þat shal restoore al þingis.
<L 13><T EWS3-210><P 256>

And the thridde cause was to figuren, that the
olde testament, that is testament of the fleish,
may not ben holden with the newe testamnt,
that is testament of the spirit;
<L 9><T Hal><P 52>

so, as seynt poul seiþ, þe fend haþ power for to
figuren him in-til an aungel of li3t;
<L 31><T MT21><P 288>

And þese wordis helpen moche for prechyng of
symple prestis, for greet apostlis figuren
bischops and lesse disciplis lesse prestis.
<L 3><T SEWW23><P 119>

But þese instrumentis wip her musyk owen to be
interpretid goostly, for alle þei figuren hi3e
vertues and grete, wip þe whiche vertues men
schulden now plese God and preisen his name.
<L 1356><T Thp><P 65>

FIGURES.....5

For Abraham, Ysaac, and Jacob, and manie
opere patriarches weren ful riche, and þerwip 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 makþ vs
riche in soule and ableþ vs to euecre lastyng
riches in heuene.
<L 281><T CG03><P 38>

þe fifþe peyne of þis prisoun shal be so grete
derkenessis þat þei mowen be felid, of whiche
spekiþ Holy Scripture (Exo-10), where God
sende suche derkenessis to þe peple of Egipt for
her synnis, whiche werne figures of þe peynes of
helle.
<L 889><T CGDM><P 232>

þes figures or cerimonies þat bitokneden
comyng of Crist moten nedis ceesse in tyme of
grace, siþ Crist ende of hem is now comen;
<L 48><T EWS1SE-43><P 658>

And siþ al þat fel in þe olde lawe was figure of
Iesu Crist, and he made hymself man, it is soþ
þat treuþe is maad bi Iesu Crist whanne he was
man, for þanne figures ceessiden, and Crist was
come ende of hem.
<L 34><T EWS3-126><P 11>

Wat honour of God forsop is þis, for to renne be
formes of stoncz & trees and for to worschepe
vayne figures & soulelez wipout soules as
godehede, & for to dispise man in wiche is

trewly þe ymage of God?
<L 25><T Ros><P 99>

FIGURID.....25

Pese þre degrees of vertues, figurid bi pritti, sixti, and an hundrid, moun be vndirstonde in euery spice of vertues.

<L 375><T CG09><P 103>

And to alle presti he bitoke þis office when, as Luk tellip in þe X chapitre, he ordeyned oper seuenta and two disciplis, and sent hem tofore him to þe same office (in whiche chapitre is tretid and tolde to hem þe office and þe ordre of a prechoure) and in two degreis: þat is, apostlis and disciplis ben figurid bisshopis and prestis, as þe decree seiþe.

<L 73><T CG15><P 186>

for he is strong bi his hond, and figurid bi þe kyng Dauyd, for many propretees in Dauyd answeren to þe manhed of Crist.

<L 10><T EWS1SE-55><P 699>

Þis gospel of Mark bigynneþ hou Crist was teld in þe olde lawe, and hou al his lif was figurid boþe in patriarkis and prophetis.

<L 31><T EWS3-123><P 02>

And þus men seyen þat transfiguring is turnyng into glorious forme, þat men seen not wiþ þis eye bi figure þat þey seen nou, as Cristis face whanne it shyned as sone was not seyn figurid as ouris ben nou.

<L 10><T EWS3-152><P 84>

Þis stoon figurid Iesu Crist þat was many tymes reprouyde heere, and at þe last men weren nedid to putte Crist hed of holy chirche, and to knytte heþene men and lewis as cornerston knyttip two wallis.

<L 66><T EWS3-157><P 99>

But þes two fysshyngis of Petre figuren two maner of men þat ben conuertid vnto Crist: summe breken þe net and turnen into þe water, and aftirward ben dampnyd in helle, and þes ben figurid by Petris fysshying þat was bifore þat Crist sufferide.

<L 36><T EWS3-183><P 197>

Heere men moralisen ofte of þes feueris and opere sikenessis, and seyen whanne Crist heelede comunely of ony bodily siknesse, he heelde of gostly siknesse figurid by þis oper siknesse.

<L 18><T EWS3-205><P 245>

And, as Ely cam longe bifore þe comyng of Crist whom he figuride, so Ion cam anon byfore þe same comyng figurid.

<L 21><T EWS3-210><P 256>

And as in good thingis the figuride is evermore bettere than that that is figure, so in yvel thingis that that is figurid is fer werse than the figure;
<L 30><T Hal><P 52>

Þis tyme was figurid vnder Helie þe prophete & kyng Acab þat wickid man/ þere tellip þe stori þat reyn was stoppid· III· Reg· xviii· þre 3cere & sixe moneþes· þat no drope fel on þe erthe/ Seint Iame berip witnes of þis þing·

<L 7><T LL><P 20>

Paradis is holi chirche· þe foure floodis ben þe foure gospeleris· & þise weren writen of Mathwe· Mark· Luk· & Ioon/ þe whiche weren figurid in licknese of foure beestis:

<L 21><T LL><P 23>

but god forbode þat oure prelatis oblische hem to trauele þus, for þanne þei abiden a3enus bileue, sleyn of crist þat was þanne figurid.

<L 9><T MT27><P 416>

Þan seint Poulis wordis now rehersed schulden þus be vndurstonde bi þe witt of seint Austen, þat we many in personys ben oo bodi bi unite and charite, þe wiche bodi and unite þerof is figurid bi þis oo loff or brede, in wiche we commounnen.

<L 605><T OBL><P 172>

Þan, for as meche as men ben here ful of fau3tis and adden many synnys dai bi dai oon upon anopur, and þis sacrifice of uerri forþenking is chiff remedie a3enst seche fau3tis, wherfor þe besie sacrifice þat Danyel spekip of mai wel betoken þis sacrifice of verri repentaunce, þat schuld be contynuel in worde or dede or in bothe, and þis sacrifice of uerri contriscioun mai wel be figurid bi the continuel fire þat schuld be upon þe auter norschid bi þe prest iche dai, lei3ing woode þerto as it is wreren (Leu· 6)·

<L 1440><T OBL><P 193>

And þus a man schuld grounde hymself in alle þynggis þat longgen to good maneres or trewe beleue onli upon þe stone Iesu Crist, þe wiche alone mai be grounde of þe feiþful 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 herewiþ (Cor·1·) And of þis founding of þis stable rock þat is Iesu, Crist spekip þus (Mt· 7): Euery man þat hereþ þes my wordis and performeþ hem schal be like to a wise man þat bildeþ his hous upon a stone.

<L 1917><T OBL><P 206>

And þe cause whi þat God wol not is þat God haþ so ferforpli repreued antecrist from his grace

bat he wol not schewe him seche euydens to
repent himself of his tyrantri3e, for so God
serued king Antioch, bat figurid and ensamplid
his grete renegat antecrist, as it is seide before.
<L 2074><T OBL><P 210>

And so I schal bilde þe, þat ys to seie my chirche
figurid bi the, upon me, and not me upon þe'.
<L 2353><T OBL><P 217>

And as tou3ching þe power of byndding and
vnbindding þat antecrist presumeþ, and his
special membris magniefien in hym, bi occasion
of Cristis wordis seide to Petur, seint Austen
seiþ þat þis is not a power at any tyme singlerli
3euen to Petur, but hit is the power of al Cristis
chirche figurid bi Petur;
<L 2412><T OBL><P 218>

Doiþ þe weie fro me, bowe 3e þe pap awei fro
me þat is to seie þe weie of comaundementis and
þe pap of þe councel, and letiþ þe hooli of Israel
ceesse fro oure face or fro oure presence", þe
which hooli of Israel is God Iesu Crist, þat is
figurid bi alle þe hooli cerymonyes þat weren
3oue to þe children of Israel.
<L 369><T OP-ES><P 16>

But þis is moost sorwe and ruþe, and wiþoute
ceessyng to be biwope and birewid, þei ben licli
to putte þe peple of cristendom out of þe pure
feip and lawe of Crist, as þei han now in greet
partie and it were wel asaied, and so to make þe
peple to leese þe lond of heuene for euere, þe
which is figurid bi þe hooli lond þat þe Iewis
lost for lesse malice wrou3t a3ens Crist þan
oure conspiratours worchen now.
<L 1289><T OP-ES><P 54>

þanne Cristis chirche, þus figurid bi Petir, haþ þo
two swerdis þat I spak of ri3t now;
<L 1328><T OP-ES><P 56>

as þou3 Crist wolde seie þus: þou my chirche,
figurid bi Petre, se hou þe material swerd wiþ
hise purtynauncis is out of his place;
<L 1488><T OP-ES><P 64>

as þou3 Criste wolde say þus: þou my chirche,
figurid bi Petir, se how þe material swerde wiþ
his purtenances is owte of his place;
<L 300><T OP-LT><P 65>

But for as miche as þe carect yogh, þat is to seie,
3, is figurid lijk a zed;
<L 51><T P15CC><P 272>

FIGURIDE.....15
and oper liif of Daviþ figuride Jesus Crist.
<L 30><T A01><P 57>

And þus bileve techiþ us þat þis was seid in
figure of goodis þat þei schulden have in þe

toþer world, as þe erþe 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 lyvynges.
<L 20><T A01><P 58>

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 58><T EWS3-177><P 166>

God caste for anoþer ende, for to telle þat his
lawe, maad of þe pask lomb þat þey shulden not
breke his boons, figuride þis lomb of God.
<L 358><T EWS3-179><P 185>

But he figuride þat he was comen to stablenesse
of þe lond of lif.
<L 45><T EWS3-183><P 197>

Heere men seyen comunely þat Ion figuride þe
synagoge, and Petre þe heþene men þat camen
aftir to bileue.
<L 15><T EWS3-186><P 204>

And, as Ely cam longe bfore þe comyng of Crist
whom he figuride, so Ion cam anoon byfore þe
same comyng figurid.
<L 20><T EWS3-210><P 256>

And þis figuride Crist heere, and lefte counfort
to opere men to laste in uertues, al 3if þey don
not best anoon.
<L 20><T EWS3-222><P 280>

And as in good thingis the figuride is evermore
bettere than that that is figure, so in yvel thingis
that that is figurid is fer werse than the figure;
<L 29><T Hal><P 52>

crist koude bi weye of myraclis and weye of
almes gete ynow, but 3it crist was pore and feble
and figuride prestis aftir to come.
<L 5><T MT27><P 432>

But þou shalt vndirstonde here þat Petir in
manye þingis þat he dide and seide, and in many
þingis þat weren seid to him of Crist, figuride
Cristis chirche, as seint Austyn seiþ {De verbis
Domini 13} and in many opir placis.
<L 1323><T OP-ES><P 56>

For, certis, and þe loue þat Crist shewide to us
upon þe cros were sunkun to þe roote of oure
herte, and if we heelde wiþ Crist for þe
clennesse of his Fadris chirche, it were no
wundir alþou3 we dide outrarously or more
steernli a3ens þese enmyes of Crist and his lawe
þan dide Crist whanne he made him a scourge,
and chaside out biers and sillers of his Fadris
temple, þe which figuride þese false bribours
and viserd deucls þat ben now, þoru3 slei3t of þe

feend, cropun into þe chirche, and marchaundise of þe peple wiþ feyned wordis and ypocritis signes, and so robben þe peple as it is seid bifore.

<L 2547><T OP-ES><P 125>

And wel seide Crist to þo þat figuride þese þeeues þat þei hadden maad his temple, þe which figuride Cristis chirche, a denne of þeeues.

<L 2551, 2552><T OP-ES><P 125>

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>

FIGURIS.....16

Also in þe stone of þe feste of þis sacrament we clepen it pries breed, and seyn, bred of angelis is maade bred of man, and, heavenly bred 3eveþ ende to figuris of þe olde lawe;

<L 31><T A33><P 521>

In þe figuris of þe letteris, or in vndirstondyng of þe writyngis?

<L 254><T CG10><P 112>

but Crist passude alle þuse figuris, for Crist by his owne blood entrede onys into heuene.

<L 20><T EWS1SE-20><P 561>

for þis bodyly clensyng of þes figuris of þe oolde lawe clensude not goostly but in figure, for oþur clensyng were bettore by watur.

<L 58><T EWS1SE-20><P 563>

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

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

{DOMINICA IX POST TRINITATEM·

Epistola· Sermo 39· Non simus concupiscentes malorum· Prima Corintheos 10· Poule tellip in þis epistole 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>

But þis lawe hadde þre partis: þe firste part tau3te men uertuis, þe secounde part tau3te iugementis, and þe þridde part tau3te figuris.

<L 43><T EWS1SE-43><P 657>

But 3it þe fadris of þe olde lawe hadden dedyn of þis comyng, and seyden þat þei hadden seruyd God many 3eer ful stabli, and 3it he vouchide neuere saf to fede hem þus wiþ a kyde, for manna and pask lomb weren but figuris to þis

calf.

<L 142><T EWS3-158><P 106>

Boþe colours and figuris ben shapen to deceyue þe folc, to suppose þat þei ben holy þat hauen sicke signes wiþoute;

<L 25><T MT22><P 315>

Cerymonials 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>

And hee dide away spiritis spekinge in mennis wombis, and false dyuynouris, and figuris of ydols, and vnclennesis, and abomynacyouns, that weren in the lond of Juda and of Jerusalem.

<L 20><T Pro><P 20>

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 fyguratif spechis, than gramariens moun gesse, that reden not tho figuris in holy scripture.

<L 2, 3><T Pro><P 44>

But 3if þe fadris of þe oolde lawe hadden dedeyn of þis comyng and seiden þat þei hadden scrud God many 3eer ful stabli, and 3it he vouchide neuere saaf to fede hem þus wiþ a kide, for manna and pask lomb weren but figuris to þis calf.

<L 132><T SEWW10><P 55>

And þou3 it so be þat Crist, þat is truþe and eende of figuris of þe oolde lawe, brecke summe serimonyes þat weren figuris, in tokenyng þat, comyng þe truþe, figuris shulden ceesse, 3it am I not auysid þat he brak ony moral precept, but rapere confermyde hem and declaride hem as we reden in Mathew þe v· c°.

<L 665><T SWT><P 20><L 666><T SWT><P 21>

FIGURITH.....3

Forwhi bi the lawe of Moises, preestis owen to be without wem, And as Jerom and Gregori witnessen, this figurith that preestis in the lawe of grace owen to be without wem of synne, nameli horrible and deadli.

<L 1><T 37C><P 98>

but this storie that the arke was put on vnresonable bestis and that the veniaunce of God cam sodeynli on him that putte it on the bestis figurith this treuthe: that the hige veniaunce of God schal com on hem that putten the cure of mennys soulis on flescli foolis and vnkunnyng of Goddis lawe, and not wilful to trauaile aboute helthe of mennys sowlis;

<L 36><T Dea><P 455>

and this figurith, that among men of hooly
chirche be summe goode, but among eretikis is
noon good outtirly, as Jerom seith.
<L 37><T Pro><P 13>

FIGURUS.....1
whiche sentence is told to us by figurus and by
mannys writyng.
<L 17><T EWS2-94><P 227>

FIGURE.....13
but 3if þat visyoun of Seynt Edward be sob, it
mote nede be vndirstonde acordauntlyche wip
oure bileue, þat is, þat þe grace of God come to
Seynt Edward in þe lickenesse of Seynt Iohun,
biddinge him in fygure of þes almesdede þat he
schulde not be here as a kyng of þis world but as
a pilgryme þat haþ no dwellynge cite here, but
sekiþ his dwellynge & his restyng in þe
kyndom of heuene, as biddiþ Seynt Petir &
Seynt Poul.
<L 320><T 4LD-3><P 232>

And þis dede may fygure þyng þat fallyth now,
siþ prelates as scribes and religious as pharisees
gruchchen a3en trewe 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 7><T EWS1-03><P 232>

And þe publican stood afer and wolde not lyften
his y3en to heuene, but he smot vpon hise brest
to fygure trewe 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 mkenesse
þat he hadde;
<L 9><T EWS1-11><P 264>

Bodili baptisyng is a fygure hou mannus soule
shulde be baptisid fro synne, for witt of Crist
wole not suffre to kepe þis figure but for greet
witt.
<L 5><T EWS1SE-36><P 630>

But leewe we þes heresyas, and bileue we þat
many þyngis were bedyn to fadris of þe olde
lawe in fygure of þyngis in tyme of grace;
<L 59><T EWS1SE-42><P 653>

It is takun as bileue þat Ieremye spekþ heere of
Crist, for he is ofte clepid Dauiþ boþe bi fygure
and witt of word;
<L 9><T EWS1SE-55><P 699>

For sum þyng is seyde in fygure, and sum þyng
by his owene kynde, as Baptist is Helye, as Crist
seiþ, and he is not Helye in persone;
<L 14><T EWS1SE-55><P 699>

for euery part of holy wryt telluþ Godus word,
þe olde lawe in fygure, and þe gospel expressly.
<L 18><T EWS2-84><P 167>

But Luc, fygure of preestus, telluþ more diffusly
how man steyuþ vp to God, from Adam to þe
Trinnyte.
<L 47><T EWS2-116><P 300>

And all this testament & this doing ne was but a
shadowe & fygure of a new Testament that was
yeuen in by Crist / & it was byhoten by Jeremye
the prophet / as s^r Paul bereth wytnesse in the
pistle that he writeth to the Jewes.
<L 20><T PCPM><P 12>

And lorde/ this fyghtyng was in fygure ytaught
in the old lawe.
<L 4><T PCPM><P 48>

And yf the glasse were broken in many places,
so there shulde be manye faces, more by the
glasse then by the body and eche man shall make
as many faces to them as they wolde, but as ye
may see the mynde of lykenes of youre face and
is not the verye face, but the fygure therof. So
the breade is the fygure or mynde of Chrystes
bodye in earth, and therefore Christes sayde As
oft as ye do thys thyng do it in mynde of me,
Lu^x xxii. Also ye saye as a man may light many
candels at one candell and the lyghte of that
candel neuer the more or neuer the less.
<L 12, 13><T WW><P 15>

FIGURED.....2
and fowre cardynal vertuwes ben fygured by
knyttyng of þe net.
<L 54><T EWS1-05><P 242>

For þus may we wyte how Crist cam of alycnys,
and how þis comyng was fygured, and oþre
dedis þat Crist dude;
<L 55><T EWS2-116><P 301>

FIGURES.....3
Men may worche by mennys craft fygures and
hyd qualitees;
<L 90><T EWS2-56><P 09>

And in the olde lawe there were many fygures of
mynde of thynges to come.
<L 13><T WW><P 16>
and yet Chryste sayed that he was more than a
pro phete Esay sayeth the-vi^r chapter, Mathewe
xi^r 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 sacrametes 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.
<L 5><T WW><P 17>

FYGURID.....4

21· Also byschopis and freris putten to pore men þat þei seyne, þat þo holy Trinity in no manere schulde be worschippid, fygurid, fourmed, ne peyntid, in þat fourme by whiche comynly hit is peyntid, by al þo Chirche of God.
<L 19><T A29><P 456>

POINT XXI· Also bischopis and freris putten to pore men þat þai sayne, þat þo holy Trinite in no manere schulde be worschippid, fygurid, fourmed, ne payntid, in þat fourme by whiche comynly it is peyntid by alle þo Chirche of God.
<L 4><T A29><P 491>

And, 3if þou wilt knowe þe ground to iuge of þes vndurstondyngis, bigynne at cristen mennus bileue, and trowe þat Crist haþ now lyued heere, as it was fygurid in þe oolde lawe, and abide it not as 3it to come.
<L 65><T EWS1SE-42><P 653>

þat spiritual gendrure is fygurid by Cristus comyng and God telluþ more þerof þan of kyndly gendrure.
<L 62><T EWS2-116><P 301>

FYGURIS.....1

And þus in þes fyue fyguris may men licli suppose þat mo perisþip in tyme of grace bi þes fyue synnes þat regnen now, þan diden in þe olde lawe of þe children of Israel.
<L 50><T EWS1SE-39><P 641>

IFYGURED.....1

þerfore þes stronge biggers, þat excusen hemsilf by here fastyng & wakyng & preyere, ben ifygured bi þe farisee þat, preyinge in þe temple, lyft vp his iþen to heuen and seyde, Lord, I þanke þee I am nou3t as oþir men beþ, but I faste tweyas in þe woke & 3eue tybis of alle þat I haue'.
<L 235><T 4LD-3><P 228>

YFYGURED.....1

And this lawe was yfygured in the law of lepre / who that redeth it he maye se the soth.
<L 7><T PCPM><P 23>

finding¹⁷

FYNDING.....9

And þe wise man seiþ, þei are vnblessid, and her trist a mong þe ded, þat han callid goddis þe werk of mannis handis, gold, siluer, and fynding

of craft.

<L 23><T APO><P 86>

For al synful fynding·

<L 11><T LL><P 38>

and cursing is a fendis fynding to curse men þus for worldly godis;

<L 26><T MT27><P 453>

And so, as Helize lefte þe greet riches þat Naaman profride to him, and took worþili þe pore ordynaunce and fynding þat a good man and his wiif profride to him, þat is to seie a litil soler and a litil bed, a bord and a chair and a candelstik, þe whiche ben acordinge to a studier or a contemplatif man, as it is writun (4 Regum 4), so Crist forsook seculer lordship and helde him apaied wiþ pore liiflood þat deuout peple mynystre to him to his sustynaunce in his labour, and þus dide also þe apostlis, as a man mai conseyue of þe gospel (Luc· 8) and in many oþer placis.

<L 1807><T OP-ES><P 84>

As longe as pride and coueitise of worldly goodis and onouris is rootid in her herte, thei maken omage to Satanas, and offren to him bothe bodi and soule, and al her witt and fynding.

<L 45><T Pro><P 50>

this wolde be ix· 3eer either ten bifore 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· either x· 3eer afir his gramer.

<L 15><T Pro><P 51>

for it seemith that worldly clerkis and feyned relygiouse don this, that symple men of wit and of fynding knowe not Goddis lawe, to preche it generally a3ens synnes in the reume.

<L 6><T Pro><P 52>

And yet he jangleth as a jay, And understont him-self nothing He woll serve bothe erl and king For his fynding and his fee, And hyde his tything and his offring;

<L 794><T PT><P 172>

but truþe þat God himsilf seiþ and techiþ in þe gospel þat schulden men worschipe and take and bileue, and oþir lawe of mennes fynding schulden men litil telle by.

<L 151><T SEWW15><P 78>

FYNDINGIS.....5

If þou do þus, /Notas facite in populis adinveciones ejus, mementote quia excelsum est nomen ejus:/ Makip knowen in þe folk þe fyndingis of him;

<L 31><T A01><P 06>

¹⁷ 8 variants; 36 occurrences.

bat is: 'pei haue terrid him to wroþþe in her newe fyndingis'.
<L 476><T CG03><P 43>

It semyþ wel ny al þe worlde, for so myche nyce disgising and new fyndingis of aray wes þer neuer, I trowe, fro þe bigynnnyng of þe worlde, in whiche þei hy3ely steren God to veniaunce, as Daudid þe prophete seiþe: {Irritauerunt eum in adinuencionibus suis}. And þerfore I am as siker as God is true God þat þis londe wole be lost for her new fyndingis of cursid pride, but if þei ben sone amendid.
<L 79, 83><T CG12><P 151>

Also, sire, I knowe wel þat whanne dyuerse men and wymmen wolen goen þus aftir her owne willis and fyndingis out on pilgrimageyngis, þei wolen ordeyne biforehonde to haue wiþ hem boþe men and wymmen þat kunnen wel synge rowtinge songis, and also summe of þese pilgrimes wolen haue wiþ hem baggepipis so þat in eache toun þat þei comen þoru3, what wiþ noyse of her syngynge, and wiþ þe soun of her pipinge, and wiþ þe gingelynge of her Cantirbirie bellis, and wiþ þe berkynges out of dogges aftir hem, þese maken more noyse þan if þe king came þere away wiþ his clarioneris and manye oper mynstrals.
<L 1321><T Thp><P 64>

FYNDYNG.....7
But þis wal is mennys fyndyng, hepyd wiþowten charyte;
<L 57><T EWS1-26><P 328>

{DOMINICA V POST PASCHAM· Epistola· Sermo 27· Estote factores uerbi· Iacobi primo/ James techep in þis epistle how þe religion of Crist schulde be clene kept of men wiþowten ordre of mannys fyndyng.
<L 2><T EWS1SE-27><P 588>

Andoþur lawe of mennys fyndyng schulden men luytul telle by.
<L 170><T EWS2-VO><P 372>

He haþ heere two eyen þat haþ boþe a kyndely li3t and li3t of þis worldlis glorie þat comeþ to hym by mannus fyndyng.
<L 60><T EWS3-214><P 265>

but þenne it is nedeful þat þei be makyd bi iust dispensis, and to profit of þe lond in which þei ben makid inne, and not do wrong to old chirchis bi weye of heere newe fyndyng;
<L 26><T MT22><P 321>

Vnde Magister Historiarum super Genesim, 11·c·6/, þe Maister of Historiez, spekyng of þe fyndyng of ydolez, seiþ, Belus, Kyng of Grece, went into Assirie to wome succeeded Ninus his sone, þat made large þe cite of Ninieue & so

called it, þat ouercome Cham, þat tyme regneng in Braccia & brent þe bokez of þe 7· libérale artez wich Cham had made in 7· pilers of brasse & 7· pilers of stones for þe deluyiue or flode.
<L 20><T Ros><P 97>

And certis, if þis ordynaunce of Crist and his apostlis hadde be kept, þe comyntee of þe puple schulde haue be my3ty and sufficient in husbondderie and marchaundise to susteyne hemself, to paye þe lordis her rentis and opere þingis þat ben due to hem, and to susteyne þe clergie in her office, and wiþ two opere partis of þe chirche to bere þe charge of fyndyng of þo þat moun no lengere traueile;
<L 575><T SWT><P 18>

FYNDYNGE.....8
and 3if he putte to þe gospel of his owne fyndynge, whi schulde he make þer-of a newe ordre, siþ þe ordre þat crist made him self is most perfit and most li3t and most siker to geten heueno by, and what goode dede ony man may doo he is holden to don it bi þis moat comaundement of god: þou schalt lone þi lord þi god of ale þin herte, of al þi lif, of al þi þou3tis, and of al þi stengþes or my3tis.
<L 18><T MT03><P 51>

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 28><T MT04><P 77>

and almes doynge to pore men of þe parische and hospitalite and fyndynge of pore children to scole and so clergie afterward ben outlawid.
<L 25><T MT06><P 116>

for þei seyn þat þei wolen preie for hem, and þei schullen ben excused to-fore god for þe almes þat þei don in fyndynge hem to scie masse and matynes and euensong and placebo and dirige;
<L 15><T MT08><P 177>

But he schal not be excused but 3if he seië matynes and euensong him self þat synful men han ordeyned, and þus þei chargen more here owene fyndynge þan cristis comaundement.
<L 4><T MT10><P 194>

and bi þis doynge þe fend bryngeþ in iolite of body and myrþe and likynge and newe fyndynge vp of synne, in-stede of holynesse and gostly ioie and herynge of god for his endeles charite mercy, mkenesse and kyndenesse.
<L 17><T MT12><P 206>

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 6><T MT18><P 266>

And so, as Helize left þe grete richesse þat Naaman wold haue 3yue hym, and tooke worpili þe pore ordenance and fyndynge þat a goode man and his wyfe proferid to hym, þat is to say a lytill soler, a bedde, a horde, a chaire and a kandilstek, þe whiche ben acordynge to a studier or a contemplatye man, so Criste forsoke secular lordeschepis 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 559><T OP-LT><P 85>

FYNDYNGES.....2

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

<L 1><T AM><P 150>

And 3if þei preche selde whanne þei prechen cronyclis and poisies and newe fyndynges of hem self, and maken false comendaciones of dede men for to geten a name of veyn sotilte and worldly þank, and leuen to preche cristis gospel and his lywyng;

<L 17><T MT06><P 124>

FYNDYNGIS.....3

For þei done gostily lecchorie by Gods worde, when þei prechen more hor owne fyndyngis, for worldly mucke, ben Cristis gospel for savyng of mennis soulis.

<L 32><T A24><P 399>

And þus þei erren euer more and comen neuere to þe wey of trupe, for alle suche setteþ litel or no3t bi alle þe commaundementis of God, but wenen þat in her owne fyndyngis stondeþ alle perfeccion.

<L 96><T CG02><P 15>

And þus alle þese foure sectis semen to fayle in charite, for þei leuen Godis lawe and worchen by here feynede fyndyngis;

<L 53><T EWS1SE-15><P 541>

FYNDYNGUS.....1

and by þis þei swepton þe comune of men, and maden hem bare and coolde as flores ben made, but howses of preestis weren worldly arayed, and þei kepton as sacramentis monye of here fyndyngus.

<L 95><T EWS1-42><P 410>

FYNDYNGYS.....1

And of þis falsyng is noon ende in mannis witt, for it encreseþ euer 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 30><T A22><P 308>

FitzRalph, Richard¹⁸

ARDMACAN.....1

Isidre, in the jth book of Souereyn Good, touchith these reulis schortliere, but I haue hym not now, and Lyre, in the bigynnyng of the bible, touchith more opynly these reulis, but I haue him not now, and Ardmacan, in the bigynnyng of his book /de Questionibus Armenorum/, 3eueþ many goode groundis to vndirstonde holy scripture to the lettre, and gostly vindirstonding also, but I haue him not now.

<L 23><T Pro><P 48>

ARDMAKAN.....3

al þes writen in þe langage of þe same cuntre, as seiþ Ardmakan. Also Ardmakan, in þe bock of questiouns, seiþ þat þe Sacrament mai wel be made iche comoun langage, for so as he seiþ diden þe Apostilis.

<L 215, 216><T Buh><P 176>

And as to Bernard or Alrede his clerk answeriþ Ardmakan and seiþ þat it is seid bi maner of meuyng and not bi maner of affermyng.

<L 688><T SWT><P 21>

ARMACAN.....1

And the greete clerk Armacan in his book of questiouns of Armenies holdith most streitli this sentence.

<L 6><T 37C><P 145>

ARMACHANUS.....1

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 20><T Ros><P 72>

ARMAW3.....1

and þerfore he mote nedis resigne his benefice wilfully and frely, wiþouten desiryng to haue it a3en, as Seynt Richard of Armaw3 techiþ.

<L 14><T A22><P 281>

ARMAWH.....1

¹⁸ 9 variants; 11 occurrences.

sij Seynt Richarde, bishop of Armawh, proves ageyne freris by mony feyre resouns þat þei faylen opunly fro Cristis religion;
<L 21><T A25><P 416>

ARMAWHE.....1

Bot Seynt Richart of Armawhe proves on feir maner, þat were an heresy to putt upon Crist suche maner of beggyng, and mayntene hit stifly.
<L 22><T A25><P 412>

ARMENIES.....1

And the grette clerk Armacan in his book of questionis of Armenies holdith most streitli this sentence.
<L 7><T 37C><P 145>

ARMENORUM.....1

Isidre, in the j^e book of Souereyn Good, touchith these reulis schortliere, but I haue hym not now, and Lyre, in the bigynnyng of the bible, touchith more opynly these reulis, but I haue him not now, and Ardmacan, in the bigynnyng of his book {de Questionibus Armenorum}, 3euth many goode groundis to vndirstonde holy scripture to the lettre, and goostly vindirstonding also, but I haue him not now.
<L 24><T Pro><P 48>

flateren¹⁹

FLATER.....3

And when þo potestatis of freris ben proude, covetouse, and synful, and haten þo treuthe, þei wil soone prisoun trew men þat reproven hor synnes, and spare oper schrewes, þat þei may flater hom and mayntene hom in hor synne, and so, byside þo kynges leewe, tormenten trew men, for þei wolden do Gods heestis.
<L 5><T A24><P 384>

Ffor men seyn þei wil gete a grete þing of þo pope, or of cardinalis, in Englund better cheep þen oper procuratoures, and þei ben more wily, and more plesauntly con flater þo pope in his court, and most prively make lordis to mayntene þo pope and his in robbinge oure lond of tresoure by his pardouns, privileges, and þo firste fruytis of beneficis, in oure lond, and dymes and subsidiis, to werre on Cristen men for stinkyng worldly lordschip, þat God haves forbeden to hym and alle prestis.
<L 12><T A24><P 400>

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 117><T CGDM><P 210>

FLATERE.....3

Also men fro þe world schulde haue but housis of mornynge & not to flater þe world;
<L 173><T JU><P 61>

As anemtis prechyng, men knowen wel þat freris wile flater and spare to reproue scharply synnes of grete men for drede of los of worldly goodis or frendschipe or fauour;
<L 26><T MT03><P 50>

and þus þei 3euen leue to sathanas preschours for to preche fablis and flaterynge and lesyngis, and to disceyne þe peple in feip and good lif and robbe hem of here worldly goodis, and to putten blasphemye vpon crist bi here opyn beggyng and letten cristis prechours to preche frely þe gospel þat wole not flater but seyn þe soþ to eche man and eche staat aftir goddis lawe.
<L 4><T MT04><P 106>

FLATEREN.....4

But heere we seien soþly, þat þes men þat clepen hem blessid, disseiven hem and flateren hem, for þei hopen to have wynnyng of hem.
<L 29><T A23><P 344>

CAP· XXVI· Also freris destryen þis worlde moste of alle cursid men, ffor þei bacbyten gode clerkis, and seyn þat þei distourblen þo worlde, and flateren yvel clerkes in hor synne.
<L 6><T A24><P 387>

Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forþe anticristis bullis to maken cristene men to werre eche wiþ opere in hope to wynne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely 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 33><T MT04><P 73>

now men seyn, thei ben as deligat of hir mouth and wombe, and as coueitouse as othere worldly men, and flateren, and maaken leesingis in preching, to eschewe bodyly persecusoun, and to gete benefices.
<L 36><T Pro><P 51>

FLATERID.....1

This Joas dide wel in the tyme of Joiada, and reparilide the temple of Jerusalem, that was destroyed bi Atalia and hir sones: but aftir the deeth of Joiada he was flaterid bi the princes of

¹⁹ 7 variants; 15 occurrences.

Juda, and thei felden to idolatrie, and forsaken
the temple of God.
<L 43><T Pro><P 24>

FLATERYN.....1

and þes laweieris þanken and flateryn and
meyntenen false men and helpen hem what þei
may;
<L 29><T MT09><P 182>

FLATRE.....1

18·, 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 3><T Ros><P 86>

FLATREN.....2

CAP· XIV· Also freris schewen not to þo puple
hor grete synnes stably as God biddes, and
namely to myghty men of þo worlde, bot flatren
hom and glosen and norischen hom in synne.
<L 1><T A24><P 377>

And þei flatren lordis whanne þei meyntenen þes
anticristis prelatis to robbe here tenauntis, and
seyn þei worschipe þanne god and holy
chirche, and 3euen lordis grete 3iftis of gold and
iuelis and pardons, and licence to synge in
oratories and oþere veyn þingis, and 3if lordis
wolen distroie þes synnes of robberie and
sathanas marchaundise, þanne anticristis prelatis
wolen sclaudren hem, curse hem, and entirdite
hem and here lordis.
<L 22><T MT04><P 63>

flaterer²⁰

FLATERARS.....1

glosandist flaterars, and bitandist bachitars;
<L 1><T APO><P 105>

FLATERER.....1

3he, and þe same daie aftir noone þou, metynge
þat worþi doctour in Watlynge strete, clepidist
him fals flaterer and ypocrite'.
<L 1966><T Thp><P 84>

FLATERERE.....2

Also o strong beggere or flaterere hap a
chaumber for a lord, erl or duk wip many
preciousse iuellis, and anoþer frere hap nakid
sidis and many other myscheues þou3 he be
worþ siche a þousand hifore god.
<L 13><T MT03><P 49>

for men seen þat þe kyng or þe emperour my3tte
wip 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 diuynyte, but
verreily maistris of errour boþe in techynge and
in ensauple, and summe oone hap wast cloþis
and costi, and a noþer symple frere þat nys not
so gret flaterere nakid or to rent.
<L 9><T MT03><P 50>

FLATERERIS.....1

and in þis faylon flatereris, þat waschen mennys
heedis wip false oyle.
<L 43><T EWSISE-09><P 514>

FLATERERS.....1

to lowed ly3ers/ & flaterers/ & to false freris þat
blynden myche puple bi colour of her cloþes/ þe
wheche were neuer grounded of God/ ne be
noon of hise apostles.
<L 12><T AM><P 142>

FLATIRARS.....1

wipouten traucile/ whili flatirars:
<L 9><T LL><P 110>

flatering²¹

FFLATERYNG.....1

fflateryng þat þise men vsen telliþ þat þei jugen
not wip-outen feynyng.
<L 29><T MT22><P 305>

FLATERING.....8

Ffor if a Caymes Castel of freris haf myche dritt
of worldly godis, þof þo freris þerinne ben ful of
pride, covetise, symonye, and fals robberie, by
fals beggyng and flatering, 3itte þei seyn þat
riche hous is better þen a pore hous of freris, þof
þei lyven in mkenesse, povert, and penaunce,
and myche holynesse.
<L 3><T A24><P 399>

and myche flatering and norischung of synne
schulde be destried, and gode lif and pees and
charite schulden regne amonge Cristen men.
<L 8><T A24><P 401>

þat is: 'My peple, þei þat wip flatering wordis
seyn þat 3ee ben blessid, þei deceyue 3ou, for
þei ben aboute to bring 3ou into þe deucelis net of
veynglorie'.
<L 231><T CG12><P 156>

but gladly wolen here þe melodie of mynstrellis,
þe flatering heroudis þat blowen her name
aboute, and so suche þei wolen 3yue of her
golde wip a glad chere, and vnneþe a peny to þe
pore in a greet parte of a 3ere.
<L 285><T CG13><P 172>

²⁰ 6 variants; 7 occurrences.

²¹ 17 variants; 63 occurrences.

bat is: 'We were not at any tyme in þe worde of
flatering, as 3e knowen;
<L 124><T CGDM><P 210>

weþer also þei han bisile, trule, and freli,
prechid Goddis lawe to þe peple, wiþoute
feynynge, faging, flatering, or favoure of
plesaunce of þe peple, or profijt of þe purse.
<L 536><T CGDM><P 222>

wiþ þe tung of flatering & feyned ypocrisie/ And
of þe comunes abouten hem: þei whi3len in to
her handis:
<L 28><T LL><P 18>

And þis profecie is þe more to be bileeued þat
she seiþ þat antecrist shal bisie him to wiþstonde
þis purpos of God wiþ bynding and vnbynding,
wiþ flatering and wiþ þretenyng, wiþ noyse of
armure and closing of heuene.
<L 249><T SWT><P 09>

FLATERINGE.....6
Certis it seemith bi opin reesoun and werkis, at
the ighe, that as religiouse possessioneris
distrien knightis and squieris bi amortisinge of
seculer lordshipis, so freris distrien the comouns
by sotil and nedeles begginge, and bi fals
flatering and letters of fraternite, which Crist
and his apostlis usiden nevere.
<L 7><T 37C><P 97>

Thes ben þe flatering freris of al þe fyue ordris,
falsli founden in oure feiþ & first schulen be
distried.
<L 83><T JU><P 57>

Nepeles for þis temporal lordship þat Crist, in
ensaumple of þo þat shulden be hise foleweris,
fully refusive, 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 deemeth alle þingis, but also fallip
doun bi symonye to þe deuel bi vsurie, flatering
and lesyng and opere hidouse synnes.
<L 103><T SWT><P 06>

But if a clerk haue getun him a benefice þat is
worþ þe rule of þe apostle, þat is to seie liiflode
and cloping, þanne getiþ he him a pluralitee and
traueliþ day and ny3t bi flatering, presentis and
3iftis and a3ens þe lawe of God acumbriþ
himsilf in seculer ocupacioun to plesen men and
to encrece his goodis.
<L 382><T SWT><P 13>

þe cause whi þat Crist and his apostlis wolde no
beggeris be may resonably be þe greuouse
synnes þat comunly suen customizable beggeris,
as ypocrisie, flatering, lyinge, enuye,
drunkenesse and leccherie.
<L 584><T SWT><P 18>

þus in þe newe testament aftir þe chargeous
nombere of sectis brou3t yn biside þe lawe or
ensaumple of Crist þat as farisees bi ypocrisie,
flatering and fals suggestioun appropren to hem
þe goodis of hooly chirche, swolewinge up þe
substaunce of almes due bi Cristis wille to poore
men þat I haue specified bifore, and aftir þe fal
of þe clergie into þis wondirful worldynesse,
ben wrecchid cristen men as we seen for to gete
hem goodis constreyned for to grope aboute
from dore to dore and crye and begge.
<L 595><T SWT><P 19>

FLATERINGES....1

3it as men sayen, sich freres for flaterynge of
bihsschopes and oþer clergie, for þai ne schuld
no3t wiþdrawe from hem her grete giftes of
worldlich gode & be putt out of her office of
confessioun, conceleþ all sich doynge, & wiþ
lesinges & flateringes dessaiueþ þe kinge and
oþer lordes in destruccione & peryle of her own
soules & of þe lord als so.
<L 264><T 4LD-1><P 187>

FLATERINGS.....1

And siþ it is harde to gedere of þe pore pupel so
myche money as freres here dispenden, how
many lesings & flaterings bene souen before al
þise money is gadered of þe puple!
<L 93><T 4LD-4><P 239>

FLATERYNG.....14

justices & marchaundes þat falsly geten goodis
& oþer false men of craft/ & myche common
puple/ manqwellers & reues/ & mysse beleccuyng
folk þei blynden wiþ þat ypocrisie & by her
shreude ensaumple/ bi her fals flateryng/ bi her
feyned preyers/ & by her vngrounded schriftes &
false absoluciouns bou3t as þe court of Roome/
þat makip þis land ful feble.
<L 9><T AM><P 153>

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 flateryng and beggyng and opere
disceitis, and not sent of God but bi þe fend,
whois werkis he prechiþ and doþ, and perfore
cursed of God and alle his trewe seruantis.
<L 11><T A22><P 272>

for whanne þei kunnen not preche þe gospel, or
may not, or wolen not, or letten opere pore
prestis to helpe Cristene soulis bi techyng of
Goddis word, þei graunten leve to false
prechouris þat sowen lesyngis, and bi flateryng
and opere veyn preieris norischen men in synne,
and robben þe peple bi fals beggyng þat þei
putten on Crist, sei yng þat he beggede as þei
don. For þus þei wiþdrawen trewe prechyng of
þe gospel fro Cristene men, and neden hem to
ete and drynke venym of Anticristis lesingis and

flaterynge, and to be robbid of here catel bi ypocrisie of stronge beggeris.
<L 15, 20><T A22><P 274>

On þe bridde manere don men symonye bi tunge, þat neiþer 3even god ne servyce to lordis, ne prelatis, ne mene persones, but bi flaterynge and preier of my3ty men comen to benefices, more þan bi holynesse of lif and ablete to þer office.
<L 36><T A22><P 280>

But what man cometh now to ony fat benefice or prelacie wipouten 3ifte of money or servyce, or flaterynge and preier boþe of himself and oþere grete men of þe world?
<L 28><T A22><P 281>

Who getiþ ony fat benefice of þe Bischop of Rome wipouten siche flaterynge and preier, and gold for his dede lede, and þe first fruytis, and omage, and swerynge, oþer þan Crist and his apostlis didnen?
<L 34><T A22><P 281>

And herefore þei fallen into Goddis curs and alle his seyntis, þat for þis sclaunder lordis and comyners doren not here þe gospel and Goddis hestis prechid of pore prestis in Goddis name, but ben constreyned to here fablis and lesyngis prechid, and flaterynge, in stede of Goddis word.
<L 16><T A22><P 293>

þerfore no trewe Cristen man schortly wil renne into Goddis curse for a blaste of Sathanas, ne for worldly panke and flaterynge of Anticristis clerkis.
<L 6><T A29><P 466>

Lord, what resown schulde dryuen herto, to lette trewe preestis to preche þe gospel freely wipowte cuylet, or onye fablis or flaterynge, and 3yue leue to þese frerys to preche fables and heresyas, and afturward to spuyle þe puple, and sullen hem þer false sermones.
<L 29><T EWS2-58><P 17>

And for þes ordris of hordom wip flaterynge þat is maad to hem in false signes of hordom, and kneling as daunsing, þei holden wip þes false ordris and harmen Cristis lawe and þe puple But þe gospel telliþ aftir hou Crist and hise cam to Bethsayda.
<L 31><T EWS3-130><P 20>

3if þei maken prelatis and lordis, bi here fals flaterynge and lesyngis in confessions and preuei conseils, to lette prestis to preche goddis lawe and to lette þe peple to knowe and to kepe þe comaundementis of god, lest freris ypocrisie and wynnyng be stoppid and þe peples almes betere spendid, þanne be þei cursed ypocritis.
<L 12><T MT01><P 05>

For, ri3t as a womman þat doiþ auoutrie a3ens hir husbonde leueþ þe seed of hir husbonde, bi þe which she schulde 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 scip, 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 children of þe fadir of lesyngis.
<L 332><T OP-ES><P 15>

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 tewelich encourme Withouten flaterynge 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 holi 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 22><T PPC><P 10>

FLATERYNGE.....19

3it as men sayen, sich freres for flaterynge of bihsschopes and oþer clergie, for þai ne schuld no3t wipdrawe from hem her grete giftes of worldlich gode & be putt out of her office of confessioun, conceleþ all sich doynge, & wip lesinges & flateringes dessaiueþ þe kinge and oþer lordes in destruccione & peryle of her own soules & of þe lord als so.
<L 261><T 4LD-1><P 187>

For oþer worldely clerkus, blyndid wip covetise pride and envie, and wlapid in seculere office, as þai leden hem selfe to helle, so þai wolen make lesyngus to oþer men, flaterynge hem to regne in þer lustus, and seyne þat gode is yvel and yvel is god.
<L 30><T A29><P 495>

and Crist in hire absence preisede Johun to þe peple, and not in here presence, to teche vs for to enchewe flaterynge tofore mennes face, or elles tofore hir maynie, or hem þat þei suppose wolen telle hem þat þei preisen. Hou3 perelous þis synne of flaterynge is and whi it schulde be enchewid þou mayst fynde more pleynli treted in þe xxiiij Sundaies gospel aftur þe Trinite.
<L 337, 340><T CG03><P 39>

Ri3t so, whan a man haþ si3t and reward to þat pees in whiche Heroudes þe deuele regneþ and norischeþ (þat is: pees in synne, meytentyng hem þerinne, flaterynge and glosynge, and not repreuynge), þan þe sterre of foormed bileue is awei fro hym, for eueri such pees is synne dedli, and þer is bileue ded', as Seint Jame seiþ.
<L 40><T CG07><P 75>

myche venym: first þe euyl children putten in-to here fadir þe pope þe venym of worldly lordschipe siþ þei may not haue it for distroyng of here perfeccioun, and yit þei seyn þat þe pope mot be most holy and perfyt and nexte sue crist in alle manere vertues, and þus þei putten a veyn þorn in his feet, As to here kyng þei ben vnkynde and vntrewe, for wiþ-oute his leue or is conseil þei alien in-to straunge rewmes, and in caas to oure enemyes, al þat þei may gete bi robberie of pore men and flaterynge and opere false menes in þe load þat þei dwelliþ inne;
<L 20><T MT03><P 50>

but 3it more treson is in clerkis þat coueiten and taken þis worldli office wiþ cure of cristene soulis and may not do hem to-gedre, for þei schulden teche þe lordis þe treuþe of goddis lawe and also þe peril in þis poynt, and don nou3t, for ope of grettere benefices or for flaterynge of here lordschipe;
<L 26><T MT04><P 65>

for bischopis, munkis and chanons sillen þe perfeccion of cristis pouert and his apostlis, and also trewe prechyng for a lital stynkyng muk or drit, and worldli lordschipe, and wombe ioie and idelnesse, and freris forsaken þe perfit pouert of crist and his apostlis for pride of þe worldly staatis and flaterynge þer-to and ypocrisie and beggyng to geten esely and plenteuously catel of lordis and ladies and comunes, and to geten 3onge childre to here feyned ordre by symonye, as aplis, purses and opere iapes and false bihestis, and bi false stelyng a3enst here frendis wille, and a3enst goddis comaundement.
<L 22><T MT04><P 68>

and þus þei 3euen leue to sathanas preschours for to preche fablis and flaterynge and lesyngis, and to disceyne þe peple in feiþ and good lif and robbe hem of here worldly goodis, and to putten blasphemye vpon crist bi here opyn beggyng and letten cristis prechours to preche frely þe gospel þat wole not flater but seyn þe soþ to eche man and eche staat aftir goddis lawe.
<L 32><T MT04><P 105>

and þei visiten not fadirles children and moderles and widewis to releue hem bi almes 3euynge, but enqueren siche children and widewis 3if þei may disceyue hem in purchasyng of here rentis and opere goodis bi

flaterynge wordis and sikernesse of gostly helpe;
<L 6><T MT06><P 130>

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 neiper may ne kan ne wole, for his opyn synne and worldly lif and ignoraunce of holy writt and negligence and worldly vanyte and drede of worldly shame and loos, teche hem goddis lawe, ne suffre opere to teche hem frely and trewely wiþ-oute flaterynge for drede last his owene falsnesse be knowne;
<L 29><T MT13><P 212>

þe on and fourtiþe, þat þes newe religious blasphemers not god in holdynge a prest of here ordre apostata and cursed 3if he lyue among cristene peple where he haþ resonable euydence to profit most bi good ensauple of holy lif and trewe and free prechyng wiþ-oute flaterynge and beggyng and lesyngis sewyng.
<L 15><T MT14><P 225>

so þat comunly siche benefices comen not frely, as crist corn aundiþ, but rapere for worldly wynnynge or flaterynge or preisyng and þank of my3tty men and lordis, and not for abilnesse of kunnyng of goddis lawe and trewe techyng of þe gospel and ensauple of holy lif, and herefore comynly þes prelatys and resceyueris ben foulid wiþ symonye, þat is cursed heresie as goddis lawe and mannus lawe techen opynly and many seyntis.
<L 12><T MT16><P 245>

and whanne summe lordis wolden presente a goode man and able for loue of god and cristene soulis, þan summe ladies hen menys to haue a daunsere, a trippere on tapitis, or hunttere or haukere, or a wilde pleicre of someres gamenes for flaterynge and 3iftis goynge bitwixe, and 3if it he for daunsyng in bedde so moche þe worse.
<L 24><T MT16><P 246>

and þus anticristis clerkis, enemyes of crist and his peple, bi money and flaterynge and fleschly loue gedryng to hem ledynge of þe peple, and forbarre trewe prestis to teche hem goddis lawe;
<L 13><T MT16><P 248>

and here-bi 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 meytentyng of synne bi fals prechyng, flaterynge, fals conseilyng and sclauderyng of trewe men, and makynge men siker of gostly helpe bi fals letteris of fraternyte and many opere nouelries brou3t vp bi ypocrisie and coueitise, and as ion þe euangelist comaundiþ, cristene men schulden

not resceyue hem in-to here houses ne seie to hem, heil.

<L 33><T MT17><P 261>

þe þridde tyme, þes newe ordris and flaterynge my3tte not be susteyned wiþ-oute lesyngis, boþe in word and dede, in þis manere as þei now ben;

<L 8><T MT18><P 269>

and a symple pater noster of a plou3man þat his in charite is betre þan a þousand massis of coueitouse prelatys and veyn religious ful of coueitise and pride and fals flaterynge and norischynge of synne.

<L 10><T MT18><P 274>

For experience techip us hou þe peple, and nameli þe grette boþe among lordis and clerkis, ben falle awei fro Goddis lawe boþe in loue, and in lernyng and lyuynge, and deliten hemsilf in flaterynge and fablis and poisies, þe whiche ben harmful, veyn and vnfruytful, and stiren þe peple rapur 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 eeende of al preching.

<L 388><T OP-ES><P 17>

FLATERYNGES.....1

God helpe us few Cristen men þat stonden in þis feythe, ffor leesynges and flaterynges of freris spreden ful wyde.

<L 7><T A25><P 405>

FLATERYNGIS.....1

And I was þanne gretli confortid in alle my wittis, not oonly forþi þat I was þan delyuered for a tyme fro þe si3t, fro þe heeringe, fro þe presence, fro þe scornynge and fro þe manassinge of myn enemyes, but myche more I gladid in þe Lord forþi þoru3 his grace he kepte me so boþe amonge þe flateryngis specialli, also amonge þe manassings of myn aduersaries þat wiþouten heuynesse and agrigginge of my conscience I passid awei fro hem.

<L 2243><T Thp><P 93>

FLATERYNGS.....1

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 flateryngs, þei ben þan trecherous ypocritis and perilous enemyes of crist and his chirche.

<L 22><T MT01><P 05>

FLATIRYNG.....1

for her good is at her wille/ & for þis ende þise flatirynge gloosars:

<L 7><T LL><P 51>

FLATIRYNGE.....1

And when þei come to age, what for drede of here frendis, and what for drede of povert in cas þat þei gon out, and for ypocrisie and flatirynge, and faire bihestis of þes religious, and for drede of takynge of here bodi to prison, þei doren not schewe here herte ne leuen þis stat, þou3 þei knowen hemsilf unable þerto.

<L 17><T A13><P 190>

FLATRING.....1

And I seide, Ser, a proud preest may be knowen whanne he denyep to sue Crist and hise apostlis in wilful pouert and in oþer vertues, and coueitip worldly worschip, and takip it gladly and gedrip togidre, eiper wiþ pletynge, manassynge, eipir cursynge, eiper wiþ flatring or wiþ symonie ony worldli goodis, and most if a preest bisie not him cheefli in himsilf and sip in alle oþer men and wymmen, aftir his kunnyng and his power to wikstonde synne⁷.

<L 1597><T Thp><P 73>

FLATRINGE.....2

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

<L 43><T EWS3-App><P 320>

TWELVE CONCLUSIONS OF THE

LOLLARDS We pore men, tresoreris of Cryst and his apostlis, denuncyn to þe an þe comunys o þe parlement certeyn conclusionis and treuthis for þe reformaciun of holi chirche of Yngelond, þe quiche haþ ben blynde and leprouse many 3ere be meyntenaunce of þe proude prelacye, born up with flatringe of priuat religion, þe quich is multiplied to a gret charge and onerous to puple her in Yngelonde.

<L 5><T SEWW03><P 24>

FLATRINGIS.....1

or ellis þre maner of persecuciouns wherebi trewe beleue is ofte peruertid, as bi þretingis, flatringis and wickid spiritis.

<L 1933><T OBL><P 206>

FLATRYNG.....3

For by flatryng and fals byheestis, þei leten men lyve in hor lustis and counforten hom þerinne.

<L 6><T A24><P 377>

Ffor comynly if þer be any cursid jurour, extorsioner, or avouter, he wil not be schryven at his owne curat, bot go to a flatryng frere, þat wil asoyle hym falsely for a litel money by 3eere, þof he be not in wille to make restitucioun and leue his cursid synne.

<L 7><T A24><P 394>

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 25><T SEWW 23><P 120>

FLATTERYNGE....1

Although this flatteryng freres wyln forher pryde Disputen of Godes deyte, as botardes shuiben The more the matere is moued, the masedere hy worthen.

<L 28><T PPC><P 27>

flock²²

FLOC.....41

þerfor non of þe bischopis, enblawen wiþ enuy of þe fendis temptacoun, wrap, if prestis ouerwile exort or monest þe peple, if þei preche in kirk, if þey blesse þe floc, for I schal sey þus to hym þat wernip me þeis þingis, he þat wil not prestus do þing þat þei are bidun of God, sey he wat is more þan Crist?

<L 7><T APO><P 30>

And als long as þei dwellen in þis symonye, þei don harme to hor floc in gyvyng of sacramentis, in syngyng or preyinge, or what evere þei do.

<L 15><T A09><P 151>

Lord, wheþer þo first juge, þat is welle of resoun, schal dampne þus for negligece hyred hynes of his floc, and schal spare more thefis, þat bothe letten to do Gods service, and spoylen hor schepe bisily, and reken nevere of hor soules, and hou þei faren!

<L 19><T A09><P 151>

For, 3if þei han þer temporal huyre, þei recke not how þer floc fare.

<L 51><T EWS1-48><P 440>

And þis meuede Powle to fownde noon ordre, for Cristes ordre is ynow, and þanne schulden alle cristone men be more surly in o floc.

<L 61><T EWS1-48><P 440>

But Crist þat is heed of herdys seiþ þat he hap opre schep þat be not 3et of þis floc, and hem mot he brynge togedre, and techen hem to knowen his voys. And so schal þer ben o floc and on herde ouer hem alle. Þese schep ben heþene men or lewes þat Crist wole conuerte, for alle þese schal maken o floc, þe whiche floc is hooly chirche, but fer fro þis vndyrstondyng þat alle men schulle be conuertide.

<L 101, 102, 104><T EWS1-48><P 442>

And alle Cristus disciples traueyledon to brynge to one men of þe chirche, so þat þer schulde ben on herde and o floc.

<L 8><T EWS2-58><P 16>

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 pursewyde, and suffre Cristus disciplis to trauele, and lette anticristus by þer power;

<L 70><T EWS2-66><P 62>

And þus we schulden be diligent to worche þis wondur in þe chyrche, for o leprous may fuylon a floc, and a floc may fuylen a more.

<L 60><T EWS2-83><P 163>

And herdys weron in þe same cuntrey, wakyng, and kepyng þe owrus of þe ny3t vpon þer floc, for þis was maner in Iude, whan þe ny3t was lengust, to kepe þer schep and wake þat ny3t.

<L 49><T EWS2-90><P 208>

Crist seiþ heere to hise apostlis þat þei schulde not dreede al 3if þei ben a luytul floc.

<L 10><T EWS2-108><P 273>

Men vndurston den comunely þis parable of Cristis chirche þat dwelliþ heere upon erþe, and was but a litil floc whanne Crist chees his apostelis by siche ordre as he wolde;

<L 7><T EWS3-223><P 281>

SERMO IN FERIA TERCIA PENTECOSTEN AD PROCESSIONEM: Qui non intrat per ostium in ouile ouium sed ascendit aliunde, ille fur est et latro: Iohannis x c. Crist seiþ þat may not lie þat whoso entriþ not bi þe dore into þe floc of schepe, but clymbiþ vp on oþer side, he is ny3t þeef and day þeef.

<L 1><T EWS3-App><P 319>

Þe floc of schepe þat Crist spekþ of ben cristen men þat prestis schulden teche.

<L 5><T EWS3-App><P 319>

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 1><T MT22><P 300>

and for hoolynesse of lif techiþ rude men by groos ensauple, it is nede-ful to þis herde and to his floc to lyue hoolily.

<L 20><T MT27><P 408>

and þus an herde schulde passe in vertues his floc as þe herde passiþ his sheep, for he schulde be so sad in vertues and in suynge of þe firste herde þat neþer for coueytise ne fauoure ne drede of deþ he schulde not fayle;

<L 25><T MT27><P 408>

For 3if he fayle in ony of þese he techiþ not wel his floc, ne puttþ his lif for his sheep a3enus þe wolf whanne myster is.

<L 4><T MT27><P 409>

²² 12 variants; 87 occurrences.

what meede shal a pore man haue þat he sufferiþ
a3enus his wille his almes he borun to cayms
castel to fede a floc of anticristis?
<L 13><T MT27><P 420>

men shulden seke ground of siche collegies,
wheþer god haþ ordeyned hem to be, and þe floc
fed bi hem þat ben so fer and so lewid.
<L 17><T MT27><P 420>

We graunte wel þat it were good many prestis to
haue felowis in keping of a floc, oon to do o
þing, an-oþer an-oþer;
<L 14><T MT27><P 425>

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 28><T MT27><P 438>

and what oþere false prechouris þat comen to
men and prechen herfore, þei ben woluyis or
foxis or houndis, and alle þes shulden he chased
fro þe floc.
<L 2><T MT27><P 439>

and þerfore þis herdis floc may resonably wiþ-
drawe his hire for he traueliþ not on hem bi þat
lawe þat he axiþ his hire.
<L 24><T MT27><P 453>

and summen tellen wiþ myche declaring þat
ground of þis heþen custom springiþ in þe
chirche of þe pope and of þe floc groundid on
hym.
<L 9><T MT27><P 457>

crist louede so myche his floc þat he puttide his
lif for hem, and sufferide sharp payne and dep
for to brynge hem to blis;
<L 27><T MT28><P 462>

and certis þat pope þat fayliþ heere oþer for
kunnyng or for wille is vnhabile to take to pope
and lede his floc bi goddis lawe.
<L 36><T MT28><P 465>

for whi such vnable prelatiþ either curatiþ ben
idoliþ, as God seith in xj. c. of Zacarie to an
vnable prelat, "A thou sheppherde, and idole,
forsakinge the floc;"
<L 4><T Pro><P 31>

he suffriþ recchelesly ynnere harmes of þe floc.
<L 52><T SEWW12><P 61>

if he wakiþ not in keping of þe floc he etiþ and
drinkiþ dampnacioun to hymself.
<L 97><T SEWW12><P 62>

And siþen þe liyf of prelatiþ is bok and lernyng
of þe floc, and þey ben maistris of alle yuels, þei

hen eretikis.
<L 115><T SEWW12><P 63>

For, if þei han her temperal hire, þei recken not
hou her floc fare.
<L 46><T SEWW13><P 65>

And þis mouede Poul to founde noon ordre, for
Cristis ordir is ynow, and þanne schulden alle
cristen men be more surely in oo floc.
<L 55><T SEWW13><P 65>

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. And so schal þere be oo floc and oon
heerd ouer hem alle. Þese scheepe ben heþen
men or lewis þat Crist wole conuerte, for alle
þese schal make oo floc, þe which flok is hooli
chirche but fer fro þis vnderstanding þat alle men
schulen be conuertid.
<L 90, 91, 93><T SEWW13><P 66>

And alle Cristis discipliþ traueliden to brynge to
oon men of þe chirche, so þat þer schulde be oon
heerd and oo floc.
<L 7><T SEWW23><P 119>

FLOCK.....2
bot we schal be fourme of mekenesse to oure
flock.
<L 20><T A20><P 236>

If for-soþe he vnderstode no Latyn, go he to oon
of his nei3tboris þat vnderstandiþ, wiche wole
charitabiliþ expone it to hym and þus edifie he
his flock, þat is his puple.
<L 178><T Buh><P 175>

FLOCKE.....5
and as þe wolf wiþ 3owlyng makeþ schep to
flocke for dreede, so prelatiþ by cursyng maken
men to gydere hem and 3yue þese prelatiþ
goodiþ þat þei wolon haue.
<L 106><T EWS2-64><P 52>

Of such sheptherdes thou spekest by Ezechiell
thy prophet / & sayest: Wo to the sheptherdes of
Israel that feden hem selfe / for the flockes of
shepe shulden ben yfed of her sheptherdes / but
ye eten the mylke & clotheden you with her woll
/ & the fatte shepe ye slowe / & my flocke ye ne
fed nat / the sycke shepe ye ne healed nat /
thylke that weren to broken ye ne knyt nat
togider/ thylke that perissched ye ne brought nat
agayne/ but ye ruled hem with strenship & with
power.
<L 1><T PCPM><P 37>

And Jeremy the prophet sayth/ Wo to the
sheptherdes that dysparcleth abrode/ and so tereth
the flocke of my lesew.
<L 11><T PCPM><P 37>

But thy shepherdes abyden styll with her shepe/
and feden hem in thy plentuous lesewe of thy
techyng/ & goae before thy shepe & techen
hem the waye in to that plentuous and swete
lesewe/ and kepen thy flocke from raueyng of
the wylde bestes of the felde.

<L 24><T PCPM><P 73>

Therefore we lewde men preyen the that thou
wolte sende vs shepherdes of thyne owne that
wolen feden thy flocke in thy lesewe & gon
before hem self and so written thy lawe in our
hertes/ that from the lest to the mest all they
mayen knowen the.

<L 5><T PCPM><P 82>

FLOCKES.....2

Syche hynes seen wolues comynge to flockes þat
þey schuldon kepe, and þei fleen for drede of
nowht.

<L 56><T EWS1-48><P 440>

Of such shepherdes thou spekest by Ezechiell
thy prophet / & sayest: Wo to the shepherdes of
Israel that feden hem selfe / for the flockes of
shepe shulden ben yfed of her shepherdes / but
ye eten the mylke & clotheden you with her woll
/ & the fatte shepe ye slowe / & my flocke ye ne
fed nat / the sycke shepe ye ne healed nat /
thylke that weren to broken ye ne knyht nat
togider/ thylke that perissched ye ne brought nat
agayne/ but ye ruled hem with strenship & with
power.

<L 27><T PCPM><P 36>

FLOCKIS.....5

Therefore no prelat mai please wolvis and the
flockis of sheep.

<L 15><T 37C><P 137>

for in þe stide of innocence þei han chosun
flockis;

<L 25><T A01><P 59>

and þus flockis of schep ben maade of lewyde
men, and flockys of woluyes ben maade of
preestis.

<L 118><T EWS2-64><P 52>

As of twey flockis o foolde is maad, for Crist
knyttip togidre in his feiþ Iewis and heþen men,
while he chesip symple men of euer eiper
nacioun to euerlastinge liyf, he ledip scheep to
her owne foolde.

<L 159><T SEWW12><P 64>

Suche hynes seen wolues comynge to flockis þat
þei schulden kepe, and þei fleen for drede of
nou3t.

<L 50><T SEWW13><P 65>

FLOCKUS.....1

and suche flockus schal not fayle, boþe to
worche and to helpe, and in þe day of doom it
schal be no nede to axen helpe, for þanne schal
Cristus baner be reryd, and alle hise enemyes
schal lurke.

<L 73><T EWS2-66><P 62>

FLOCKYS.....1

and þus flockis of schep ben maade of lewyde
men, and flockys of woluyes ben maade of
preestis.

<L 119><T EWS2-64><P 52>

FLOK.....25

And eft, He sette Dauith his seruaunt to fede his
flok, that is, to teche his puple;

<L 4><T 37C><P 32>

And þus Petur, prince of apostlis, techip prestis
in his epistle þat þei schuld feede her flok,
purueying for hem, not wiþ striuyng but wiþ
wille bi fourme of God;

<L 233><T 4LD-2><P 208>

Lord, wheþur prelat is couciten nowe to kepe her
flok bi þis entent, & not for worschipes of þe
world ne for wynnyng of worldly goodis.

<L 245><T 4LD-2><P 208>

and þes newe ordis, groundid on him, and not
on grauntyng of Cristis lawe, ben a flok of þe
fendis children, but 3if þei leeven þis mannis
title.

<L 16><T A23><P 348>

Specialy sip folye were to one unwyse to take a
flok of Gods folke, þat lastid bot for his lif;

<L 25><T A25><P 419>

Crist abood vpon his flok wiþ hunger/ þurst/ &
colde; þei taken a weie & plucke a weie fro þe
flok þe donge/ mylke/ and wolle/ to dwelle & to
soiourne wiþ lordis & wiþ 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 6, 7><T AM><P 138>

for wan worpi diligence is taken a wey fro
prestis bi power, sum smiting of mischef rysip in
þe flok;

<L 20><T APO><P 30>

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 seipþ: Þer weren
scheperdes in þat same cuntree, wakyng and
kepyng þe wacches of þe ni3t vpon her flok.
<L 306><T CG05><P 61>

But witles foolis ben marrid hereþ þat wil not
lerne to knowe iche alwynne/ Þe firste is clepid a
litol flok as Crist seip in Luc· xii· {Nolite timere
pusillus grex'} #
<L 31><T LL><P 21>

Nile 3e drede my litil flok;
<L 1><T LL><P 22>

but mad in formeþ to profite of þe flok/ & not
ouuli in mekenesþ;
<L 6><T LL><P 96>

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
worschiþe of ihu crist and sauynge of mennus
soulis;
<L 8><T MT17><P 262>

O hirde and ydol, leuing þe flok!
<L 2371><T OBL><P 217>

For God seip here þat he schal arere up in erþe a
fonned hirde and an idol', and in doying and in
suffring he schal harme Goddis flok as þe
prophetis wordis sownen.
<L 2396><T OBL><P 218>

For, as þe holi man Iob seipþ, God schal make an
ipocrite to regne for synne of þe peple', þe wiche
ipocrite, as Gregor seipþ, is antecrist whom þe
prophete here, bi maner of wondring upon his
grete ipocrisie and malice þat he wirchþ bi
ipocrisie, calliþ him an hirde and idol leuing þe
flok'. And on what wise þis idol harmeþ Goddis
flok, as þe prophetis wordis sownen, men mai on
diuerse wise coniecte of þe wickid doing and
suffring of þis grete ipocrite þat is þus hirde and
idol, þat falsli bi fauour of þe peple and nameli
of his special lemys presumeþ to be þe stone
vpon whom Crist bildeþ his chirche, and so to be
fundement and þe heed of holi chirche.
<L 2402, 2403><T OBL><P 218>

were no pope as oft hap betid, or alpou3 al
cristendome had forsaken him for a fals renegat,
as þe Grekis han, or alpou3 þe pope wiþ al his
endowid prelatie 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, alpou3 þei ben here but a litil flok.
<L 2439><T OBL><P 219>

And foure freres in a flok, that folweth that
rewle Than haue I tynt, al my tast, touche, and
assaye.
<L 29><T PPC><P 18>

{Idem patet Marc· 10·, & Lu· 22· Item 1· Pe· 5·},
"Fede 3e þat is in 3ow, þe flokke of God,
puruaying no3t coacte or constreyned bot
wilfully after God, ne no3t for grace or cause of
foule lucre or wynnyng bot wilfully, ne not as
hauyng lordeschepe in þe clergy bot made forme
of þe flok of will or soule etc.'" {Item 1· Thim·
6·}, "We hauyng forsoþe norischings or fedyns
and wiþ wiche we be couered, be we content of
pise, forwy þai þat will be made riche falleþ into
temptacion, and snare of þe deuel, and many
desires etc.'" {Item Ieronymus, De Ecclesiasticis
Dogmatibus}, "It is gode", he seipþ, "for to giffe
richez or facultez to pore men wiþ dispensacion,
bot it is better for þe entent of sewyng Criste for
to giffe altogeder, and wiþout bisinez for to haue
nede wiþ Criste".
<L 1><T Ros><P 84>

Herk hymself, 1· Pe· 5·, Not', he seipþ, as hauyng
lordeschepe in þe clergy, bot made of hert or
soule þe fourme or schape of þe flok'.
<L 28><T Ros><P 84>

Þese scheepe ben heþen men or lewis þat Crist
wole conuerte, for alle þese schal make oo floc,
þe which flok is hooli chirche but fer fro þis
vndirstonding þat alle men schulen be conuertid.
<L 93><T SEWW13><P 66>

Þe firste is clepid a litil flok, as Crist seipþ (in
Luc· xii) Nile 3e drede my litil flok, it plesip
3oure fadir to 3yue 3ou a kyngdom'.
<L 15, 16><T SEWW22><P 116>

And Petir, wiþoute meene tau3t of Crist, seipþ
þus Þer shulde be no lordis in þe clergie, but þat
þei shulden be maad ensauple of þe flok of
wille,' þat is to seie of meekenes and of
forsaking of þe world.
<L 122><T SWT><P 06>

FLOKIS.....1
as flokis or beestis/ and her 3onglingis ioeyen:
<L 3><T LL><P 118>

FLOKKE.....2
Wheþir he 3aue lordeschip, here what he saiþ:
"Be 3e not lordis in þe clergi, but be 3e made
fourme or ensauple of Cristis flokke".
<L 655><T OP-LT><P 91>

{Idem patet Marc· 10·, & Lu· 22· Item 1· Pe· 5·},
"Fede 3e þat is in 3ow, þe flokke of God,
puruaying no3t coacte or constreyned bot
wilfully after God, ne no3t for grace or cause of
foule lucre or wynnyng bot wilfully, ne not as

hauyng lordeschepe in þe clergy bot made forme of þe flok of will or soule etc.' {Item 1· Thim' 6·}, "We hauyng forsoþe norischings or fedyngs and wiþ wiche we be couered, be we content of þise, forwy þai þat will be made riche falleþ into temptacion, and snare of þe deuel, and many desires etc.' {Item Ieronymus, De Ecclesiasticis Dogmatibus}, "It is gode", he seiþ, "for to giffe richez or facultez
<L 39><T Ros><P 83>

FLOOK.....1

And so it semep to sum men, þat monkis or false cardinals may bygile þe litil flook now lefte of Cristen men, ffor so þei dide whanne Cristendome was more and more of my3te.
<L 25><T A21><P 245>

FLOOKE.....1

Penne þei ben not fourme to her flooke in pouert & in mekenesse, but ryche & lusty to þe world, and yuel ensaumple to go fro Crist.
<L 253><T 4LD-2><P 209>

fol²³

FOLE.....32

But þu were to myche a fole to do his cursed bidding & leue þe holy bidding of God and of hym;
<L 1023><T 4LD-4><P 281>

And if þu seiest þat þu must trowe al be iust & aftur Goddes wille þat þi prelate biddeþ þe do be obeidience, sobeli it falleþ ofte þat þi prelate is a fole and reuersiþ Goddes wille in hym in his subiectis.
<L 1031><T 4LD-4><P 281>

{Et ego provocabo eos in eo qui non est populus, et in gente stulta, irritabo illos:} And I schal stire hem in him þat is not peple, and in fole folk I schal stire hem.
<L 8><T A01><P 39>

As he were a fole worthy to be scorned, þat had godes of men onely to serve hom, and were proud of þes godes in þat þat he mysused hom, and made hymself unworthy for to use þese godes, and be punishid for hom, and for to leese hom.
<L 2><T A09><P 122>

And so iche envyouse mon is an opun fole, ffor hym þenkes þat þing gode þat is yvel.
<L 7><T A09><P 129>

He is a gret fole þat þus temptis God, and puttis hym to suche perel ageyns Cristis biddyne.
<L 16><T A20><P 239>

þere ben many heresydes of folis in þis mater, and fole wordis shulden be lafte, and not to longe tretid.

<L 28><T A25><P 427>

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 15><T A29><P 478>

He cam mekeli and wilfulli toward Jerusalem, where he wiste wel he schulde suffre deþ, ridyng poreli vpon an asse, trussid wiþ a fardel of his disciplis cloþes, and a fole folewyng, and xij pore men folewing sempeli on her feet.
<L 24><T CG01><P 01>

Þis gospel bigynnep þus: Whanne Jesus hadde neyhed ny to Jerusalem, and hadde come to Bethfage, at þe Mount of Olyuete, he sente two of his disciples, seyinge to hem: "Goop into þe castel þat is a3ens 3ou, and þere 3he schullen fynde an asse ibounde, and a fole wiþ here.
<L 83><T CG01><P 03>

Þis 3onge fole þat goþe biside al loos and no3t 3et bounden bitokenep here childeren þat ben 3onge, þat fallen into many synnes bi ensaumple of here eldres.
<L 211><T CG01><P 06>

and if so were þat a þefe had aspied it, and sent to hym þat he wolde stele it, but þerof set no certeyn day ne houre, a grete fole were he þat were in suche a case þat ne he wolde euer be waking, and neyþer slumur ne slepe, but alwey lye in awaite for þe comyng of þis þefe.
<L 180><T CGDM><P 212>

and if þe batel were set vpon þis condicion: þat if it were so þat þou were ouercomen, þou shuldist be put into perpetual prison wiþouten ony remedi, and if þou overcome hym, þou shuldest be crowned kyng of a glorious rewme, a grete fole were þou in þis case but if þou woldist euer drede þis day, when it wolde come, and make þe redy to þis batayle, come when it shulde, in armoure and in al þing þat longiþ to þis fi3t, and asprie þe sotelteis of þin enemy, in whiche he wolde deceyue þe.
<L 336><T CGDM><P 216>

and also if þou knew not after þou were exilid into what londe þou shuldist go, wheþer þere as þou shuldist be bilouyd, or þere as þou shuldist be hatid, and in þis case þou woldist stonde in grete drede and, but if þou were a verrey fole, euermore ordeyne for þi goyng.
<L 468><T CGDM><P 220>

Crist bad hise disciples to bryngon hym an asse and þe fole of þis asse, þat þei schulden fynden

²³ 10 variants; 425 occurrences.

al reedy;
<L 30><T EWS1-26><P 327>

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 lewes 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>

Summe men seyn þat þese disciples þat weren sente to Ierusalem been herty prestis and worldly lordis þat schulden be boþe Cristys disciples, and brynge to Crist þis asse and her fole to ry3de to heuenly Ierusalem.
<L 54><T EWS1-26><P 328>

And so þis asse and her fole ben comun to þese pryuete ordres, but not to alle cristen men, al 3if þei ben betture and han more nede.
<L 66><T EWS1-26><P 328>

þi Kyng comeþ sittynge on an asse fole!
<L 37><T EWS3-177><P 165>

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 blasphemis and newe dremeris ben trewe and witti.
<L 16><T MT01><P 10>

for þise habitis crien to þe fole holynesse and stablenesse, þat god wole haue hid to hym, and þus þei ben ofte false signes and garnementis of ypocritis, as crist clepiþ ofte pharisees.
<L 4><T MT22><P 302>

and se, when crist biddit hise disciplis to ete and dryngke þe metis þat ben in fole þat thei comen to, þise ordeynen þe contrarie, þat þei haue propre foode for heere mouþ þat passiþ ofte þe boundis of resoun.
<L 11><T MT22><P 317>

and 3if manye wolden holde togedere in þis bileue a3enus þe fend, it were a triacle a3enus venym þat emperour prelati sownen in þe fole.
<L 24><T MT27><P 417>

And what ioie seint Austen wold haue had of this renegat, that gob so heedli a3enst Goddis lawe, a man mai vndurstonde bi his writing a3enst þis Vincent, wher Austen seiþ þus: Mi3t any man in þis cause of errour haue a larger fole foli or presumpcion?
<L 1798><T OBL><P 203>

And þus þis fole most dou3te of euery creature, if he be streitli examened, wheþur it be

personalli God or not Napeles Crist seiþ (Io· 10) þat þe scripture, þat þe Fader haþ halowid and sent into þe world, mai not be vndo', þe wiche scripture is Crist, God and man, þe boke of liif, as þe cros, in wiche Poule alone wold haue his glorie, is Iesu Crist, in whom Poule was icrossid to þe world to him, for þe reuelacion in boþe þes clausis limiten to þis witt.
<L 3101><T OBL><P 236>

But all this is turned vpso dawne / for nowe / who so wyll lyuen as thou taughtest he shall ben holden a fole.
<L 25><T PCPM><P 31>

And yef a man be a pore man/ men holden him a man withoute grace/ & yef a man desyareth poorenesse men holden him but a fole.
<L 29><T PCPM><P 61>

Trewely quath the frere, a fole I the holde.
<L 25><T PPC><P 14>

and he renulide frenschipe with Romayns and Sparciatis, and hadde myche glorie of his fole, and of hethene kingis.
<L 38><T Pro><P 42>

Peter was never so great a fole To leue his key with such a lorell, Or to take such cursed such a tole He was advysed nothing well.
<L 373><T PT><P 159>

Vnde Doctor Parisiensis, Tractatu de Viciis & Vertutibus, titulo, De Auaricia Aduocatorum, sic dicit, Aduocatez,' he seiþ, "in þar office geteþ þam ailastyng deþe, wiche is sene to be figured, Gen· 34·, wer Sichem, þat is interpreted fole, luffeded Dinam, þat is interpreted cause, be occasion of wiche he is slayne at þe laste.
<L 29><T Ros><P 74>

Lefe, fole, þi losengerie & studie Cristis lyf.
<L 275><T UR><P 110>

FOLES.....12
siþen þei ben comonly foles & vicious in lijf, þei may li3tli erre, & chese a man vnabel.
<L 249><T 4LD><P 246>

Wat if þe pope or oþer foles approueþ þis doing?
<L 942><T 4LD-4><P 277>

For ellis Austines weren foles to parte from þes chanouns, or ellis white monkes to passe from þes blake.
<L 953><T 4LD-4><P 278>

3itte þo foles blabur to prove þat Crist beggid, siþ he sende his disciplis to Jerusalem, to fett him an asse and hir foole for to ryde on.
<L 33><T A25><P 414>

Lord, siþ Poule presumed not to founde soche sectis, why schulde foles and ydiotes take þis upon hom?

<L 24><T A25><P 419>

For if men aske hor groundynge, þei stonde stille as foles, or tellen straunge tales no3t to þo purpose;

<L 31><T A25><P 422>

And chiding of ydiotis, as was Pelagius and opre, þat conceyue not þat a þing may be but 3if hit may be by hymself as ben substaunces, is for to scornen and leue to foles;

<L 85><T EWS1-34><P 367>

Sikerli I can nought fynden who hem first founded, But the foles foundeden hem selfe freres of the pye, And maken hem mendynans, and marre the puple.

<L 6><T PPC><P 04>

A brother quath he tho, beware of tho foles.

<L 12><T PPC><P 16>

For the falling of synne socoreth the foles And begileth the grete, with glauerynge wordes.

<L 8><T PPC><P 24>

Bot 3our misse shapen shelde, bihynde at 3our shulderes, Blowiþ 3oure ypocrisie & blyndiþ many foles.

<L 186><T UR><P 107>

Daw, þou laborist fast to lede þi self to helle, & blyndest many lewde foles with þi stynkyng breþe;

<L 218><T UR><P 108>

FOLI.....19

But foli of prelatis was more cause, for it is no craft to hele þe chirche of oon seckenesse & make mo to.

<L 560><T 4LD><P 260>

But pride & couaitise lettþ þis ri3t, and so comynge in of freres to þe chirche is cursedly groned on to fals rotis, þat is to seyne, negligence of curatis & foli of þe pope.

<L 568><T 4LD><P 260>

so siþen God aproueþ matrimonie & craftis 3it he aproueþ nowþer þat freres schulde lyue þus þis apis argument þat freres maken scheweþ þer foli and dampneþ hemself.

<L 939><T 4LD-4><P 277>

As it were a greet madnesse, whanne my brothir liggith in a deep dich and is in poynt of drenchinge, to suffre him ligge stille and go to the bisshop and axe him licence to drawe out my brothir, and most if the bisshops were his capital enemy, so it is our greet foli, whanne oure

cristene britheren liggen in the depe dich of horrible synne for brekinge of Goddis heestis and in poynt of drenchinge into helle, to suffre hem ligge stille therynne, and renne to a worldli bisshop, enemy of Cristis lawe and of cristene soulis, to axe him licence to save here soulis bi Goddis word.

<L 7><T 37C><P 100>

For though the ordenaunce of man is good sumtyme, it is greet foli and pereil to holde it so strongli, that a better ordenaunce and esiere and profitablere comaundid of God, be lettid therbi;

<L 22><T 37C><P 101>

and foli it were to deme to ani man any power þat God hap 3euun to him, or þe vsyng þer of;

<L 12><T APO><P 29>

Our wrestling is not only, ne principaly, a3en þeis þingis, but a3en princis and powers, rewlers of þis world of þeis merknes, þei are not only fendis and swilk wickid speritis, but þei are also wickid men þat ledun þis world in blindnes, and error, and foli, and malice, and lettun hem to know Crist, and behetun hem grace, wan þey mak hem sikir, ne wit not for þei schal haue it.

<L 28><T APO><P 98>

Which of þes is more hi3 now is but foli us to dreme.

<L 35><T A23><P 343>

And it is no nede to argue here for to disprove þis foli, for it is more fals in himsilf þan ou3t þat men shulen bringe herof.

<L 1><T A23><P 345>

and so whos falliþ into þe seendis temptyng his owene foli mot be in cause.

<L 92><T EWS1SE-39><P 642>

For bi þis foli ben many apostataas in herte & wille al her lijf, þat wolden go out in dede but for to drede of dech if þei weren taken a3en.

<L 351><T JU><P 69>

is foli to hem þat schal be dampned/ þat tenten to signes as comune hooris:

<L 38><T LL><P 40>

of foli iugement #

<L 14><T LL><P 56>

And what ioie seint Austen wold haue had of this renegat, that gob so heedli a3enst Goddis lawe, a man mai vndurstonde bi his writing a3enst þis Vincent, wher Austen seiþ þus: Mi3t any man in þis cause of errour haue a larger fole foli or presumpcion?

<L 1798><T OBL><P 203>

And certis I drede not þat he had neuer better
cause of martirdome, þan to haue wipstonde þis
foli of þe emperour, in case þat he wolde by
violence haue enforsid hym to þis lordeschip.
<L 527><T OP-LT><P 83>

God graunte pite, merci, and charite, and loue of
comoun profyt, and putte awei such foli domis,
that ben a3ens resoun and charite.
<L 3><T Pro><P 59>

God graunte pite, merci and charite and loue of
comoun profyt, and putte awei suche foli domis
þat ben a3ens resoun and charite.
<L 129><T SEWW14><P 70>

For, as I parseyue now bi þi foli answer, þou
hast no wille to leeuþ þin olde errours.
<L 405><T Thp><P 36>

3he, and ouer þis foli, ofte tymes tyuerse men
and wymmen of þese þat rennen þus madly hidir
and þidir on pilgrimagynge, borowen herto
mennys goodis, 3he and sumtyme þei stelen
mennes goodis herto, and þei 3elden hem neuere
a3en.
<L 1316><T Thp><P 64>

FOLIS.....45
hou dore unkunninge folis that kunnen not
Goddis lawe, neithir curide wel here owne soule
euer in here lif, prece forth so boldli in these
greete statis, and lese hemself and othere men;
<L 22><T 37C><P 136>

drawen awei prelati and curati that ben as
signid speciali to the kepinge and workinge of
souli 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 traualle and yit, to
encreessinge of tresoun, bothe prelati and lordis
holden and ocupien siche curati 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 curati, Of this abhominacioun and
trecherous disturblinge of holi chirche, it is seid
largiere bfore in the ij. article of alle.
<L 13><T 37C><P 154>

But herto þes folis take non hede in making of
freres, but as blynde Baierd, putteþ general
statutes & chalengip lorschip of comunitie of
þings þat is propred to God, as blasfemes down.
<L 979><T 4LD-4><P 279>

And how schulde þis beleue be confermed þat he
ne mi3te not erre in his folis bidding?
<L 1033><T 4LD-4><P 281>

þat Crist in whom is al tresoure of witte,
wisedome, 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 Jhesu Crist. Ffor if þis be
sothe, synful folis, 3he, in caas, deuels of helle,
ben wiser and trewere þen is Jhesu Crist.
<L 25, 27><T A24><P 388>

þere ben many heresyas of folis in þis mater, and
fole wordis shulden be lafte, and not to longe
tretid. Ffor somme folis þer be þat will be payrid
in yvel, and noþing amendid, by deuoute
wordes.
<L 28, 30><T A25><P 427>

For þes folis leeven þo letter of þo gospel, and
seyn þat we schulde not aske what þing þat is,
bot trowe þat þere is veray Gods body.
<L 12><T A25><P 428>

Wil I wot þat Seynt Poule, for reverence of Crist,
durst not grounde soche ordiris as þo folis did.
<L 26><T A25><P 429>

And herby Aristotle soyliþ an argument, bi
whiche it my3te seine to folis þat kynde failiþ to
man, siþ it ordeyneþ armur and defence to bestis,
and to man it ordeyneþ noon siche þing.
<L 15><T A26><P 432>

And þus þise folis seyn, þat men þat ben aboute
to brynge Cristis Chirche to þe state þat Crist
ordeynede, ben aboute to distrye holy Chirche.
<L 9><T A26><P 435>

And herbi folis dreden more mannis curs, þat is
unri3tful, and, in cas, of devyl in helle, þan þe
moste ri3tful curs of God Almy3tty, for
trespassynge a3enst his comaundementis. And
herefore folis ben so blente, þat for drede of
mannis curs þei leven Goddis hestis, and done
þe contrarie of hem, and so rennen into Goddis
curs.
<L 10, 13><T A28><P 450>

Wheþer of þese two bene folis and wode, byhold
wisely, 3e lordis, for 3e beren þo swerde
princepaly for to distroye errouris in þo Chirche.
<L 24><T A29><P 478>

sin Daniel seiþ þus: Sey 3e sonis of Israel folis,
noipþer knowing nor deming þing þat is verrey,
turnip a3en to þe dome, and I schal deme hem
wisely, for þei han seid fals witnes a3enis her.
<L 19><T APO><P 63>

þe blessid Lord, seeynge many asses þus harde
bounden in þe castel of þis world and many folis
suyng hem, of his endeles merci haþ rupe and
pitee of hem and, also desiryng to haue hem to
his roode, comaundeþ to his disciplis, seyinge:

Vnbyndeþ and bryngeþ to me.’
<L 221><T CG01><P 06>

Pryncipali thise clerkis ben grete folis that with sich lyuynge prechyn opynli the lawe of God, ffor as Crisostom seith on M v. c. on that word Vos estis sal terre, vos estis lux mundi: he that lyueth yuele opynli in knowyng of the peple, and prechith the laue of God, dampnyth hymself, sclandrith othere men and blasfemeth God.
<L 31><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 24><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.
<L 41><T Dea><P 450>

For as multitude of wyse men is confermyng of þer dede, so more multitude of folis is euydence þat þei doon yuele.
<L 717><T EWS2-MC><P 354>

þe outrage of folis/ for pilgrimage in due forme:
<L 27><T LL><P 83>

certis þe chargen men ouer my3t and maken hem bysy to kunne wrongful tradiciouns of synful folis makyng and to leue holy writt vnstudied, vnkoud and vnkept;
<L 12><T MT02><P 38>

for þei lyuem hem self in pride and coueitise and louen and norischen and meyntenen suche vicious folis, and haten and dispisen mekenesse and wilful pouert, and so þei don vertuose men and oppresen hem;
<L 32><T MT04><P 101>

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 5><T MT07><P 155>

for folis chargen þat more þan þe maundementis of god and to studie and teche cristis gospel;
<L 34><T MT10><P 192>

hou doren synful folis chargen cristis prestis wiþ so moche nouelrie, and euermore cloute more to, þat þei may not frely do goddis ordynaunce?
<L 13><T MT10><P 193>

and suche men ben not worpi to dwelle in lordis courtis, laste þei dryuen away þe deuyl and his

scole of synne and vanye to displesynge of 3onge, nyce folis, and bryngen in crist in-to cristen mennus soulis and his scole of vertues and honeste in þou3t, worde and dede, to plesynge of god and sauynge of mennus soulis.
<L 18><T MT12><P 207>

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 623><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 spekiþ of þis oste or olde doctours, calling it brede and wyne, schal be vndurstonde of þe accidentis wiþout sogett or substaunce þat þei maken so meche of. But it is open of þe processe of Gregor ri3t nou3 rchersid þat þes ben ueri folis and in hi3e wei3e of heresi3e.
<L 670, 675><T OBL><P 174>

And, certis, saue for þe processe of Poule of þat renegat þat we haue so ofte spoke of, I wold meche merueile here whi þat þes folis glosen so besili þe gospel, and so rechelesli drawn to her wille and logic and determynacioun þe logik of Crist and his apostlis.
<L 681><T OBL><P 174>

And, certis, þe grete delite in þe florischild enditing of mannys traditions drawn many curious and couetous folis to loue it and studi it, and to be besie þerin, and to sauer litil in homeli speche of þe wisdom of God, þat conformeth him in grete partie to þe simplist mannys witti.
<L 1350><T OBL><P 191>

For þour blynde and vnruili deuocioun þat folis hadden to Crist, þat is martre of martris, and of oþur seinttis and martris, þei haue 3euen a3enst þe gospel ful many lordschippis and possessions to þis grete apostata, þe wiche ben nou3 grounde and rote of alle vnruilnesse regnyng in þe chirche.
<L 1363><T OBL><P 192>

þus þan þes presumptuous folis resten in hemself, considering her owne power, hi3e witt and grete auctorite wiþout any wise comparrisounnyng of hemself to God, and sechen not þe glorie of God bi inward vndurstanding of her owne freelte, synne and vnkunynnesse.
<L 2205><T OBL><P 213>

But, and þes presumptuous folis, þat euenen here wittis to Goddis or ellis setten her owne wittis aboue, wold inwardli considre þe witt and þe craft of þe Treynye, schewid in þe leest creature þat þei kan not deuysel ne comprehende and

meche rapur alle þe grete world, þei schuld now
se her owne lewdenesse and cesse of her
presumpcioun a3enst þe wisdom of þe Trenyte
þat is Iesu Crist.

<L 2212><T OBL><P 213>

For þis is þe stone and þe fundement þat mai not
be meued, as seint Poule techiþ, alþou3 folis in
ueyn presumen þe contrarie.

<L 2340><T OBL><P 216>

For I brou3t not in þe text of Crist as tou3ching
for þis, but for to schew hou3 falsli þe pope wiþ
folis of his assent presumeþ to be grounde and
heed of þe chirche of Crist, and alle to be ferme
and stable as beleue þat he determenep.

<L 2446><T OBL><P 219>

And so it wol su3e of þis processe þat, as Saul
felle so foule for he wirschiþ þe fende whan he
had went to haue wirschiþ Samuel, as Austen
seiþ in {De questionibus veteri et nove legis},
and þat fal betidde him bicause he wirschiþ
anopir þan God, so it stondeþ of folis þat don
offringis to angellis, seinttis or to opur imagis
or relikis, for onli þe fende and his retinew
mowen delite hemself in seche offring.

<L 2978><T OBL><P 233>

So þat folis, as don cristen foolis nou3, witen
idolatrie her prosperite and censing þerof her
aduersite.

<L 3036><T OBL><P 234>

Forsop, he schal not be vnmy3ti, as folis wenen,
bicause he mai not di3e in his godheed or ellis
deny3e hemself.

<L 3465><T OBL><P 245>

But I consail here þat þes folis be ri3t wel war
lest þei exclude hemself from euerlasting blisse
bi seche fals opunions aboute þe articlis of
beleue, for þes þat þus deuiden Crist ben
antecrist!

<L 3489><T OBL><P 246>

And þe Archebischop seide to me, þese men of
whom þou spekist now weren folis and eretikis
whanne þat þei weren gessid wise men of þee
and of sich opir losels.

<L 79><T SEWW04><P 31>

And þe Archebischop seide to me, þese men of
whom þou spekist now weren folis and eretikis
whanne þat þei weren gessid wise men of þee
and of sich opir losels.

<L 518><T Thp><P 39>

But þe schame þat þese prowde sofestriss haue to
3elden hem to men and bifore men makip hem
ofte folis and to ben concludid schamefulli
bifore God'.

<L 1038><T Thp><P 55>

FOLYS.....1

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 lewes as asses, for þei schullen
bere to þe eende of þe world þe wey3te of þe
oolde lawe, as folte assis beren charges,
whateuere be leyd on hem.

<L 41><T EWS1-26><P 327>

FOOL.....80

He that will knoueleche his synnis to fynde grace,
seke he a preest that can bynde and assoile, lest
whanne he is negligent aboute himsilf, he be
dispisid of God that monestith him mercifulli,
and axith that bothe falle not into the diche,
which the fool nolde eschewe".

<L 18><T 37C><P 21>

And it is seid in Prouerbis, No thing no but fooli,
pleesith a fool.

<L 1><T 37C><P 78>

þerfore se, pore fool, what wrecchidnes þou art
in and unwiis, þat wolt not wyte to how greet
turment þou goest for þi wilful foly.

<L 23><T A01><P 33>

and he is a miche fool þat leeueþ þe bettere and
chesip þe werse.

<L 20><T A11><P 184>

And þus blasfemye of þes freris menep þat Crist
was a fool, and scornefullyche wiþouten cause
he spaak þes wordis to mennes lore. But certis of
Crist may no3t be fool, ne speke wordis
wiþouten greet witt, siþe he may no3t be fool
suffering freris be in his Chirche, alþou3 þei
meue bischopis to fi3te and þerto spoyle þe pore
peple wiþ beggyng of blasfeme lesynge, openly
prechide a3enst þe gospel.

<L 11, 13, 14><T A21><P 265>

Siþ þei ben certein of medeful dedis, certis þat
man were a fool þat wolde take þis uncerteine
weie, and leeve þe certeyn witt and feyþ for
wordis ungroundid in Goddis lawe.

<L 14><T A23><P 363>

and where þei schulden be governed in soche
douty poyntes by þo Holy Gost, þei leeven his
counsel and reulyng mony tymes, and taken hom
to þo reulyng of a synful fool, and, in caas, a
dampned fende in helle.

<L 19><T A24><P 381>

And it 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 14><T A26><P 435>

And þus new ypocritis seyn þat it is more medful, aftir unkunynge profession, to do after þe biddynge of synful man, or errors of a fool, and, in cas, of a deuel of helle, þan to do after þe hestis or conseilis of God.
<L 26><T A28><P 449>

And þei loven not God of alle here herte, þat wolen not suffre for his treupe and his love a veyn blast of a fool, and, in cas, of a devyl, þe whiche harmep hem not, but doþ hem moche good, 3if þei lasten stably in trowpe of mekenesse pacience and charite.
<L 25><T A28><P 450>

Whi þanne may not a man of privat religioun forsake þat and take Cristis clene religioun, wiþouten error of any sinful fool, as most perfit?
<L 24><T A33><P 509>

But eche patroun of privat reule was unmy3tie and lettid, boþe in 3iftis of kynde and grace, and not al wytty, but in comparisoun of Crist an ydiot or fool, and not so well willinge to make so good and perfit as Crist.
<L 25><T A33><P 510>

For wanne man is not ruid bi resoun, al þat he doop is vnprofitable and he is but a fool.
<L 397><T CG03><P 41>

For 3if þou beo a iust lyuer amonge lyueris of þe worlde, þou schalt be scorned of hem as a fool, as Salamon rehercid of dampnid men how þei schullen seie in helle of iuste men: {Ecce, hij sunt quos aliquando habuimus in derisum}.
<L 44><T CG10><P 106>

Þe seconde resoun is þis: if a man bisied him faste, for to fille a gret berne wiþ oo corn of senevi, ri3tfulli of alle men he my3te be holde a fool.
<L 498><T CG11-A><P 145>

So, of men þat ben lad bi resoun, suche a man schulde be hoolden a fool þat wenep to fulfille his soule wiþ richessis, for it is not apte to receyue goodes of is world, but wisdom of þe Fadir, comynge fro aboue. Þe 4 resoun is þis: if þer were a greet fier whiche þou woldest fayn sleke, and þou ledest þerto mo drie schides, wise men wolden holde þe for a fool for, after þat, þe more kenliere it wolde brenne.
<L 507, 513><T CG11-A><P 145>

xij^o c^o He that suyth ydilness is most fool, and the lord Jhesu seith M^o xj^o c^o 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.
<L 4><T Dea><P 449>

but þe þridde, þat hath his flesch as his wyf, maistur ouer his sowle, is an vncurteys fool and þerfore he answerede þus.
<L 63><T EWS1-02><P 230>

The secounde word of Crist forbedyth fool iugement.
<L 32><T EWS1-04><P 237>

And comunly fool iugement ys a þing þat men knowen not, for þey ledon not þer wit aftyr Godes lawe, for þei presumen as þe fend to connen þat þei knowen not.
<L 51><T EWS1-04><P 238>

And þat man is a fool þat iuged aftir any lawe, and whot not wheþur he iuge by God or ellys by iugement of þe fend;
<L 31><T EWS1-06><P 245>

And so þe feend was a fool whan he temptyde Crist þus.
<L 45><T EWS1-40><P 397>

Crist teelde heere of bodily burþe, and ofte tymes of erþely trowpe, but þei trowedon hym not for þer hard fool herte.
<L 70><T EWS1-54><P 472>

And siþ popus and cardynalis white not wher þis man be able to be prelat of Cristus chyrche, þei takon ofte fool iugementis, and algatis 3if lordschipe and wynnyng be cause herof.
<L 84><T EWS1SE-03><P 489>

and anticrist is maad a tutour or a gouernour of þe chyrche, more fool þan þe children þat schulden be gouerned by Godus lawe.
<L 77><T EWS1SE-06><P 503>

But a fool my3te seye here þat, siþ Crist is God and man, eche word is Cristis word, and so veyn iangleris spekon þis lore.
<L 58><T EWS1SE-12><P 527>

And þus grucchen men today a3enus þe ordynaunce of Crist, and shapun hem a newe reule, as 3if þei leften Crist for a fool.
<L 49><T EWS1SE-39><P 641>

For he is fool of alle foolis þat þus chesip þe worse weye, and leeuþ þe beter weye to heuene, more ly3t and more redy.
<L 45><T EWS1SE-40><P 644>

and þus eche synnere is a fool;
<L 88><T EWS2-57><P 14>

And siþ þis lore of Crist disserueþ heuene blysse, he is a greet fool þat wol not chaffare

here.

<L 65><T EWS2-60><P 28>

But Crist wole þat þis fool wyte not wheþur he be a feend or not;

<L 38><T EWS2-71><P 89>

and þus, as it is seyð byfore, popis ben greetly to blame þat meuon þat þei schulden knowe þis day, by fool grauntyng þat þei grawnton.

<L 40><T EWS2-73><P 101>

Seruaunt, holdestow me a fool?

<L 69><T EWS2-73><P 102>

And wyse men holden hym a fool, for he derkude þus þe chyrche.

<L 131><T EWS2-80><P 147>

But þis fool þat schal wel wyte, how þat we wolen answeere here.

<L 137><T EWS2-82><P 159>

And þis fool knoweþ not how þat God hap mekid us now, for we feelon þe grace of God, how we hopon in his goodnesse, and sorwon for oure synne.

<L 140><T EWS2-82><P 159>

Heere we answeere to þe fool þat he takup a þing þat is soþ, but how can þis fend proue þat Godus ri3te wole haue me dampned, siþ I haue hope in my sowle, þat is hyd to þe feend.

<L 145><T EWS2-82><P 159>

Þis comyng of þes fool virgynes, aftur þat seyntus ben in blysse, is gruchyng of þer conscience a3enus Godus iugement, and cryeng of openyng of Crist is long wysschyng to come to heuene.

<L 120><T EWS2-85><P 177>

O how myche ben þei to blame þat seyen þat Godis lawe is false for mysyndirstondyng of a fool or of an heretyke!

<L 48><T EWS2-107><P 271>

And by þes wordis it semep 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>

And 3if þis fool hadde swore þus he schulde not fulfulle þis op, for foly hepud vpon foly greueþ God more.

<L 44><T EWS2-115><P 297>

For a betture weye to heuene is algatis more profi3table, and he is an ouermyche fool þat wole haue alle his goodis here.

<L 57><T EWS2-118><P 307>

And siþ we han þe same lawe þat euermore schal stonde wiþ us, he is an ouer-greet fool þat musup on newe lawis made of men, or dredup to stonden here for a trewþe;

<L 467><T EWS2-MC><P 345>

And how my3te þis be wysly doon, for certis þis fool wot neuere.

<L 713><T EWS2-MC><P 354>

But veyn ritis of þes ordris chargen to mych þer fool customs, as lewis wayschen ofte þer hondis for si3t of Goddis creature, but þey leften þer soulis foul by foule þou3tis and shrewide consensis.

<L 54><T EWS3-161><P 115>

But God seyde to hym Fool!

<L 56><T EWS3-220><P 276>

Certis, eiþer it semep þat 3oure patroun was vnperfi3te eþer a fool to make an ordre so hard þat 3e may not holde it, or ellis 3e ben vnperfi3te to take suche an ordre & bynde 3ou þerto and siþ leue it & take 3ou anoþer bi dispensacioun, & þanne 3e lien on 3oure patroun first & on 3ou silf, to clepe 3ou his freres and forsake his ordre, for þan 3e schulde be clepid þe popis freris for he is patroun of 3oure ordre;

<L 151><T JU><P 60>

Wenest þou þat God is suche a fool þat he wot not of mennes dedis but if þou telle hym bi þi tablis?

<L 283><T JU><P 66>

Siþ crist seiþ in þe gospel þat he þat seiþ to his broþer: þou fool!

<L 2><T MT02><P 36>

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 19><T MT04><P 79>

and he þat can not þes worldly statutis maad for singuler wille and coucitise 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 boastful worldly lif, and meynthyng 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 ensaumple of here holy lif.

<L 4><T MT04><P 95>

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 secular
lordischipis ne worldly riches, but in pouert
sue cristis cros: and seynt bede wrot to þe
erchebischof of 3ork þat 3ifte of kynges whanne
þei 3auen temporaltes to clerkis was most fool
3euyng, and tellip many harmes comynge þer-
of;
<L 12><T MT06><P 118>

for þei ben groundid on þis, þat statutis maad of
a synful fool ben betere in here dom þan þe
lawis þat crist ordeynede for prestis and clerkis,
for ellis þei wittingly forsoken þe betre and
token þe worse and holden it forth, and weren
ont of charite.
<L 6><T MT06><P 127>

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 riches, 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 13><T MT07><P 143>

and þus þei seyn in dede þat crist was a fool and
out of charite;
<L 30><T MT09><P 184>

for he my3tte and coude 3eue þe beste, and siþ
he demyd þat þe gospel was þe beste, and it is
not þe beste as þei seyn, þan þei seyn þat crist
was a fool.
<L 1><T MT09><P 185>

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 34><T MT09><P 185>

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
wiþ-outen flaterynge for drede last his owene
falsnesse be knowen;
<L 25><T MT13><P 212>

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 8><T MT18><P 266>

also þei feynen þat a fool and a cursed deuyl is
wisere and trewere þan ihu crist god and man,
siþ hero speche is wittiere and.
<L 9><T MT18><P 267>

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 17><T MT18><P 267>

god seiþ þat no þing plesip to a fool but folie;
<L 7><T MT18><P 268>

Here may we se, siþ lordis of þis world hadde
no3t leeue of god þus to dowe his clerkis, here
fool 3ifte schulde no3t stonde bi skile;
<L 21><T MT21><P 284>

and schal we trowe þat ech man of discrecioun
schal iuge of his nei3bore, be he more or lesse,
be he prest or clerk, lord or ellis pore man, and
so to al þe speche þat is in goddis lawe aloonly
fool iugement is þere-inne forfendid;
<L 34><T MT21><P 289>

and þerfore many men wolden consele þat þei
casteden a-wey þise habitis and sich fool
oblysshynge, and token fredom of cristis lawe;
<L 12><T MT22><P 299>

who wolde seie þat he ne were a fool þat hauede
a good ordre þat my3te not faile, and 3it bryngiþ
in a newe ordre þat is boþe heuy and vnþerfi3t,
and lettip þe first parfyt ordre boþe to be loued
and holden.
<L 25><T MT22><P 302>

certis a fool may wel see þat þis resoun failiþ
fouliche, and crist gederede tuelue apostlis,
þerfore antecrist shal gedre moo;
<L 28><T MT22><P 319>

and I suppose he wite þe soþe, 3itte be knowiþ
not þe quantite of peyne þat god wole þat þis
man haue for hise trespass a3eynes god, for
penaunce is arbitrarie, now more and nowe lesse,
aftur þat þe prest wole lymyte, be he neuere so
grete a fool.
<L 22><T MT23><P 333>

what herityke or fool is he þat wold distru3e þis
gostly harpe?
<L 12><T MT23><P 340>

for bi þis fallas my3te a fend or a souter be an herde ouer a þousynd men in england and excuse residence bi a fool.
<L 29><T MT27><P 425>

Heere men seyen to anticrist þat wolde affeerme crist a fool, as þe fend helde crist a fool for he wolde not take of hym alle þe reumes of þe world for a litil seruys to hym, þat crist as a good god wolde þat his prestis weren in worship and fer fro perels of þe fend, and þus he forbad to his prestis to haue to myche of erþly godis and to myche bisynesse aboute hem;
<L 18><T MT28><P 472>

he wolde mene þat crist was a fool and to scars in leste godis.
<L 15><T MT28><P 473>

and siþ we taken of goddis lawe þat crist dwellip wiþ-outen ende, he were a fool out of bileue þat diffiede heere of cristis help.
<L 3><T MT28><P 479>

Herfore þe fool deuel, seyng Iesu, an innocent man, trewe and leuyng þe world, dredinge lest Crist schulde strongly wiþstonde him, wolde haue cumbrid him in þis flood.
<L 89><T SWT><P 05>

Forsope, God seide to him "Fool!"
<L 368><T SWT><P 13>

How moche rapere þou þat vnneþe hast oon fool preest, also vnkunnyng as is þe puple þat is sogett to þee, schuldist go doun, leuyng þi worldly ocupacioun þat þou ocupiest a3ens þe lawe of God, so þat þou boþe bi ensauple and word bryngge a3en þe puple of God.
<L 408><T SWT><P 14>

FOOLE.....25
Weþer schulde men trowe more al þese þan oo foole?
<L 283><T 4LD><P 248>

siþen alle seyntis in heuene affermen þis gospel, he were ouer grett a foole þat wolde falle her fro, for alle antecriste clerkes or fendes in helle and false glosis þat ben feyned to þe gospel of Crist schulde not be trowed, for þei ben not groundid.
<L 342><T 4LD><P 250>

& oo þing I knowe, þat suche feyned obedience dop myche harme to couentes & cuntres, for be þer neuer so miche a foole priour in a place, 3if þat he bidde þat þey iuge no synne, þei seyen þat þei schulde do þat be vertu of obedience.
<L 406><T 4LD><P 253>

He hadde on first his iche daie cloyes, and siþen Heroude clopid him in whiit as a foole, and

siþen was he clede in cloyes of purpur.
<L 648><T 4LD><P 264>

And alþof harme may cum herof, in foole jugement of sogetis, so more harme may lightly cum in foole askyng of almes.
<L 33, 34><T A09><P 151>

So foole fastyng is glotorye, and so, sith excessis in mesure is calde glotorye, iche synne is glotorye or suyng þerof;
<L 19><T A09><P 156>

And þus may we se þat iche glotoun is a foole, as mon when he synnes travels in foly; as iche synful mon synnes for sum gode, and þo contrarie falles þat þo foole coveytis.
<L 23, 24><T A09><P 156>

If gode cum of synne hit is a grace of God, and men schulden not putt hom in þis caas to wynne al þis worlde, ffor in þis þei tempten God, and witten not wheþer his rightwisenes wil profyte mercyfoly to mon when he synnes þus, And if þou sey, man fallyng in dronkenesse ryses sone þerof, and better is disposid for to do his werk, or what þat he schulde do, here þou spekes as a foole, as alle proctoures of synne.
<L 11><T A09><P 161>

And he þat spekes þat God assoyles or cursus for hiis lawe schal be halden for a foole, siþen Anticrist contraries.
<L 28><T A10><P 181>

bot what foole con not se þat ne þen hit is bred?
<L 29><T A25><P 404>

3itte þo foles blabur to prove þat Crist beggid, siþ he sende his disciplis to Jerusalem, to fett him an asse and hir foole for to ryde on.
<L 34><T A25><P 414>

And if þei do not þat þei hi3t, it is þe more a3en þe gospel, and þe biddingis of God, seying, Wan þu hast vowid a vow to þe Lord, þu schalt not mak it void, but fil þis þat þu hast hi3t, for an vnfeipful man and a foole hi3t displeciþ God;
<L 25><T APO><P 102>

and þei brow3ten to hym þe asse, and þe foole also wiþ hire' and sparide no3t for strengþe of þe castel, ne for no peple þat was þerinne, ne for no grucchyng ne denyng þat þei mi3ten haue for her dede.
<L 349><T CG01><P 09>

And þis was fyllyd, as Crist seyde by his prophete longe afor, telle 3e to Syon, þe do3ter of Ierusalem "Loo, þi Kyng comþ to þe, humly, syttyng vpon an asse and vpon þe asse foole", whiche asse was a drawyng beest.
<L 35><T EWS1-26><P 327>

And þus schulden cristen men brynge to Crist
boþe þis asse and her foole, þat ben bownden in
Ierusalem by syche false religiows.
<L 65><T EWS1-26><P 328>

And þes foole virgines seydon to þes wyse
virgynes: '3yue 3e to vs of 3owre oyle, for oure
laumpus ben aqwenchede'.
<L 83><T EWS2-85><P 176>

For þe li3terste victorie is to loue þyn enemy,
what foole wole leewe þis and take a fendis mene
and an heuy?
<L 28><T EWS3-145><P 61>

Frere, whi ben 3e so foole hardi to graunte to
eche man þat wole paie 3ou þerfore, bi lettris of
fraternyte, part & meryt of alle 3oure massis &
opere good dedis?
<L 335><T JU><P 68>

worþi vpbreiding/ Neþeles a foole wole not
resceyve:
<L 23><T LL><P 123>

And þis foole seiþ þat men schuld holde his
parte and opunynoun in þis mater, alþou3 þe
principal sentens be a3enst him, þe wiche
principal sentens, as þe same Vincent seiþ, is þe
gospel wher Crist seiþ þus But if a man be bore
eftesonys of watur and of þe Holi Gost, he mai
not entre into þe reme of heuenes'.
<L 1768><T OBL><P 202>

And here we mai se þat antecrist is more foole
þan seche a fonned man, for he waitiþ lital or
nou3t of þis grounde, but he bildeþ hym upon þe
grauel þat is mony rounde and seleþur stonys.
<L 1942><T OBL><P 206>

And thys is a foole subtyl question to begyle and
innocent foole, but wyll ye take hede of thys
subtyll question, howe a man may take a glasse
and beholde the verye lyckenes of hys owne face
and yet is it not hys face, but the lyckenes of hys
face, for and were his very face, then he muste
nedes haue two faces, one on hys bodye and an
other in his glasse.
<L 35, 36><T WW><P 14>

FOOLES.....9
But he loueþ not his bodily abite, for þat ipocrite
may better þerbi gile fooles of þe worlde.
<L 32><T 4LD-4><P 236>

þerfore seyn trewe men þat boþe Yndes &
Grekes ben better Cristen men þn þise Western
fooles.
<L 255><T 4LD><P 246>

And whane þese messingeris hadden answer of
John to alle her þre doutis, and for to go hoom

a3en wiþoute knowynge what it were, þei weren
sore aschamed to be holden suche fooles.
<L 183><T CG04><P 49>

Jerusalem) axen þis question of þese pore
prestis: Sepþe þe Pope precheþ no3t þat is
Goddess viker, ne none bischopes but selden, ne
oper grete prelati3 for fere þei mi3te ly3tly
brynge men into herisie, and oper curatus moun
lyue ful wel þou3 þei prechen no3t, but þis
office is oneli committid to þe ordres of freris,
whiche ben clerkis apreued and kunne wel
Goddess lawe, and bi her prechyng as foure
postis beren vp Cristis cherche, and 3e ben neþer
popes, ne bischopes, ne oper grete prelati3, ne
curatus of cherches, ne of þe foure orders, but
ydiotes and fooles þat vnneþe kunne 3oure
gamer or þe litteral sense of Scripture, þat li3tly
makeþ men erre, wharto preche 3e þanne so
faste and bigynnyn a newe manere þat haþ not
be vsed a long tyme but of þe hooli freres?'
<L 237><T CG04><P 51>

And scorne we þe argumentis þat fooles maken
here þat by þe same skyle schulde we speke þus,
for God spekiþ þus in wordus of his lawe;
<L 70><T EWS1-30><P 348>

How schulde blynde fooles aftyr amende þis
rewle þat Crist haþ 3yuen?
<L 56><T EWS1-32><P 357>

And þus þese fooles replyedon a3en þe wordus
of Crist and seyden þow has not 3et fi3fty
wyntur in age, and 3et þow menest in þi speche
þat þow hast seen Abraham'.
<L 72><T EWS1-44><P 421>

And trowe we not þese heretikes, þat ben fooles
owt of bylcue, þat seyn we may not sewe Crist
and namely in his passioun, for Crist was nedyt
to suffren here al þat he suffrede.
<L 92><T EWS1-45><P 427>

it semeth þat þei ben or ellis þei ben fooles.
<L 9><T MT10><P 195>

FOOLIS.....181
Here we answer to þise foolis þat ben blynde
þoru3 her owne foly, þat þise wordis þat þei seiþ
ben soþe, for Goddis lawe & resoun seiþ so.
<L 141><T 4LD-2><P 204>

In þis lawe schuld prelati3 studie, & not in
decretals of þe pope, but if þei techen bettur
Goddis lawe, for ellis it were a foolis chaunge.
<L 257><T 4LD-2><P 209>

What spirit schuld make þise foolis so hardy to
coueit more þenne þise bischops þat weren filled
of þe hooly goost & ledde & tau3t bi his help?
<L 281><T 4LD-2><P 210>

For prestis in þe oold lawe weren riche & þerwip to mych foolis.

<L 293><T 4LD-2><P 211>

And, as wisse myche peple, þis is a skil of þe fend, siþ Salamon seiþ þat þe noumbre of foolis is wiþouten ende.

<L 372><T 4LD-2><P 214>

But sobli, alle þese sectes ben dampnable foolis, siþen o reule of Crist sufficed for hem alle.

<L 955><T 4LD-4><P 278>

For alle proude men and dispitouse God schal so lowe bringe þoru his ri3twise veniaunce, þat þei schulen not ben worþi to be likenyd to hem þat seemeden here foolis, and weren holde nou3t for Goddis sake.

<L 17><T A01><P 39>

Perfore foolis and idiotis, þat leften þe unfructuous bisynes of þis liif for Goddis love, schulen scorne wise my3ti men of þis world, þat setten her trust and her joie in þat þing þat my3te not bifore God helpe hem.

<L 8><T A01><P 45>

And þis roten resoun of men þat foolis maken wiþouten witt, is not worþi to be teeld for þe lewidnes þerof;

<L 21><T A01><P 76>

Þese foolis moten lerne filosofye, and how manye þingis may be a comoun þing.

<L 24><T A01><P 76>

For as trynantis bigilen foolis in matir of þe Trinite, so þei bigilen opere trynantis in þe incarnacioun of Jesus Crist.

<L 26><T A01><P 79>

ffor þei were somtyme beggers or servauntis to foolis.

<L 34><T A09><P 125>

If þo fende move men to pride of hor connyng, he makes hom foolis by þis fals pride;

<L 30><T A09><P 127>

And so covetouse men ben aboute, as foolis, to turne þo ordynaunce of kynde þat God hymself hafs made;

<L 24><T A09><P 149>

Þei done first perpetuel harme in apperynge of þo chirches, and avaunsen hor foolis to grete benefices, and at þo last schal þei witte þat þis dos hom harme.

<L 15><T A09><P 152>

Mony soche blyndenesis colouren mennis synne and maken hom Gods foolis, for iche synne comes of folye. If þo worlde holde men

foolis for þo luf of Crist, hit is a gode token in men þat lyve wel, for we schulden take as bileve þat mon when he synnes dos hym harme, to body and to soule, to þis lif and to þat oper.

<L 20, 21><T A09><P 161>

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 7><T A09><P 165>

what stireþ us foolis, ful of ignoraunce and moche synne, þat kunnen not governe o soule wel, to seke so bisily grete statis where we schullen governe many þousand, and for þe leste of hem alle answeere at domes day to þe blood of Jesus Crist, gilty of schedyng þerof 3if ony perische bi oure defaute.

<L 25><T A22><P 289>

Of þes few wordis may worldly foolis see here pereles and sclaudris, and do no symonye for holy ordris ne benefices ne sacramentis, bi feyned colour of dispensyng and privylegie, and customes of Anticristis weiward collegie and synagoge of Sathanas.

<L 23><T A22><P 291>

where þes blynde foolis schulden not fynde more reson in þat lawe þat God, autor of reson, made himself, for most profit of men, boþe to body and soule?

<L 30><T A22><P 326>

And certis oper þes bischopis ben wittier and my3ttier þan Jesus Crist and his postlis, or ellis þei ben open foolis cursed of God and man.

<L 27><T A22><P 335>

for ellis þei seiden wiþ oper foolis, þat helpe were harm, and good were yvel.

<L 3><T A23><P 354>

As anentis suspendinge and enterdityng þat ben feyned, we trowen þat þei doon myche good, and noon harm but to foolis.

<L 13><T A23><P 362>

Also þis profession serves of nocht bot if hit be to make foolis do more after þo erroures of synful men, þen after þo maundement of God.

<L 17><T A24><P 369>

And 3itt forfendyng of þese coveytouse foolis þat ben lymytoures, gos myche symonye, envye, and myche foule marchaundise;

<L 26><T A24><P 376>

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 10><T A24><P 381>

And þus þei leeven obedience þat Crist tau3te
and ensaumplid, as unperfite and not sufficient,
and prysen more feyned obedyence 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 22, 23><T A24><P 381>

And þus many blynde foolis bynden hom to þo
hye counseils of Crist, þat cannot kepe þo leest
comaundement.
<L 20><T A24><P 392>

Bot þei feynen þis to drawe 3onge childre into
hor roten habite, and oþer foolis, þat knowen not
þe perfeccioun of Cristis ordir.
<L 26><T A24><P 392>

And to dampne wordis or sentence of þis holy
mon were a foolis tourne, to scorne of þo
dampner;
<L 2><T A25><P 404>

þes foolis shulden undirstonde þat Baptist, when
he was naked, holly ceesid not to be Jon, ne non
oþer þing.
<L 21><T A25><P 404>

And þus þei þat holden Cristis clene religion, as
prestis, wipouten cloutynge to of errouris of
foolis and synful men, ben holden seculer men,
or seculer prestis, þou3 þei kepen nevere so wel
þe gospel, and techen it frely and trewly, as Crist
and his apostils diden.
<L 26><T A28><P 448>

And þus, for pride and ypocrisie, þes newe
religions fordon þe reverence and þe name of
Cristis clene religion, and maken þat it is holden
for noon, as 3if foolis or synful men wolden
fordon Goddis makynge.
<L 35><T A28><P 448>

or ellis þes newe religious ben foolis, takynge þe
worse religion maade bi errors of synful men,
and levyng þe beste religion and most perfit
and most li3t and most siker, made of Jesus
Crist.
<L 16><T A28><P 449>

And herefore foolis clepen Goddis curs þe lesse
curs, and mannis curs þe more curs, as 3if synful
man were more þan God Almy3tty.
<L 8><T A28><P 450>

Blind foolis, clensing forþ þe knatt, but
swelowyng þe camely.
<L 23><T APO><P 45>

But if þei sei may we not vndirstond, appily þei
wot not, for God may 3eue vndirstonding to
wam he will, And if þei suppose hem to han, and

of God, so may God delen it til an oþer, and
þerfor may þe first wit if þei sey þei haue not,
þan are þe foolis to deme men.
<L 7><T APO><P 100>

And in a oþer place it is seid, þo vowis of foolis
are to be broken.
<L 20><T APO><P 101>

But þis world is ful of suche foolis, lyuyng
aftur her flesche a beestli lyif, of whiche spekep
þe Wyse Man and seiþ: {Stultorum est numerus
ininitus}. Þat is: 'þe noumber of foolis is
wipoutte ende'.
<L 397, 399><T CG03><P 41>

Þere arne so many slayne wip þese dartis, þe
more harme is, þat no man knowiþ but oonly
God, for of suche foolis, as þe Wise Man seiþe,
þe noumber is wipouten eend'.
<L 88><T CG12><P 151>

These men semen grete foolis, that poisonen hem
self bi the mystakynge 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;
<L 17><T Dea><P 449>

Thise 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
seith on this word on the salm: Descendant in
infernium 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 deuyl the
world and of there fleisch.
<L 24, 29><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 24><T Dea><P 450>

Thise heretikis mys vndirstonden hooli writ and
they clepin her owuene errour hooli writ, and
thus the deuyl blyndith hem an disseywyth hem
and be-iapith hem: as a drunke man demeth of a
candle to be tweyne or thre, so these foolis
demen that hooli writ hath many false
vndirstondyngeis where it hath oonli trewe
vndirstondynge aftir the entent of the Hooli Gost.
<L 6><T Dea><P 451>

but this storie that the arke was put on
vnresonable bestis and that the veniaunce of God
cam sodeynli on him that putte it on the bestis
figurith this treuthe: that the hige veniaunce of
God schal com on hem that putten the cure of

mennys soulis on flescli foolis and vnkunynge
of Goddis lawe, and not wilful to trauaile aboute
helthe of mennys sowlis;
<L 38><T Dea><P 455>

And by þis may we see how argumentis gon
away by equiuocacion of wordys þat men
spekon, as a man hap manye wittes, boþe
fleschly and spiritual, and so on monye manerys
he assentip to a þing But somme foolis þer ben
þat seyn þat a man hap no vertew of sowle, but
3if hit be þe same sowle;
<L 91><T EWS1-24><P 320>

And here we wyten þat owre philarghes ben
more foolys þan is þe feend, for þe fend wot wel
þat God may li3tly make stoonen louys, but owre
philosophris seyn as foolis þat þis þing may no
weye be.
<L 33><T EWS1-40><P 396>

And Poul meneþ by þis sleep synne þat foolis
lyuon ynne;
<L 27><T EWS1SE-01><P 476>

þe sutilte of Poulis wordis may make me and
foolis schame, whenne we konnen not
vndurstonde sutilte of his schorte wordis.
<L 125><T EWS1SE-01><P 479>

and by discord of monye mouþis þes foolis
fi3ton a3enys God.
<L 55><T EWS1SE-02><P 483>

And þanne blessude men schullen clerly see þe
opon resoun of Godis wille, and þanne þei
schullen scorne þese foolis þat wenon þat God
may chaunge his wille.
<L 126><T EWS1SE-04><P 495>

and þei be not aboue by God, but more foolis
þan þer sugettis, and þer bussynesse is turned to
pruyde and to robberyng of þer schep.
<L 30><T EWS1SE-09><P 514>

He blameþ furst þis puple of Grece, for þei
norischodon suche false apostlis, and seiþ by a
witty scorn 3e berun vp willefully vnwise men
whon þat 3e ben wise men, as who seiþ in þis 3e
ben foolis.
<L 6><T EWS1SE-14><P 533>

Here þes foolis schulden wyte þat it is al dyuers
to folwe Crist in maner of lyuyng, and to be
euene wiþ hym;
<L 18><T EWS1SE-18><P 552>

and certis ellis þey ben foolis to traueyle so
muche abou3te hem.
<L 66><T EWS1SE-22><P 570>

For þus is þe wille of God: þat men do wel in
subieccion, and make douppe þe foly of men þat

ben foolis in Godis lawe.
<L 52><T EWS1SE-25><P 583>

And þus men ben to myche foolis þat lokyn fro
God to worldliche þyngis, for þei, as men out of
bileue, seien þat God slepiþ or seep hem not.
<L 32><T EWS1SE-33><P 621>

For he is fool of alle foolis þat þus chesiþ þe
worse weye, and leeueþ þe beter weye to
heuene, more ly3t and more redy.
<L 45><T EWS1SE-40><P 644>

For, siþ his trauelis ben goode to hem, and he
tristiþ in Iesu Crist þat he shal parfoorme þes
peynis, and þus glorifie holi chirche, þes folk
weren to myche foolis 3if þei faileden in þes
peynes þat is to seye, 3if þei fayleden to ioie of
hem and helpe hem.
<L 7><T EWS1SE-46><P 669>

Þese foolis muten lerne predicamentis and ten
kyndus of þingus, and þanne þei may see þer
folyes, and foly of heresyse þat growndeþ hem.
<L 57><T EWS2-63><P 45>

And þus curioustie of foolis is vngrowndyd by
Godus lawe.
<L 24><T EWS2-73><P 101>

þei schulden haue schame how þei ben hardy in
cause of þe world and of þe feend, but in þe
cause of God þei ben boþe cowardis and foolis.
<L 82><T EWS2-75><P 114>

and so schulde þis hed be stoppud to feyne
censurus a3enus God, and fere foolis by
cursyngus for þei fulfyllon Godis lawe;
<L 94><T EWS2-75><P 114>

But þes ten virgynes ben partid in two, in fyue
foolis and fyue wyse.
<L 17><T EWS2-85><P 173>

þes fyue foolis hadden laumpus, but þei haddon
noon oyle wiþ hem;
<L 41><T EWS2-85><P 174>

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
leeuen Crist and Baptist þat weron bygyggeris of
oure ordre. And herof playnede Crist in þe
gospel, þat þei syngon neyþur wiþ hym ne
wepon wiþ Baptist, but wiþ oþre foolis whose
lyf is bysyde byleue.
<L 38, 41><T EWS2-105><P 266>

Leue we þes heretykes as foolis, and sey3 we
som wyt þat God hap 3ouen vs.
<L 18><T EWS2-110><P 280>

But here þes foolis moten vndirstonden þat Crist
spekiþ ofte by his manhede;
<L 50><T EWS2-111><P 283>

But þes foolis my3ten betture sey3e þat neiþur
Iamys ne Iohn ben betture blessude for Crist seiþ
þat hym falluþ not to graunte hem ony3 degre of
blis.
<L 60><T EWS2-111><P 284>

somme men han childus wylle, þat fcedon þer
wyttis wiþ sensible þingus, and iapyng of
chyldes gamen as þei weron foolis;
<L 139><T EWS2-122><P 325>

But qwic resoun or auctorite schulde meue men
to Godis wit, as monye foolis arguon here þat 3if
Crist hadde þis wyt, he wolde haue seyð more
oponly to profi3t of his cirche.
<L 138><T EWS2-MC><P 333>

3ee, aftur þe day of doom disseyuon þes foolis
þat trowen þat þe pope is God;
<L 346><T EWS2-MC><P 341>

And þes foolis wenon þat þei do wel in dowyng
of þer churche;
<L 549><T EWS2-MC><P 348>

And þese foolis conne not sey3e wher mo men
ben wiþ vs in þis poynt, but of aungelis be we
certeyn.
<L 720><T EWS2-MC><P 354>

Foolis and blynde men, wheþur of þes two is
more, þe goold þat is in þe temple or þe temple
þat makip hit hooly?
<L 74><T EWS2-VO><P 368>

But men þat þus chaffaren wiþ hem ben in þis
cas blynde foolis, for wheþur is hit resonable to
dispense þus byfor þat þei dispense wiþ men, or
hit bygynneþ to be resonable by vertew of here
dispensyng?
<L 94><T EWS2-VO><P 369>

But þes foolis helden þer pees, for þei my3ten
not denye þat ne spiritual werkis, in whiche
bodyes wurchen, shulden be algatis don in sabot,
as preiying and seruiss in þe temple, wiþ oþere
werkis þat prestis usen, and þes gon neer bodily
werkis þan to heele a man bi myracle.
<L 9><T EWS3-135><P 32>

But you foolis and synful men leden oþere foolis
into þe dich.
<L 39, 40><T EWS3-137><P 37>

But þes foolis knewen not þat þis sueþ al onely
whanne þe antisedent and consequent ben
conuertiblis in kynde.
<L 11><T EWS3-145><P 60>

But þes foolis wolden passe Crist.
<L 43><T EWS3-149><P 75>

Muse we not heere as foolis, hou þes two
prophetis weren clad, and what wordis þei
spaken to Crist, and whanne þer bodies weren
dissoluyd;
<L 34><T EWS3-152><P 85>

And so, as þes foolis argueden, he was not borun
in Galile, for þei knewen not þe myddil birþe þat
Crist was borun wiþynne his modir.
<L 31><T EWS3-174><P 156>

And þus þes foolis moten loke ferþere to knowe
a iust dede and vniust.
<L 57><T EWS3-179><P 174>

And heere foolis arguen comunely þat it is
leueful to telle fablis, for þus diden þes two
disciplis aftir þat Crist was risyn to lif.
<L 9><T EWS3-181><P 190>

But graunte we first to þes foolis þat whanne
men speken fablis þey fablen in þer speche, and
whanne þey fablen þei speken fablis.
<L 11><T EWS3-181><P 190>

And Crist seyde to hem 'O foolis, and slow of
herte to bileue in alle þingis þat þe prophetis han
spokun!
<L 39><T EWS3-181><P 191>

and specialy for Crist clepide hem foolis and
slowe for to trowe— and Crist may not reprove
men but whanne þey don amys.
<L 44><T EWS3-181><P 191>

And þus shulden þes foolis shame to 3yue hem
to siche fablis, for þes disciplis fabliden in þing
þat þey shulden bileue.
<L 48><T EWS3-181><P 192>

why witen not þes foolis þat þer accidentis
maken men dronkun whanne þey taken hem
aboue resoun, as Poul witnessip and wit proueh?
<L 27><T EWS3-197><P 229>

þat is to seye: þis is mater or cause of Goddis
iugement, siþ for þis foly of men God shal
dampne siche foolis for þer werkis weren yuele,
and herfore þey louyden yuel, þat is derknesse of
synne, and hatiden li3t of ri3twesnesse.
<L 30><T EWS3-200><P 236>

But þes foolis shulden lerne heere two poyntis
and holde hem: first þey shulden not haue in
comune þat were not nedeful to þer staat, for þis
hauyng more a3enus kynde is more hatid of
Crist and seyntis.
<L 27><T EWS3-212><P 260>

And by þe same skile possessioneres, and alle
þat wedden hem wiþ a newe ordre ben foolis in
þe same caas, for þey ben weddid wiþ staat
vngroundid, and chargen hem wiþoute cause wiþ
more þing þan þey may do.
<L 46><T EWS3-212><P 260>

Frere, siþ Crist & hise apostlis ordeyneden
preestis to preche, & preie, & sacramentis to
mynystre to þe puple 3he, a þousande 3eer bifore
3oure capteyns & prestis han suffrid 3ou as
foolis to come in among þe puple whi ben 3e so
vnkynde as bastard braunchis to pursue prestis to
prisonynge & to fire for preching of Cristis
lawe freli, with outen sillinge of þe gospel?
<L 247><T JU><P 65>

But wites foolis ben marrið here: þat wil not
lerne to knowe iche alwynne/ þe firste is clepid a
litil flok as Crist seiþ in Luc· xii· {Nolite timere
pusillus grex'} #
<L 30><T LL><P 21>

suche viciouse foolis #
<L 22><T LL><P 35>

vnto þe woridis ende/ foolis fynden conventiclis:
<L 29><T LL><P 59>

of þise weiward foolis/ þat þus studien in
mannes lawe:
<L 3><T LL><P 63>

to smyte synne from mannes soule/ & þis þise
synful wrechid foolis:
<L 6><T LL><P 66>

and to þis þe wise man acordip & seiþ· Eccī·
iiii· {‘Multo enim melior est obediencia quam
stultorum victime’ qui nesciunt quid faciunt
mali’} / þat is to seye· Miche betir is obedience
þan sacrifice of foolis:
<L 8><T LL><P 82>

forgid wiþ diuerse colours/ til it seme in foolis
i3en:
<L 29><T LL><P 83>

þei ben made foolis/ for þei han chaungid þe
glorie of God:
<L 10><T LL><P 84>

here þei suffren peyne/ þerfore foolis wiþouten
nombere:
<L 30><T LL><P 126>

and þus symonye regneþ in alle staatis of þe
chirche, boþe in statis groundid of crist and in
opere groundid of foolis as 3if þei weren statis of
holy chirche, but þei ben statis of þe wicked
chirche brou3te in by lesyngis and ypocrisie.
<L 34><T MT04><P 68>

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 wiþ-outen auctorite of
siche fendis.
<L 2><T MT04><P 71>

Almy3tti lord, it semeþ nowte to foolis of this
world þat þi cause is ouerecomen and anticrist
haþ þe victorie, and pore men, lord, doren not
abide þi seruyce;
<L 26><T MT04><P 71>

but nowte, whanne presthold stondeþ in peny
clerkis and stewardis of lordis houses and ladies
and ydiotis and symonyentis and proude
wrecchis ful of all manere synne, it is nede to
haue newe lawes maad of synful foolis to
colouren þis synne by and to gedre gredely tiþes
whanne þei don not here office;
<L 7><T MT04><P 78>

And 3if lordis wolen helpe pore prestis in ri3t of
goddis lawe, and brynge proude worldly clerkis
to mekenesse and pouert, as god comaundip hem
in his lawe, þei schullen be suspendid from alle
goddis seruyce and here londis 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 29><T MT04><P 79>

Þanne men lien grete foolis þat bien þes bulles of
pardon so dere, and maken hem more bisy to
geten hem þan to kepe þe hestis of god and to
3eue here almes to þe most pore and nedi
nei3eboris;
<L 15><T MT04><P 81>

and merueile it is þat synful foolis doren graunte
ony þing of meritis of seyntis;
<L 12><T MT04><P 83>

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;
<L 19><T MT04><P 89>

Capitulum 26m· Also prelatys seyn þat holy writt
is not sufficient to reule holy chirche, and
techeris þer-of ben not profitable to þe peple, but
here owen statutis maade of synful foolis ben
most nedful and techeris þer-of, And
meyntenours of chydyng and strif ben most
nedful and profitable to þe peple.
<L 11><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;
<L 18><T MT04><P 93>

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 26><T MT04><P 104>

and as þei feynen þei ben exempt from
prechynge, þat crist comandeþ to prestis, bi
profession maad to synful foolis and in cas to
sathanas þat techen hem þe contrarie of goddis
comaundementis;
<L 3><T MT06><P 117>

And 3if þei witten þat cristis lyf and trewe lif of
clerkis ensaumplid þer-aftir 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 6><T MT06><P 119>

and þei chesen rapere to lyue vnder synguler
obedience and profession maad to worldly foolis
þan to lyue bi forme of þe gospel in þat fredom
þat crist 3af to prestis.
<L 3><T MT06><P 122>

For prestis þus dowid ben so occupied aboute þe
world and newe seruyce and song and feyned
obedience to worldly foolis þat þei may not
studie and preche goddis lawe in contre to cristis
peple.
<L 14><T MT06><P 124>

and certis oþer þei ben of more my3t and wrtt to
do boþe temperal office and spiritual to-gidre
þan weren crist and his apostlis, or elles þei ben
foolis disceyued bi pride and coueitise of þis
world;
<L 28><T MT06><P 131>

for þei maken lordis to bileue þat here special
preiere, as famuloruma and benefactorumn,
schal turne to lordis aftir grauntynge and
lymytynge of synful foolis, and more principally
to hem for here worldly goodis 3euyng þan to
opere men þat ben in more charite;
<L 10><T MT06><P 134>

and þus þe ri3tful delynge of god for þe goode
lif of men is for3eten, and delynge of synful
foolis þat knowen not þe ablenesse of men and
ri3tful dom of god is holden forþ;
<L 14><T MT06><P 134>

and here bi þe peple is more bold to lien stille in
her synne, and wenep not to haue as myche þank
and reward of crist for to do here almes to pore
feble men, as crist biddiþ in þe gospel, as
whanne þei don here almes to riche housis aftir
graunt of synful foolis;
<L 30><T MT07><P 154>

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,
Sif 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 25><T MT07><P 158>

ful vnable ben þes foolis to mynystre
sacramentis and to be mediatours bitwixe god
and synful man.
<L 14><T MT08><P 170>

and sif seynt poul chastised his flesch wiþ so
gret traueile and peyne and abstynence, and 3it
vnneþis 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 26><T MT08><P 170>

a, 3e blynde foolis, drede 3e more to lese a
morsel of mete þan o poynt of charite?
<L 5><T MT08><P 171>

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
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 þer-bi 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 19><T MT09><P 186>

certis þei ben opyn foolis and don pleylny a3enst
cristis gospel and, 3if þei meyntenen þis errour,
þei ben cursed of god and ben perilous ypocritis
and hereikis also;
<L 7><T MT10><P 189>

and principally þes ypocritis þat han rentes and worldly lordschipes and parische chirchis appropriid to hem, a3enst holy writt boþe old and newe by symonye and lesyngis on crist and his apostelis for stynkyng gronyngys and a-bite of holynesse and for distroiyng 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 my3tten 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 27, 28><T MT10><P 190>

but þes foolis schulden drede þe scharpe wordis of austyn, þat seiþ: as oft as þe sung likiþ me more þan doþ þe sentence þat is songen, so oft I confesse þat I synne greuonsly.
<L 30><T MT10><P 191>

for whanne þer ben fourty or fyfty in a queer þre or foure proude and lecherous lorellis schullen knacke þe most deuout seruyce þat noman schal here þe sentence, and alle opere schullen be doumbe and loken on hem as foolis.
<L 26><T MT10><P 192>

and þus, lord, þus in owen ordynaunce þat þou madist for þi prestis is holden errour and distroied for þe fonnyd nouelrie of synful foolis, and in cas of fendis in helle.
<L 28><T MT10><P 193>

See now þe blyndnesse of þes foolis;
<L 33><T MT10><P 193>

þat it is betre to begge of pore men and do aftir o foolis styryng þan do mercy to cristene soulis aftir styryng of god.
<L 21><T MT14><P 225>

but ypocritis seyn þat newe religion, founden of synful men and gadrid of many errouris, of foolis and worldly, proude and coueitise wrecchis, is best; and þerfore þei leuen cristis religion in his owene fredom, and bynden hem bi singuler preffession to synful foolis.
<L 17, 20><T MT15><P 235>

but it fariþ bi holy writt and cursed clerkis and foolis as it fariþ bi drounken men and þe mone And candel;
<L 32><T MT18><P 267>

þei demon of o mono or candel to be two, for þei ben vndisposid to dome and knowe þe treuþe bicause of here dronkenesse, so þes foolis, bi here pride, coueitise and opere synnys, ben vnable to conseyne þe hei3e trewþis of goddis word;
<L 1><T MT18><P 268>

but prelati of þe world and peyntid foolis of religion, bi here opyn pride, coueitise, glotonye, lecherie, extorsions and meyntenyng of synne, sclaudren most þe peple;
<L 19><T MT18><P 271>

But 3it þer ben ouer-many cwordis and foolis stondyng in þis fredom, siþ þey dar not reproue here comunes in kepyng of here obseruauncis, but dwellen in her naked habitis in tokene þat þei wolen turne a3en.
<L 5><T MT22><P 299>

Othere we moten forsake crist, or telle here sharpliche as he hap tau3t and þus we reden þat crist afir 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". Lord, siþ crist reprouede þus hise disciplis for loue of hem, and clepede hem foolis and slow to trowe, why may not men bi lore of crist reproue more foolis for more perile?
<L 27, 29, 30><T MT22><P 313>

Cristen men trowen þis, þat 3if þise preyeris weren so goode, crist wolde haue shewid hem bifore, when hise vikeris and his peple weren betere, and þus þei ben foolis þat trowen þis goodnesse of þise newe preyeris;
<L 33><T MT22><P 320>

for he may disseyue foolis, but not god, hou-euer he speke.
<L 4><T MT23><P 330>

And siþen prestis han not þe craft to enioyne a iust penaunce, it semeþ þat þei ben foolis to take so grete a charge vpon hem;
<L 18><T MT23><P 336>

and antecrist may bigyle foolis bi sich lewde resouns as he makip, but goddis lawe tellip wole þe falshed of suche resouns.
<L 17><T MT23><P 341>

and herby þe fond feyneþ oft bi his viker antecrist many errours in þe churche, and doþe myche harme to foolis.
<L 34><T MT23><P 341>

and bi þe same skile they are foolis þat 3yuen þer godis as almes to siche prelati;
<L 25><T MT27><P 418>

for þe gospel of ioon tellip þat crist seiþ of summe foolis þat þei shulen deme to obesche to god in pur-suyng of his apostlis;
<L 9><T MT27><P 423>

Heere is myche for to seye, for þe feud takip fals þat foolis 3yuen not þer almes to robert þat is a

leme of þe feud.

<L 27><T MT27><P 423>

and lewid foolis, þat arguen heere þat crist ordeyned not þis prest, shulden lerne þe lawe of porfirie, hou god ordeynede in a comyn þing alle þe synguleris þer-of.

<L 22><T MT27><P 447>

and 3it þey wolen not or kunnen not, in þat þey shewen þat þey ben foolis to holde þis and lyue þer-aftir, siþ it is not groundid vpon crist.

<L 3><T MT27><P 452>

þus 3if lordis han first be foolis, oþer in dowyng or leeuyng to helpe, þey shulden haue sorowe of þis synne and haaste hem to make aseep.

<L 33><T MT28><P 469>

and worldly lordis and opere foolis þat helpen anticrist heere shulden haue shame of þis help, as þey shulen shame at domes day;

<L 23><T MT28><P 474>

and so þes foolis meuen þat Cristis chirche haþ alweie lackid þe forme of Cristis consecracion at þat tyme;

<L 1986><T OBL><P 207>

For alle þis I wote wel þat foolis wollen answere me here as idolatres answeredde þe prophete Ieremye whan he prechid aʒenst þis synne, as it is wrete (Ie. 44), for þei seiden to him þus: We schal not here bi wordis þat þou hast spoke to vs in þe name of þe Lord.

<L 3023><T OBL><P 234>

So þat folis, as don cristen foolis nou3, witen idolatrie her prosperite and censing þerof her aduersite.

<L 3036><T OBL><P 234>

But, certis, and þes foolis weren in her ri3t witt, þei my3t vndurstond þat if it were so þat no þing is, þan it were a truþe þat no þing is;

<L 3498><T OBL><P 246>

and so þis negatif þat no þing is includeþ contradiccion and is impossible, alþou3 þese blinde foolis seien þe contrarie.

<L 3502><T OBL><P 246>

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 35><T Pro><P 32>

thei disseyuen hemself, and the puple that gessen hem wijse men, whanne thei ben opyn foolis;

<L 37><T Pro><P 50>

Thes worldly foolis schulden wite, that hooly lijf is a launterne to bringe a man to very kunnyng, as Crisostom seith, and the drede and loue of God is the bigynning and perfeccioun of kunnyng and wijsdom;

<L 39><T Pro><P 50>

Such foolis schulden thenke, that wijsedom schal not entre into an yuel willid soule, neither schal dwelle in a body soget to synnes;

<L 45><T Pro><P 50>

therfore worldly foolis, do 3e first penaunce for 3oure synnes, and forsake pride and coueitise, and be 3e meke, and drede 3e God in alle thingis, and loue him ouer alle other thingis, and 3oure nei3boris as 3oure self;

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

Coueytouse men hen foolis;

<L 89><T SEWW12><P 62>

Foolis and blynde men, wheþer of þese two is more, þe gold þat is in þe temple eþer þe temple þat makip it hooli?

<L 66><T SEWW15><P 76>

But men þat þus chafferen wiþ hem ben in þis caas blynde foolis, for whe3er is it resonable to dispence þus bifore þat þei dispensen wiþ men, or it bigynneþ to be resonable bi vertu of her dispensing?

<L 84><T SEWW15><P 77>

And þus God wole þat þou leue to muse on doutis þat he wole hide, as of oure Ladi and seynt Iohun and oþir seyntis, þat foolis glaueren and bringe þis yn as bilceue, for þei hopen to wyne herbi.

<L 314><T SEWW15><P 82>

And also þe fend kan anoye in body siche rude foolis, and when þei maken blynde byhestis to seke siche stokkis, and offere in triste to be releuyd by hem, he cessis of bodyly turment for he has now power in þe soule bycause of vntrist þat þei han to God, and tristen in þes ymagis.

<L 173><T SEWW16><P 87>

And scorne we þe argumentis þat foolis maken here þat bi þe same skile schulden we speke þus, for God spekip þus in wordis of his lawe;

<L 63><T SEWW21B><P 114>

but witles foolis ben marrid here þat wil not lerne to knowe iche atwynne.

<L 14><T SEWW22><P 116>

Alas, what woodnes is þis to boost of hooli placis, and we ouresilf to be suche viciouse foolis!

<L 46><T SEWW22><P 117>

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 122><T Thp><P 61>

FOOLUS.....21

For comunly men þat seruen God ben foolus to þe world, and wyse to seyntis.

<L 46><T EWS1SE-16><P 548>

But here men spekon a3en þe feend, and seyn he blyndup here but foolus, for men wyton þat God loueþ more iust lif þan such preyer, and it is a feendis foly to chaungen offys of Cristus seruauentis.

<L 103><T EWS2-68><P 74>

But now þei ben fresch as foolus, and wanton wyt and charyte, and herfore þe charyte of monye waxup cold, as Crist hap teeld.

<L 68><T EWS2-80><P 144>

What man þat knoweþ foolus castus schulde be ouercome wip þis feend, siþ owre goode God is so ny3 and his mercy is so gret, and foly of þis prowde fend, in bostyng of þingus þat he knoweþ not, is so stynkyng byfore God and so known to Godus children?

<L 162><T EWS2-82><P 160>

and so þes downbe men ben not wryterus in þe rewme of heuene, but raper doumbe foolus in þe rewme of helle.

<L 139><T EWS2-84><P 172>

but fyue of hem were foolus, and fyue of hem were warre. But þe fyue foolus tokon þer laumpus, but þei toke not oyle wip hem;

<L 11><T EWS2-85><P 173>

And boþe þes partus ben in fyue, for þe wyse schal ben in heuene euere in a sercle of blisse, as fyue ys noumbre in a sercle, and þe toþur fyue foolus schal be dampnyde in helle wipowton ende;

<L 21><T EWS2-85><P 174>

but foolus slepton þis longe slep, part here and part in helle.

<L 80><T EWS2-85><P 176>

And þus schal þese foolus white þat hem faylede deuocioun, and herfore þei schal be dammede, but 3if þei can excuse hem. Þe axsyng of þes foolus of men þat schal be sauede, is a pryue wysching of þes fonnede virgynes þat þei take

part of deuocion of seyntus;

<L 103, 105><T EWS2-85><P 176>

and wel may þes be foolus þat þan han syche desyres. But þes men þat now dremon an accident wipoute sughet may falle on borde wip þes foolus, and axse þis as possible. Þe answer of þes wyse virgynes telluþ trewþe to þes foolus, how deuocion þat þei han suffiseþ not for hem boþe;

<L 107, 109, 110><T EWS2-85><P 177>

As anemptus þe chesyng, foolus makon þis reson;

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

But men may trowe, whoso wole, þes fables for whiche foolus stryuen.

<L 115><T EWS2-93><P 225>

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 opre seuene þingus þat þe gospel rehersuþ heere.

<L 75><T EWS2-98><P 243>

And feyned trewþe of þe kyng semeþ to foolus to excuse þis deede, and so it semede no bote to venge þe deede þat was doon.

<L 52><T EWS2-115><P 298>

But as Grekis and opre 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 siþen þer ben fewe wyse men, and foolus ben wipowte nowmbre, assent of more part of men makip euydence þat yt were foly.

<L 714><T EWS2-MC><P 354>

And þus God wole þat þow leue to musen on dowtes þat he wole huyde, as of owre Lady and seyn Iohn, and opre seyntis, þat foolus glaucron and brynge þis in as bylcue, for þei hopon to wynnon herby.

<L 353><T EWS2-VO><P 378>

folthis²⁴

FOLTHIS.....1

þerfor be 3e turnid, and departiþ fro alle 3our idols, and turniþ away 3our facis fro al 3our folthis;

<L 1><T APO><P 69>

FOLTISCHE.....2

Seint Bede says in a pistil to Enberthe archebyschop of 3orke, þat þo 3yfftus of kyngus, 3yfyng temporaltees to prestis, were moste

²⁴ 2 variants; 3 occurrences.

foltische.

<L 7><T A29><P 477>

and, no dreede, God axsup acowntus of þis
foltische chaffaryng.

<L 112><T EWS2-88><P 197>

fanned²⁵

FONDE.....8

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>

Crist sou3t frut on þe tree/ & fonde noon
peronne whenne he was ful hungry/ & traueled
on hise feete;

<L 9><T AM><P 130>

Pat in þe elleueþe houre þis housolder fonde
summe stondyng in þe markeþ idel, to whiche he
seide: Wherto stonde 3ee here al dai idel?"

<L 59><T CG08><P 81>

Ion telliþ þat Pask was nye, a feeste day of þe
Iewis, and Iesu wente up to Ierusalem and fonde
men biyng and sillyng in þe temple sheep, and
neet and douuys, and moneyours sittynge.

<L 3><T EWS3-165><P 128>

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 oþur ipocrite sectis
incorporat in him.

<L 1660><T OBL><P 199>

in þe tong forsop is knowen wisdom, and witte
or felyng in science or konnyng and doctrine in
worde of a witty man and stedefastenes in
werkez of ri3twisnes," {et Ysa· 58·}, "Cry þou
ne cesse no3t, as a trompe raise vp þi voice and
schew to my puple þe wickednez of þam, and to
þe house of Iacob þe synnes of þam," {et Tren·
2·}, "Þi prophetez haþ seen to þe false þings and
fonde þings, and þai opned no3t þi wickednes
þat þei schulde prouoke or stirre þe to penance".
<L 19><T Ros><P 90>

Wat forsop is more fonde þan for to dispise þe
maker as þing ymade, and for to worschipe þe
werke of þer handez as þer maker?"

<L 11><T Ros><P 97>

Euer þou likynest 3ou to Crist whan 3e ben
verrei Anticrist, And if bisshopes byside wel to
knowe alle 3our dedes þai fonde 3ou werse þan
harlotes or joguloures eiper;
<L 284><T UR><P 110>

FONNED.....19

And þes wordis weren semyng to þes men as
þei weren fanned wordis, for wymmen whanne
þey ben afrayed spoken ofte wordis out of witt.
<L 26><T EWS3-189><P 210>

or ony fanned intermyssioun/ wiþouten
corrupting or ouere-hipping:
<L 18><T LL><P 55>

þat sitten on her seetis/ wiþ furid hoodis &
fanned heedis:
<L 31><T LL><P 123>

but certis alle cristene men schal erie ont on þes
deuelis blasphemys and cursed heresies of
anticrist and his worldly fanned clerkis.
<L 16><T MT07><P 157>

and in þis þei seyn þat crist is vnwytt, out of
charite and treuþe, siþ he 3af not a sufficient
lawe and þe beste for reuelyng of his peple, and
þat at worldly fanned clerkis of sathanas and
anticrist ben wittiere, trewere and in more
charite þan ihu crist, siþ here lawes ben betre
and more nedful for cristene men þan þo lawis
þat crist himsilf made.
<L 3><T MT07><P 158>

And wel we se, and alle to ofte, þat, þer as Crist
seiþ and doþ o þing, þei wol beleue and do þe
contrarie for þe drunken dremys þat þis fanned
strumpet blaberip.
<L 1275><T OBL><P 189>

But Crist seiþ furþurmore þat Whosoouer here
þo his wordis and performeþ hem not, he schal
be like a fanned man þat haþ bilde his hous upon
grauel or sonde.
<L 1937><T OBL><P 206>

And here we mai se þat antecrist is more foole
þan seche a fanned man, for he waitiþ litil or
nou3t of þis ground, but he bildeþ hym upon þe
grauel þat is mony rounde and sclēþur stonys.
<L 1942><T OBL><P 206>

Of þe wiche God spekiþ þus bi þe prophete
(Zacharie 11 ca)· 3it take to þe vessellis of þe
fanned hirde.
<L 2366><T OBL><P 217>

And God techiþ þe prophete Zacharie and in
hym al þe world to take to him þe vessellis of
the fanned hirde, þat is to seie to bring to mynde
þes wickid vessellis of antecrist, so þat he be war
of þe wickid lemys of þe fanned hirde and of his
vessellis also. For God seiþ here þat he schal
arere up in erþe a fanned hirde and an idol', and
in doying and in suffring he schal harme Goddis
flok as þe prophetis wordis sownen.
<L 2392, 2394, 2395><T OBL><P 218>

²⁵ 9 variants; 64 occurrences.

But antecrist, þat wantiþ drede of þis turment,
 3eueþ more credence to a newe fanned gloce
 þan to holi scripture, or to olde seintis writing
 and to þe beleue of holi chirche istablisched and
 continued into þe losing of Sathanas.
 <L 3310><T OBL><P 241>

and þis is an vnsauerie and a fanned witt, what
 weie þat euer a man holde.
 <L 3808><T OBL><P 254>

also he is seid fanned salt, not prophitable to eny
 thing.
 <L 14><T Pro><P 31>

and whanne 3e maken a fanned bischop, that can
 not and loueth not Goddis lawe, stonde mytrid at
 the auter, 3e make an horned asse storide at the
 auter, in the stede of Crist and so of othere
 vnresonable beestis, as lyouns, wluis, beeris,
 apis, dragouns, hoggis, horsis, doggis: and
 othere viciouse prestis, proude, coueitouse,
 raueynouris, wrathful, ypocritis, trecherouse,
 glotenouse, lecherouse, enuyouse, and
 bacbiteris;
 <L 45><T Pro><P 32>

Also 1· Thim· 1· & 1· Thim· {vltimo}, "It schal
 be forsop tyme wen þei schal no3t suffer hole
 doctrine or thechyng," {& sequitur}, "Fro
 sopfastnez forsop þei schal turne þar heryng, þei
 schal forsop be turned to fabelez," & Tit·
 {vltimo}, "Eschew forsop fanned questions &
 genealogiez & stryuyng & fi3tyng of þe lawez;
 <L 11><T Ros><P 73>

Þenne þe men þat seyn þat þis sacrament is
 nouþur bred nor Cristis body, but an axidens or
 nou3t, ben fanned heritikis if þei mayntenen 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 42><T SEWW21A><P 111>

And þise redars reden diligentli þat þat is
 tretable and opunli in scripture, wiþouten
 interrupcioun nor ony fanned intermyssioun,
 wiþouten corrupting or ouerhipping of lettir,
 word or sillable;
 <L 121><T SEWW22><P 118>

FONNEDE.....3
 Certis þese fanned heretykes schulden wel wyte
 þat alle þinge mut nede come as God hap
 ordeyned.
 <L 94><T EWS1-45><P 428>

Þe axsyng of þes foolus of men þat schal be
 sauede, is a pryue wysching of þes fanned
 virgynes þat þei take part of deuocioun of

seyntus;
 <L 106><T EWS2-85><P 176>

At þe laste comen þes fanned virgynes and
 seyen to Crist on þis wyse; '
 <L 117><T EWS2-85><P 177>

FONNID.....2
 Whether it were not greet almese to withdrawe
 fro vucunnyng prelatys and fanned religiouse
 suche seculer lordshipis in bringinge hem agen
 to wilful pouert, and perfeccioun of the gospel,
 and in releuyng lordis out of dette, and
 enhaunsyng knyghtis and squieris to defende
 the rewme and to kepe oure folk in rightfulnesse.
 <L 17><T 37C><P 16>

If ony man ful of stryf other of chidinge in
 wordis seith, that no prechinge is not but in the
 pulpit, and settith greet strengthe and difference
 bitwix teche and preche, symple cristene men
 nylen stryuen in wordis bi the techinge of Poul
 in the j· pistil to Cor·, the xj· c·, and in the ij·
 pistil to Tymothe, the ij· c·. Sith such fanned
 difference implieth that Crist prechide not in
 desertis, feeldis, and hills;
 <L 14><T 37C><P 33>

FONNYD.....18
 þes fanned wordis fordon Cristis fredom and
 bileue þat men shulden haue.
 <L 32><T EWS3-197><P 229>

for þei ben taken as holier men and holden hem
 self more worþi for þise newe ordinaunces of her
 owen fanned heuedis, þat letten hem from þe
 better ocupacioun, þan for clenness of cristis
 ordre, þou3 þei seruen neuere so perfittly crist in
 holy lyuyng and trewe techyng wiþoute þis newe
 professioun and cermonyes, þe whiche crist and
 his apostlis diden neuere ne tau3ten in al holy
 writ.
 <L 9><T MT01><P 03>

3if þei louen more fanned ordynaunce of men
 þan ordynaunce of ihu crist, 3if þei seken more
 here owne worschipe þan worschipe of god, 3if
 þei setten here hertis more aboute worldly muk
 þan aboute vertuous lif and þe blisse of heuene
 and sauynge of cristen soulis;
 <L 1><T MT01><P 20>

3if þe salt be fanned it is not worthi ouer þis, but
 3if it be to be cast out and be defould of men;
 <L 19><T MT04><P 57>

and on þis ypocrite manere þei seyn preuely þat
fanned worldly heretikes ben wiser and trewere
 þan þe holy gost, þan crist and his apostlis;
 <L 15><T MT04><P 89>

and teche cristene men to turne suche fanned a-
 vowis in-to betre almes, as crist techiþ in þe

gospel.

<L 8><T MT07><P 163>

A lord, siþ crist and ion baptist and alle þe prophetis of god weren nedid bi charite to come out of desert to preche to þe peple and leue here solitarie preiere, hou dore we fonnyd heretikys seie þat it is betre to be stille and preie oure owen fonnyd ordynaunce þan to preche cristis gospel?

<L 2, 3><T MT10><P 189>

and þus þes fonnyd ypocritis putten error in ihu crist.

<L 5><T MT10><P 190>

and þes fonnyd lordis and peple gessen to haue more þank of god and to worschipe hym more in haldyng vp of here owen nouelries wiþ grete cost þan in lernynge and techynge and meynthyng of his lawe, and his seruautis and his ordynaunce.

<L 17><T MT10><P 192>

and þus, lord, þus in owen ordynaunce þat þou madist for þi prestis is holden error and distroied for þe fonnyd nouelrie of synful foolis, and in cas of fendis in helle.

<L 28><T MT10><P 193>

Capitulum 27m: 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 33><T MT27><P 446>

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 aseþ for her misbeleue apon þe cros. And if þer were none euydens in scripture a3enst þe presumpcioun of þis renegat þat passiþ and contrarieþ Crist, me semþ þis folisch presumption of Adam and Eue, uariyng from þe beleue þat God had 3euen hem, were inow to dampne the fonnyd presumpcion of this antecrist.

<L 432, 440><T OBL><P 168>

And herefor Gregor (31 Moralia) lickeneþ seche lore to a feire fonnyd woman.

<L 1345><T OBL><P 191>

3it confessouris and hye penetaunceris chargin more fonnyd avowis of siche pilgrimes, and offrengeis and brekyng of hem, þan avowe maad to God in oure cristendam to kepe Goddis heestis and forsake þe fend and hise werkis, for þei li3tly assoylen men for brekyng of Goddis heestis, but brekyng of þeise fonnyd avowis and assoylyng of hem is reseruyd to hye worldly clerkis.

<L 101, 105><T SEWW16><P 85>

And by þis blynde deuocioun is Goddis bidding vndon, and þe blynde puple wenus to plesse more God by her owne fonnyd wile to go þus on pilgrimage þen to fulfille Goddis hestis in almesgyuyng to sustene Cristis pore puple, or to help perelouse weyes and pappis where man and best is perischid.

<L 205><T SEWW16><P 88>

FONNYDE.....1

And make þes gramaryens sorwe þat þei knowe not þes gendris, and so þes fonnyde filosofris schulden sorwe of þer error, þat þey wyte not of o man þat he is eche of þes þre þingus;

<L 32><T EWS2-110><P 281>

FONNYDNESSE....2

and for þei wolen meynntenen here owen fyndyng as good and trewe, þerfore þei seyn þat þe speche of holy writt is fals þat reuersiþ hero owene fonnydnesse.

<L 8><T MT18><P 266>

and þe fonnydnesse of þe puple makih hem parcnoris of þe beggeris synne, for whanne þey 3yuen hem godis heere þey assenten to þer symonye, and þis is a foul error þat many seyn in þis mater þat þey 3yuen for goddis loue and þat is ynow for hem, for certis þis wiss lord axiþ boþe his godis and good maner.

<L 5><T MT27><P 443>

FONNYSCHIE.....1

For, as Gregor seiþ þer Heretikis lore is feire bi worde and fonnysche bi vndurstonding'.

<L 1348><T OBL><P 191>

FOOND.....10

{Invenit eum in terra deserta, in loco horroris et vaste solitudinis:} He foond him in lond desert, in stide of uglynes and of waste wildirnesse. þat is, him þat he hadde lost he foond erringe in þe wrecchidnes of þis liff, and þe which is uggyng for drede and wo, and wast wildirnes for defaute of good teching, not of God, but of sleuþi prestis;

<L 31, 33><T A01><P 34>

þat is, to alle þat I foond contrarious to me, clad out of þe cloof of charite, not holdinge my comaundementis.

<L 2><T A01><P 47>

But þe lewideste heresie þat euer Sathanas
foond is putt forþ for excusyng of þis olde roton
synne.

<L 28><T A22><P 284>

and hit were wonderful þat þese synful foolys
schulden fynden a bettur rewle þan Crist hymself
foond.

<L 42><T EWS1-11><P 265>

He wente forþ abowte þe elleueþþe howr, and
foond opre men stondynge, and seyde to hem
Why stonde3e here al day ydel fro traueyle of
þis vyne3erd?

<L 24><T EWS1-37><P 379>

Aftirward Iesu foond hym in þe temple, and seyde
to hym Lo!

<L 38><T EWS3-151><P 82>

But þe fellist folk þat euer Antecrist foond ben
last brou3te into þe chirche & in a wondir wise,
& for þei ben of diuers settis of Antecristis
sowinge, of dyuers cuntreis & kynredis, and alle
men þei knowun.

<L 69><T JU><P 57>

This Amasie foond in al Juda and Beniamyn fro
xx· 3eer and aboue, xxx· thousind of 3unge men
that 3eden out to bateile, and heelden spere and
scheeld;

<L 37><T Pro><P 24>

Therfore the king of Israel ouercam the puple of
Juda, and took Amasie, and distroiede the wal of
Jerusalem bi iiij· c· cubitis, and took a wey al the
tresour and vessels whiche he foond in Goddis
hous, and in the kingis hous.

<L 10><T Pro><P 25>

fox²⁶

FOX.....6

þei huntun out þe wilde deer/ þe fox/ þe hare/ in
here closed parkes/ wiþ cri3e/ & homes
blowyng/ wiþ racches & rennyng/ hounds &
brodehookid arowes/ nurished vp ful busily wiþ
pore mennes godes.

<L 9><T AM><P 143>

And herfore seiþ Crist in þe gospel whan he was
manaassid of Eroude Go 3ee, and seye to þat fox
"Lo!

<L 25><T EWS3-138><P 40>

as þe fox feyneþ hym dede til briddis comen to
his tounge, and þanne he schewiþ hym on lyue
deuourynge and swelwynge of hem;

<L 21><T MT06><P 123>

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 9><T MT18><P 273>

Wherfor prophecied celestyn of hem, sayng þus,
Þu hast entride a fox, þu schalt regne as a lion,
butte þu schalt die as a dogge'.

<L 215><T Tal><P 182>

Also in þe 3er of grace after suyng pope
boneface þe viij, þat bi disseit gate þe popehede
and entrid as a fox and regned as a lyon died as a
dogge, made þe vj book of decretallis.

<L 531><T Tal><P 192>

FOXES.....10

For Crist seid in Mathews gospel to hem þat sue
him for wynnyng, Foxes han hoolis & briddis of
heuen han nestis in þe eire but mannes sone hæþ
not þus wherin to rest his heued'.

<L 266><T 4LD-2><P 209>

But many ben marchaundis, as foxes, & han
moche of worldly goodis.

<L 269><T 4LD-2><P 210>

But þei þat martyren Godis scruauntis, be þei
knytes, be þei preestis, þei ben foxes þat ben
abowte for to destruye þis vyne3erd.

<L 66><T EWS1-37><P 380>

And Jesu seyde to hym Foxes han denes, and
briddis of þe eyr han nestis where þei shal reste,
but certis mannus sone hæþ not where he shulde
reste his hed'.

<L 3><T EWS3-137><P 36>

Lord/ zachary thy prophet saith/ that thou that
shuldest ben our kynge/ shulden ben a poore
man/ and so thou were for thou saydest thy selfe/
Foxes haue bennes/ and byrdes of heuen nestes/
and mannes sonne hath nat where to lygge his
heed on.

<L 1><T PCPM><P 61>

Item Bernardus super Cantica}, "Ypocritez will
be meke wiþout dispisyng, pouer wiþout
defailyng, be wele ycladde wiþout bisines, be
fedde delicately wiþout labour, to som facyng,
to som enuious, to som bachityng, bityng as
houndez, wily as foxes, proude as a lion,
outwarde as a schepe, wiþin as rauschyng
wolves.

<L 16><T Ros><P 103>

Daw, þou fablest of foxes & appliest hem to a
puple Of whom neþer þou knowyst kunnyng, ne
her conuersacion, Bot iche man þat witte hat, &
happe of discrecion, May knowe þee & þin

²⁶ 3 variants; 26 occurrences.

ordre, as Crist saih, bi þe werkes.
<L 14><T UR><P 102>

Take propirte of twey foxes & werkes of twye frerers, And þan þou fyndest hem in eche acorde, bot freres ben þe werse. If þou saist þis is not so, bot groundid with out skil, Loke how Sampson bonde þe foxes two & two to gedir, Til þat þai destried þe corne all about hem, & þis was, as a doctour saith, þe figur of freres.
<L 18, 21><T UR><P 102>

Bot of contemplacion 3e vsen not bot as foxes, So in þis 3e leuen Crist, Martha & Marie boh.
<L 164><T UR><P 106>

FOXIS.....10

To þis entent answeriþ Crist, and seiþ þat þer ben þre maner of men: þe firste men ben foxis þat han hid tresour, as comunely ben marchauntis;
<L 10><T EWS3-137><P 36>

And herfore seiþ Salomon Take 3ee us litil foxis þat shrapen doun þe vines', for sauery lore of heuenly þingis þat shulde growe in Cristis chirche is destried bi worldly men þat lyuen bi cautelis as foxis.
<L 21, 23><T EWS3-138><P 40>

þat cursiþ 3ou for 3oure apostasie/ & for 3e pullen as foxis to her hoolis:
<L 21><T LL><P 12>

as foxis/ prouder:
<L 11><T LL><P 110>

Capitulum 39m· Prelatis also ben malicious foxis and rauyschyng wolues, oppressyng pore curatis and annuel prestis in here iurdiccion;
<L 8><T MT04><P 103>

and what opere false prechouris þat comen to men and prechen herfore, þei ben woluyes or foxis or houndis, and alle þes shulden he chased fro þe floc.
<L 1><T MT27><P 439>

And Iesu seide to him Foxis han dennes, and briddis of þe eir han nestis, forsoþe þe maidens sone haþ not where to leene his heed'.
<L 2498><T OP-ES><P 122>

Goode councelouris 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 councel of hem is to dispose of henne cotis bi the councel of foxis, and to dispose of fold is of scheep bi the councel of woluis.
<L 36><T Pro><P 32>

to be led by counsel of hem is to dispose of capouns bi counsel of foxis and to dispose of scheep bi counsel of wolues.
<L 90><T SEWW12><P 62>

fraternite²⁷

FRATERNITE.....12

Certis it seemith bi opin reesoun and werkis, at the ighe, that as religiouse possessioneris distrien knightis and squieris bi amorteyninge of seculer lordshipis, so freris distrien the comouns by sotil and nedeles begginge, and bi fals flateringe and letters of fraternite, which Crist and his apostlis usiden nevere.
<L 8><T 37C><P 97>

For þat frere þat wolde for six pens bring letter of fraternite, & wil not for miche more good þus, his bileue is suspecte of heresie as anticrist clerke.
<L 1103><T 4LD-4><P 285>

And þus errours in þe world ben li3tli mayntened bi freris, for wynnyng of worldli good or worldli worschip þat þei coveiten, as lettris of fraternite.
<L 37><T A23><P 350>

CAP· XV· Also freris by lettris of fraternite disseyven þo puple in feyth, robben hom of temporal godis, and maken þo puple to trist more in deed parchemynce, seelid wiþ leesynges, and in veyn preyers of ypocrites, þat, in caas, ben dampned deuels, þen in þe helpe of God, and in hor owne gode lyvyng.
<L 19><T A24><P 377>

Bot þo cursidnesse of synne is hid, and þo puple is made siker by fals pardouns and lettris of fraternite, þof þei alle breken þo heestis of God and kepen not charite.
<L 14><T A24><P 394>

þe last peyne of þis prisoun is dispeire of remedy, for alle þe freris preyers of þe foure ordris, ne letters of fraternite, ne þe Popis pardoun, may no man bye oute of þat woful plase.
<L 947><T CGDM><P 234>

3if þei maken hem self in si3te of peple more holi þan opere men and bosten þereof in owtward signes or wordes, as mornynge abite, lettris of fraternite, þat crien here holynesse and synguler deuociouns bifor men, and bihynde ceesen of;
<L 18><T MT01><P 04>

3if þei ordeynen ydiotis to ben lymytours þat best kunnyng begge, and holde goode men and kunnyng in holy writt fro prechyng, and

²⁷ 3 variants; 30 occurrences.

disceyuen men bi pardons, lettris of fraternite and priuat preieris for to geten worldely muk more þan soule helþe, þanne be þei fals ypocritis and worschipe false maummetis.
<L 34><T MT01><P 05>

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 24><T MT01><P 12>

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, puttynge 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 ouermuche 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 4><T MT01><P 27>

but freres seyn opunly by letteres of here fraternite þat þei 3yuen þer breperen leue to haue part of þer blis;
<L 8><T MT24><P 353>

And in euidence of þe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or 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 sclaudre 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 mysbeleue.
<L 213><T OBL><P 211>

FRATERNYTE.....17

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, siþpen þei norischen moste synne bi fals prechyng of lesyngis, fablis, and veyn cronycelis, bi sikernesse of letteris of fraternyte and

synguler preieris, and disceyven men of þe treuþe of Goddis word, and perverte almesdede fro pore bedrede and feble men to hemself, bi colour of ypocrisie.
<L 32><T A22><P 299>

For þei conspiren many false errors a3enst þe comyn fraternyte of Crist, þat alle Cristene men token in here cristendom, and a3enst comyn charite and comyn profit of Cristene men.
<L 11><T A22><P 333>

And alle þe goodnes þat is in þes gildes eche man owiþ for to do bi comyn fraternyte of Cristendom, bi Goddis comaundement.
<L 17><T A22><P 333>

siþ no man is cursed of God but only for brekyng of his hestis, whatever worldly wrecchis blaberen, and no man is blissed of God and schal come to hevene, but only he þat kepiþ Goddis hestis, and namely in hour of his deþ,— have a man nevere so many þousande bullis of indulgence or perdon, and letteris of fraternyte, and þousynde massis of prestis monkis and freris.
<L 4><T A22><P 337>

As anentis hor chaffere by lettres of fraternyte, schulden myghty men aske hom groundyng of hor sentence;
<L 20><T A25><P 429>

But man may spendon al þat he haþ abowten oþur fysisyens and geten hym absolucion, 3ee, after þe day of doom, and manye indulgences wiþ lettres of fraternyte, þat heccon hym to come to heuene as sone as he is deed;
<L 46><T EWS1-24><P 319>

Feyned lettres of fraternyte wolen þei 3yue to symple men;
<L 82><T EWS1-26><P 329>

A comun heresye þat now reigneþ in þe chyrche is lettris of fraternyte, generally among þes ordres.
<L 39><T EWS2-112><P 286>

Frere, whi ben 3e so foole hardi to graunte to eche man þat wole paie 3ou perfore, bi lettris of fraternyte, part & meryt of alle 3oure massis & oþere good dedis?
<L 336><T JU><P 68>

3if þei disceyuen men in feiþ bi fals pardons, bi mannus preiere, bi letteris of fraternyte and bi here feyned roten abite;
<L 22><T MT01><P 19>

Of prechours to þe puple· Capitulum 9m· Preche not freris in þe bischopriche of ony bischop whanne þe bischop a3en seiþ hym, and noon of

freris be hardy in ony manere to preche to þe peple but 3if he be examyned and aprouyd of þe mynystre of þis fraternyte, and þat þe office of prechyng be graunted to hym of þe mynystre.
<L 33><T MT03><P 43>

I enyoyn to mynystris bi obedience þat þei axe of þe lord þe pope on of þe cardinales of þe chirche of rome, þat be gouernour, meyntenour, and correctour of þis fraternyte, þat we be euere suget to þe feet of þe same holy chirche, and stable in general feiþ of cristene men, and þat we kepe pouert and mekenesse and þe holy gospel of oure lord ihu crist, þe whiche we han stedefastly bi-hi3t or awowid bi profession.
<L 11><T MT03><P 45>

And I wile þat freris obeche to þe general mynystre of þis fraternyte whom it plesed to me to 3eue þerto, and I wile þat I be so taken in his hondis þat I may not goo or do a3enst his obedience and his wille, for he is my lord, and þou3 I be simpul and sik neþeles I wile euere haue a clerk þat schal do me dyuynne office after þe reule.
<L 39><T MT03><P 46>

and be þat custode holde sadly bi obedience to kepe hym strongly as a man in bondis day and ny3t, so þat he may not be delyuerid of his hond til he represente hym in his owen persone in þe hondis of his mynystre, and be þe mynystre holden sadly bi obedience to holde hym bi freris þat kepe men ny3t and day as in bondis til þat he represente hym to be cardynal hostiense, þat is lord, gouernour, meyntenour and corectour of alle þe fraternyte.
<L 11><T MT03><P 47>

for þei doren not telle þe soþe kou nedis þei mosten forsake alle falsnesse in craftis, in opis, and alle synne vp here kunnyng and power, and for no good in erþe wityngly and wilfully do a3enst goddis hestis, neiþer for lucre ne drede ne bodily dep, and ellis it is not verrey contricion, and ellis god wole not asoile hem for no confession of moueþ, ne for assoilyng of prestis, ne bullis of pardon, ne lettris of fraternyte, ne massis, ne preieris of ony creatur in erþe or in þe blis of heuene;
<L 3><T MT07><P 160>

and here-bi 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 meyntenynge of synne bi fals prechyng, flateryng, fals conseilyng and sclauderyng of trewe men, and makynge men siker of gostly helpe bi fals letteris of fraternyte and many opere nouelries brou3t vp bi ypocrisie and coueitise, and as ion þe

euaungelist comaundiþ, cristene men schulden not resceyue hem in-to here houses ne seie to hem, heil.
<L 1><T MT17><P 262>

For if þei feelide mekeli of hemsilf, þei wolde be as redy, and her lettris of fraternyte weren ou3t worþ, to purchase suche lettris of opir men, supposinge mekeli oper mennes praieris to be better þan hers, as þei ben now redi to profre for worldli good suche lettris to opir men, to be parteners of her praieris and meritis or meedful dedis.
<L 493><T OP-ES><P 20>

FRATERNYTES....1

Also alle newe fraternytes or gildis maad of men semen openly to renne in þis curs.
<L 9><T A22><P 333>

Fraunce²⁸

FRANCE.....1

This was of france nacioun, a monke, and bi ny3t forsoke his Abit and fleede away and went to sarsenes in spayne and leerned þer curiose science, Astronome and mony oper, of chetiring and fideling of briddis what þei bitokine, and stale þe cheife book of þe maister filosofir, at whom he was ioyned, and bi sotelte scapid his master and made homage to þe deuel for to deliuer hym fro his pursuere and bere him ouer þe see.
<L 229><T Tal><P 182>

FRAUNCE.....15

Herfore Gregori in his registre, and in the j cause, j quest^c Fertur, writith thus to two kingis of Fraunce, "It is said that the eresie of symonie reguide in the costis of youre rewme, which symonie creep first bi the deuelis disceit into the chirche of God, and which symonie was smyten and dampnid in his beginninge bi the fervour of the apostlis veniaunce.
<L 1><T 37C><P 113>

A PETITION TO THE KING AND

PARLIAMENT PLESE it to oure most noble and most worþi King Richard, kyng boþe of Englund and of Fraunce, and to þe noble Duk of Lancastre, and to oper grete men of þe rewme, boþe to seculers and men of holi Chirche, þat ben gaderid in þe Parlement, to here, assent, and meyntene þe fewe articlis or poyntis þat ben seet wiþinne þis writing, and proved boþe by auctorite and resoun;
<L 2><T A33><P 508>

And to conferme þis nouelrye þei alegghon of þe pope þat he made now late a prey3er, þat he clepuþ Domine Iesu Criste', and he grauntude to þis prey3er at byddyng of þe kyng of Fraunce, to

²⁸ 6 variants; 37 occurrences.

eche mon þat is contrit, for o seyyng of þis
preyer two þowsynde 3er of indulgensis fro þe
peyne of purgatorie.
<L 11><T EWS1SE-28><P 593>

Folc schal ryse a3enus folc, as Sarazenus a3enus
Latynus, and rewme a3enus rewme, as Englund
a3enus Fraunce;
<L 34><T EWS2-75><P 112>

For 3if a man were eyr apparaunt of Englund or
of Fraunce, monye men woldon do hym
worschipe for þis worldly tytyle;
<L 107><T EWS2-120><P 314>

Werwiþ acordiþ Merlyn Ambrose/ þat such
angusche is ny3e/ for as by hem/ in þe tyme of
þe myscheif of þe kok þat we clepe fraunce/ þat
schal be destroyed by þe sixte of irlond/ þe witt
is our kyng wiþ his children.
<L 4><T LAC><P 33>

Afterward Stephen pope died and his successour
þat is theodre þe ii· and John þe ix· Sithen pope
bifor deposid Sergius the third raveynosely toke
þe popehode bi þe mi3t of men of Fraunce and
cast out from þe popehode Cristofere which had
prisoned pope leo þe 5.
<L 67><T Tal><P 177>

And þis was doon and afterward he held open
scolis in fraunce and hadde an abbote and þe
kingis sone of fraunce and þe Emperour sone
with him.
<L 235><T Tal><P 182><L 236><T Tal><P 183>

Seint gregory in his Registre writiþ to þe queen
of fraunce, Per yf 3e know eny men Ravenours,
eny avoutrese, eny thevis, or for to studie aboute
schrewid dedis, hast 3e pless god in mending of
hem, siþen ry3twisnesse amendith folk and
enhaunsith, Butte synne makith peples wrechid.
<L 400><T Tal><P 188>

But Innocent with Cardinallis dwellid a3ence þe
king of fraunce and made conseil at Reynes.
Also in þe 3er of grace Ml C· xlv, Conrad þe
Emperour, king lowis of fraunce, the Erl of
flaundris, and mony mo were markid with þe
crosse and wenten to þe holy lond.
<L 418, 420><T Tal><P 189>

Per of þis þing seid, þat ilk man aperit not, and
with yn þe 3er iij sonnes of þe kyng, herry,
Gawferd, and Richard, turnede awei to þe king
of fraunce a3ence her owyn fader.
<L 460><T Tal><P 190>

But þe king not amendid, my3ti and stronge
enemys rosen a3ence him, þat is his iij sonnes
with þe kyng of fraunce.
<L 472><T Tal><P 190>

An holy prest in fraunce, fewke bi nam, in be 3er
of grace Ml CC cam to king Richard, seiying þus,
Kyng, 'I seye to þe of þe part of gode almy3ti
þat fulle soone þu 3efe þi iij worst dou3tres to
marriage, lest eny wors þing bi fale to þee'.
<L 492><T Tal><P 191>

FRAUNCEIS.....11

For þei maken statutis of hor owne wille, and
hom þei kepen faste, and maken men to wene
þat Fraunceis made hom.
<L 13><T A24><P 375>

but Fraunceis here foundour comaundid hem in
article of his deþ þat shudde not resceyve gloses
upon his reule.
<L 21><T A33><P 513>

3if þei pursuen to þe deþ pore freris serabitis, þat
kepen fraunseis reule and testament to þe ri3te
vndyrstondyng and wille of fraunceis wiþ outen
glose of antecristis clerkis;
<L 6><T MT01><P 12>

Here endiþ þe reule of seynt fraunseis, and here
bigynnep þe testament of seynt fraunceis.
<L 17><T MT03><P 45>

mynystrid and declarid to hem bi mene
persoones þat were Cristis seruauantis, so my3te
oure newe sectis, if þei hadden vouchid saaf, if
þei hadde þe perfeccioun þat þei blabren of, haue
cleymed oonli Crist for her founder, patroun and
avourie, alþou3 þe perfeccioun of þe gospel
hadde be declarid or mynystrid to hem bi opir
men, and not þus dnyed Crist and his chirche
a3ens þis blessid loore of seynt Poul, and ful will
of Crist lerned in heuene, seiyinge þus, liik as
dide þe Corinthians whom Poul blameide, I am of
Benet', 'I am of Bernard', I of Fraunceis', I of
Domynyk', and I of Austyn', or ellis, as þe frere
Carme seiþ þat woot neuere redili of whom he
is, I am of Helye, or of Helize, or ellis of seynt
Marie' but a man mai suppose resonabli here þat
þese freris ben of Nabal of Carmeli, þat was so
drunk þat he knewe not redili himsilf or his
owne astaat.
<L 614><T OP-ES><P 24>

With gay glitering glas, glowing as the sunne,
And mightestou amenden vs with moneye of
thyn owen, Thou shouldest knely before Christ
in compass of gold, In the wyde window
westward wel neigh in the myddel, And saunt
Fraunceis hym selfe, shal folden the in his cope,
And present the to the Trinite, and praye for thy
synnes.
<L 3><T PPC><P 06>

In sraytoure they faren best, of al the foure
orders And vsun ypocricie in al that thei
werchen And prechen al of perfittesne: but loke

now I the prep, Aought but profre hem in priuite,
 a peny for a masse, And (but his name be Prest)
 put out myn eigne Though he had mormoney
 hid, than marchauntes of wolfe, Loke hough this
 loresinen lordes betrayen Seyn that they folwen,
 fully fraunceyses rewle That in cotinge of his
 cope, is more cloth yfolden Than was in
Fraunceis froc, whan he hem first made, And yet
 vnder that cope, a cote hath he furred With
 foyns, or with fichewes, other fyn beuere.
 <L 10><T PPC><P 11>

Ne folwen nought fraunceis, but faisliche
 lybben.
 <L 22><T PPC><P 16>

But Sustynes ordinaunce was on a good treuthe
 And also Dominikes dedes weren vernelich
 ybsed, And fraunceis founded his folke fullliche
 on treuthe Pure parfit prestes, in penaunce to
 libben.
 <L 4><T PPC><P 18>

He be kynges confessours of custom, ne y counsel
 of y rewme For Fraunceis founded he nought, to
 fare on y wife.
 <L 12><T PPC><P 26>

Herfore also Fraunceis, as it is writun in his Rule
 and Testament, wolde not his breperen begge, as
 he neuere beggide but trauelide wip his hondis,
 and wolde þat alle his breperen traueliden and
 gaten her liiflode wip honest labour, and not
 receyue money bi hemsilf, nepir bi meene
 persoones;
 <L 690><T SWT><P 21>

FRAUNCES.....3
 And if þu seie þat seyntis as Benet & Fraunces,
 Dominick or Bernard & many suche oþer held
 holiche þis rewle, whi schulde not we?
 <L 947><T 4LD-4><P 277>

Bot wolde God þat Anticrist wolde gedir his
 wittes, and witte þat hit were better to bye Cristis
 ordinaunce, þen ordynaunce of Benett or
 Domyunik or Fraunces.
 <L 36><T A25><P 418>

In þe which epistle he biddiþ þee þat þou
 wiþdrawe þee fro þese vnrule freris þat, a3ens al
 Goddis rule and her owne rule also, as it is opun
 in seint Fraunces rule, beggen þus.
 <L 2786><T OP-ES><P 133>

FRAUNCEYS.....5
 and so does Fraunceys to freris.
 <L 27><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>

Ffor þei techen lordis, and namely ladies, þat if
 þei dyen in Fraunceys habite þei schul neuere
 cum in helle for vertu perof;
 <L 30><T A24><P 382>

Fraunceys bad his brethren barfot to wenden
 Now han they buelcde shone, for blenyng of her
 heles And hosen in harde wede, yhamled by the
 ancle.
 <L 15><T PPC><P 11>

Where fraunceys or Domineck, other Justyn
 ordeynde Any of this dotardes doctur to worthe,
 Maysters of di uinite her matynes to leue.
 <L 8><T PPC><P 20>

FRAUNSE.....2

Also þe worþy reume of fraunse, not-wip-
 stondinge alle lettingis, haþ translatid þe bible
 and þe gospels wip oþere trewe sentensis of
 doctours out of lateyn in-to freynsch;
 <L 23><T MT27><P 429>

The seneschal of þe king of fraunse and breperen
 of þes cardinallis kau3ten pope Bonefas and
 sette him on a hors with out bridille, þe face
 turnid to þe tail, whom þai maden so to renne
 aboute til to þe last breþe and killid him þrou3e
 hungir þer in þat same 3er.
 <L 218><T Tal><P 182>

freedom²⁹

FREDAM.....22

Also, a duke, or an 3erle, standing ny a 3erpli
 king, and þe king grauntid a fredam or priuilege,
 it is not inferrid of þis, þat þe duk, or 3erle,
 grauntiþ þis fredam or priuilege, but rapir it
 longiþ to þe kyngis dignite; þan, sin þe king
 Crist is king of kings, heiar wip out comparisoun
 þan ani pope, þan þe king is souereyn to ani
 3erle or duke, it semip mikil more euident þat it
 longiþ to þe gretnes of God to graunt singlerly
 þeis priuilegs or fredam; for it folowiþ not, if a
 bedel, or criare, schewe þe fre graunt of his lord,
 þan þat þis seruaunt, þus schewand, grauntiþ
 swilke maner of fredam;
 <L 32><T APO><P 07><L 1, 5, 8><T APO><P 08>

werfor it be howuiþ þe vwar be in fredam,
 hauing feruor to do plesing Goddis þingis, þat
 are to soule hele;
 <L 32><T APO><P 100>

Certynly if þe vow of religious men, or of ani
 man, is not wip þe gospel, to þe perfeccoun of þe
fredam þer of, but in ani maner letting or
 trobling or tariing þing þat þe gospel biddiþ, or
 counseiliþ, þan certynly al so it is a3en þe

²⁹ 10 variants; 182 occurrences.

gospel;
<L 32><T APO><P 101>

as if freris obeyid hem þat þei beg, for al þer tyme is in begging, þat is a3en þe gospel, as it is seid in oper placis, or wan þey obey hem to absteyn from meytis, a3en Cristis fredam, þat biddiþ his disciplis eyte swilk as men settun to hem. If þey bynd hem in þe contrary, þat þey be not in fredam to do þus, but if Crist had for bedun it hem, ellis it is a3en þe gospel, for swilk are reprouid of þe apostil seying þus, þe spirit seiþ opunly, þat in þe last tyme sum schal depart fro þe feiþ, tenting to Spiritis of error, and to kening of fendis, speking lesing in ypocrisy, and hauing þer consciens iren brondit;
<L 28, 30><T APO><P 102>

Fyrst for he wolde conuerten hem to confusion of prowde prelatys þat letteden þe fredam of Godes lawe to han his cours;
<L 21><T EWS1-03><P 233>

The secounde cause ys þat Crist wolde 3yue his prestys in tyme of grace lore and ensawmple to do wisly so and to stonde for þe fredam of Godys lawe.
<L 25><T EWS1-03><P 233>

And, of alle synnes þat now ben, þis is moste perelows and greuou þat leesuþ þe fredam þat Crist haþ purchasid, and makip men þral to synne and to feend.
<L 79><T EWS1SE-06><P 503>

for yche man by hope of blisse schulde holde þe fredam þat Crist haþ 3ouyn, and so he schulde meynteine þis rewle and despuyse alle oþre rewlis.
<L 90><T EWS1SE-06><P 503>

fredam is myche coueytud, as men wyton kyndely, but more schulde þis betture fredom be coueytud of cristene men.
<L 79><T EWS1SE-19><P 559>

but now þei clepon good yuel, and harm profi3t, and bondage fredam;
<L 121><T EWS2-75><P 115>

It was comun in þe olde lawe þat a greet prophete schulde come of þe kynrede of Iewys, and bryngon hem to ful fredam;
<L 64><T EWS2-86><P 180>

for holy chirchis fredam/ & who so do schal be suspendid;
<L 6><T LL><P 119>

Perfore þei wilen rapere renne to helle fullire, and drawe alle men after hem heedly bi distroiyng of cristene feiþ, þan to come to cristis clene religion wiþ fredam of þe gospel þat

is ordeyned of god of endeles wisdom wiþ-outen errour of ony synful man;
<L 6><T MT17><P 256>

And 3it men maken moo resons to meue þe chirche to knowe þe treupe and fredam of goddis lawe, so þat þe chirche be not made bonde bi noo disceitis of antecrist, but stonde in þe same fredam þat crist haþ 3ouen.
<L 33><T MT23><P 330><L 2><T MT23><P 331>

and þus fredam, þat crist gaf to hise children, he wole turne falsely in-to þraldam.
<L 18><T MT23><P 335>

And þus þou 3euest to Leuytis of þe olde lawe more fredam þan to prestis of þe newe lawe'.
<L 1545><T Thp><P 71>

And þe Archebischop seide þan, 3oure cursid sect is bysie, and it ioiþ gretli, to contrarie and to distrie þe priuylege and þe fredam of holy chirche'.
<L 1995><T Thp><P 85>

FREDAME.....2
þis justise of þis cyte may be God Almyghty, þat puttes in monnis fredame to chese gode or yuel;
<L 24><T A09><P 129>

Sipen mony of þese newe lawis of worldly prestis bene contrary to Gods wille, and lewid men witten not whiche þai bene, ande also þai done away þo fredame of Cristis gospel, ande oppressen Cristen men wrongefully, hit nedis þat Cristen men entermete hem not of hem, for dred of gostly veneme, til þai bene fully declarid, but holde hem to þo gospel and Goddus commaundmentis, to werkis of mercy, and iche man do treuth and charite iche one til oþer.
<L 13><T A29><P 461>

FREDOM.....121
The secunde tyme, these lawis disturblen the chirche, for othere siche lawis ben directli, other streightli, or openli, contrarie to the truthe and fredom of holi scripture, or preuyli settinge noiefulli in thraldom that that holi scripture settith profitabli in fredom;
<L 19, 22><T 37C><P 46>

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 ony other apostle dide, as it is opin by processe of his pistlis and of Dedis of apostlis.
<L 14><T 37C><P 70>

And yit the feith of holi chirche mai reste in symple leewid men and meke prestis and deuout that louen and trauiilen feruentli to magnifie holi scripture and the truthe and the freedom of the gospel of Jhesu Crist.
<L 8><T 37C><P 74>

1^o Corollary If ony bisshop of Rome will entirdite oure clergie and rewme to gete maisterfulli of hem sich prouisioun at his wille in most greuous preiudice of oure rewme in soulis and bodies of oure lige men and in treesour of the rewme, alle feithful men of oure rewme owen to agenstonde hym stidefastli and in the face bi the vertu of God and of his lawe, as Poul agenstoode Petir in the face bfore alle men, for the freedom of the gospel to be kept, in the ij^o c^o to Galat.
<L 12><T 37C><P 86>

2^o Corollary Who euere in the rewme fauourith such a bisshop of Rome agens the statute and forseid freedom and prosperite or the rewme, is unworthi to haue ony benefice othir mayntenynge in the rewme.
<L 10><T 37C><P 87>

And in alle thingis thei shulden sette bfore the comaundementis of God and the counseilis of Crist, and accepte here owne statutis reesonable, oonli in as moche as the acorden and disposen lightli to the kepinge of Goddis heestis or of the counseils of Jhesu Crist, so that the truthe and freedom of the gospel be saaf in alle thingis.
<L 8><T 37C><P 89>

And thane Petir in the secunde pistil in the ij^o c^o, and Judas in the ij^o c^o, and Poul in the j^o pistil to Tymothe the iiij^o c^o, and in the ij^o pistil to Tymothe the iiij^o c^o profecieden of these false profetis, and so dide Crist in the vij^o c^o and xxiiij^o c^o of Mt^r Whethir freris todai don thus, lat lordis and othere cristene men loke wel, and if such errorr be founden among hem, lat lordis and othere cristene men withdrawe prudentli here bodili almes from suche freris in geuinge tho almes dedis to pore men, and in agen bringinge suche freris to the truthe and freedom of the gospel. Forwhi it is not oo mannis werk neithir o yeris writinge, to declare sufficientli alle the leesingis and blasfemis of false freris of the feynid excellence of here privat ordre above the ordre of apostlis and above the ordre of preest with the perfyte reule of the gossellis with his freedom, wherynne Crist lyvide, and conferme it for most perfyte.
<L 13, 20><T 37C><P 96>

And Poul acordith opinli in iiij^o c^o to Coloc^r in the ende, and most pleyntli in the j^o pistil to Tymothe, the vij^o c^o in the beginninge, and the iiij^o c^o to Tite, and in the j^o pistil of Petir, the ij^o c^o A Corollary If servauntis othir bonde men bi

colour of cristene freedom 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 4><T 37C><P 105>

And to afferme that God mai not forsake an ipocrite othir unfeithful man and bfore knowe to be dampnid, whanne he pretendith him to make sacramentis, yea, in forme of the chirche, is to take awei freedom fro God, and to constreine him to worche with his capital enemy at the wil of his capital enemy, and this is for to blasfeme the Lord almyghti, and maken him bonde to cursid men and develis in caas.
<L 3><T 37C><P 123>

Also to afferme that God mai not worche with an evil man, yea, that shal be dampnid, and make not sacramentis with him, is to take awei freedom fro him, and so to blasfeme the Lord almyghti.
<L 11><T 37C><P 123>

but where they be uncertein of such founding eyther repugning, put it aback, neyther take it as beleve, neyther dispise it as false, but rest mekely without dread in truth and freedom of holy scripture that may not erre, and suffiseth to saluation without sinfull mannes clouting.
<L 25><T 37C><P 131>

But in þis mesuure failen þe freres more þan pharises in þe newe lawe þat wolde kepe þe rites of þe olde lawe and þerwip þe freedom of þe lawe of Crist;
<L 476><T 4LD><P 256>

At þe laste men wonderen hugely whi curatis ben so chariouse to þe peple in takynge tipes, sipþen Crist and his apostlis token no tipes as men down nowe, and neiþer spaken of hem, to be paid þus, neiþer in gospel ne in pistel, in þe perfit lawe of freedom and grace, but Crist lyvede on almes of Marie Maudelen and opere holy men and wymmen, as þe gospel tellip, 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 constreynynge.
<L 20><T A22><P 311>

And in mony caas freedom of þo gospel moste be forsaken for hor newe tradiciouns.
<L 21><T A25><P 417>

and so byndyng to sicke signes lettip freedom of Crist.
<L 23><T A26><P 431>

and þis is a cause whi signes of þe old lawe
shulden ceese, bi freedom of þe comyng of Crist.
<L 28><T A26><P 431>

alle and 3if religion founde of synful men, wiþ
pride and ypocrisie, were betre þan þe clene
religion in his clene freedom þat Crist made.
<L 24><T A28><P 448>

And over þis newe religions seyn, þat þei ben
more perfit þan oþer prestis, þat kepen presthod
wiþ freedom of þe gospel, as Crist ordeynede it,
for þei kepen boþe Goddis hestis and conseilis.
<L 33><T A28><P 451>

And þat Cristis reule, in his owne clenness and
freedom, is most perfit, is shewid by þis skile.
<L 26><T A33><P 509>

And so Crist of his endeles wysdome and charite
ordeynede siche a reule, And so on eche side
men ben needid, up peyne of heresie and
blasphemye, and of dampnyng in helle, to
beleve and knowlech, þat here religioun of Jesus
Crist 3oven to apostilis, and kept of hem, in his
freedom, wiþoute cloutinge of sinneful mennis
errour, is most perfit of alle;
<L 14><T A33><P 510>

þerfore 3if alle Cristene men boþe in old tyme
and newe, hadden kept þe same reule of Crist in
his owne clenness and freedom, þei shulde have
diserved most þank of God in degre possible to
hem.
<L 33><T A33><P 510>

þerfore men may forsake privat reules in
religioun, maad of sinful men, and take þe clene
religioun of apostelis, þat ys preched wiþ freedom
of þe gospel, wiþoute dispensacioun of worldly
clerkes, þat in caas are queke develes, as Crist
Judas Scariot.
<L 20><T A33><P 511>

þerfore siche sectis shulde not be brou3t in, to
charginge of þe Chirche, but alle Cristen men
shulde caste away, and holde faste þe unite,
freedom, and clenness of þe reule of Jesus Crist.
<L 20><T A33><P 512>

Also þe kyng owiþ graunte no man freedom to do
synne or trespas, but to take away þe freedom.
<L 13, 14><T A33><P 516>

A, Lord Jesus Crist siþ wiþinne fewe 3eeris men
paiede here tiþis 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 leveful and
needful þat a worldly prest shulde distroie þis
holy and approvid custome, constreynynge men
to leve þis freedom, turnynge tiþes and offringes
into wickede uses, or not so goode as þei weren

don bifore tymes!
<L 11><T A33><P 520>

A litil byfore in the same chapitre Austyn seith:
We ben amonge hem of whiche the postle seith:
and if ye undirstonden in other maner ony thing,
also God schal schewe it to you, whiche kynde
of lettris, that is of latere seyntis is to be red, not
with nede of byleuyng, but with freedom of
deniyng;
<L 39><T Dea2><P 459>

Certis, Crist haþ no power to lyuen as þis prelat
doþ, but 3if Crist hadde freedom to fallen in
synne!
<L 81><T EWS1-31><P 353>

And we ben certeyn of owre byleue þat Crist haþ
mesured his ordre in li3tnesse and in freedom,
more þan oþur men konne schape.
<L 55><T EWS1-32><P 357>

{SEXTA DIE A NATIUITATE· Epistola· Sermo
6· Quanto tempore heres paruulus est· Galatas 4·
Poul telliþ in þis epistle what freedom men
schulden vse, and leue scrusys of þe oolde lawe
þat ledde men whonne þei weron children.
<L 1><T EWS1SE-06><P 500>

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 freedom þat he hadde in
innocence, al 3if he were vndyr þe lawe for a
tyme.
<L 32><T EWS1SE-06><P 501>

And þus it were a muche vertu to gete a3en owre
formere freedom, and trowe no prelat in þis
chyirche, but 3if he grownde hym in Godus lawe.
<L 81><T EWS1SE-06><P 503>

And whanne men ben þus blyndlude, he
disseyueþ hem afturward of freedom þat Crist haþ
3ouern, and makip hem þral by his lawis.
<L 79><T EWS1SE-11><P 524>

God graunte alle þes foure sectis to holde þus
freedom þat Crist 3af!
<L 85><T EWS1SE-13><P 532>

And þus spekiþ Poul afturward by vnnobley I
speke, as we weron seke in þis part þat han take
freedom of Crist.
<L 26><T EWS1SE-14><P 534>

{DOMINICA IIIJ QUADRAGESIME· Epistola·
Sermo 19· Scriptum est quoniam Abraham·
Galatas 4· Poul telluþ in þis epistle of freedom of
cristene men, how þei han here ernes þerof, and
fully freedom in heuene. And þus wole Poule in
tyme of grace þat cristene men be more free þan
fadris weron in þe oolde lawe, by freedom þat

Crist hap 3ouen.

<L 1, 2, 4><T EWS1SE-19><P 556>

And in tyme of þis freedom, þat is ny3 to þat fully freedom, schulde not þe chirche be bounden wiþ þat þraldam as it was furst, and specially siþ it lettup to renne swiftly to blisse of heuene, as kyndely mouyng is swift a3enys his ende by help þerof.

<L 73><T EWS1SE-19><P 558>

And so breþren we schulden þenke þat we be not children of Agar, but children of þe fre wif, by whiche freedom Crist hap maad us fre. Lord! fredam is myche coueytud, as men wyton kyndely, but more schulde þis betturre freedom be coueytud of cristene men.

<L 78, 80><T EWS1SE-19><P 559>

and so he tariþ cristene men to serue Crist in his freedom, so þat cristene men may seye, as þe poyete seiþ in his prouerbe, þe frogge seyde to þe harwe "Cursud be so monye lordis!".

<L 89><T EWS1SE-19><P 559>

and now þei clowton her schon wiþ censuris, as who schulde chulle a footbal, But certis Baptist was not worpi to loowse þe þuoung of Cristus scho, and more anticrist hap noo power to lette freedom þat Crist hap browt. Crist 3af þis freedom to men to come li3tly to blisse of heuene;

<L 97><T EWS1SE-19><P 559>

Man schulde be fresch in þat freedom þat Crist hap ordeyned for his chirche, and not turne to more þraldam þan Iacobus sonys hadden in Egipte.

<L 48><T EWS1SE-22><P 570>

And þus God 3yue grace to hem to knowe þe freedom of Godus lawe, and turne freschly to Cristus ordre, for þanne weron monye synnes qwenchyde.

<L 104><T EWS1SE-22><P 572>

but as þei hadde not an hulyng of freedom of malice of þis world, for such freedom is luytul worþ, but freedom fro synne to serue God.

<L 54, 55><T EWS1SE-25><P 583>

And þus seiþ Iames of Cristus religion þat he þat lokup in Godus lawe, þat is lawe of parfi3t freedom, and dwelluþ parfi3tly in þis lawe by al his lif, wiþowton medelyng of mannys lawe þat is derk, and is not maad for3etful herere, but makere of þe dede þat he hap herd, þis man schal be blessud in his deede.

<L 57><T EWS1SE-27><P 590>

And herfore seiþ Poul þus aftirward þat þis creature shal be delyuerid fro seruage of corrupcioun into freedom of glorie þat Goddis

sones shullen haue in blis.

<L 50><T EWS1SE-34><P 624>

And heere may men opunli see hou myche anticrist is to blame þat, aftir þe free lawe of Crist, 3yueþ anoper contrarie lawe, for it lettup kepyng of Cristis lawe and puttup men fro freedom of Crist.

<L 83><T EWS1SE-43><P 659>

for þes men han destroyed freedom and peruertid Cristus chirche.

<L 15><T EWS2-104><P 263>

For 3if we þenkon how þat Crist helpude his chirche goostly and putte his lif for his Chirche to brynge hit into freedom, it were a gret discounfort to see a feend sitte in Cristus stude and lyue and do contrariouly to þe dedis þat Crist dude;

<L 129><T EWS2-MC><P 333>

but al þis is bro3t in by þe feend and freedom of Cristus ordre is left.

<L 928><T EWS2-MC><P 362>

And þus such lymytyng of cloþus, of fastyng and of prey3ing, dop harm to Cristus chyrche, for it destruyeth Cristus freedom, and bosteth of nede of þe pope, and puttup men owt of byleue.

<L 948><T EWS2-MC><P 362>

And þus alle þes newe ordris, þat leeuen freedom of Cristis ordre for goodis þat ipocritis han getun to þes newe feyned statis, don heere a3enus Crist, and vnhablen hemsilf to come to heuene.

<L 63><T EWS3-137><P 38>

And holy writ puttup comunely þis word perauntre' wiþ oþer causis whanne freedom of wille is meddlyd and it such not opynly.

<L 53><T EWS3-156><P 96 >

And þus þe freedom of þer soule is boundun for to do amys, but not in þat þat it is fre, but in þat þat God ordeyneþ it for to profite to his chirche.

<L 15><T EWS3-171><P 147>

þe Iewis chalengiden of freedom to haue a man 3ouyn to hem for solempnyte of þe feste þat schulde ellis be don to deþ.

<L 181><T EWS3-179><P 179>

þes fonnyd wordis fardon Cristis freedom and bileue þat men schulden haue.

<L 33><T EWS3-197><P 229>

And þis spiritual drawyng lettup not freedom of wille, for God þat drawiþ and nedip heere makip man for to wille, and þus violense is excludid and fre wille is brou3t in.

<L 6><T EWS3-202><P 239>

And it semep hard þat þe chirche shulde be nursshid wiþ newe foode, and leue freedom þat Crist hæþ ordeyned, and be constreyned to take þis food.

<L 51><T EWS3-231><P 300>

and 3if it be hooly kept with the testament of the spirit, it doith away verre freedom, and bynymmeth the heretage of hevene.

<L 13><T Hal><P 52>

per vertu of þe sacramentis/ and freedom of þe gospel:

<L 2><T LL><P 91>

þat þei clepen hemsilf/ freedom of holi chirche:

<L 2><T LL><P 119>

& her þraldom freedom/ & magnifien her serymoyns:

<L 10><T LL><P 119>

But crist louede and sauede summe gode men of hem, as nicodeme and poul, and brou3te hem out of her ordris to freedom of þe gospel and distroied þese ordris, as holi writ seip. And 3if oure newe religious ben in þese same synnys, as ful of coueitise and ypocrisie, and stryuen a3ens þe freedom of þe gospel and cristis lif and his apostlis, þei ben cursid of god; and þei shullen be brou3t out of here ordris maad of synful men and brou3t clenly to þe gospel and freedom of cristis ordre, for it is most perfit and most esi to wyne heuene by and most sikir, for þe most my3t, most wisdom, and most charite of jhu crist þat made it and made nou3t þise newe ordris.

<L 16, 18, 21><T MT01><P 02>

For pou3 children ben brou3t be lesyngis, symonye and fals bihestis in-to þis feyned ordre before tyme of discrecion and ben not able þerto, 3it þei schulle be nedid bi peyne of dampnyng in helle, as þei seyn, and bi drede of bodely dep to holde forþ þis feyned religion a3enst here conscience and freedom of þe gospel.

<L 8><T MT01><P 11>

3if þei conseilen men to leue þe freedom of cristis ordre and take here singuler ordre maad of synful men, seiynge þat it is þe beste for hem vp peril of here soule;

<L 4><T MT01><P 17>

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 pou3 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 helþe of soulis her-bi brou3t in;

<L 21><T MT02><P 31>

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 freedom;

<L 1><T MT02><P 33>

and so anticrist hæþ forbarrid þe freedom of goddis lawe in schriftis, masse, syngynge, and opere deuociouns and takip gold of men to brynge hom sum del.

<L 36><T MT04><P 66>

to þis freedom, and so robben hem bi ypocrisie as 3if it were not leful to do profit to mennus soulis wiþ-out dispensynge of anticrist.

<L 2><T MT04><P 67>

and þei chesen rapere to lyue vnder synguler obedience and profession maad to worldly foolis þan to lyue bi forne of þe gospel in þat freedom þat crist 3af to prestis.

<L 4><T MT06><P 122>

Capitulum 13m. Possessioners holden þat religion þat crist made lesse perfit þan is religioun founden of a synful man, for þei holden a reule maade not of seyntis but of here owene worldly hedis more perfit þan religion of presthod þat crist made in his freedom;

<L 24><T MT06><P 125>

Capitulum 21m. 3it þes possessioners blynden lordis and my3tty men to turmenten goddis seruauantis, bi prisonynge and opere bodily peyne, whanne þei forsaken proude and coueitouse men endurid in here synnes and seruen god in þe beste manere after here power and kunnyng bi freedom of þe gospel;

<L 13><T MT06><P 130>

and bi þis op þei moten nedis meynutenen þe perfit freedom of holy lif, of mekenesse and pouert and opere goode vertues þat crist ordeyned to þe chirche;

<L 14><T MT06><P 137>

god almy3tty stireþ prestis, lordis and comunes to knowe ypocrisie, heresie and treson of anticristis worldly clerkis, and knowen and meynutenen þe ri3tful ordynance of god and þe perfit freedom of þe gospel.

<L 8><T MT06><P 140>

þei maken lordis and comunes bi blynd deuocioun and ypocrisie to meynutenen worldly clerkis in pride, coueitise and ydelnesse and false techynge of anticristis errours vnder colour of freedom and worschipynge of holy chirche and goddis lawe.

<L 4><T MT07><P 162>

panne what man frere or munk schal betere serue
god wiþ-uten sicke obseruauncis of freris or
munkis þan wiþ hem, god approueþ þat þat frere
or monk leue here obseruauncis and terme to
freedom of cristis gospel.
<L 8><T MT09><P 182>

but who schulde þanne charge vs wiþ more
ouere þe freedom and li3tnesse of cristis lawe?
<L 4><T MT10><P 192>

And 3it þe olde lawe in þes chairous customes
mosten nedes cesse for freedom of cristis gospel;
but þis freedom is more don awei bi þis nouelrie
þan bi customes of þe olde lawe;
<L 18, 19><T MT10><P 193>

and þei demen it dedly synne, a prest to fulfille
þe ordynaunce of god in his freedom wiþ-oute
nouelrie of synful men, þat lettij prestis fro þe
betre occupacion, as 3if þei demen it dedly
synue to leue þe worse þing and take þe betre
whanne þei may not do boþe to-gidre.
<L 23><T MT10><P 193>

But here men moste be war þat vnder colour of
þis freedom 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 oþer synnes,
for þat is þe fendis panter.
<L 30><T MT10><P 193>

but 3it men þat knowen þe freedom of goddis
ordynaunce for prestis to be þe beste wiþ grete
sorrow of herte seyn here matynes, masse and
euensong, whanne þei schulden ellis he betre
occupied, last þei sclaudren þe sike conscience
of here breþeren þat 3it knowen not goddis lawe.
god brynge þes prestis to þe freedom to studie
holy writt, and lyue þer-after, and teche it oþer
men frely, and to preie as long and as moche as
god meueþ hem þer-to, and ellis turne to opere
medeful werkis, as crist and his apostlis diden;
<L 16, 20><T MT10><P 194>

þe priddle, þat þei holden in herte, in word, and
dede þat þe noble religion maad of ihu crist for
prestis in here clenness and freedom is more
perfit þan ony newe religion maad of synful men
þat ofte erreden in þou3t, word and dede.
<L 10><T MT14><P 220>

þe þrittenþe, þat þei studie and kepe more þe
freedom and priuylegies grauntid of ihu crist in þe
gospel þan wrongful priuylegies grauntid of
synful men, bi whiche boþe pride and coueitise
and þefte and wrongis ben meyntened many
tymes.
<L 9><T MT14><P 221>

þe two and fourtiþe, þat þei blasphemmen not god,
takyng vp-on hem self knowynge appropid to
god, þat þis prest coueitij freedom of þe gospel

for his eise and lustis in synne of bodi;
<L 18><T MT14><P 225>

þat is presthod bi freedom and clenness of cristis
reule in þe gospel.
<L 32><T MT14><P 225>

and þerfore þei leuen cristis religion in his
owene freedom, and bynden hem bi singuler
prefession to synful foolis.
<L 19><T MT15><P 235>

and þei may not worschipe here eldris as god
biddij ne vsen þe freedom of cristis gospel;
<L 23><T MT19><P 278>

and sibþe þe moste vnfredom is vnfredom of
synne, for þat makij a man seruauant to nou3t
and seruauant to þe fend, and dampneþ him in
helle, coueytise of freedom schulde moue men
her-to, and so synne bi his manere bryngij his
doere into þe same myre þat he eschewij.
<L 16><T MT21><P 286>

as tyme and oþer circumstaunce þat limiten
peyne for a dede ben a3en þe freedom þat crist
wole haue in hise lawe.
<L 29><T MT22><P 298>

But 3it þer ben ouer-many cowordis and foolis
standyng in þis freedom, siþ þey dar not reproue
here comunes in kepyng of here obseruauncis,
but dwellen in her naked habitis in tokene þat þei
wolen turne a3en.
<L 6><T MT22><P 299>

and þerfore many men wolden consele þat þei
casteden a-wey þise habitis and sich fool
oblysshing, and token freedom of cristis lawe;
and þus techij ilche word of crist, þat reproueþ
þise newe sectis, for here newe obseruauncis to
whiche þey oblischen hem so myche smacchen
som weye ypocrisie, or ellis þey ben superflue,
and oblischen men wiþ-oute chesoun a3en þe
freedom of cristis lawe.
<L 13, 17><T MT22><P 299>

lord, where is freedom of crist whenne men ben
costen in sicke bondage?
<L 10><T MT23><P 329>

For now, what bi writing of olde seinttis, what
raþur bi þe opyn dede and experens of sotil
conspiracie a3enst Crist and his lawe and þe
freedom þerof, he is opyn to þo þat, mekeli
tristenyng in þe Holi Gost mustyn in þis mater.
<L 13><T OBL><P 157>

Crist besiid himsilf ny3t and dai to make þe
wille and þe lawe of his Fadur knownen to alle þe
world, and þis persone wiþ alle sclei3tis,
constitucions and statutis and ordenauncis þat he
kan deuyse besieþ hym to stop and to furbarre

the fredom 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 134><T OBL><P 160>

For, as seint Austen techeth 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 carnal 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 1124><T OBL><P 185>

for whi the treuthe and fredom of the gospel suffisith to saluacioun with out keping of cerymonyes maad of God in the old lawe, and mych more with out cerimones of sinful men and vnkunnyng, that ben made in the tyme of Antecrist, and of vnbyndyng of Sathanas, in xx· c· of Apocalips. Therefore as it is opyn eresie to seie, that the gospel with his treuthe and fredom suffisith not to cristen mennes saluacioun with outen kepyng of ceremones of Goddis lawe 3ouen to Moyses, so it semith opyn heresie to seie, that the gospel with his treuthe and fredom suffisith not to saluacioun of cristen men with out kepyng of ceremones and statutis of sinful men and vnkunnyng, that ben maad in the tyme of Sathanas and of Antecrist.

<L 24, 28, 30><T Pro><P 3>

so now a fewe pore men and idiotis, in comparisoun of clerkis of scole, mown haue the treuthe of holy scripture a3ens many thousinde prelati and religiouse, that ben 3ouen to worldly pride and coueitise, symonie, ypocrisie and other fleschly synnes, moost sithen these pore men desiren oonly the treuthe and fredom of the hooly gospel, and of hooly scripture, and accepten manis lawis and ordynauncis, oonly in as myche as thei ben groundid in holy scripture, eithir good resoun, and comyn prophit of cristen puple: and worldly prelati and feyned relygioun grounden hem on synful mennis statutis, that sounnen pride and coueitise, and letten the treuthe and fredom of Goddis lawe to be knowen and kept, and bringen cristen puple in nedeles tharldam and greet cost.

<L 30, 34><T Pro><P 30>

This storie and proces of Macabeis schulde stire cristen men to holde Goddis lawe to lijf and deth, and if kni3tis schulden vse the swerd a3ens eny curside men, thei schulden vse it a3ens lordis and prestis principaly, that wolen compelle men, for drede of prisoun and deth, to forsake the treuthe and fredom of Cristis gospel;

<L 19><T Pro><P 43>

Hec ille;} {Ambrosius super illud appostoli, 2· ad Thess· 2·, "Nisi venerit dissessio primum"}, scheweth þe comyng of Antecrist þus: "Oure Lorde cometh no3t firste þan defailyng of þe regme or kyndom of Rome be made or done, and Anticrist wiche schal sle sentes, 3olden liberte or fredom to Romanys, neþerles vnder his name".

<L 21><T Ros><P 61>

Poule trauelide more in preching and writyng þe gospel and in rennyng aboute as þorou3 al þe world in werke of þe gospel, and in suffryng wilfully mo peynes and harder in his bodi for þe truþe and fredom of þe gospel þanne any oþer apostle dide, as it is open by processe of his pistles and of deedis of apostles.

<L 83><T SEWW24><P 124>

chosen of Crist, 3he wiþoute mene persones, failiden in feiþ for drede of deþ in tyme of Cristis passioun and þanne feiþ of holy chirche duellide in þe blessud virgine as doctours heulden comunely, how muche more may al þe chirche of Rome, as to þe flei3sly company of cardynals and of wordly prestis wiþ proude and auerous religious ful of envie and malice, faile in feiþ and charite, and 3it þe feiþ of holy chirche may rest in symple lewde men, and meke prestis and deuoute, þat louen and trauelen feruently to magnifie holy scripture, and þe truþe and fredom of þe gospel of Ihesu Crist.

<L 137><T SEWW24><P 126>

Neþeles for þis temporal lordship þat Crist, in ensauple of þo þat shulden be hise folweris, fully refuside, sum men, pretending 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 deemeth alle þingis, but also falliþ down bi symonye to þe deuel bi vsurie, flateringe and lesyng and oþere hidouse synnes.

<L 101><T SWT><P 05>

And wiþ þo þat my3ten not laboure he chargide þese þre partis of þe chirche, so þat þe clergie procure to hem þat þat hem nedid, as seint Poul dide, as it is writun in þe firste pistle to Corinthis þe xvi· c·, where he comaundide a colect to be maad for þo þat hadden no fredom of labour.

<L 515><T SWT><P 17>

And þus sumdel bi þis writyng mai be perseyued þoru3 Goddis grace how þat enemyes of truþe perseueryng boidli in her malice, enforsen hem for to wiþstonde þe fredom of Cristis gospel, for which fredom Crist bicam man and schedde oute his hert blood.

<L 54, 55><T Thp><P 25>

FREDOME.....23

What evydence schulde mon have to be proude nowe in synne, for losse of þis fredome and hevynesse of erthe?

<L 12><T A09><P 127>

as, God is oblischild to mon by his owne fredome, and God by his just lawe may take no servise of mon, bot if he gif mon þo better þen he takis of hym.

<L 30><T A09><P 146>

Also þo reule þerof is moste perfite, sith þo gospel in his fredome, wipouten error of mon, is reule of þis religion.

<L 16><T A24><P 367>

Hit is moste esy and light, for Crist hymself seys þat his 3ok is soffte, and his charge is light, sith hit stondes al in luf and fredome of hit, and biddes noþing bot resonable þing, and profitable for þo keper þerof.

<L 22><T A24><P 367>

And þus men seyn þat Cristis religioun in his owne clenness and fredome is more perfite þen any synful monnis religioun, by als myche as Crist is more perfite þen is any synful mon.

<L 33><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 profite to Cristen mennis soulis, and not suffred to teche frely Gods lawe, ne kepe hit in homself.

<L 37><T A24><P 367>

And þo ordir of Crist in his clenness and fredome is moste perfite, and so hit semes þat alle þese freris ben apostataas.

<L 12><T A24><P 368>

and þis fredome is letted by þis profession made to synful men, and, in caas, to fendis of helle.

<L 23><T A24><P 369>

And þus þis new religioun may not laste bot if hit be by þis blasphemye, to constreyne a mon unable by Gods dome to holde þis new sect, and suffer him not to cum to fredome of Cristis ordir.

<L 11><T A24><P 370>

CAP· XIX· Also freris forsaken perfeccioun of hor ordir for worschip of þo world and covetise, and ben not suffrid to take þo fredome of þo gospel, for to preche Gods worde to þo puple.

<L 27><T A24><P 381>

CAP· XXIX· Freris also ben stronglier weddid wip hor roten habite, ageyns þo fredome of þo gospel, þen þo housbande is wip his wif by ordynaunce of God.

<L 16><T A24><P 389>

For þei seyn þat a prest þat has bounden hymself to errours of synful men by new professioun, 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 8><T A24><P 390>

and þen hit is pleyne, sith þis prest may not kepe þo gospel in his fredome wipouten his leewe, and he is in þis caas a devel, þen a prest may not kepe þo comaundementis of God wipouten leewe of a fend.

<L 12><T A24><P 390>

CAP· XXXV· Freris also ben worse heretikis þen weren Jewis, þat wolden kepe cerymonyes of þo olde lawe wip fredome of Cristis gospel.

<L 28><T A24><P 392>

bot new lawes of freris ben not suche figure, and letten men to holde fredome of þo gospel. O Lord! sith gode lawes, ordeyned of God, mosten nede ceese for fredome of þo gospel, myche more moten yvel lawes, ordeyned of error of synful men and worldly, ceesse, and lette not men to kepe þo gospel in his fredome.

<L 4, 5, 7><T A24><P 393>

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 leewe hor singuler ordir, in als myche as hit drawes hom fro þo fredome of þo gospel.

<L 21><T A24><P 393>

Ffor firste þei bynden hom blyndely fro fredome of þe gospel, and þen spenden myche golde to gete hom dispensacioun, and mony tymes bringen veyne pardouns, quicnals, and oþer veyne privileges.

<L 28><T A24><P 397>

And þese errours schulen nevere be amendid, til freris be brou3t to fredome of þo gospel, and clene religioun of Jesus Crist.

<L 29><T A24><P 401>

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

<L 16><T A29><P 469>

And at a certayn tyme they shulden letten her brethren passen frome hem in fredome/ but yef they wolden wylfullyche abyden stylien in seruyce.

<L 3><T PCPM><P 55>

And hit were al one to lete þis iurisdiccoun of kyngus, and to let þo regaly to passe in his fredome, for by þis rewlynge of lawe is

mayntend kyngus lordschipe.
<L 75><T SEWW25><P 129>

FREDOMES.....1

Capitulum 36m. 3it þes possessioners bryngen lordis out of bileue, and maken hem bi blynde swerynge meyntene þe coueitise and worldly lif of anticristis clerkis, whanne bi vertue of here oþ þei schulden distroie þe false coueitise and pride of worldly clerkis: for þes lordis sweren to meynntenen þe priuylegyes and fredomes and ri3ttis of holy chirche;
<L 12><T MT06><P 137>

FREDOMS.....1

Per ben many fredoms and many þraldoms contrarye to hem: þe most þraldom and wurste of alle is þe þraldom of synne.
<L 12><T EWS3-150><P 77>

FREDOOM.....1

for he is aboute bi many weyes to hide and derke þe lawe of Crist, and bi his tradiciones fordo þe freedom þat Crist 3af.
<L 101><T EWS1SE-42><P 655>

FREDUM.....1

þis is oft prouid many tymys bi deed, os boþ in religious, and oper, wen it is not leful to hem to do þe dedis of mercy, noiþer bodily, nor gostly, if þer ouer man bid hem be stille, and lefe alle þeis or ani oper lawis, rewi, or customis, wat euer þei be, wan þei ar not wiþ þo gospel in ani maner substauns formid or vsyng in to perfeccoun of fredum of þe gospel, but are in ani maner, ani tyme, for ani þing, letting, or trobling, or tarieng any þing þat gospel biddiþ, or counseyliþ to be don;
<L 29><T APO><P 80>

FREEDAM.....6

God for his grete merci kepe us fro þis yvel, and þanne schal we have everlastyng freedom.
<L 19><T A03><P 96>

to do her office troweli/ & iche a man his freedom;
<L 23><T LL><P 113>

Certis, þis is þe lore of hem alle, þat whereeuer þei come, if þei mowen be suffridde, þei enforsen hem to enpungne þe freedom of holi chirche'. And I seide, 'Sere, whi clepe 3e þe takynge of tipis "þe freedom 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? Herfore þis takynge of prestis now is not clepid iustli "þe freedom of holi chirche", but alle siche 3euyng and takinge owen to be clepid and holden þe slaundrouse couetise of men in þe chirche'.
<L 1565, 1566, 1568, 1570><T Thp><P 72>

FREEDOM.....4

Crist auaunsid hise disciples by freedom of his passioun;
<L 3><T AM><P 138>

But God wole þat freedom of his lawe be kept, and specialli as Poul techiþ.
<L 27><T A02><P 85>

and Agar, the hand mayde, with hir sone Ismael, signefieth bi allegorie the elde testament, and fleschly men that schulen not be ressyued in to the eritage of God with the sones of biheeste, that holden the treuthe and freedom of Cristis gospel with endeles charite.
<L 43><T Pro><P 43>

and if eny man in 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 36><T Pro><P 49>

frere³⁰

FFRERES.....2

And 3if þis excusinge were sob, þe sectis of ffreres shulde not have begonnen aboute a pousand and tweyn hundrid 3eer of Crist, siþ þei were bifore þe tyme, 3e, as sone as þe reule of apostles.
<L 31><T A33><P 512>

ffreres seyn priueyly þat þei spake here cresic, siþen anticrist þer mayster seiþ euen þe contrarie.
<L 28><T MT24><P 352>

FFRERIS.....4

And sith by Gods, lawe þo offis of þo kyng and lordis is to preyse, rewarde, and mayntene gode and rightful men, and to chastise scharply wicked men, and constreyne clerkis to holde þo state þat Crist putt hom inne, and algatis willeful povert, ffreris sey, if þo kyng and lordis done hor offis of Gods lawe, þat þei ben foule heretikes.
<L 24><T A24><P 391>

ffreris fi3ten in mong hem silf, and helpen to fi3te a3en reeaumus; ffreris hauen a newe maner in alle þe dedis þat þei don heere, but þe old maner was ful good þat crist 3af to hise disciplis.
<L 13, 14><T MT22><P 305>

³⁰ 16 variants; 1,238 occurrences.

ffreris mai be pleynliche conuict bope of here
ordre and heere treupe, and 3it heere pride lettib
hem to assente to þis treupe, bope of here ordris
and heere opiniouns;
<L 19><T MT22><P 305>

FREERE.....1
and iurisdiccoun of crist was largere and freere
þan þe popis.
<L 27><T MT27><P 415>

FREERIS.....1
And herfore somme freeris han wyt to hoolden
hem fer fro such a lompe, and aunte hem in þe
world;
<L 117><T EWS1-50><P 453>

FREERS.....1
And receyue the people in erreure with their
fathers olde face of relygyouse pharyses, freers /
I wolde saye / and monkes, of holy bysshoppes /
of vertuouse preestes / of auncyente doctours / of
the great lerned lawyers / and of the wise and
sage elders.
<L 1><T PCPM><P 03>

FREERUS.....2
And al 3if prelatis schulden examyne preestis þat
prechen þus, nebelees, it were more nede to
examyne þese freerus, þat feynen hem to be
preestis, for þei comen in of worse grownd, and
ben more suspecte of heresye.
<L 24><T EWS2-58><P 17>

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

FREERYS.....2
þese wordis tellon oponly of makyng of freerys,
how þei comen þeefly, bope by watur and bi
londe, to robbe men of þer children þat ben
betteure þan oxon.
<L 52><T EWS2-VO><P 368>

and þus is þe puple spuyled but 3if men wolen
3yue to makyng of her chyrche, or ellys hemself
to be freerys, or owt þat turneþ hem to wynnyng.
<L 132><T EWS2-VO><P 370>

FREIS.....3
Thus bi this lawe the worldli bisshops, munkis
and freis of oure lond moun conuicte bi tweyne
hooris what euere seculer lord, yea oure king, of
eresie, and forfeete alle here goodis.
<L 22><T 37C><P 30>

And þus, 3if freis disseyuen þe a3enes bileue of
Goddis lawe, 3it helpe hem goostli and
wipdrawe fro hem worldli goodis;
<L 53><T EWS1SE-45><P 667>

and þes newe religious and principal 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 19><T MT17><P 255>

FRER.....4
Þis was a frer prechour of holy writte.
<L 521><T Tal><P 191>

Also in þe same 3er pope Nychol ordeyned frer
Robert Culwarbi þan erchbischope in to
Cardinale and put frer John pekkam in his stede
to be see of Caunturbery.
<L 522, 523><T Tal><P 192>

In þe fyrst 3er of his popehode he chaungid þe
cloþis of frer carmys in to pour whitte þat first
wer ray bemed and byrelle.
<L 525><T Tal><P 192>

FRERE.....165
and speciali frere menouris, as Grostede seith in
his sermoun, Beati pauperes spiritiu, so that in
alle thingis perteyninge to hem as in housis,
clothis, bokis, and othere necessities, no thing
be red but wilful povert and mekenesse of Jesu
Crist and dispisinge of the world.
<L 17><T 37C><P 94>

For true men knowen wele þat þe habit makik
not þe monke, chanoun, frere ne prest.
<L 182><T 4LD-2><P 206>

A DIALOGUE BETWEEN A FRIAR AND A
SECULAR CLERK Moost worschipfullest &
gentilleste Lord Duke of Glowcestre, 3oure
seruaunt sendiþ 3ou disputusun writen þat was
bifore 3ow bytwixe a frere & a seculer 3oure
clerk, preinyng of bope sidis to chese and apreue
þe trewþe.
<L 3><T 4LD-3><P 217>

FRIAR þat frere prechouris haueþ no
possessioun in Engeland.
<L 27><T 4LD-3><P 218>

And for þe discriuynge of þings declareþ hem
more, þerfore schulden we wete wat is suche a
frere. Þe grette clerke Grostched discriueþ hym
þus: a fals frere þat wendeþ ou3t of þe cloyster
of his soule is a dede caren cropon ou3t of his
sepulcur, wlappid in cloþes of deel and oþer fals
signes, and dryuen ou3t of þe deuel for to
drecche men.
<L 9, 10><T 4LD-4><P 235>

Suche a frere is a dede careyne, as þis clarkes seyn, for al if he be grett and fatte in his body.
<L 23><T 4LD-4><P 236>

& if þou wilt knowe wat fru3te comeþ of al þis, certen but pride and worschipe of þe worlde, for þe frere, aftur þat he comenseþ, schal haue a chambor and a chaplen as a bischope & be serued costily as a lorde. But risinge at mydny3t is suspended from hym, & oþer werkis of penance þat fel to a frere.
<L 98, 101><T 4LD-4><P 239>

Comune cronicles seyn þat aftur þe fende was losed come inne þe frere prechours & sone aftur þe menoures.
<L 167><T 4LD><P 242>

Afturwarde longe, frere Austynes comen inne & seen þat oldenesse was myche tolde by in þe puple, & seide þei were six hundred 3eer before þe frere prechours, but þei were vnknowen al þis tyme for þer wonyng in moores, as þese Austines were, but for Benet or Domyunik.
<L 171, 173><T 4LD><P 242>

But oo þinge me semerþ, þat it were good to þe chirche þat þese freres duelt in deserte, as frere Austynes seiden þei did wanne þei were most perfi3t.
<L 192><T 4LD><P 243>

But Crist dampned Scharioth for 30 penes, but many freres han propur miche more þan þis so if iche frere þat þus hadde more were oon Scarioth, þes orderes of freres were ful of Scariothis þat slept not but vaken ni3t and day be þer couoytise how þei schul gete more & venge hem on membris of Crist.
<L 380><T 4LD><P 252>

For ellis it were vnleful for to be a frere or for to change mennes lijf from oo ordere to anoþer.
<L 415><T 4LD><P 253>

For be þe same skil, iche frere schulde be a fende and þer order schulde be dampned.
<L 639><T 4LD><P 264>

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

þe frere prechoures seien þat siben þei mornen most, as blackenes of þer cope is schewed to þe puple, þei schal be most counforted in þe blisse of heuene. Frere menoures seien siben þer trauel is most schewed in russet of þer abite, þei schal be moste rewarded, as Seint Poule seiþ.
<L 737, 739><T 4LD><P 268>

But nowe a frere may trespas a3ens Goddis lawe as myche as he wole, & be not clepid apostata ne punysched in prison, but for a litel trespas a3ens þis clouted begger he schal be prisouned and defamed as he hadde killed Crist.
<L 841><T 4LD><P 272>

And if þat summe seyntis of freres ben not wedded þus wiþ þe frere reules, napeles to many ben smyten wiþ Lucifers pride, & þis makeþ hem cowardly, lettynge to blame men, & leuyng to stande be Goddis lawe for drede of þer ordere.
<L 935><T 4LD-4><P 277>

And if þu seië here þat no frere reules bidden kepe þer statutes but it is best, certes, þis hadde God ordeyned before þe freres come & if þis were kept wel freres schulde be dissolued, and no frere be prisoned for he doþ þe better.
<L 982, 985><T 4LD-4><P 279>

For þat frere þat wolde for six pens bring letter of fraternite, & wil not for miche more good þus, his bileue is suspecte of heresie as anticrist clerke.
<L 1102><T 4LD-4><P 285>

as a clerke or a frere may synne by pride in valew of his clothis and largenes of hom, and have als myche pride in leefing of hom as a knyght hafs in his straye garnement;
<L 19><T A09><P 124>

But what frere þat seis þus is not a pure frere; for boþe he is a fals frere, and þerwiþ a fende. And certis a pure God rulis not such a frere.
<L 13, 14, 15><T A10><P 176>

Also, þou3 a frere monk or prest, bi comyn assent of þe covent, defoule quen bifore þe kyngis eyen, and moche more in priuey chaumberis, 3it þe kyng may not ponynsche þe leste of hem in o ferþing-worþ of good.
<L 22><T A22><P 314>

But, frere, telle me how Y schulde trowe.
<L 5><T A23><P 353>

And þus, whatever a frere seiþ, trewe men shulden leeve hym here as suspect of heresie, bifore he have wel put þis of. Aftir þis my3te a man axe, siþ God tolde of newe sectis þat shulen come into þe Chirche, to charge and harm of þe Chirche, how groundiþ þis frere his ordere, and in what tyme it bigan. And siþ o frere contrarieþ anoþer in þis mater, and nou3t is proved, men shulden avoide þis frere til he hadde here tau3t þe treuþe.
<L 13, 17, 18, 19><T A23><P 353>

Ffor þei sey þat iche bischop and prest may lawfully leeve hor first dignyte, and after be a frere; bot when he is oones a frere, he may in no

maner leewe þat and lyve as a bischop or a prest,
by þe fourme of þo gospel.
<L 5><T A24><P 367>

Ffor if þer be any frere þat is a prest, cunnynge
in Gods lawe, and able to travel to sowe Gods
wordis amonge þo puple, if he do þis offis frely,
goynge fro cuntre to cuntre where he may moste
profite, and ceesse not for prioure ne any oþir
satrap, and charge not singuler habite, and begge
not, bot be payed with comyne mete and drinke,
as Crist and his apostils were, þei wil poursue
hym as apostata, and drawe hym to prisoun, and
sey þat he is cursed for þis dede. Ffor þis fre
goynge aboute and fre preching is leeweþul to
suche a frere, sith hit is ensaumplid and
comaundid of Crist, and not to be cloosid in a
cloyster, as hit were Caymes Castel.
<L 17, 25><T A24><P 368>

Ffor a frere schal more be punyshed for
brekyng of one of hom, þen for brekyng of Gods
heestis, for brekyng of Gods heestis is not
charged of hom.
<L 25><T A24><P 372>

Ffor if a frere leefe his bodily habite, to þo
whiche he is not bounden by Gods lawe, he is
holden apostata and scharply pursued, sumtyme
to prisoun, and sumtyme to þo deth, þof he serve
better God wipoute his habite þen þerinne.
<L 1><T A24><P 373>

And frere Austyns founden hom on Austyn þo
grete doctor;
<L 17><T A24><P 375>

And þus a frere schalle dwelle in courtis of
lordis and ladies, to be hor confessours, and not
displeese hom for noþing, þof þei lyven in
nevere so cursid synnes, for to lyve in his lustis,
and to gete falsely muk to Anticristis covent, and
lette pore men of hor almes.
<L 15><T A24><P 382>

Bot if a frere be oute of his roten habite, 3he, an
hour, he is apostata, þof he love more God and
serve hym better, and profite more to Cristen
men.
<L 20><T A24><P 389>

Ffor comynly if þer be any cursid jurour,
extorsioner, or avouter, he wil not be schryven
at his owne curat, bot go to a flatryng frere, þat
wil asoyle hym falsely for a litel money by
3eere, þof he be not in wille to make restitucioun
and leewe his cursid synne.
<L 7><T A24><P 394>

Ffor if a frere do wil litel, þat schal be preysid
algatis, bot þof anoper mon do myche better, þat
schal be lacked or despised.
<L 9><T A24><P 396>

and þei comenden more a frere þat con sotely
and thicke gete þis worldly dritt, þen anoper þat
con do and teche myche virtuous lif.
<L 7><T A24><P 399>

And 3itte not two hundrid 3eere agone þer was
no frere;
<L 27><T A24><P 400>

and herby men seyn þat one frere takes mony
grete salaryes of dyverse men togider for one
tyme, bot hom unwittyng, ffor hor speciale
preyeris þat þei slepen inne ben, as þey sey,
better þen oþer comyne preyers;
<L 13><T A25><P 425>

As, one Famulorum saide of a frere is better þen
a Pater noster, with oþit þinges even;
<L 6><T A27><P 441>

Of ech sich privat secte, by licence of þe pope,
ben maad, some chapeleyns of houshold, summe
chapeleyns of honour, summe bisshopis dowid
wip seculer lordshipes, summe bisshopis among
heþene men, and dore not come to her children,
But what professioun a frere be of, anon, 3if he
be chosen þerto, he acceptiþ þe office of þe pope
or cardinal, of patriark, of erchebisshop, of
bisshop, and forsakiþ his owne staat.
<L 2><T A33><P 512>

sip it is leweþul to eche trewe man of Christene
religioun to converte man of wrong feip to
Cristene, but þis is forboden in þe reule of frere
menours;
<L 13><T A33><P 513>

ffor þat reule was maad of Crist, God and man,
and kept of apostlis, and conformed by þe Holy
Cost, and atte þe fulle declared by a þousand
3eer and two hundrid bifore Ffraunceis,
Dominik, or anye frere of such privat sect, were
in to þis world.
<L 10><T A33><P 514>

And Lincoln seiþ þus, A cloyster of priuat
ordre, and specialy a frere wandring voyd in the
world, is a ded careyn, gon out of þe graue,
woundun in dedly 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 3><T APO><P 105>

But frere Tille þat seide be-fore þe buschop of
Londoun heerynge an hundrid men, þat Jerom
seide he errid in translatyng of þe Bibel is lijk to
Elymas þe wiche wolde have lettid a 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 241><T Buh><P 177>

And ri3t as man þat louep his beli dop in þat harme to it, so a frere þat louep a child to make hym frere harmep hym.
<L 68><T EWS1SE-31><P 610>

And herfore, but 3if þe frere brynge vndir his comun seel, what is þe sacred hoost, þei wole not comune wiþ hym.
<L 120><T EWS2-67><P 69>

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, 61><T EWS2-VO><P 368>

And so freris shulden not seye to eche man þat he were frere, but to men vndisposid to lyue betere in þe world. And for freris wanten þis wisdom, þey synnen whanne þey maken ony frere;
<L 38, 40><T EWS3-212><P 260>

And ouer þis freris han fendis maner, þat o frere grucchip a3enus anoper, and fi3tiþ wiþ hym whanne he prechip treupe in his lymytacion as fendis fi3ten togidere, but gode aungelis ben eueure acordid.
<L 17><T EWS3-214><P 263>

And as anentis masse or preyors, cristen men shulden wel wite þat good lif of a plouman is as myche wrþ to þe soule as preyer of þis frere, al 3if it profite sumwhat.
<L 21><T EWS3-237><P 313>

And perfor frere if þin ordre and þi rulis ben groundid in Goddis lawe, tell þou now lacke Vponlond þat I axe þee, and if þou be or þenkist to be on Cristis side, kepe þi pacience. Frere, hou many ordris ben in erþe, & whiche is moost perfi3t ordre? Frere, of what ordre art þou and who made þin ordre?
<L 97, 101, 103><T JU><P 58>

Frere, is þer ony ordre more perfi3te þan Crist hym silf made?
<L 107><T JU><P 58>

Frere, if Cristis rule is moost perfi3t, whi rulist þou þee not þeraftir? Whi schal a frere be more punyschid if he breke þe rulis þat his patroun made, þan if he breke þe heestis þat God hym silf made?
<L 109, 111><T JU><P 59>

Whi is a frere apostata þat leueþ his ordre and takip þe clopis & rulis of anoper ordre, siþ Crist hap made but oo religioun good and esie &

comun for alle men & wymmen?
<L 122><T JU><P 59>

Frere, makip 3oure abite 3ou men of religioun or no?
<L 130><T JU><P 59>

& 3if 3e seie, lacke nay oure relegioun is not in our abite, frere, whi art þou prisoned and clepid apostata for leuyng þin ordre & weringe a blewe gowne & a reed hood? Seye frere, whi bie 3e 3ou so precieuse clopis & so fyne to were, siþ no man vsiþ suche but for veyn glorie, as Seynt Gregori seyþ, & 3it 3e seien 3e ben pore begers? Frere, what bitokenep 3oure greet hood, 3oure scapalarie, & 3oure knottid girdel, & 3oure side & wide copis þat 3e maken 3ou of so dere cloþe, siþ lesse clopis & of lesse prijs is more token of pouert?
<L 135, 137, 140><T JU><P 60>

Frere, if 3oure ordre & rulis ben perfi3te and 3oure patrun þat made hem, whi gete 3e 3ou dispensacioun of court to haue hem more esi?
<L 148><T JU><P 60>

Frere, whi make 3e 3ou as deed men whanne 3e ben professid in 3oure ordre, & aftirward 3e ben more quicke to begge worldli goodis & do pursue men þat displeen 3ou þan ony opere men ben?
<L 160><T JU><P 61>

Frere, whi wole 3 not suffre 3oure nouycis to here 3oure counseile in 3oure chapitre hous or panne þei ben professid, if 3oure counseilis ben trewe & aftire Goddis lawe?
<L 165><T JU><P 61>

Whi sette 3e al þe kyngis londe to ferme to 3oure lymytouris as 3 weren lordis of alle mennes goodis, & e3 wole not suffre o frere to begge in anoperes lymytacioun vnpunyschid? Frere, whi be 3e not lege men to kyngis ne obediente to bischopis ne vndir her visitacioun? Frere, siþ 3e ben so ryche þat 3e peynten 3oure wallis wiþ golde & fyne clopis, & han many iewilis & myche tresoure, whi pay 3e not taliagis to oure kyng in help of þe rewme & supportyng of pore men, siþ Crist paied tribute to þe heþen emperour? Frere, whi axe 3e not lettris of briþered of oper pore mennes preieris, good & cristen leuers, ne of preestis, ne of monkis, ne of bischopis, as 3e desire þat oper riche men axen 3ou letteris for a certeyne summer bi 3eer? Frere, if 3e presume þat 3e haue most holiness aboue al oper lyuers, & þat 3e most stonde in most perfi3t loue, whi graunte 3e not to alle men 3oure lettris & preiers for charite, & nameli to pore cristen puple? Frere, may 3e make only man more perfi3te bi 3oure feyned lettris eþer 3oure soold preiers þan God hap bi bileue of

baptem & his owne grante?
<L 179, 180, 182, 187, 191, 195><T JU><P 62>

Frere, whi stele 3e mennes children to make hem of 3oure settis siþ þeþte is a3ens Goddis heeste, & for lesse prise men ben hangid on galowis?
<L 209><T JU><P 63>

Frere, where fynde 3e bi Goddis lawe þat preestis schulden prisoun her briþeren & so distroie hem, siþ þe gospel techiþ to vndirnyne hem in charite & so to wyne hem?
<L 214><T JU><P 63>

Frere, whi coueite 3e schrift & biriynge of oþer mennes parischens, & not to do oþere sacramentis þat fallen to cristen folkis & whi coueite e3 not schrift of pore men, siþ lordis & riche men mai haue prestis more plente þanne pore men?
<L 220><T JU><P 63>

Frere, whi preche 3e fals fablis of freris & feined myraclys, and leuen þe gospel þat Crist bade preche & is moost holsum lore to bodi & to soule, & so also oure bileue bi whiche oonli we moste be saued? Frere, whie hate 3e þat þe gospel schulde be prechid to þe trewe vndirstondinge of holi doctouris, & 3e clepen it þe newe doctrine in sclaunderinge of Crist?
<L 233, 237><T JU><P 64>

Frere, siþ Crist & hise apostlis ordeyneden preestis to preche, & preie, & sacramentis to mynystre to þe puple— 3he, a þousande 3eer bifore 3oure capteyns & prestis han suffrid 3ou as foolis to come in among þe puple— whi ben 3e so vnkynde as bastard braunchis to pursue prestis to prisonynge & to fire for preching of Cristis lawe freli, with outen sillinge of þe gospel? Frere, siþ 3e wolen opinli preche a3en þe defaultis of prelati, of prestis, lordis, lawiers & marchauntis & comouns, whi be 3e so wode þat prestis prechen of 3oure defaultis in amendment of 3oure lijf in charite, & 3e falsli sclaunderen hem of erise?
<L 244, 251><T JU><P 65>

Frere, siþ God takiþ a mannes preier aftir þat þe persones ben worpi of her good lyuynge þat preien & ben preied fore, & þou wost not hou þou art worpi bifore God, whi wolt þou take hire for þi preier and sillen þou wost neuer what?
<L 257><T JU><P 65>

Frere, siþ þou proferist to so manye men a masse for a penye, & what sillist þou for þat penye, wheþer bi preier or Cristis bodi or þi traueil?
<L 263><T JU><P 65>

Frere, whi sclaunder 3e falsli Crist lord of alle creaturis, þat he beggid his owne good as 3e don oþer mennes good, siþ he had no nede þerto on

þat wise? Frere, siþ in Goddis lawe suche clamerous beggeynge is vtirli forfendid, on what lawe groundist þou þee þus for to begge, & nameli of porer þan þou art þi silf?
<L 272, 275><T JU><P 66>

Frere, whi writist þou mennes names in þi tablis?
<L 282><T JU><P 66>

Frere, if þou pinkist it a good dede to begge for þin idil briþeren at hoom, þere eche oon of 3ou hap an annuel salarie eþer two, whi wolt þou not begge for pore bedrede men— porere þan 3e, febeler þan 3e, þat moun not go aboute?
<L 285><T JU><P 66>

Frere, siþ 3e seie þat it is so medeful a þing to 3eue almes, whi wolen 3e neuer gete 3ou þat mede on pore sike men & pore prisoned men in her myscheef, ne visite þe pore laborers in dere somers þat 3e han pilid in wynteris? Frere, whi make 3e so many maistris amonge 3ou a3ens Cristis biddynge in þe gospel, sciynge þat oon is maister oon is lord, & þis 3e contrarien bi many waste & costli meenes? Frere, whos ben alle 3oure riche coortis & 3oure riche iewels þat 3e han, siþ 3e seien 3e han no þyng in propre ne in comoun bi vertu of 3oure ordre?
<L 291, 295, 298><T JU><P 67>

Frere, whi make 3e not 3oure feestis to pore men & 3eue hem 3iftis, as 3e doen to riche men? Frere, siþ Crist sente his apostlis whanne þei weren perfi3t oon to o cuntre, anoþer, to anoþer, whi go 3e two to gedre & 3e seien 3e ben perfi3te as þe apostlis weren? Frere, siþ 3e taken salaries— 3he, sum double & treble— whi begge 3e þerto more þanne oþer prestis don?
<L 307, 309, 312><T JU><P 67>

Frere, siþ 3oure patrouns han seide þat þei hadden þe makynge of 3oure rulis bi schewynge of God & his ordynaunce, whi holde 3e not þe ordynaunce of Goddis makynge?
<L 315><T JU><P 68>

Frere, whi wol not summe of 3oure ordre touche siluer wiþ þe crosse & þe kyngis heed, as 3e wolen touche a silueren sponne & oþere siluer?
<L 322><T JU><P 68>

Frere, whi paien summe of 3oure ordis eche 3eer a certeyne to þer prouinciale or to summe oþere souereyne, til þat he hap stoole a certeyne summe of children to make hem freres?
<L 330><T JU><P 68>

Frere, whi ben 3e so foole hardi to graunte to eche man þat wole paie 3ou þerfore, bi lettris of fraternyte, part & meryt of alle 3oure massis & oþere good dedis?
<L 335><T JU><P 68>

Frere, what charite is it to ouere charge þe puple bi beggyng of so many my3ti men vndir coloure of prechyng & preiyng & massis syngyng, siþ holi writ biddiþ not þis but þe contrarie?

<L 342><T JU><P 69>

Frere, what charite is it to bigile ynnocent children or þei kunne discescioun, & bynde hem to 3oure ordriþ þat ben not groundid in Goddis lawe, a3ens her frendis wille & from helpyng of fadris & modris, whereas Goddis lawe biddiþ þe contrarie?

<L 347><T JU><P 69>

Frere, what charite is it to charge þe puple wiþ so many freris, siþen persouns, vikers, & prestis were jnow3 to serue þe puple of preestis office wiþ bishopsis 3he, monkis, chanouns wiþ out mo.

<L 354><T JU><P 69>

Frere, whi may 3e for schame lye to þe puple, and seye þat 3e folowe þe apostlis in pouerte more þanne opere men don;

<L 366><T JU><P 70>

Frere, what charite is it to gadere vp þe bokis of Goddis lawe, many mo þanne nedid 3ou, & putte hem in tresorie, & do prisone hem fro seculer preestis & curatis, wher bi þei ben lettid of kunnyng of Goddis lawe to preche þe gospel freli?

<L 373><T JU><P 70>

Frere, siþ 3oure ordriþ ben moost perfi3t, as 3e seien, for 3oure pouert, chastite, & obediens, whi bisien 3e 3ou fast, & nameli 3oure grettist clerkis, to be bishopsis & prelatis & popis chapleins, & to be asoilid fro pouert & fro obedience, & euer to lyue in lustus of fleisch & of þe world, þat is goostli leccherie?

<L 383><T JU><P 71>

Frere, whi sclandre 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. Frere, who ben kritikis here & fer fro Cristis words, þat took þe breed & blissid it & brak it & seide, þis is my bodi;

<L 390, 394><T JU><P 71>

Frere, take hede to my tale & to myn entent also, for charite chasiþ me þerto to chalenge 3oure defaultis, þat 3e moun amende to God & to man þis mys or 3e die, bi open knowlechyng of 3oure gilt, & go þerfro bityme.

<L 401><T JU><P 71>

Go now forþ frere & fraiste 3oure clerkis, & grounde 3ou in Goddis lawe, & 3eue lacke an answeere, & whanne 3e asoilen þat I haue seide sadli in trupe, I schal asoile þee of þin ordre & saue þee to heuene.

<L 408><T JU><P 72>

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 11><T MT01><P 15>

THE RULE AND TESTAMENT OF ST· FRANCIS· þis his þe reule of seynt fraunseis· Capitulum primum· þe reule and þe lyuynge of frere menours is þis: to kepe þe holy gospel of oure lord ihu crist, lyuynge in obedience, wiþ-outen propre, and in chastitie. Frere fraunseis bihetiþ obedience and reuerence to þe lord þe pope honorie, and to his successouris, þe whiche entren bi general and holy eleccion, and to þe chirche of rome, and be opere freris holden to obesche to frere fraunseis and to his successouris.

<L 1, 3, 7><T MT03><P 40>

And seie not, freris, þat þis is anoþer reule: for it is a remembraunce, amonestyng, a reprouyng, and my testament þe whiche I frere fraunseis, litel, make to my blissed breþeren, þat for we kepe bettere þe reule þe whiche we hau bihi3t to þe lord, and þe general mynystre and alle opere mynystris and custodes ben holden bi obedience to adde no þing to þes wordis ne drawe þer fro and rede þei þes wordis.

<L 14><T MT03><P 47>

and I frere fraunseis, 3oure litel and 3oure seruant, conferme to 3ou how eueure myche I may wiþ-in and wiþ-outen þis moste holy blissyng.

<L 29><T MT03><P 47>

Also o strong beggere or flaterere hap a chaumber for a lord, erl or duk wiþ many preciouise iuellis, and anoþer frere hap nakid sidis and many other myscheues þou3 he be worþ siche a þousand bifore god.

<L 14><T MT03><P 49>

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 diuynyte, but verreily maistris of errour boþe in techyng and in ensauple, and summe oone hap wast cloþis and costi, and a noþer symple frere þat nys not

so gret flaterere nakid or to rent.
<L 4, 8><T MT03><P 50>

Also bisiden rome frere menours bi false name
pursuen trewe pore freris to dep, for as myche as
pei wolden kepe fraunseis reule to be lettere in
pouert and mekenesse and in grete penaunce,
and þer-fore, þou3 þei haue name of franseis
freris, þei ben enemys of crist and fraunseis and
cruel man-sleeris.
<L 10><T MT03><P 51>

þanne what man frere or munk schal betere serue
god wiþ-uten siche obseruauncis of freris or
munkis þan wiþ hem, god approueþ þat þat frere
or monk leue here obseruauncis and terme to
freedom of cristis gospel.
<L 5, 7><T MT09><P 182>

sip hi siche comune speche his lawe shulde be
betere knowen, but as we witen, not of þis frere
wheþer he shal be dampned, so we kepen vs in
oure speche þat we clepen not þis frere a fend.
<L 4, 6><T MT22><P 298>

but men seyen þat freris don, boþe of here
breþeren and oþer 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 techiþ;
<L 6><T MT22><P 306>

but noo man shulde trowe hem here, as noo man
shulde be frere but 3if bi impossible god tolde
man þat be shulde make hym a frere;
<L 30, 31><T MT22><P 314>

but bi þis priueye shrift a frere and nunne may
synne to-gidre;
<L 15><T MT23><P 330>

for þe prest gedreþ hym ofte moneye or money
worpe by suche penaunce, and so bi priuey
symony he harmeþ hem boþe and þe churche,
and þus a frere or a prest haþ as leue to be
seurerly a confessour of a lord or of a lady as to
be a simple bischop;
<L 25><T MT23><P 333>

a þus a frere þat is a confessour to kyng or to a
duke is ympe or pore to a bishop, by þe feynyn
of þis confessioun, for þei seien he lediþ his
soule eeuen to heuen by goddis lawe.
<L 28><T MT23><P 334>

and þus he is frend to þe frere þat hatip þus his
synne and worchip to distrie it and purge him
þer-fro.
<L 20><T MT24><P 352>

And þer a man mai se þat þis frere takip þes
wordes al for oon {transubstanciatio} and
{consecracin}, and {transubstanciare} and

{consecrare}. Nou3 we mai see here þat þis frere
was to dou3ble and hateful to God, if he
consentid in worde and dede to þe newe fantesie
of antecrist þat euen contrarieþ his sentence
here.

<L 3780, 3782><T OBL><P 253>

so my3te oure newe sectis, if þei hadden vouchid
saaf, if þei hadde þe perfeccioun þat þei blabren
of, haue cleymed oonli Crist for her founder,
patroun and avourie, alþou3 þe perfeccioun of þe
gospel hadde be declarid or mynystred to hem bi
oþir men, and not þus dynyed Crist and his
chirche a3ens þis blessid loore of seynt Poul,
and ful will of Crist lerned in heuene, seiynge
þus, liik as dide þe Corinthians whom Poul
blamede, I am of Benet', 'I am of Bernard', I of
Fraunceis', I of Domynyk', and I of Austyn', or
ellis, as þe frere Carne seiþ þat woot neuere
redili of whom he is, I am of Helye, or of Helize,
or ellis of seynt Marie' but a man mai suppose
resonabli here þat þese freris ben of Nabal of
Carmeli, þat was so drunk þat he knewe not
redili himsilf or his owne astaate.
<L 615><T OP-ES><P 24>

Therefore frend for thy feith fond to don beter,
Leue nought on tho losels, but let hem forth
pasen, For thei ben fals in her faith, and feele mo
other, Alas frere, quath I tho, my purpos is
yfailed, Now is my comfort a cast, canstou no
bote?
<L 7><T PPC><P 05>

Certeyn felawe, quath the frere, withouten any
fayle Of al men vpon mold, we Minorites most
sheweth The pure aposteles liif, with penance on
erthe, And suen hem in sanctite and sufferen wel
harde.
<L 11><T PPC><P 05>

Than turned I ayen when I hadde al ytoted And
fond in a freitoure, a frere on a benche A greet
chorl and a grym, grown as a tonne, With a face
so fat, as a ful bleddere.
<L 1><T PPC><P 09>

And therefore frere farewell, here fynd I but
pride.
<L 15><T PPC><P 10>

Allaas quath the frere, almost I madde in mynde
To sen bought this Binoures, many men
bygyleth.
<L 29><T PPC><P 10>

And though thou conne nought the Crede, knele
doun here My soule I sette for thyn, to asotle the
clene, In couenaunt that thou come ageyne, and
katel vs brynge, And thane loutede I adoun, and
he me leue grauntede And so I parted hym fro,
and the frere lefte.
<L 19><T PPC><P 12>

Yet wil I fonden forth, and fraynen the Carmes:
Than toted I in to a tauerne, and there I aspyede
Two frere Carmes, with a ful coppe.
<L 25><T PPC><P 12>

Trewely frere quath I tho, to tellen the the soothe
There is no peny in my pakke to payen for my
mete.
<L 19><T PPC><P 14>

Trewely quath the frere, a fole I the holde. Thou
woldest nought wetten thy fote & woldest fich
kachen Oure pardon and oure preieres, so beth
they nought parten Oure power lasteth nought so
feer, but we som peny fongen I fare wel quath
the frere, for I mot hethen fonden And hyen to
an housewiif, that hath vs byquethen Ten pound
in hir testament, to tellen the soothe, Do draweth
to the dethward: but yet I am in drede Left ho
turne here testament: and therefore I hyghe To
hauen hire to oure hous: and henten gif I mighte
An anuel for myne owen vse, to helpen to clothe.
<L 25, 29><T PPC><P 14>

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

Almyghti God and man, the merciable and
blessed That han metey on men that mtsoon hem
here, But who so forgabbed a frere, yfounded at
the stues And brought blod of his bodi, on bak,
or on side.
<L 28><T PPC><P 21>

He shoulde formere ben shepuen, shortly to
tellen, Though he kilde a comly knyght, and
compasid his mother, Thennne a buffet to beden,
a beggere frere.
<L 1><T PPC><P 22>

I say of her sobernesse, and thou might yknowen
Ther ne is no waspe in this world that wil folloke
styngen For stappying on a too, of a styncand
frere.
<L 14><T PPC><P 22>

I pray parceyue now the pursut of a frere. In
what mesure of mekenesse, thise men deleth.
<L 20><T PPC><P 22>

And worth to a writere, and with a lorde dwelle
Other falsly to a frere the fend for to seruen So
of that beggares brol, and Abbot shal worthen
Among the Peres of the lond prese to sytten And
lordes sones lowly to tho losels aloute Knyghtes
crouketh hem to, and cruccheth ful lowe And his
syre a soutere, ysuled in grees.
<L 16><T PPC><P 25>

Be correlari of pis conclusiun is pat if Crystis
body be dewid with euerelasting ioye, þe seruise
of Corpus Christi imad be frere Thomas is
vntrewe and peyntid ful of false miraclis. 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 trewe and withoute
defaute.
<L 46, 47><T SEWW03><P 25>

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, 54><T SEWW15><P 76>

But, ser, þe determynacioun of þis mater which
was brou3t in siþ þe fend was losid bi frere
Tomas Alquyne, specialli clepinge þe moost
worschipful sacrament of Cristis bodi an
accident wiþouten soget, which terme, siþ I
knowe not þat Goddis lawe appreueþ it, in þis
mater I dar not graunte.
<L 1047><T Thp><P 56>

UPLAND'S REJOINDER An answeere to þis
tretis þat a frere hap forgid He calliþ hymself
Daw Topias a3ens me Iak Uplonde.
<L 1><T UR><P 102>

FRERERS.....1
Take propirte of tweye foxes & werkes of tweye
frerers, And þan þou fyndest hem in eche
acorde, bot freres ben þe werse.
<L 18><T UR><P 102>

FRERES.....226
& ri3t so it es of all bihsschopes & oþer clerkes
of þis land þat bene his legemen þat so lettih 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 254><T 4LD-1><P 187>

& 3it as men sayen, sich freres for flaterynge of
bihsschopes and oþer clergie, for þai ne schuld
no3t wiþdrawe from hem her grete giftes of
worldlich gode & be putt out of her office of
confessioun, conceleþ all sich doynge, & wiþ
lesinges & flateringes dessaiueþ þe kinge and
oþer lordes in destruccione & peryle of her own
soules & of þe lord als so.
<L 261><T 4LD-1><P 187>

ION Siþen þe most perel of hooly chirche
standeþ in false freres, it were to bigynne atte

hem & make hem more knowen.
<L 7><T 4LD-4><P 235>

ION Aftur þe elde of men & hereres of wordis schulde a man ordeyne his speche in sentence and forme, and I am certeyn þat alle þe sophistris of freres cannot pinche at þese wordis ne dispreue her sentence.
<L 22><T 4LD-4><P 236>

Pre colowres of þer abite betokenen þre vertues, bat is to seye, trauel and clennes & mornyng of synne, so þat alle þe freres ben clapid in tuo of þeise þre, tuo abouen, & tuo beneiþe.
<L 34><T 4LD-4><P 236>

But siþen be charite of Crist caccheþ men to councel, & freres ben fisches wiþouten water þat dwellen ou3t of cloister, I wolde counsele hem come clene to Cristis religion.
<L 64><T 4LD-4><P 238>

God saue his chirche wiþou3ten harme of anticristis clerkes, for of ei3te pereles, þe moste is in false freres.
<L 70><T 4LD-4><P 238>

And siþ it is harde to gedere of þe pore pupel so myche money as freres here dispenden, how many lesings & flaterings bene souen before al þise money is gadered of þe puple! And siþen þat þe gospel forfendþ businesse abowte fode or coplyng, & þei do reuerse, it is opon þat freres contrarien be gospel of Crist.
<L 92, 95><T 4LD-4><P 239>

Suche frutes comen of comensing of freres, & so þei fallen alle in þe chapitre of pharesees, to sitte in hi3e chaieris & be first at þe mete and be clepid maister of alle maner of men.
<L 105><T 4LD-4><P 239>

& siþen þat freres schulden coueite poyntis of mekenes & eschewe as venym henesse of þe worlde, it semþ þei schulde not þus cast for suche degres.
<L 108><T 4LD-4><P 239>

And o þing I am certen, if I hadde grace to kepe me fro ypocrisie of freres & not falle eft þerinne, I schulde sicurly be saued at þe dai of dome.
<L 120><T 4LD-4><P 240>

& it semþ þat þe freres synnen more here for þei oblychyn hem more to mekenes & to pouerte, & passen more here in excesse of spensis, & lickely þei gaderen as iuel þe goodes þat þei dispenden.
<L 131><T 4LD><P 241>

RICHERD Telle 3it grundely how þeise freres com & be wat autorite and how long siþen.
<L 144><T 4LD><P 241>

ION In þis þat þou axist faylen me two þings, witnesse of hooly writ, felyng and resoun, & þerfore 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 149><T 4LD><P 242>

& þus cam chanounus inne wiþ mounkes & freres, and þer was medelynge goode puple & iuel.
<L 154><T 4LD><P 242>

But þis eschewed Poule as priuey seed of errour & so mai we see how þe freres com inne & be whos autorite, vpon diuerse resouns.
<L 160><T 4LD><P 242>

As a3ens þe tyme þat freres comen inne to þe chirche, þei stryue amonge hemself and grounden hem on lesings.
<L 164><T 4LD><P 242>

þe prechours comen as þei seyn, of þe rewle of Austin, for chanounus lyueden to wordely & held not his rewle And boþe þese freres comen in Pope Innocentis tyme, & þer capiteynes were Dominik & Fraunes.
<L 169><T 4LD><P 242>

But berkyng of strytues amonge þese foure freres schulde not be rehersed amonge Cristen men. But oo þinge me semþ, þat it were good to þe chirche þat þese freres duelt in deserte, as frere Austynes seiden þei did wanne þei were most perfi3t. But oo þing semþ certen of cronycles, þat alle þese foure freres ben conformed of þe pope, he chaunged boþe þer reule & þer abiite & 3eue hem leue to begge as þei do, and þis is a gret cause whi þei magnifie þe pope & þei ben clouen in hemself, as þer hede is clouen.
<L 190, 192, 194><T 4LD><P 243>

and þe fourte þat nappiþ not is lesinge of wordes þat freres sowen picke, wandryng in contres. And so þe first fader of þese freres semþ þe fende & þer last fader semþ þe pope.
<L 203, 204><T 4LD><P 244>

And so if þe freres haue no patrone but þis pope, þei lenen vpon a staaf of reedes & swen anticrist.
<L 271><T 4LD><P 247>

& þus haþe þe fende be litil & litil brou3t clerkes from lesse errour to anticristis weye, as woso tilled forþe a childe forforþe to depe watur, & it is lickely þat nowen ben a þousande a3ens on to stonde for cause of anticrist & reuerse Crist, for bishoppis and freres & most part of clerkis wolde sey today þat þe chirche were distroued 3if it stode in pouerte as Crist put it inne, & dampne hem as heretikis þat seid it schulde be

so.

<L 313><T 4LD><P 249>

RICHARD It semep þat þe freres swen most Crist, for þei ben most pore men, chaste & obedient, & in þese þre poyntis standiþ Cristis religion.

<L 350><T 4LD><P 250>

And we falle fro þe gospel, so þe freres fallen fro þer clouted rewle.

<L 356><T 4LD><P 251>

& so many cloutes ben added to freres reule þat 3if þer bodily abite were varied as þer reule, no harlot in þis londe schulde were more specked mantyl. But siþen he þat 3iueþ most parte of þer reule and susteneþ and defendiþ perfeccioun of þer order schulde be clepid patroun of þe same ordere, it semep þat alle freres ben patroned of þe pope, & so falsely þei clepen hem freres of Dominik or Frances or Austyn or Jacomyne, siþen þei ben but freres of þe pope.

<L 362, 367, 368, 369><T 4LD><P 251>

And if freres haue þis pouerte as beggaris, napeles þer hi3e houses & oþer goodis þat þei haue in cornyne schewen oponli þat þei be not pore aftur Crist.

<L 373><T 4LD><P 251>

But þe freres contrarien in costily houses, & so me þinkeþ þis ypocrites blasfemen in God for þei puttyn vpon hym suche manere of lyuynge.

<L 377><T 4LD><P 251>

But Crist dampned Scharioth for 30 penes, but many freres han propur miche more þan þis so if iche frere þat þus hadde more were oon Scarioth, þes orderes of freres were ful of Scariothis þat slept not but vaken ni3t and day be þer couoytise how þei schul gete more & venge hem on membris of Crist.

<L 379, 381><T 4LD><P 252>

siþen Crist was almi3thi & þerto al witty, & was paied of tuelue & on Scarioth, it semep þat freres þat passen Crist in þis blasfemen in God be lewde presumpcioun.

<L 391><T 4LD><P 252>

But certes, in synne as to chastite, I make þes freres iuges weþer þei passen in chastite seculer prestis.

<L 396><T 4LD><P 252>

But as to obedience þat freres han feyned, it is knownen by beleue þat it is not worþe, but in as miche as it techiþ obescche to Crist.

<L 399><T 4LD><P 252>

And so siþen þe holy gost schulde stirre men to goode, & freres leuen þis and taken hem to þer

priour, it semep þat freres in þis a3enstanden God; & RICHARD Siþen freres kepen alle þat we do, & ouer þis þei don many þings of perfeccioun, it semep þat þer reule & þer liif is better & more perf3t þane oure.

<L 409, 410, 412><T 4LD><P 253>

ION As freres in many þings contrarien Crist, so þei han brou3t in customes to manye þat ben contrarie to Godes maneres.

<L 417><T 4LD><P 253>

But for þe loue of God take heed to freres and loke weþer þei be most meke in suffering of þer wronges.

<L 423><T 4LD><P 254>

Þese men felen malis of freris, for it is knownen to þe worlde how freres han pursued hem and ne helpe hadde be of seculer men, þei wolde haue brent hem or don hem to deþ & 3it þei feynen falsely þat þei don þus be charite.

<L 429><T 4LD><P 254>

But siþen boþe merite and synne standeþ in wille, & wille of þes freres was to sle Cristis lymes, it is open þat þe synne of wille of freres was as myche as þei hadde kylde þese prestis.

<L 433, 434><T 4LD><P 254>

And here Richerd, may þu see þat þu takest false, for freres kepen not mkenesse as seculers done. And ouer, siþen God biddeþ men not adde to his wordis, and freres in þer reules don þe contrarie, it is open how inobedient freres ben to God.

<L 441, 442, 443><T 4LD><P 255>

It is leueful to expowne þe lawe þat God 3af, and seie out þe sentence þat þe lawe hiðiþ, but freres maken newe lawes besides þise boþe. & were in Goddis lawe, schulde any man fynde þese abitis of freres, or ellis þer rites, by wiche þei varien fro þe apostilis and oþer goode men?

<L 446, 447><T 4LD><P 255>

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. & so siþen foure cardenal vertues schulden be foure wallis to holde þese freres in cloyster of þer soule, & þei breke alle þese & turnen to vices, it is opon þat þei ben false in bodily cloysteris.

<L 450, 453><T 4LD><P 255>

Þe fourte vertu of þis cloyster is clepid temperance þat þese freres han broken in maner of þer lyuynge.

<L 463><T 4LD><P 256>

And þis erreure haþ brou3t þe pope & þe pepul in more depe erreures be freres ypocricie, for þei

iuge be þe face & not be þe werkes, & be cautelis of þe fende ofte ben deceyued. And so freres taken falsely be reson of glotounes, þat if a þing be good, þat schulde be taken of man; euer þe more þat he takeþ in, þe better it is. & herby freres failen in temperance & mesure.
<L 468, 470, 472><T 4LD><P 256>

But in þis mesuure failen þe freres more þan pharises in þe newe lawe þat wolde kepe þe rites of þe olde lawe and þerwiþ þe fredom of þe lawe of Crist;
<L 474><T 4LD><P 256>

RICHERD þis semep wel seide, woso vnderstande it, but 3ut þe freres semen passe seculer men, for þei prechyn ofter and pickelier in þe worlde, and preching maynteneþ most Cristis religion. And so ne were preching of freres, beleue of Crist were passed away.
<L 478, 481><T 4LD><P 256>

ION Soþe it is þat freres don sum good, but not so miche as frendes & dampned men.
<L 482><T 4LD><P 257>

& so if alle curates dide al þat felle to hem, freres were superflu as buturflies in þe eir.
<L 485><T 4LD><P 257>

And in token þerof, siþen freres comen inne hap ben more disturblaunce and lessyngs in þe worlde. And þise men þat be more lede wit freres ben comynly more yuel in Cristes religioun.
<L 488, 490><T 4LD><P 257>

But techinge of freres faileþ many weyes, for þei preche many tyme lesings or troufulinges or cronicles of þe worlde to plesse more þe puple, so þat wat þei trowe be more to plesse þe pupul & wyne more monei;
<L 496><T 4LD><P 257>

Summe freres schapen hem to begge feile siþe wane þat þei prechyn neiþer wel nor yuel.
<L 505><T 4LD><P 258>

But ofte is þer doumbenesse lesse yuel þan þer preching, for wane þei spitten on þe pepul wordes of venym, þan þei strangelen þer soules & maken hem die, and specialy if þes freres carpen for worldes wynnyng.
<L 511><T 4LD><P 258>

And if þes freres don þe reuerse þei ben cursed of God & þer preching soþe.
<L 514><T 4LD><P 258>

For take away fro freres hope of þer wynnyng & þei wil take from þee trauel of þer preching.
<L 517><T 4LD><P 258>

And þat þes is soþe, examine þe freres be þer owne dedes and wiþdrawing of þer preching. Of þis may we gedere þat preching of freres is cause of wynnyng more þan loue, and it is no drede if it be þus; Also preching of freres is comonly ful of enuey & of sclander, and of bachitynge, and so þei make muk þer god and sellen menes soules to satanas for monei, and dampnen hemself for contrariouste þat þei beren vpon hem.
<L 520, 521, 523><T 4LD><P 258>

But freres forgeten þis reule & glenen to hem wat þat þei may gete of þe puple, but it comep not a3ene neiþer in lijf nor in dep, for þe fendes dien not.
<L 537><T 4LD><P 259>

Suche profetes comen of freres, in preching & beggyng, besides þer blasfemes þat þei sowen amonge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.
<L 546><T 4LD><P 259>

RICHERD Wel I see þat þese freres doun miche harme, & negligence of seculeris brou3t hem inne. But siþe þei profete miche be þer confessiouns, & þei be li3t of dispenses more þan oþer prestes, it semep þat nede dryueþ þe worlde to maynte þes freres. þis is cause whi þat lordes & bishopsis also holden so many freres dwellinge wiþ hem. ION suppose þat þu sei soþe at þe biginnyng þat negligence of seculeris brou3t freres inne.
<L 553, 556, 557, 560><T 4LD><P 260>

But pride & couaitise lettþ þis ri3t, and so comyng in of freres to þe chirche is cursedly groned on to fals rotis, þat is to seyne, negligence of curatis & foli of þe pope.
<L 567><T 4LD><P 260>

But furþermore, feyned confessiones of freres semep to do al þe harmes in þe chirche, for þei lede lordes, bishopsis & ladies, & errour of þes þre don miche harme.
<L 571><T 4LD><P 260>

Þes freres maken þes þre to beleue as feiþ þat leying of þer handes on hede of confessid doþ awaie þer synne & 3effeþ hem þe holi gost;
<L 573><T 4LD><P 261>

And siþen disturbeling of remes comep of hiding of synne, it semep þat þese freres distourbelen most remes.
<L 577><T 4LD><P 261>

Lorde, whi schulde freres speke wiþ hir in priueie places siþen þei mai be tempted as oþer

men may?
<L 620><T 4LD><P 263>

And herfore freres axen to ministren no sacrament but confessioun & sepulture for her li3t wynnyng.
<L 623><T 4LD><P 263>

But here ware prudence is nedeful to men, and þus freres down myche harme wiþ dwellinge wiþ lordes, and sumtyme sum good, þou3 it be seldome. RICHARD Whi mai not God 3if vertue to abitis þat freres vsen as to dede bodies? And siþen þat vsinge of hem vpon þe same witte betokeneþ stabulnesse of men & lasting in vertues, whi mai not freres perpetue suche abitis?
<L 628, 631, 634><T 4LD><P 263>

And al þis was down at þe ordinaunce of Crist and betokeneþ more þan þan al þese freres abitis.
<L 650><T 4LD><P 264>

Furþermore, siþen suche freres ben not confermed of God, it falliþ many tyme þat þei fallen in synne, and seþen þei kepe þer abite to þe same entent, þei lie in þer signes' and maken hem more dampnabel.
<L 665><T 4LD><P 265>

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>

And if witte of riche men þat dwellen in þis worlde weren li3ttid be feiþ and led be resoun, þei schulde not þus desire for to be biried amonge suche freres.
<L 686><T 4LD><P 266>

Forþermore, þes freres tellen so miche be þer abite, þat if a frere leue it for resonable cause & cressing of vertues, as li3tly mai falle, he is apostita repreued of God. & so freres ordinance schulde change Goddis wille & make him to hate a man for his vertues. And so it falliþ ofte þat freres persouen þer breþeren & punyschen hem scharpeli for þei do as þei schulde be þe lawe of God. And in many suche heresies fallen þes freres for lesse erreure þan þei ben first wedded wiþ.
<L 688, 690, 692, 694><T 4LD><P 266>

Whi schulde not freres be punysched for suche trespas siþen be continuance of it þer order were destroyed? For if þer were no suche distincoun of freres, þe worlde schulde not knowe hem amonge himself, ne fro prestes & oþer comoun men.
<L 701, 703><T 4LD><P 267>

so a more costom smaccheþ oft synne, wanne siche a lesse custom sounen not in synne, as custom of cloping of seculer men telliþ not þer vertues as freres down.
<L 720><T 4LD><P 267>

so if freres of Crist were kepte & þese orderis lessid, blesid were þe conclusioun þat sueþ heroffe, for þanne schulde we be ooned in Cristis religioun and sectes of discencioun schulde be distried.
<L 727><T 4LD><P 268>

But anticrist bigynneþ his parting in prestis, but of his variaunce of abites is stiring miche, boþe amonge freres & clerkis of scole.
<L 735><T 4LD><P 268>

But oon þing þei telle, al if it be fals, þat abite of freres wolde make an ape seint.
<L 748><T 4LD><P 269>

But more ben freres mungeled in mater of scole, wher þer religioun wiþ perfeccioun of þer ordere be grounded in þer habite or ellis in þer soule, but not onli þer soules, as þe freres granten, for þanne were þer habite inpertinent to hem & þei were not apostatas if þei left it.
<L 760, 762><T 4LD><P 269>

Suche folies of freres ben feyned in þe worlde & disceynen blynde men because of þer synne. so freres schewen in þer maner of lyuyng þat þei principali worchen for þe worlde.
<L 771, 772><T 4LD><P 270>

RICHARD þis semer seid to scharpli for abites of þes freres, but þou rehersest not werkes of deuocioun, as makynge of faire chirches & ourementis of hem, risynge at mydny3t wiþ fasting and preieris. Þis schulde hi3e þese freres, or Goddis lawe is fals. ION þese ben fyue þingis þat most schuld preise þe freres. But as anemtes þe first, making of chirchis, many men ben madded be fabeles of freres, þat þei trowe þat þei mai not synne be dispending of chirches, as þe more þat þei dispende, þe more mede þei haue. But þis blynde resoun wolde mate þe freres, for be þis blynde skille freres schulde haue non almes before þer chirche were hi3ed more þanne any mynster. And if þu sei þat almes stondeþ in 3euyng to oure mynster, who seiþ not þat suche freres ben not heretikes?
<L 774, 777, 778, 780, 782, 783, 785><T 4LD><P 270>

And so þe freres, if þei hadde no chirches but bisied hem to preche þe lawe of þe gospel, schulde profite more in chirche of þer soule þan þei now do wiþ al þer hi3e howses.
<L 801><T 4LD><P 271>

Wip alle þes freres houses a mene of vertue
schulde be holden in al suche þings, for glorious
houses & peynting of ymages fedip of mennes
ei3en and spoules þer soules.
<L 810><T 4LD><P 271>

But þis is more amonge þe worlde þan amonge
þe freres. And anempte þe fifte, þat is good
preier, siþen it stondeþ in good lijf & fer fro
ypocrites, it stondeþ more comounli in seculeres
þan in freres, siþen þei blinden þer preeris wip
ypocrite signes. Al þis schulde freres do hide
from þe worlde, for wedding wip suche signes
sensibili don litteliþ mede of freres and greueþ
þer synnes. But siþen holdyng of Goddes lawe
clene be himself is most for to preise in alle
suche lyues, loke we wher freres passen in þis
lijf.

<L 824, 826, 828, 829, 831><T 4LD><P 272>

But it semet to many men þat deuourse is
maked betwix þe freres and Goddes clene lawe.
But an hore & a begger of al mennes lawe is
wedded wip freres, þat is þer owne orders, for
þei telle more bi þat & bisie it more & kepe it
more trewly and punyschen perfore þan þei do
for þe lawe þat God himself 3af.

<L 834, 835><T 4LD><P 272>

Who ne wolde seie þat freres ne were weddid
wip þis beggerie & parted be diuorse fro þe lawe
of God?

<L 845><T 4LD-4><P 273>

RICHARD It semet þu seist scharpeli as þu
wont to do, ne fagist not þese freres for wynnyn
of þi name. But it semet þat þu passist charite
and defamest þem alle, for if þis sentence were
soþe, alle freres were apostatas, siþen þei breken
þe first & þe most mandement. For aftur þe first
mandement, We schulde loue God ouer al oure
herte, in al oure soule & in al our mynde', þe
freres comen not' þerto be reson þat þou madist.

<L 849, 851, 854><T 4LD-4><P 273>

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

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

& so we schul be charite talke to þes freres &
telle hem þe fau3tes, boþe for loue of hem &
loue of þe puple, for God himself seip, þoo
children þat I loue, I snibbe and chastise as a
good fadur schulde.'

<L 866><T 4LD-4><P 274>

Anemtes þe apostasie of freres, I wolde it were
awaye, for þei hemself schulden bewar of þis
heresie, siþe þei schal be dampned perfore if þei
laste þerinne.

<L 885><T 4LD-4><P 274>

And so wolde I cancel al orderes of freres to
gedere holly þer li3f in þe lawe of Crist, and leue
þer bagged beggerie of þer owne ordere.
<L 890><T 4LD-4><P 275>

Whi mai not freres loue þer reule, as lewde men
louen þer wifes & oper craft?
<L 896><T 4LD-4><P 275>

& þus mai we loue iche creature in God, & so
freres & þer reules, but not to kepe hem, siþen
we my3t li3tlier serue God & better also to take
cleneli his lawe & leue freres reulis.
<L 926, 928><T 4LD-4><P 276>

& so al if þat many men ben meued of God to
take hem wifes & vse many craftis, napeles it
standet not wip ri3twysenes of God þat he
mouet any manne to be wedded þus wip þese
freres reules & kepe hem in lyuyng more þan his
owne; for þan hym failed witte in 3euyng of his
reulis and hi3ed þe freres ouer himself. And if
þat summe seyntis of freres ben not wedded þus
wip þe frere reules, napeles to many ben smyten
wip Lucifers pride, & þis makeþ hem cowardly,
lettyng to blame men, & leuyng to stande be
Goddis lawe for drede of þer ordere. & so siþen
God aprouet matrimonie & craftis 3it he
approuet nowþer þat freres schulde lyue þus þis
apis argument þat freres maken schewet þer foli
and dampnet hemself.

<L 931, 932, 934, 938, 939><T 4LD-4><P 277>

Here freres taken on hem þat þei cannot proue,
for as we supposen þat þise men ben seintis, so
we supposen þat þei holdin be goode of þis reule
& left venym þat before & aftur was brou3t inne.
<L 948><T 4LD-4><P 277>

Þus sermones es of freres ben good for sum men,
& harmen many oper for þei ben not lorde of
alle.

<L 973><T 4LD-4><P 279>

& so þat freres reule þat wolde spede for a tyme,
wolde noie for a more tyme as Goddis mesure
axiþ, & so þat same reule þat were good for oon
were yuel for anoper, for variing of Godes 3ifte.
But herto þes folis take non hede in making of
freres, but as blynde Baierd, puttet general
statutes & chalengip lorschip of comunite of
þings þat is propred to God, as blasfemes down.
And if þu seie here þat no frere reules bidden
kepe þer statutes but it is best, certes, þis hadde
God ordeyned before þe freres come. if þis were
kept wel freres schulde be dissolved, and no
frere be prisoned for he doþ þe better.

<L 976, 980, 984, 985><T 4LD-4><P 279>

þat is to seien, þe freres be closed in scharpe
preson.

<L 990><T 4LD-4><P 279>

And þus þese fals freres deceyuen þe puple.
<L 997><T 4LD-4><P 280>

And suche a couent of freres was neuer non
fondon ne as I trowe suche a legioun is not
seyntes in heuene, oral orderis of freres or
mounkis or chanouns.
<L 1052, 1054><T 4LD-4><P 282>

Þus schulde freres teche þese seculer lordes &
not counfort hem to fi3t & bere hem companye.
<L 1057><T 4LD-4><P 283>

Teche seculer lordes to aske of þes freres where
Crist begged so & grounde hem on þe gospel, &
witness 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 ereyne webbe, it were no religion to
worschipe hem þus.
<L 1086, 1089><T 4LD-4><P 284>

& for many freres varien in þis sentence, haue
vndur þer commun seel wat al þer secte seiþ,
siþen suche ben honeste axingis & of litel cost &
wolde purge freres of heresies þat nowe ben
putte on hem. Suspecte we þe freres þat wile
denye þise charteris.
<L 1095, 1097, 1098><T 4LD-4><P 284>

As, 3if freres by gabbingis blasfeme upon Crist,
and in multitude and howsynge ben chariouse to
þe peple, men schulde not do hem almes for to
lyve þus for þanne þei mayntene enemyes of
Crist a3ens him silf.
<L 11><T A10><P 170>

wipouten beggyng as freres, or dowyng as
opere bischopis and monkes, and opere calde
possessioners;
<L 7><T A10><P 171>

And so summe seyen þat þese freres serven of
þis office, to be resett of robbers, and to susteyne
wronges bytwix cuntreis and cuntreis, and not
for to quenche hem.
<L 31><T A10><P 174>

CAP· VI· But here mut men moeve sumdel of
speche of þes freres, þat in Londone, at þer
counsel of trembulynge of þe erþe, seyde, for to
plese prelati and persones, þat it is an erreure to
susteyne þat dymes ben pure almes, and þat men
þat 3yven hem may wipholde and 3yve hem to
opere pore men, for synne of þer curat, and
faylyng of hys service. But many men wondren
here why þese freres seyde þus siþen þei wold þat
þes dymes were 3yven unto hem, and þes
persones were destried, and no prest were but

þei.
<L 22, 28><T A10><P 175>

as if þei wolde bringe of þis, þat almes 3yven to
freres schulde not be pure almes, fro it were
brou3t in custome, siþen custom makis lawe,
and dette over almes;
<L 33><T A10><P 175>

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 1><T A10><P 176>

And so, if freres ben moeved here to seye þat
dymes of persones ben not pure almes, for þei
ben here wiþ dett, þei mut seye þat þese
persones lyven on pure almes, þat han dymes,
and serven not ne ministren to þer parischenes,
for hem wantis titil of dett be þe lawe of God.
<L 9><T A10><P 176>

Leve we lesingis of þes freres, and seye we þat
dymes ben boþe almes of God, and almes of þe
parischenes;
<L 19><T A10><P 176>

But to the dowte of dymes þat is tochild after,
wheþer parischenes may lefffully holde dymes
fro persones for synne of þes persones, and
freres seyn þat þis is heresie. if freres wolde
þenke on þe power of God, what þinge he may
do by men, and suffer fendes worche, and þanne
schulde þei graunt þi power þat þei here denyen.
<L 29><T A10><P 176>

And certis me þenkes þat parischenes may in
certeyne cases wipholde dymes fro hym þat is
calde þe persone, as þei may medefully holde
godes fro þese freres, or fro Jewes or Sarrazenes,
þat ben lesse evil þan þei But not iche parischen
schulde, whan ever he wolde, holde fro hys
person be hys owne juggement.
<L 4><T A10><P 177>

And þanne symonye of freres and covetise of
lawers schulde be exiled fro þe folke, and
Goddus word schulde renne, and iche man
schulde kepe charite to opere.
<L 31><T A10><P 177>

For freres in her preching fordon preching of
Crist, and prechen lesyngus and japes plesynge
to þe peple;
<L 4><T A10><P 180>

And so þes freres faren wiþ þe worde of Goddis
lawe worse þen fendus turmentours faren wiþ
þer cloþis.
<L 9><T A10><P 180>

3if þei seien þat it is Goddis bodi, and manye
freres seien þe contrarie, þis word techiþ not þat

ne þei gabben in comune bileve of þe Chirche;
<L 27><T A23><P 352>

and þus freres and religious wymmen mai soone
assente to leccherie.
<L 15><T A23><P 358>

Ande þese freres bene men of holy Chirche, þat
wole here be gladliere hedes of holy Chirche þen
oper comyne men.
<L 9><T A27><P 442>

Also, boþe monks and chanouns forsaken þe
reules of Benet and Austyn, and taken wiþouten
eny dispensacioun þe reule of freres, as most
perfit.
<L 17><T A33><P 511>

sip summe of receyven dymes and dotaciouns,
as þes possessioners, but some forsaken alle
siche types and possessiouns, as freres
mendinauntis.
<L 7><T A33><P 513>

But neiþer þe kyng ne his counsayl deede
unri3tfully, for as muche as he took away þe
possessiouns of summe prelatis þat trespaceden,
whoos contrarie freres han determined opinly.
<L 19><T A33><P 514>

ful wel þou3 þei prechen no3t, but þis office is
oneli committid to þe ordres of freris, whiche
ben clerkis apreued and kunne wel Goddes lawe,
and bi her prechyng as foure postis beren vp
Cristis cherche, and 3e ben neþer popes, ne
bischopes, ne oper grete prelatis, ne curatus of
cherches, ne of þe foure orders, but ydiotes and
fooles þat vnneþe kunne 3oure gramer or þe
litteral sense of Scripture, þat li3tly makeþ men
erre, wharto preche 3e þanne so faste and
bigynnyn a newe manere þat haþ not be vsd a
long tyme but of þe hooli freres?
<L 240><T CG04><P 51>

sip freres blamen wel tater yng of mennys cloþus,
how muche were it to blame tater yng of þe
chirche cloutis.
<L 42><T EWS2-120><P 311>

Certis, eiþer it semep þat 3oure patroun was
vnperfi3te eþer a fool to make an ordre so hard
þat 3e may not holde it, or ellis 3e ben vnperfi3te
to take suche an ordre & bynde 3ou þerto and sip
leue it & take 3ou anoper bi dispensacioun, &
þanne 3e lien on 3oure patroun first & on 3ou
silf, to clepe 3ou his freres and forsake his ordre,
for þan 3e schulde be clepid þe popis freris for
he is patroun of 3oure ordre;
<L 155><T JU><P 61>

Frere, whi paien summe of 3oure ordris eche
3eer a certeyne to þer prouinciale or to summe
opere souereyne, til þat he haþ stoole a certeine

summe of children to make hem freres?
<L 332><T JU><P 68>

and þus curatis and parishe prestis my3ten
spuyle þe puple as freres done;
<L 12><T MT23><P 331>

and þus whoeuer a3eyne seye þis is pursued as
an heretike, and þus by hise olde wiles he
knyttip to-gidre men to helpe popis and
cardinales, bischopes and freres to crie þis as
bileeue;
<L 21><T MT23><P 334>

and þis mouep manye men to speke of þre
heresies þat many freres be smyttid inne, and
contrarien þes þre vertues. ffor who my3t more
contrarie feiþ þan sey þat crist seiþ fals whan he
seiþ þat "þis brede is myn owne bodye," for þis
may neþer be brede ne þe bodi of crist, but it is
accident or nou3t, as freres feynen falsly.
<L 22, 26><T MT24><P 352>

þe secounde vertu of þes þre many freres
reuersen, for crist tan3t in hijs lawe þat men
schulde not begge, but holde euen his ordre, and
þei schulde come to heuen; þes freres seyn þe
contrarie, and grownden hem an ordre of þer
wilful beggyng, bi men þat han no nede;
<L 31, 33><T MT24><P 352>

þe þridde of þes vertues is contraried bi freres,
siben it is no charite to falsly passe crist.
<L 4><T MT24><P 353>

but freres seyn opunly by letteres of here
fraternite þat þei 3yuen þer breþeren leue to haue
part of þer blis;
<L 7><T MT24><P 353>

Other lewed or lered, that lyueth thereafter And
fulliche folweth the feith and feyneth non other
That no worldeliche wele wilneth no tyme, But
liueth in louyng of God, and his lawe holdeth,
And for no getting of good, neuer his God
greueth, But folweth hym the full way, as he the
folke taughte, But to many maner of men, this
matter is asked, Both to lered and to lewed, that
seyn that they liueden Hollich on the grete God,
and holden al his hestes, But by a fraynyng for
than, faileth ther manye For first I frayned the
freres, and they me fulle tolden, That al the fruyt
of the fayth, was in her foure orders.
<L 1><T PPC><P 03>

Sikerli I can nought fynden who hem first
founded, But the foles foundeden hem selfe
freres of the pye, And maken hem mendynans,
and marre the puple.
<L 6><T PPC><P 04>

But sone gyf thou wilt ben seker, seche thou no
ferther We freres beth the firste, and founden

vpon treuthe.

<L 24><T PPC><P 11>

We couuen on no quentyse, Christ wot the southe, But bisyeth vs in oure bedes, as vs best holdeth And therefore leue leelman, leue that iche sygge I masse of vs meene men, is of more mede And passeth alle prayers, of this proude freres.

<L 13><T PPC><P 14>

For I haue fondes the freres of the foure orders For there I wende haue sist, but now my wit lakketh And al myn hope was on hem, and myn herte also, But thei ben fulli faithless, and the fend sueth.

<L 8><T PPC><P 16>

Of the kyntede of Caym, he cast the freres, And founded hem on Sarysenes, feyned for God.

<L 11><T PPC><P 17>

Here I touch this two, th-ynnen hem I thence, Who wilneth be wiser of lawe, then lewede freres And in multitude of men, ben manistres ycalled.

<L 22><T PPC><P 17>

And the fader of the freres, desouled her soules That was the dyggyng deuyl, that breccheth men ofte.

<L 28><T PPC><P 17>

I blessed mot they ben, that mene ben in soule: And alle power in gost, God hym self blisseth: Whou fele freres fareth so, fayne wolde I knowe.

<L 15><T PPC><P 18>

And foure freres in a flok, that folweth that rewle Than haue I tynt, al my tast, touche, and assaye.

<L 29><T PPC><P 18>

And but freres ben first yset, at sopers, and at festes.

<L 15><T PPC><P 19>

But freres hauen forgeten this, and the fend suweth He that maystri loued Lucifer the olde.

<L 6><T PPC><P 20>

And brother when demes ben ful, and holy tyne passed Thanne comen cursed freres, and croucheth ful lowe A losel, a iymptouce, ouer al the lond lepeth.

<L 25><T PPC><P 20>

I Christ bad blissen bodies on erthe That wepen for wikkednesse, that he byforn wroughte, That ben fewe of tho freres, for thei ben nire dede And put al in purelath, with pottes on her hedes.

<L 10><T PPC><P 21>

Freres han forgetten this, and folweth and other That they may henten they holden, vp himeth it sone.

<L 6><T PPC><P 22>

I preise nought pocessioneres, but pur lytel, For talshed of freres, hath fulli she encombren Manye of this maner men, and maad hem to leuen Her charite and chastete, and shosen hem to lustes And waren to werly, and waynen the trewethe And leuen the sous or her god, and the world seruene.

<L 15><T PPC><P 23>

Thise toknes hauen freres taken, but I trowe that a fewe Folwen fully that cloth, but falslyche that vseth. For white in trowthe by tokeneth, clennes in soule: Gif he haue vndermethen whiit, thane he aboue mereth Black that betokeneth bale, for ouresynne And mourning for mildede, of hem that this vseth, And sorwe for sinful liif, so that cloth asketh I trowe there ben nought ten freres that for synne begen, For that turf is her lust, and therby thi libben In fraytour and in fermori, her fostryng is synne.

<L 25, 32><T PPC><P 23>

Thei vsen russet also some of this freres That betokeneth trauaile, and treuth vpon erthe.

<L 20><T PPC><P 24>

Right so tareth freres, with folk opon erthe: They freten vp the firste froyt, and falsliche lybbeth. But alle freres eten nought ylych good mete, But after that his wynnyng is, is his welfare: And after that he bringeth hom his bed shal ben graythed And after that his riches is raught he shal ben redy serued, But se the self in thi sight, whou somme of hem walketh With clouted shon, and clothes ful feble.

<L 29, 31><T PPC><P 24>

Alaas that lordes of the londe leueth swiche wrechen And leueth swych lorels, for her lowe wordes, They shulden maken Abbots her owen bretheren children Other of some gentil blod, and so yt best semed And foster none faytours, ne swith false freres To maken fat and fulle and her flesh combren.

<L 27><T PPC><P 25>

God wold her wonnyng were in wilderness And fals freres forboden, the fayre ladis chaumbres.

<L 6><T PPC><P 26>

Whou freres wolden no flesh among the folk vsen, But now the harlots han hyd thilke reule, And for the loue of oure lord han leyd hire in water.

<L 17><T PPC><P 26>

Although this flatterynge freres wyln forher
pryde Disputen of Godes deyte, as botardes
shuiben The more the matere is moued, the
masedere hy worthen.
<L 28><T PPC><P 27>

God of his grete might and his good grace Saue
alle freres, that feithfulli lybben And alle tho that
ben fals fayre hem amende And gyue hem witt,
and good wil swiche dedes to werch That thei
may wynnen the liif, that euer shal lesten.
<L 21><T PPC><P 28>

That oon syde is, that I of tell, Popes, cardinals,
and prelates, Parsons, monkes, and freres fell,
Priours, abbottes of grete estates;
<L 63><T PT><P 149>

Some that were but pore freres Now wollen
waxe a warryour.
<L 127><T PT><P 151>

Of freres I have rold before In a making of a
'Crede,' And yet I coud tell worse and more, But
men wold werien it to rede!
<L 1065><T PT><P 181>

Hec ibi:} Bot note pou for þe vnderstanding of
þis decretale þat some bene sent of God only, as
Moisez, som of God and man, as Iosue and
prestez dewly amitted of prelatis or curatis, and
pred, some bene sent of men only, as false
pardoners and breþer or freres, wiche bene bro3t
in wipout gronde of þe gospell, and þe 4; som
vsurpeþ to þam þis office wipout sendyng of
God or man, as lewde men and false prophetis.
<L 17><T Ros><P 92>

And herfore deuoute men supposene þat þis
consayle of freres at London was wip þe
herþdene;
<L 53><T SEWW01><P 18>

and alle þe ordres of freres, on payne of lesyng
of her legyauns, telle þe kyng and his rewme wip
gode groundyng what is þe sacrament.
<L 62><T SEWW01><P 18>

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
Bonehommes, ne of spytells, ne ermytages, ne of
Crouched Freres.
<L 82><T SEWW27><P 137>

Take propirte of tweye foxes & werkes of tweye
frerers, And þan þou fyndest hem in eche
acorde, bot freres ben þe werse. If þou saist þis
is not so, bot groundid with out skil, Loke how
Sampson bonde þe foxes two & two to gedir, Til

þat þai destried þe corne all about hem, & þis
was, as a doctour saith, þe figur of freres.
<L 19, 23><T UR><P 102>

Daw, I haue askid questiones of þee & of þi
freres, Bot þat I lied oones on 3ou, knowe I me
not gilty;
<L 48><T UR><P 103>

3our freres ben taken alle day with wymmen &
wives, Bot of 3our priuey sodomye speke I not
here;
<L 58><T UR><P 103>

þe fadires of freres, wiche were þe Pharisees,
Pursuwed Crist to þe paynful deþe 3ee, callid
hym a blasfeme as 3e clepen hem heritikes þat
holde a3enes 3our falsehede, alle if þai men
truþe.
<L 306><T UR><P 111>

þerfor, Dawe, allegge þou no figur for þin ordre
Bot if it be Zambre with Corby his lotby, Or
Iamnes & Mambres, Pharaouse freres.
<L 372><T UR><P 113>

FRERIS.....755

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

The xxix. Article: Freris departed in foure ordris
that ben clepid in Ingelond religiouse
mendycauntis or beggeris, owen to lyve
sympliere and streitliere than othere religiouse,
and furtherre fro the world in wilful and excellent
povert, so that thei be a mirour of leewid men in
al holinesse and forsakinge of the world and of
worldli vanite, in drawinge hem bi werk and
word to hevenli conversacioun, meke and
symple.
<L 4><T 37C><P 94>

This sentence is opin bi this, that siche freris
bynden hemsilf wilfulli to more perfeecioun and
to streitere keepinge of Cristis counseilis and to
ful high povert;
<L 14><T 37C><P 94>

1. Corollary. If freris encreessen begginge with
greet cri to the forseid comoun wickidness of
othere religiouse, and putten on Crist such
begginge, bi which the riche men ben defraudid
of meryt, and pore men ben defraudid of liflode,
thanne the freris ben moche wors than othere
religiouse, and ben blasfemis anentis Crist, and
ben menquelleris of pore men, bothe in bodies
and soulis.
<L 1, 6><T 37C><P 95>

2· Corollary· If freris mendicauntis and speciali menouris bilde ouir costlew housis bi false meenis and blasfeme begginge, and bi raveyn of pore mennis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superfluitees than othere worldli men, thei ben false profetis and disciplis of antecrist, and disseyven the puple undir the colour of pite.
<L 14><T 37C><P 95>

And thanne Petir in the secunde pistil in the ij· c·, and Judas in the ij· c·, and Poul in the j· pistil to Tymothe the iij· c·, and in the ij· pistil to Tymothe the iij· c· profecieden of these false profetis, and so dide Crist in the vij· c· and xxiiij· c· of Mt· 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 freedom of the gospel. Forwhi it is not oo mannys werk neithir o yeris writinge, to declare sufficientli alle the leeingis and blasfemis of false freris of the feynid excellence of here privat ordre above the ordre of apostlis and above the ordre of preest with the perfyte reule of the gospellis with his freedom, wherynne Crist lyvide, and conferme it for most perfyte.
<L 7, 11, 13, 16><T 37C><P 96>

Certis it seemith bi opin reesoun and werkis, at the ighe, that as religiouse possessioneris distrien knightis and squieris bi amorteisinge of secular lordships, so freris distrien the comouns by sotil and nedeles begginge, and bi fals flateringe and letters of fraternite, which Crist and his apostlis usiden nevere.
<L 6><T 37C><P 97>

FRIAR Freris ben excusid fro trauaylynge wip here hondis, for here studinge & prechinge of þe word of God, and for here risynge att mydny3t and for here masses seiynge and for opere seruyce of God.
<L 225><T 4LD-3><P 227>

And þerfore bidip Seynt Poul þat men schulde not comoune wip stronge beggeris þat beggen vndir colour of holynes, as ben freris & thulleris.
<L 271><T 4LD-3><P 229>

Freris, sip þei wolden ensauple mekenesse, whi wole þei not ensauple þe mekenesse of trauaylynge wip here hondis þat is so groundid in oure bileue and in þe werkis of Crist?
<L 280><T 4LD-3><P 230>

But sip þe freris ben aschamed to trauayle, þei ben aschamed to folwe Crist, and þan þei sample pride & not mekenesse.
<L 287><T 4LD-3><P 230>

And sip þe beste styrynge to almessedede is wip trauellynge of hondis to 3euen almessedede boþe bodily & goostly, as dide Seynt Poul þan sip freris letyn hemsilf most parfyt, þei schulde trauayle wip here hondis to 3eue almessedede boþe bodily & goostly.
<L 294><T 4LD-3><P 230>

Whi may not þan freris begge as he dide?
<L 312><T 4LD-3><P 231>

Whi þanne nowe may not freris so begge as þei do to here felawis þat stodyen at home? CLERK Here we seyen þat þere is greet difference bitwixe þe freris beggng and þes collectis makynge of Seynt Poul to þe seyntis in Ierusalem. Firste for among freris, þou3 oon begge for alle, it schal not be departid among alle, to eche as it were nede, as it was amonge þe seyntis in Ierusalem.
<L 334, 335, 337><T 4LD-3><P 232>

Þese men felen malis of freris, for it is knowen to þe worlde how freres han pursued hem and ne helpe hadde be of secular men, þei wolde haue brent hem or don hem to deþ & 3it þei feynen falsely þat þei don þus be charite.
<L 428><T 4LD><P 254>

Here we preien not, as freris, neiþer of Crist ne Baptist, to lyve worldli liif and likeinge to oure flesch, ne go to þe wey of werre to fi3te wip oure enemyes, ne to spoile þe peple, and gadere her goodis to oure castels, ne bi þe craft of lesyngis to plesse to þe world;
<L 12><T A01><P 60>

Lord delyvere his folk for siche perels of fals freris, for if þis laste be pressid out, þe sevene bifore ben li3tir.
<L 29><T A01><P 60>

and bothe have mony partis, as popes and cardinalis and bischops and archdekenes, munkes and chanouns, hospiteleres and freris.
<L 35><T A09><P 130>

Ffor now may men se þat foure ordires of freris þat ben late founden by ordynaunce of men, kepen hem not in charite amonges homself;
<L 7><T A09><P 131>

Po secounde cause of envye among þo laboreres is þat þei ben to chargid and spoylid in hor godes by two partis above þat schulden deffende hom, ffor freris, persouns, and opere men þat robben þo Chirche, maken hom to swete hor owne blode by hor ypocrisie.
<L 5><T A09><P 133>

And so if þei weren oppressid by unkynde braunchis, as prestis or freris, lordes schulden

helpe hom, as kepere of a vyne3erd schulde
helpe þo vynes, and kutt away supeflu þat
growes in hom;
<L 19><T A09><P 146>

Covetise is in freris, in sellyng of hor prechyng,
in schryvyng, in birying, and in hor fals
counseyling;
<L 36><T A09><P 151>

And þis synne flowes to possessioneres and
freris;
<L 6><T A09><P 153>

3e, religiouse men, as mounkes or freris, wasten
more meete or drinke þen profitis to hom.
<L 10><T A09><P 157>

And by myche more skile fro freris and
possessioneres schulden men wiþdrawe hor
almes, when þei synnen more, bothe by wastyng
pore mennis godes by more falsehed and
lecchorie, and lesse servyng unto men, bathe
bifore God and mon.
<L 31><T A09><P 163>

And if freris enterlasen, þo synne is more
perilouse.
<L 27><T A09><P 164>

And here freris gaderen myche gode of suche
maner robberis;
<L 26><T A10><P 174>

And herfore many men supposen þat werke of
þise freris schal þe sunner fayle, for defaute of
ri3t grounde.
<L 29><T A10><P 174>

But trist we not to fals freris, ne fayle not in
treupe, for þei beren venym in þer tayle, speke
þei never so faire.
<L 3><T A10><P 176>

But leve we þeise uncrafti wordus of þes freris,
and speke we to þe purpose of matir þat is
touchid.
<L 34><T A10><P 176>

But foure statis, of þe emperour clerkis, of
munkis, of chanouns, and of freris, semyn
perelous, and not ordeyned of God, but suffrid
for mannys synne.
<L 16><T A11><P 184>

3if freris sellen her prechyng, her preying, and
her schryvyng, þe symonye is þe worse in siche
ypocritis.
<L 8><T A16><P 211>

Sith Crist and Anticrist contrarien togedir, and
freris pursuen moste men þat tellen hem hor
sothes, þei schewen hom Anticrist clerkes,

contrarie to Crist. For Crist was more innocent
þen any freris ben, and suffred more reproves of
his gode dedes, and 3itte he suffred most
mekely, and cast hym not to vengeance. If þo
freris do þo reverse, þei are Anticrist clerkes;
<L 1, 3, 5><T A19><P 231>

And so schulde men rubbe oute þe defautes of
freris, and thirste oute þo quyter of hor olde
synnes, for þus dide Crist wiþ þo Pharisees.
<L 11><T A19><P 231>

þat alle þo freris of þis lond, or oper blasphemers,
cannot disprove þis faythe þat we telle. And þof
alle Cristen men schulden be on Cristis side, and
reverse Anticrist wiþ alle his disciplis, nereþoles
knyghtes schulde more sharply stonde in þis
cause, ffor by titel of þis servise þei holden of
Crist, and kepen þo ordire of knyght, in more
perfeccioun þen þo ordire of freris or of munkis.
<L 29, 35><T A19><P 231>

And suche a covent of freris, or of munkis ouþer,
was never in Cristendome as Mauris and his
felowes;
<L 2><T A19><P 232>

And trowe not þat wikkednesse of freris or
ignoraunce of prestis excuses not seculer lordes
to autorise hor dedes.
<L 19><T A19><P 232>

{VITA SACERDOTUM}· CAP· I· Þo peril of
freris is þo laste of eght, þat falles to men in þis
waye, as Seynt Poule telles;
<L 1><T A20><P 233>

And, for dede doynge shewes more þo sothe,
telle we how freris desseyved lateoure rewme at
Londen, in þo counseile;
<L 4><T A20><P 233>

as freris have nowe places and rentes and myche
worldly gode gotten of þo puple. Bot if þese
freris schulden speke to þo purpose and plesyng
of bischops, þei schulden meene þus;
<L 6, 7><T A20><P 234>

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

Bot hit semes to mony men þat freris passen þis
state, and þat þo fadir of leesynges have putte
hom in rewmes to be ydel, and to begge, and to
waste rewmes.
<L 12><T A20><P 235>

But sith bisynes of beggyng may not be
groundid in þo lawe of God, how schulde hit þen
grounde freris? And so fyve barly lofes of
scharpe barly bred schulde teche þese freris what
þei schulden trowe, and not dampne as heretiks

men for Gods lawe.
<L 22, 23><T A20><P 235>

how kepe þese freris þis, þat studyen to be riche?
<L 23><T A20><P 236>

Lord! what nede were þese freris to dampne men
as heretikes, þat seyn þat Gods lawe forbedes
prestis þus to be lordes? Somme men seyn þat
pouder of temporale godes makes þese freris to
owverloke þo lawe of hor God, as dogge lokes
ofer towarde Lincolne, and litel sees þeroff.
<L 31, 33><T A20><P 236>

þat may men see by heresye of freris þat þei
sowen in þo Chirche, of þo sacred ooste. Bot
þese freris schulden knowe, þat hit is non almes
to reverse Cristis ordynaunce, and to harme his
Chirche;
<L 5, 9><T A20><P 237>

And þus byhoves iche mon sey þat he holdes
wiþ Crist, as freris wil confesse þat hit were non
almes to dowe hom as monkes, and charge hom
wiþ mukke. hou were hit almes to destrye Cristis
ordynaunce, better þen reule of freris, in his
speciale prestis?
<L 2, 4><T A20><P 238>

And if þou sey þat þo fende lufs lastynge in
synne, and boostynge of erroures þat elders have
done, þis schulde move þe for to reverse þo
fende, and trowe not unto freris, bot stonde on
Cristis ordynaunce.
<L 11><T A20><P 238>

Here we answer to þo freris, certeyne of oure
faythe, þat no custome in þo Chirche, confermed
of popes, ne done bi hor seyntis, is for to preyse,
bot in als myche as Jesus Crist confermes hit.
<L 15><T A20><P 238>

Bot 3itte þese fals freris replyen for hor partye,
and seyn þat clerkes done almes better þen hor
patrouns wolde evere have done, or couthe, or
myght;
<L 27><T A20><P 238>

Bot as freris wolde tourne lordschippe fro
seculer lords, so þei wolde tourne sustynaunce
fro curatis þat Crist ordeyned.
<L 4><T A20><P 239>

And so God dispreyses hom for þis gret folye, as
he dispreyses freris, al þof þei helpen þo worlde
for to brynge forth childer on oper mennis
wyfes, to make hor owne childer afterwarde
soche freris. And so þese freris knyten hor tale
wiþ an opun falsehed, þat suche worldly glory
may do no harme in prestes. Lord! if seculer
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 connot se þat ne prestes
schulde be lordes, and myche more þat ne þei
schulden feght and haf sumtyme wyfes, for so
hadden prestis in þo Olde Testament!
<L 18, 20, 21, 25><T A20><P 239>

and rekelesshed of lordes and folye of clerkes
schulden be cause, if þese freris springen on
heght.
<L 33><T A20><P 239>

Freris and prestis schulden preche þre poyntes.
<L 27><T A20><P 240>

And þen were þo puple on Gods halve
discharged of noumbre and maners of prestis and
freris.
<L 3><T A20><P 241>

And herfore schulden trewe men trowe lasse þis
court, or þes freris, and axe goode ground of
newe þingis þat þei telle men.
<L 1><T A21><P 244>

and aftir sendiþ freris and oper falce clerkis, to
make þe peple to trowe, and meveþ hem to þis
sentence.
<L 28><T A21><P 246>

þei 3eve leve to prestis, to monkis, and to freris,
to traveylle in her cause, al 3if þei slee men, and
suche þat have be comynly most visciuous men of
opere.
<L 30><T A21><P 248>

3e, 3if þe pope sieie contrarie, or freris, or seyntis
in hevене, men schulde no3t trowe to hem in þis,
siþe þei sieie byside þe feiþ.
<L 21><T A21><P 254>

But her þes false freris florischen þis falsehede,
and seyn þat Crist baad his apostlis celle here
cootis and bie hem swerdis, and so it is leeful, in
defense of Cristis ri3t, to Cristene men for to
fi3te, boþe prestis and opir men. But her schulde
þes freris teche to whom Crist spak þes wordis,
and wheþer he spak of cote and swerd bodily or
goostly.
<L 5, 8><T A21><P 259>

siþ freris, as þei seyn, sueþ most þe lore of
Crist, whi wole þei no3t bigge bodily swerdis,
and fi3te þus in Cristis cause?
<L 18><T A21><P 259>

And so freris schewiþ hem prooctours of þe
fendis cause, and traytours to God and his
Chirche bi her bisynesse in þis cause.
<L 26><T A21><P 259>

and certis þis holy doctour koude more of holy
wryt þanne alle þes popis, or freris, or ony

Antecristis clerkis.
<L 28><T A21><P 260>

CAP· VIII· Off þis may men se, how falsely
freris feyneþ 3ifte of þis tresore to ech pope of
Rome.
<L 13><T A21><P 263>

Þis is þe lewedeste heresie þat evere was founde
of freris.
<L 31><T A21><P 263>

And siþ Jerom witnessiþ, he is an open heretik
þat expouneth Goddis lawe to opere witt þan God
meneth, freris schulde avise hem wel byfore þei
seid þat Crist baad to his apostlis to bie hem
swerdis, 3ee, 3if þei selle here cotis þerfore.
<L 2><T A21><P 264>

And þus blasfemye of þes freris meneth þat Crist
was a fool, and scornefullyche wiþouten cause
he spaak þes wordis to mennes lore. But certis of
Crist may no3t be fool, ne speke wordis
wiþouten greet witt, siþe he may no3t be fool
suffering freris be in his Chirche, alþou3 þei
meve bischopis to fi3te and þerto spoyle þe pore
peple wiþ beggyng of blasfeme lesyng, openly
prechide a3enst þe gospel.
<L 10, 14><T A21><P 265>

But God 3eve þat þes bolde freris use no3t
swerdis to fi3te wiþ men, whanne þei telle hem
Goddis lawe, and freris defaultis a3ens it; ffor þe
compenye of freris my3te þanne conquer many
londis, and seie þat þei have ri3t of God to alle
þe goodis þat beþ þerinne, but God 3efe þat þei
dide no worse, in false consence and falce
counseil. Oþir freris dremeth lasse yvel, þat þes
two swerdis were two fleisch knyves, wiþ
whiche þei slowe þe Paskcal lombe, and aftir
Petir fau3t wiþ þe ton. But trowe no3t þis
feynynge of freris, siþe it wanteth groundinge;
<L 5, 7, 10, 13><T A21><P 266>

And here many men supposen, as reule þat falliþ
no3t, þat word groundide first in freris is an open
lesyng.
<L 17><T A21><P 266>

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>

And þus it fareþ of persones, munkis, and freris,
þat don here servyce and massis more for name
of holynesse and wynnyng of worldly muk, þan
for clene love of God, and gostly helpe of
Cristene soulis.
<L 6><T A22><P 287>

what mirroure 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 33><T A22><P 295>

Also þes newe religious, and namely freris,
distroien and disturblen þe pees and reste of þe
kyng and his rewme;
<L 4><T A22><P 299>

And of þis office serven freris, confessouris of
grete lordis and ladies, and þis norischip hate
and envye and debates and werris myche in
Cristene peple.
<L 7><T A22><P 301>

Also, þou3 an hous of monkes freris or clerkis
ymagynen to poysons þe kyng, queene, and alle
þe lordis of oure rewme, as þei han bifore þis
tyme boþe popis emperours and kyngis, 3it þe
kyng wiþ alle his lordis mayn not ponysche hem
in o ferþing-worþ of good.
<L 18><T A22><P 314>

Here it semeth openly þat alle freris, worldly
clerkis, and possessioneris, ben openly cursed;
<L 25><T A22><P 332>

Also, siþ prelatis and curatis han axid so ofte
dewe obedience reverence and love, and unyte
of her sugetis and parischenes, freris þat
wiþholden þes sugetis from here parisch
chirches, and her sacramentis pere, for here
owene coveitise and pride, fallen fully in þis
sentence.
<L 8><T A22><P 336>

siþ no man is cursed of God but only for
brekyng of his hestis, whatever worldly wrecchis
blaberen, and no man is blissed of God and schal
come to hevene, but only he þat kepith Goddis
hestis, and namely in hour of his deþ, have a
man nevere so many þousande bullis of
indulgence or perdon, and letteris of fraternyte,
and þousynde massis of prestis monkis and
freris.
<L 5><T A22><P 337>

and bigynne we at þe freris, þe which ben brou3t last in.

<L 28><T A23><P 345>

and after chanouns camen freris.

<L 33><T A23><P 345>

CAP· V· And here men noten many harmes þat freris don in þe Chirche.

<L 17><T A23><P 348>

as þei han, in þis laste journe þat Englishemen maden into Flandres, spuylid oure rewme of men and money more þan þe freris han wip hem.

<L 6><T A23><P 349>

And freris þat semen uncoupable here, moten algatis graunte þer assent;

<L 9><T A23><P 349>

And 3if freris forsaken þis now, and seien þat þei assentiden not herto, þei usen þer olde crafte of gabbing, and encresen harm algatis.

<L 12><T A23><P 349>

First whan þei maken freris, þat ben worsid bi þis makyng, þei don hem a goostli harm, and al mankynde wherof þei ben. And if þou seist þat noone freris ben, but 3if þei ben þe betere to God, for holynesse of þer companye makip many goode þat ellis wolde be shrewis, stryve we not wher þis mai falle, but graunte we on þe toþer side, þat many wolden be lesse yvel out of þes ordris þan in hem.

<L 16, 18><T A23><P 349>

And siþ coventis of freris ben shrewis, for þe more part or moche, no woundir 3if þei envenyme men þat comen þus unto hem.

<L 27><T A23><P 349>

Sich hid synnes among freris done more harm to Cristene men þan ben þe bodili harmes which þe world chargip more. And þus errors in þe world ben li3tli mayntened bi freris, for wynnyng of worldli good or worldli worschip þat þei coveiten, as lettris of fraternite.

<L 33, 36><T A23><P 350>

And dowyng of oþir preestis, al3if it be a3ens hemself, is stifilli susteyned bi freris.

<L 2><T A23><P 351>

And heiling, þat Joon forfendide, haþ noo vertue among þes freris;

<L 7><T A23><P 351>

As, þes two popis han now no more enemyes, ne more hid, þan ben þes freris;

<L 15><T A23><P 351>

And no drede, 3if cuntreis turne fro þe oo pope to þe toþir, þe freris wolden turne also, for þei

obeishen to þe puple.

<L 18><T A23><P 351>

And þus popis, bischopis, and freris, shulden helpe here to purge hemself;

<L 1><T A23><P 352>

And þus prelatis shulden helpe þe Chirche, as þe freris shulden helpe hemself.

<L 9><T A23><P 352>

Men speken here of a li3t helpe to which men ben comunli holden, þat men shulden on þis maner comune wip freris, and ellis not. First, to seie þat þei putten not on freris þat þei ben heretikes, for þanne men wolden not dele wip hem, ne nurishe hem in worldli goodis;

<L 13, 14><T A23><P 352>

and siþ freris crafte stondip in þis, to teche þe puple þer bileve, and þe puple trowip comunli þat þis oost is Goddis bodi, here freris shulden bigynne, and telle men where þis be soip. And 3if þei seien þat þis oost in no maner is Goddis bodi, flee þes freris as heretikes, for Crist and his Chirche seien þe contrarie.

<L 22, 24, 26><T A23><P 352>

And it is not ynow3 þat freris erren in colour and figure of þer abitis, to prove þat þis sacrid oost is colour and figure of breed.

<L 35><T A23><P 352>

And 3it freris seien þat þei trowun here as holi Chirche doip in þis mater.

<L 4><T A23><P 353>

And 3if þei seien þat þis sacrament is Goddis bodi, as it is in hevene, þes freris speken as idiotis.

<L 10><T A23><P 353>

and þus for profit of þe Chirche shulden freris worche to quenche þis strif.

<L 21><T A23><P 353>

Austyns seien þat þei weren many hundrid wynters bfore oþer freris.

<L 24><T A23><P 353>

FIFTY HERESIES AND ERRORS OF

FRIARS· CAP I First, freris seyn þat hor religioun, founden of synful men, is more perfite þen þat religion or ordir þo whiche Crist hymself made, þat is bothe God and mon.

<L 1><T A24><P 367>

And so, if þis new religion of freris be more perfite þen Cristis religion, þen if freris kepen wil hor religion, þei ben more perfite þen Cristis apostils;

<L 8, 9><T A24><P 368>

And þo ordir of Crist in his clenness and fredome is moste perfite, and so hit semes þat alle þese freris ben apostataas. CAP· II· Also freris seyn prively þat hit is apostasie and heresie for a prest to lyve as Crist ordeyned a prest to lyve, by forme of þo gospel.
<L 13, 15><T A24><P 368>

And so freris schulden be nedid to leeve þis lyvyng of cloyster, and feyned obedience by singuler professioun, and to dwelle amonge þo puple, to whom þei may moste profite gostly.
<L 27><T A24><P 368>

þefore myche more charite schulde dryve freris to cum out amonge þo puple, and leeve Caymes Castels þat ben so nedeles and chargeouse to þo puple, sith þei cannot occupye homself so wil in suche solitarie lif and contemplacioun, as couthen Crist and Jon Baptist.
<L 33><T A24><P 368>

Bot here men wil not distrie freris, ne slee hom, ne curse hom, bot distrie hor errors and save þo persones, and bryng hom to þat lyvyng þat Crist ordeyned prestes to lyve inne, for þat is algatis þo best, to þo moste worschip of God, to moste profite of holy Chirche, and to freris also.
<L 24, 28><T A24><P 369>

CAP· III· Also freris seyn, if a mon be oones professid to hor religioun, he may nevere leeve hit and be saved, þof he be nevere so unable þerto, for al tyme of his lif.
<L 31><T A24><P 369>

CAP· IV· Also freris syn, if a mon be professid to hor holy ordir, he schal not preche frely and generally þo gospel to Cristen men withouten license of his sovereyne for virtue of obedience, be his sovereyne nevere so cursid mon of lif, and unconnyng of Gods lawe, and enemye to Cristen monnis soule, and, in caas, a foule devel of helle, þof þis mon professid have resseyved of God nevere so myche connyng of Gods lawe, and power and wille to wurche after þis connyng.
<L 13><T A24><P 370>

CAP· V· Also freris seyn and mayntenen, þat begginge is leveful, þo whiche is dampned by God, bothe in þo Olde Testament and in þo New.
<L 32><T A24><P 370>

and so does Fraunceys to freris.
<L 27><T A24><P 371>

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 precieuse clothis, in grete feestis, and mony jewels and tresoure.
<L 8><T A24><P 372>

For sip þer weren pore men ynowe to take mennis almes, byfore þat freris comen in, and þo erthe is nowe more bareyn þen hit was, ouþer freris or pore men moten wante of þis almes. Bot freris by sotil ypocrisie geten to homself, and letten þo pore men to have þis almes. CAP· VII· Also freris chargen more brekyng of hor owne tradiciouns þen brekyng of þo comaundementis of God.
<L 19, 21, 24><T A24><P 372>

Cap· VIII· Also freris feynen hom, as ypocritis, to kepe straitly þo gospel and povert of Crist and his apostils;
<L 8><T A24><P 373>

CAP· IX· Also freris drawn childre fro Cristis religioun into hor private ordir by ypocrisie, leesingis, and steelyng.
<L 20><T A24><P 373>

CAP· X· Also freris for pride and covetise drawn fro curatis hor office and sacramentis, in whoche lyen wynnyng or worschip, and so maken dissencioun bitwix curatis and hor gostly childer. Freris drawn to hom confessioun and biring of riche men by mony sotil meenes, and messe pens, and trentals, bot þei wil not cum to pore mennis dirige, ne resseyve hom to be bired amonge hom.
<L 14, 16><T A24><P 374>

and freris seyn hit is no nede, for þei haf more power þen þo curat;
<L 1><T A24><P 375>

And pride and covetise of freris is cause of al þis, and mony oþer synnes.
<L 4><T A24><P 375>

CAP· XI· Also freris comen in under þo name of seyntis, and forsaken þo seyntis reule and lyve, and putten hor owne errors to þo seyntis, and sclaudren both hom and God.
<L 7><T A24><P 375>

bot his reule spekes no3t of freris;
<L 19><T A24><P 375>

And so þo freris þat haf founders done ageyns her founders teching and Cristis also;
<L 21><T A24><P 375>

And oþer freris, þat have no patrouns, lyven aftir homself, and putten hor erroours on seyntis, and so sclaudren hom and Crist.
<L 25><T A24><P 375>

CAP· XII Also freris pursuen treue prestis, and letten horn to preche þo gospel, notwitstondyng þat Crist enjoyned presthed and preching of þo gospel.

<L 29><T A24><P 375>

CAP· XIII· Also capped freris, þat ben maystres of dyvynite, have hor chaumber and servise as lordis or kynges, and senden oute ydiotis ful of covetise to preche, not þo gospel, bot cronycelis, fablis, and leesingis, to please þo puple and to robbe hom.

<L 11><T A24><P 376>

CAP· XIV· Also freris schewen not to þo puple hor grete synnes stably as God biddes, and namely to myghty men of þo worlde, bot flatren hom and glosen and norischen hom in synne.

<L 31><T A24><P 376>

And sith hit is þo offis of a prechoure to schewe men her foule synnes, and peynes þerfore, and freris taken þis offis, and done hit not, þei ben cause of dampnacioun of þo puple.

<L 3><T A24><P 377>

And ensauple men may take, how freris suffren myghty men fro 3eere to 3eere lif in avowtrie, in covetise, in extorsious doying, and many oþer synnes. And when men ben hardid in soche grete synnes, and wil not amende hom, freris schulden fle hor homely cumpanye, bot þei do not þus, lest þei leese worldly frenschip, favoure, or wynnyng.

<L 12, 15><T A24><P 377>

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 wip 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 19><T A24><P 378>

bot freris maken no mencyoun, nouþer of contricioun ne schrifft, ne of meryt of Cristis passioun, but onely of hor owne gode dedis.

<L 8><T A24><P 378>

but freris graunten rapen to cursid men, for worschippe or wynnyng, þen to gode pore men. And þus falsely þei passen Crist, ffor Crist wolde not graunte to his cosyns part of his kyngdome, bot if þei wolden suffre passioun as Crist did, bot freris wil make men eeyris in þe blis of heven, siþ þei graunten men part of hor gode dedis after þis life;

<L 12, 16><T A24><P 378>

why þen graunten freris þis part?

<L 20><T A24><P 378>

CAP· XVI· Also freris perverten þo right feithe of þo sacrament of þo auter, and bringen in a newe heresie.

<L 29><T A24><P 378>

what hardy devel durste teche þese freris to denyen 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 nocht?

<L 13><T A24><P 379>

Lord, what schulde move Crist Almyghty, al-witty, 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? Herby schulden alle Cristen men knowe þo freris heresie, and not resseyve hom into hor housis byfore þat þei confessiden under hor general seel þo right bileve of Cristen men, and had forsaken hor olde heresie.

<L 22, 26><T A24><P 379>

CAP· XVII· Also freris bylden mony grete chirchis and costily waste housis, and cloystris as hit were castels, and þat wipoute nede, wherthorw 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 rapen gif to waste housis of freris þen to parische chirchis, or to comyn weyes, þof men catel and beestis ben perischid þerinne. Byfore þat freris comen in þer was more puple, and þo erthe more plentyuous;

<L 7, 9, 11><T A24><P 380>

CAP· XVIII· Freris also destrien obedience of Gods lawe, and magnifyen singuler obedience made to synful men, and, in caas, to devels;

<L 1><T A24><P 381>

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 9><T A24><P 381>

CAP· XIX· Also freris forsaken perfeccioun of hor ordir for worschop of þo world and covetise, and ben not suffrid to take þo fredome of þo gospel, for to preche Gods worde to þo puple. Ffor freris ben made bischopis, 3he, mony tymes bi symonye, and sworne strongly to go and preche and convert hethen men;

<L 26, 28><T A24><P 381>

And þus þese freris, bischopis, lyven comynly evere after in symonye pride and robberye, and þus þei ben exempt by Cayaphas bischopriche fro alle gode observaunsis of Gods lawe, and of hor owne ordir, and be fre to lyve in synne, and to robbe oure lond, and envemyn hit by mony cursinges.

<L 2><T A24><P 382>

And oper bischopis of hom þat have diocisis in þis lond, forsaken povert and penaunce and obedience, for þei loken to be maysters of all freris of þat ordir in þis lond, and to lyve in pride, lustis of hor flesche, ydelnesse, and spoyling of þo puple more suttily þen oper.

<L 13><T A24><P 382>

CAP· XX· Also freris prysen more hor rooten habite þen þo worschipful body of oure Jesus Crist.

<L 28><T A24><P 382>

CAP· XXI· Also freris beggen wipouten nede for hor owne riche secte, and not for pore bedraden men þat may not go, and have no mon to sende for hor lyvelode, bot rapen drawen riche mennis almes fro soche pore men.

<L 4><T A24><P 383>

CAP· XXII· Freris also kepen not correpcioun of þo gospel ageyns hor breþer þat trespassen, bot cruely done hom to peyneful prisoun.

<L 19><T A24><P 383>

Bot þese freris schewen here tirauntrie at þo fulle, whoso knewe wil hor peynes and tourmentis. And hit semes no wisdom ne profite to gif freris power to prisoun men.

<L 25, 27><T A24><P 383>

Bot when freris prisounen her breþer, þo peyne is not knowen to men, þof þo synne were nevere so open and sclauderouse, and þat dos harme to þer lege men, and profite of kynges ministris is away.

<L 31><T A24><P 383>

And when þo potestatis of freris ben proude, covetouse, and synful, and haten þo treuthe, þei wil soone prisoun trew men þat reproven hor synnes, and spare oper schrewes, þat þei may flater hom and mayntene hom in hor synne, and so, byside þo kynges leewe, tormenten trew men, for þei wolden do Gods heestis. And sith þo kyngis graunte is occasion herto, þo kyng is holden to revoke and lette freris prisonyng, leste he be gilty of þo synne þat comes þerby, sith he may destrie hit and dos not. 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 2, 8, 10><T A24><P 384>

CAP· XXIII· Also freris maken oure lond lawelesse, for þei leeden clerkes, and namely reulen prelatis and lordis and laydies, and comynes also;

<L 18><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 29, 33><T A24><P 384>

And of þis reuling ben freris moste gilty, for þei leeden prelatis, lordis and ladies, justisis and oper men by confessioun, and tellen hom not spedily hor synnes; ffor if þei tolden hom hor synnes, and þei wolde not amende hom, þo freris þat ben hor confessoures schulden leewe hom up, as Crist and Poul techen.

<L 6, 9><T A24><P 385>

CAP· XXIV· Also freris ben irregular procuratours of þo fende, to make and mayntene werris on Cristen men, and enemyes of pees and charite. For freris counseilen and opunly prechen, þat men schulen fle to heven wipouten peyne if þei wolden goo and slee in hor owne persone, or mayntene and fynde one at hor coste, to slee Cristen men.

<L 15, 17><T A24><P 385>

And so of oper werris and debatis, þat freris myghten lette if þei wolden.

<L 31><T A24><P 385>

CAP· XXV· Freris also ben Scarioths childre, bitrayinge trew men of þo gospel, and so Crist, for money.

<L 12><T A24><P 386>

CAP· XXVI· Also freris destryen þis worlde moste of alle cursid men, ffor þei bacbyten gode clerkis, and seyn þat þei distourblen þo worlde, and flateren yvel clerkes in hor synne.

<L 4><T A24><P 387>

bot oper men þat gyven not freris much more þan ynowhe, þei lakken at þo fulle, þof þei done hor almes myche better to hor pore neighboris. 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 14, 18><T A24><P 387>

CAP· XXVII· Also freris ben moste rebel ageyns þo techinge of Cristis gospel and moste out of

patience and pite, ffor þei ben moste unpacient ageyns reprovyng of synne and destryinge þerof.

<L 25><T A24><P 387>

Bot freris done al þo contrarie, for þei visiten riche men, and by ypocrisie geten falsely hor almes, and wiþdrawen hit fro pore men. Bot þei visiten riche widows for hor mucke, and maken hom to be biried at þo freris;

<L 3, 6><T A24><P 388>

And, as trewe men tellen, freris seyn apertely, if þo kyng and lordis and oper men stonden þus ageyns hor fals beggyng, and wil not suffer freris to robbe hor tenauntis, bot gif hor almes to hor pore neightboris, freris wil go out of þo lond and cum ageyne wiþ bright hedis.

<L 10, 12, 13><T A24><P 388>

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>

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 ordynance of God.

<L 15><T A24><P 389>

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

<L 28, 32><T A24><P 389>

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, wiþouten error of synful men, bot if he have leeve þerto of Anticrist.

<L 1><T A24><P 390>

CAP· XXXI· Also freris ben ressett, and a swolowhe of symonye, of usure, of extorsions, of raveyns, and of theftis, and a nest or hoorde of mammons tresoures.

<L 19><T A24><P 390>

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

<L 33><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 5><T A24><P 391>

Ffor sith pore prestis have tau3te, bothe in Englishe and in Latyn, hou mony open lawes, bothe in þo Olde Testament and in þo Newe, forfenden alle prestis and dekenes to have 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. And sith þo kynges regalrie askes by olde statute þat þo kyng may in mony, in caas, take temporalties fro clerkis, and freris seyn þat þis takyng is error ageyns Gods lawe, þei dampnen þis rightful regalye.

<L 13, 16><T A24><P 391>

CAP·XXXIII· Also 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>

CAP· XXXIV· Also freris by ypocrisie bynden hom to impossible þing þat þei may not do;

<L 8><T A24><P 392>

CAP· XXXV· Freris also ben worse heretikis þen weren Jewis, þat wolden kepe cerymonyes of þo olde lawe wiþ fredome of Cristis gospel.

<L 27><T A24><P 392>

bot freris kepen now lawes feyned of erroures of men, moo þen God ordeyned in þo olde lawe, and more uncerteyne.

<L 30><T A24><P 392>

And þese lawes of freris ben more ageyns þo gospel;

<L 34><T A24><P 392>

bot new lawes of freris ben not suche figure, and letten men to holde fredome of þo gospel.

<L 3><T A24><P 393>

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 8><T A24><P 393>

And þei proferen freris þis condicioun, if þei wil teche by holy writt or resoun, þat freris ordir and lvyng 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, 16, 17, 19, 20><T A24><P 393>

And þus, for þo grete almes þat men gyven to freris, þei letten men to con Gods lawe, and so letten hom to be saved, ffor þei may not be saved wipouten connyng and keypyng of Gods lawe. And so freris neden oure lond to be dampned wip fendis in helle. CAP· XXXVII· Freris also ben worse enemyes and sleers of monnis soule þen is þo cruel fende of helle by hymself.
<L 25, 28, 30><T A24><P 393>

And þo freris, for luf of a litel stinkyng mucke, and wilfare of hor foule bely, sparen to reprove þo cursid synne of þo puple.
<L 4><T A24><P 394>

CAP· XXXVIII· Also freris leden and norischen oure prelatys, oure lordis and comyns, in grete blasphemye ageyns God.
<L 17><T A24><P 394>

CAP· XXXIX· Freris also destrien þis article of Cristen mennis faith, I byleve o comyn, or general, holy Chirche.
<L 5><T A24><P 395>

Bot freris seyden þus, for men schulden gyf hom myche money to preye for alle, bothe gode and yvel, and also to plesse bischops and possessioneres. 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 26, 29><T A24><P 395>

And so of oþer bisynesse of freris, whoso takes gode si3t to hom.
<L 8><T A24><P 396>

CAP· XLI· Freris 3itte hyen, 3itt falsely, homself above Crist. Ffor where Crist biddis þat men trowe not to hym, bot if he do þo werkis of þo Fadir of heven, freris chalengen þat men triste and obeche to hom, as nedeful to soulis heele, when þei done not þo werkis of God.
<L 17, 19><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 hyllyng, as Crist and his apostils weren.
<L 28><T A24><P 396>

ffor where Crist had not to reste inne his heved, freris, feyned beggers, have lordly plasis, þat almoste þorw Englund þei may iche nyght lye on hor owne. CAP· XLIII· Freris also of grete cautel bynden novycis to unknowen þing, for þei wil

not suffre hom knowe hor privetees of hor reule and hor lif, til þat þei ben professid;
<L 12, 14><T A24><P 397>

and freris done here fully þo contrarie.
<L 20><T A24><P 397>

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 wot wher matrimonye be þus departid for money by soche freris, makynge fals suggestioun, and fals poursuyte after.
<L 6><T A24><P 398>

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 14><T A24><P 398>

Bot sij boostinge and rejoysching of synne is one of þo grattest synnes of alle, and þese freris boosten so myche of hor synful errour, hou þei have founden a better religioun þen Crist made for his apostils and prestis, hit semes þei ben moste synful and cursidly proude over alle oþer wicked men.
<L 22><T A24><P 398>

CAP· XLVI· Also freris setten more by stinkyng dritt of worldly godis þen þei done by virtues and godis of blis.
<L 29><T A24><P 398>

Ffor if a Caymes Castel of freris haf myche dritt of worldly godis, þof þo freris perinne ben ful of pride, covetise, symonye, and fals robberie, by fals beggyng and flatering, 3itte þei seyn þat riche hous is better þen a pore hous of freris, þof þei lyven in mekenesse, povert, and penaunce, and myche holynesse.
<L 1, 4><T A24><P 399>

And þus þese freris maken sacrifice to fals gods, for hor covetise, and forsaken God Almyghty;
<L 9><T A24><P 399>

CAP· XLVII· Freris also schewen and wittenessen in homself Anticristis miraclis, right as La3ar, and oþer reysid by Crist, shewiden and wittenessiden Cristis miraclis. Ffor as La3ar and oþer weren verely deede, and verely reysid by Crist to lyve of kynde and grace, so þese freris feynen hom deede to pride of þo world and oþer synnes, bot þei ben reysid by Anticristis doying to pride of staatis, covetise, and sotil mayntenynge or colouringe of synne. Ffor þof

men ben cursid avouteris, extorsioneris, and wrongeful mayntyneris of falsenesse and debatis, 3itte freris wil coloure pese synnes, and undertake for pese synful men, if þei wil gif hom myche dritt and mayntene hor veyne sect, and comende hit more þen Cristis owne religioun.
<L 12, 16, 21><T A24><P 399>

CAP· XLVIII· Also freris ben foule envenymed wip gostly synne of Sodome, and so ben more cursid þen þo bodily Sodomytis, þat weren sodeynli deede by harde vengeance of God.
<L 28><T A24><P 399>

CAP· XLIX· Freris also ben moste privy and sotil procuratoures of symonye and foule wynnynge, and biggyng of beneficis, of indulgensis and trincels, pardouns, and veyne privileges.
<L 7><T A24><P 400>

CAP· L· 3itte freris ben moste perilouse enemyes to holy Chirche and al oure lond, for þei letten curatis of hor offis, and spenden comynly and nedeles sixty thousande mark by 3eere, þat þei robben falsely of þo pore puple.
<L 20><T A24><P 400>

And now ben mony thousande of freris in Englund, and þo olde curatis stonden stille unamendid.
<L 31><T A24><P 400>

And so freris suffren curatis to lyve in synne, so þat þei may robbe þo puple and lyve in hor lustis. Ffor if curatis done wil hor offis, freris weren superflu, and owre lond schulde be dischargid of mony thousande marke.
<L 3, 5><T A24><P 401>

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 11><T A24><P 401>

Off pese fifty heresies and errours, and mony moo, if men wil seke hom wil out, þei may knowe þat freris ben cause, bygynnyng, welle, and mayntenyng, of perturbacioun in Cristendom, and of alle yvels of þis world. And pese errours schulen nevere be amendid, til freris be brou3t to fredome of þo gospel, and clene religioun of Jesus Crist.
<L 26, 28><T A24><P 401>

And if blasphemye be scaterid amonge mony men, nerepoles þis heresie is comynly wip freris.
<L 2><T A25><P 403>

Mony soche sentencis ben feyned of freris, by whom Anticristis clerkis reversen Cristis sentence.
<L 11><T A25><P 404>

and so pese freris and Pharisees ben madder þen Juwes and falsen þen Paynims, siþ þei trowen nowþer þat hit is Gods body, ne bred, ne creature þat ever God made.
<L 24><T A25><P 404>

bot alle Cristen men shulden have freris suspecte, þat þei dar not putt out her feiþe to þo puple, and putt hit by oure feythe, and stonde þerby.
<L 3><T A25><P 405>

God helpe us few Cristen men þat stonden in þis feythe, ffor leesynges and flatterynges of freris spreden ful wyde.
<L 8><T A25><P 405>

And 3itte alle þes freris þat procur for Anticrist, mot cloute to leesyng to textis and glosis.
<L 13><T A25><P 408>

And so, þof we had an hundred of popis, and alle þo freris in þis worlde were tourned unto cardinals, 3itte schulde we more trowe þo lawe of þo gospel þen we schulde trowe al þis multitude. II PARS BLASPHEMIAE· Þo secounde blaspheme grounden þes freris, for þei feynen falsely beggyng in Crist;
<L 16, 20><T A25><P 410>

Bot, for to knowe fraudes and falsenesse of freris, moste we knowe what is beggyng, and maner of beggyng.
<L 26><T A25><P 410>

And siþ freris beggen on þis wyse by autorite of Crist, hit semes þat þei conseiven þat Crist begge þus.
<L 20><T A25><P 412>

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 38><T A25><P 412><L 2><T A25><P 413>

Also, siþ þo gospel is ful of dedes of Crist, and sufficyent in treuthe to governe Cristis Chirche, if þis beggyng of freris were taken of Cristis lif, sumwhere in þo gospel schulde hit be groundid. Bot þo gospel leves hit, þat holdes al treuthe, And so þo blaspheme freris, to grounde hor ordir, putten Crist out of state of innocense, and putten folie in his werkes, siþ he wrot unwarly. Mony fayre resoun makis þis holy bishop to convicte in þis falsnesse of freris. Bot siþ freris

were heretikes and blasphemers in Crist, bot if
pei groundid þis beggyng in lawe of þo gospel,
pei bisien hom ful faste to seke hom a grounde.
þo first and þo myghtiest resoun of freris to
prove beggyng in Crist, stondes in þis;
<L 7, 10, 13, 14, 17><T A25><P 413>

And so, if Crist bad þo wommon gif hym a
drinke, neverþoles he beggid not þis drinke of þo
wommon, And wolde God þat soche freris
beggid no3t bot water, or eliles oper elementis,
þate by kynde shulden be comyne! And, for
freris may not feyne oper drinke bot water of þo
welle þat Crist shulde aske, þei feyne falsely þat
Crist asked watir to drinke.
<L 25, 27><T A25><P 413>

And so it semes þat feynynge of freris expownes
þis gospel as heretikes done.
<L 3><T A25><P 414>

Bot 3itte þo freris fablen of beggyng of Crist,
and seyn he beggid of 3achee boþe meete and
house.
<L 14><T A25><P 414>

And siþ þer is no beggyng of soche comyne
bestis, þo freris shulden schame to forge suche
beggyng;
<L 1><T A25><P 415>

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 8><T A25><P 415>

Bot here we seyn to freris.
<L 13><T A25><P 415>

And so, þof Crist toke bodily almes, neverþoles
he gaf better ageyne gostily almes, and beggid
nevere on þis maner þat þo freris feynen.
<L 21><T A25><P 415>

þese freris have in propr houses of coste.
<L 33><T A25><P 415>

þese founed freris rekken nevere how mony þei
have.
<L 35><T A25><P 415>

And, for Crist chees his disciplis, and gedrid
hom of mony, þo freris steelen lesse childer
wiþoute discre-cioun;
<L 2><T A25><P 416>

Bot loke how þese freris kepen þo lawe of þo
gospel. þese freris loken how myche þei may
gete of godes of þo comynes, to carye to hor
castel.
<L 4, 5><T A25><P 416>

Bot ouþer Sevnt Poule seide fals of proprtees of
charite, þat hit sekes not his owne gode, but
godes of comynes, or elles þese freris reversen
þo rewles of charite.
<L 10><T A25><P 416>

If freris, in more spense of housyng and mete, in
clothyng, in juwels, chargin more þo puple þen
Crist wiþ his apostils, how suen þei Crist in þis
maner of lyvyng?
<L 15><T A25><P 416>

Ow! siþ Seynt Richarde, bishop of Armawh,
proves ageyne freris by mony feyre resouns þat
þei faylen opunly fro Cristis religion;
<L 21><T A25><P 416>

how ben oure bishops and freris now knyttid
togedir, bot as Herowde and Pilate were made
fals frendes?
<L 23><T A25><P 416>

Ffor byfore þat freris comen by cautel of þo
fende, þo puple gaf no more rente for so myche
to hor lordes.
<L 31><T A25><P 416>

And so, in þis þat freris ben chargeaunt to þo
puple, þei suen hor mayster Anticrist, and not
Jesus Crist.
<L 2><T A25><P 417>

Men may opunly se hou freris tellen more by hor
newe ordir and hor ordynaunse, þen þei do by
Cristis lawe, or profit of his Chirche.
<L 7><T A25><P 417>

bot siþ freris in lif and worde edifyen moste þo
puple, hit semes þei schulde first take almes of
þo puple.
<L 25><T A25><P 417>

þis resoun meenes þat no maner of comynes
schulde gif temporal godes to lordis or persouns,
bifore þo freris were served of þat at þei craven.
<L 29><T A25><P 417>

And so soth hit is, if freris travel more to profite
of þo Chirche þen oper men done, þei schulden
upon resoun be susteyned of þat Chirche, if þei
come to þis werke by autorite of God.
<L 6><T A25><P 418>

Ffor chaunouns, munkes, and freris schulden
no3t þen have stonden in sted, bot few pore
prestis schulde have sufficid to þo Chirche by
pure Cristis lawe.
<L 28><T A25><P 418>

Ffor þei made meryte of Crist, and mony oper
merytis, byfore þat freris comen.
<L 32><T A25><P 419>

III PARS OF LETTRIS OF FFRATERRNITE·
Nowe of þo þridde blaspheme is for to speke, for
freris founden hor ordires fully in lessynges.
<L 1><T A25><P 420>

Also þis charite of freris schulde strecche to alle
gode men;
<L 20><T A25><P 420>

Also, siþ Cristen men wot wil þat no man aftir
his deth shal have part of meryt but if he go to
heven, and, as freris seyn, þei may graunt iche
Cristen mon part of hor meryt aftir his deth, þen
may þei graunt iche Cristen mon for to be saved;
<L 26><T A25><P 420>

Bot þese freris seyn þat þis is a passynge gostily
almes;
<L 31><T A25><P 420>

Also hit were inogh to freris to have breþerhed
of þo puple, þat ben comynly better þen þo
freris, þof þei come not unkyndely to spoyle hor
breþren;
<L 3, 4><T A25><P 421>

Also, þese freris wot not wheþer þei shal be
saved, or wheþer þei ben now viserde devels, as
Schariot was;
<L 9><T A25><P 421>

myche more þes freris schulde not deceyve þo
puple of þing þat þei knowen not.
<L 19><T A25><P 421>

and þus men schulde suppose þes freris to be
saved, and by merytes of hom þo puple to be
also. Bot certis þere is no werse worde to
grounde þes freris. For bi þis resoun iche mon
schulde suppose þat he schulde cum to heven
withouten helpe of freris.
<L 23, 25, 27><T A25><P 421>

And if men schulde holde hor pees in þing þat
þei knowen not, why boosten þese freris so
boldely of privetees of God? Also þes founden
freris taken on hom a þing þat is propred to God,
as partyng of blis, þat aungels in heven
presumed nevere;
<L 33, 34><T A25><P 421>

Ffor wil we wot, if God wil, þus shal hit be, þof
alle þes freris were dampned in helle.
<L 6><T A25><P 422>

Bot mony, for sikernesse of meryte of þese
freris, ben to negligent in hor owne werkes, and
dreden not to do injurye to hor breþer. Ffor siþ
þei may be asoyled lightly of freris, and after
have ful part with hom in þo blis of heven, who
wolde drede to do his wille for a litel money?
<L 9, 11><T A25><P 422>

And so þis folye of freris unables homself, and
eke þo puple þat chaffaren wiþ hom.
<L 15><T A25><P 422>

wolde God þat þes freris, þat ben so bolde to
graunte by letter and comyne seele þings þat þei
knownen not, dursten graunte hor byleve, what is
þo sacred oost.
<L 22><T A25><P 422>

þen by þo same skil hit is leweful to freris to
graunte men hor merytes, or partis of hom.
<L 7><T A25><P 423>

and sith freris have fully and frely powere of
popis, why may þei not dele hor propir desertis?
<L 37><T A25><P 423>

For popis graunten no pardoun to men bot if þei
be byfore verrelly contritte, bot þese freris in hor
lettres speken of no contricioun.
<L 3><T A25><P 424>

Bot I counseile þat iche mon trayste fully in God
and in his owne gode dedis, by whoche he shal
be saved, and tryste not to myche to popis ne
freris, for hor graunte awayles of noght, boy in
als myche as hit is confermed to þo Chirche
aboven.
<L 8><T A25><P 424>

Bot if þese freris with hor preyers deceyven þo
Chirche, and maken þo puple to trowe þat one
masse of hor is better to God þen oper of
comyne prestis, and herof serven hor sygnes, and
hor feyned varyaunce, to schewe hor ypocrisye
to þo lewid folke;
<L 9><T A25><P 425>

for masse and þo ooste ben dyverse þinges, ellis
freris myght not feyne of hor massis þat þei ben
better þen masse of a fende.
<L 22, 24><T A25><P 425>

And þus ypocrisye of freris unables hom to God,
sith þei schulde prively lyve hor holy lif, and
bothe by worde and sygnes schewe hor lownes,
and þen were þo servyse of masse and oper
doynge more profitable to men þen hit nowe is.
<L 9><T A25><P 426>

And so, if þese thre poyntes of blaspheme and
thre kyndes of heresy were fully declared,
nouþer prelates ne freris þat nowe bisye hem þus
schulde clerely excuse hom, þat ne þei ben
suche.
<L 20><T A25><P 427>

And, for freris and oper religious ben suspect in
þis heresy, men schulden not comyne wiþ hom
bifore þei schewid þo fayth by sufficient

wittenes, and with a wyse asker.
<L 1><T A25><P 428>

Bot wil I wot þat freris seyn þat hit is werse þen
venyme.
<L 19><T A25><P 428>

As to þo seconde blasphemie, of beggyng of þes
freris, everiche Cristen mon þat lufs Jesus Crist
schulde crye out on hom þat seyn Crist begged
þus, siþ þat hit is blasphemye ageyns oure God.
<L 22><T A25><P 428>

And to þo þridde blasphemie, of lettres of freris,
he loves nowþer God ne his even Cristen þat
ageynestondes not þis heresy.
<L 33><T A25><P 428>

Bot sith we schulde sue Crist in maner of oure
lyvyng, and Crist spake scharply ageyns þes
Pharisees, we mot nedely scharp oure tounge
ageyns þese freris;
<L 1><T A25><P 429>

But siþ Crist keppeid charite to þese Pharisees, he
were not a trewe mon, ne suer of Crist, þat
wolde not speke þus ageyns errores of freris.
<L 5><T A25><P 429>

And siþ no mon schulde gif þo freris gode,
bifore þis cause were descided bytwene wyse
men, God schulde ordeyne his servauntis to
stonde for þo treuthe. And, for ech Cristen mon
schulde destrie blasphemies, þei schulde seke þis
oute þat regnes in freris.
<L 12, 16><T A25><P 429>

And comyng in inne of freris þat shulden quenche
þis synne makip it mor fervent, as watir fier of
smyþis.
<L 16><T A26><P 433>

and þanne it sewip þat we shal graunte, þat alle
degrees of emperour clerkis, alle þise religions of
monkis, chanouns, and freris, shal slepe as þei
diden in tyme of þe apostlis.
<L 8><T A26><P 437>

And þus 3if alle bisshopis possessioners and
freris weren wislyche examyned wheþer þey
weren heretiks, 3if þey seyden nay, wiþoute
revelacioun fewe men or none weren holde to
trowe hem;
<L 12><T A26><P 438>

But he groundip not in Cristis lawe þe deds þat
he doip, but oper in mennes lawe, or glosyng of
freris.
<L 14><T A26><P 439>

But defaute of bileve lettip þis profyt, and
specialliche of freris, for þei procuren bisiliche
part for Antecrist, and sowen pikke lesyngs wiþ

her ypocrisie, and maken Cristis lawe fade bi her
fals signes.
<L 23><T A26><P 439>

But at þe day of dome schulle alle be gedrid
togedir, and regne in heven wiþ hor spouse, oure
Lord Jesus Crist, So if þat prelati or freris or
seculers sewe not Criste in manere of hor
lyvyng, þai were never Cristis spouse, ne
membris of his Chirche.
<L 26><T A27><P 442>

if þese grete lordus wold 3if þese prestis no
gode, ne freris, bifore þai schewid her bileve in
þis poynt, and groundid hit in Gods law!
<L 31><T A27><P 443>

Wele I wote þat freris wold not here þis
publischt in þe pepul.
<L 16><T A27><P 445>

But sithen it is not groundid in bileve, he is not
on Gods halve þat lettis hit for freris.
<L 19><T A27><P 445>

Ffirst, whanne men spoken of holy Chirche, þei
undirstonden anoon prelati and prestis, monkis
and chanouns and freris, and alle men þat han
crownes, þou3 þei lyven nevere so cursedly
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 6><T A28><P 447>

2· Also byschopus ande freris putten on pore
men þat þei seyne, þat þo pope may not graunte
ony indulgencis, ne ony oper bischopis, ande þat
alle men tristyng in sooche indulgencis ben
cursid.
<L 5><T A29><P 455>

3· Also prelati ande freris putten on pore men
þat þei seyne, þat þo pope may not make canons,
þat is, reulis, or decretalis, or constituciouns;
<L 9><T A29><P 455>

4· Also bischopis ande freris putten on pore men
þat þei seyne, þat of onely contricioun of hert al
synne is done away, wiþouten schrifft of mouþe;
<L 13><T A29><P 455>

5· Also bischopis ande freris putten to pore men
þat þei seyne, þat ymages of Cristis crosse, of þo
crucifixe, of þo blessid Vergyne Mary, ande of
oper seintis, in no manere bene worpi to be
worschipid, but þat alle men worschypyng in
ony manere þoo ymages, or ony peyntyngus,
synnen and done ydolatrie;
<L 17><T A29><P 455>

6· Þo sexte tyme, prelati ande freris beren upon
pore men þat þei seyne, þat alle prestus ande

dekenes ben holden for preche þo gospel openly by reson of ordur taken, þof þei have not pepul ne cure of soulis.

<L 1><T A29><P 456>

21· Also byschopis and freris putten to pore men þat þei seyne, þat þo holy Trinity in no manere schulde be worschippid, fygurid, fourmed, ne peyntid, in þat fourme by whiche comynly hit is peyntid, by al þo Chirche of God.

<L 17><T A29><P 456>

22· Also prelatiſ and freris putten on pore men þat þei seyne, þat hit is not leeffull to a preste for to sette to hire his bysynes or werkes.

<L 21><T A29><P 456>

24· Also prelatiſ ande prowde curatiſ and freris putten to pore men þat þai seyne, þat persones and vicars, not seyngne masse, ne mynstryngne sacramentis of holy Chirche, bene worþi for to be removed and oþer for to be ordeyned in hor stede;

<L 29><T A29><P 456>

25· Also byschopis and freris putten to pore men þat þei seyne, þat men of þo Chirche schulden not ride on so stronge horses, ne use so mony jewellis, ne precious cloþes, ne delicate metus, but renounce alle þinges and 3yve hem to pore men, goyng on feete, and takyngne stafes in hondes, receyvynge þo state of pore men, in 3yvynge ensaumple of holynes by þeire conversacione.

<L 1><T A29><P 457>

POINT II· Also bischopis and freris putten on pore men þat þai sayne, þat þo pope may not graunt ony indulgencis, ne ony oþer bis-chopis, ande þat alle men tristyng in suche indulgencis ben cursid.

<L 12><T A29><P 459>

POINT III· Also prelatiſ and freris putten on pore men þat þai sayne, þat þo pope may not make canouns, þat is, rewliſ, or decretaliſ, or constituciouns;

<L 17><T A29><P 460>

POINT IV· Also bischopis ande freris putten upon pore Cristen men þat þai seyne, þat of onely contricione of hert al synne is done away, wipouten schrift of mouth, ne þat schrift of mouth is nedeful, 3he, where plenty or leyser of a preste may be hade.

<L 19><T A29><P 461>

POINT V· Also bischopis ande freris putten to pore Cristen men þat þai seyne, þat ymagis of Cristis crosse, of þo crucifixe, of þo blessid Vergyne Mary, and of oþer seintus, in no maner bene worþi to be worschippid, but þat alle men worschipyng in ony manere þo ymagis or any

payntyngus, synnen ande done ydolatri, and þat God dose not ony myracle by hem, and þat alle men doynge pilgrimage to hem, or ony manere hem worschipyngne, or puttyng lighttis or ony devociouns bifore þoo ymagis, bene cursid.

<L 22><T A29><P 462>

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

<L 6><T A29><P 464>

POINT VII· Also prelatiſ ande freris beren upon symple men þat þai sayne, þat nouper cursyngne of pope ne of bischop byndes.

<L 18><T A29><P 465>

POINT VIII· Also prelatiſ and freris beren upon pore symple men þat þei seyne, þat hit is not to beseche to seintis for to pray for lyvynge men, ne þo Letany is to be seide.

<L 8><T A29><P 466>

POINT IX· Also prelatiſ 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 puryfingis of wymmen, ne in halowyngne, ne in syngyngne of massis for dede men.

<L 16><T A29><P 468>

POINT X· And prelatiſ and freris putten to symple men þat þai seyne, þat þo pope, cardynaliſ, archebischops, bischopis, archedekenys, denys, and alle grete personys of þo Chirche, bene cursid.

<L 24><T A29><P 469>

POINT XI· Also prelatiſ and freris putten to symple men þat þai sayne, þat no man schal entur into þo kyngdame of heven but if he forsake all þinges, in gyvynge hem to pore men onely, sewyngne Jesus Crist in þo manere of hem.

<L 1><T A29><P 472>

POINT XII· Also prelatiſ at þo suggestion of freris beren upon pore men þat þai seyne, þat a man or wouman offryngne to a preste a peny, axynge þo masse for to be songen for hym, boþe þai and þo preste so receyvynge þo peny bene acursid.

<L 1><T A29><P 473>

POINT XIII· Also prelatiſ and freris beren upon pore men þat þai sayne, þat alle þinges amonge clerkis schulden be comyne.

<L 19><T A29><P 473>

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.

<L 19><T A29><P 474>

POINT XV· Also prelatys prestis and freris putten upon pore men þat þai sayne, þat Goddis office or servyse ben not to be songun wiþ note, and þat God delytes not in suche manere songe.

<L 24><T A29><P 479>

POINT XVI· Also bischoppis and freris putten to pore men þat þai sayne, hit ys not leefful for to swere in ony manere.

<L 1><T A29><P 483>

Certus here is openly schewed þo malice of freris, wrongfully accusynge pore men. Noboles þese wordis of freris ben nout craftily sette; ande 3it þis sentence is þo olde heresie of freris ande munkys, and men of þo newe lawe, a3eyne þo gospel ande olde seintis and þo olde lawe. For freris and munkis, and þer folowars of scole, seyne þat þat ilke þinge þat was brede before þo consecracione, is turned into nou3t, þat þai clepen adnichilat, or brou3t to nou3t;

<L 28, 29, 30, 32><T A29><P 483>

POINT XX· Also byschopis prestus and freris putten to pore men þat þai sayne, þat þo festys of Steven, Laurence, Nicholas, Kateryne, Margarete, and of oþer seintis, ben not to be worschipid ne bene to be halowid, for þat men wote not, as þai sayne, wheþer þai bene dampned or saved;

<L 1><T A29><P 489>

POINT XXI· Also bischopis and freris putten to pore men þat þai sayne, þat þo holy Trinite in no manere schulde be worschipid, fygurid, fourmed, ne payntid, in þat fourme by whiche comynly it is peyntid by alle þo Chirche of God.

<L 3><T A29><P 491>

Ne men supposen þat alle Cristen chirchis have þis payntyng, as þese prelatys and freris seyne.

<L 20><T A29><P 491>

POINT XXII· Also prelatys and freris putten to pore men þat þai sayne, þat hit is not leefful to a preste for to sette to hire his bysynes of werkis.

<L 16><T A29><P 492>

POINT XXIII· Also bischopis curatis and freris putten on pore men þat þai sayne, þat no persone ne vicare ne prelate is excusud fro personele residense to be made in þer benefycis, in dwellynge in servycis of byschopis, or of archebyschopis, or of þo pope.

<L 4><T A29><P 493>

POINT XXIV· Also prelatys and proude curatis and freris putten to pore men þat þai seyne, þat parsouns ande 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 6><T A29><P 494>

POINT XXV· Also bischopis and freris putten to pore men þat þai sayne, þat men of þo Chirche schulden not ride on so stronge horsys, ne use so mony jewelis, ne precius cloþis, or delicate metys, but renounce alle þingus and 3yve hem to pore men, goynge on fete, and takynge stavys in hondis, receyvyng þo state of pore men, in 3yvyng ensauple of holynes by þer conversacion.

<L 30><T A29><P 494>

And herfore devoute men supposen þat þis counseil of freris at Londoun was wiþ erthe dyn.

<L 9><T A31><P 503>

and alle þo ordiris of freris, in peyne of lesynge of alle hor legeaunce, telle þo kyng and his reume wiþ gode groundynge what is þis sacrament.

<L 19><T A31><P 503>

Hit sueþ also of þe same þat Cristis apostlis hadden boþe monkes, chanouns, and freris, 3if men taken monkes chanouns and freris for men þat professen sich privat sectes;

<L 36><T A33><P 512>

sib oonly feiþ to ministres, and non oþere, is licence grauntid to resceyve freris to privat sectis, notwiþstondinge þat everemore freris don contrarie.

<L 14, 15><T A33><P 513>

But it is forboden to freris to entren into abbeyes of wommen; but freris glosen þes reules to þe contrarie;

<L 20><T A33><P 513>

And it was non nede þat Ffraunceis, Dominik, or eny sich oþer newe man bysiede him aboute makynge of þis reule of apostelis, þat freris feynen to be hem;

<L 6><T A33><P 514>

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 21><T A33><P 514>

þanne ben þes freris, alle kyngis, lordis, and prelatys, and alle wise men of oure reame, ben heretikes. Also, sib þis is an old custome, þe whiche oure kyng, lordis, and prelatys ben sworn to susteyne and meyntheyne, 3if þis be error, as freris seyen opinly, it sueþ by freris þat

alle þes ben forsworen and heretikes. 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 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 6, 10, 11><T A33><P 515>

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 ferþing.
<L 20><T A33><P 515>

Perfore 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 opere naciouns.
<L 7><T A33><P 516>

to þe popes noterers/ parsones & vikers/ & prestis/ monkes/ chanouns/ & freris/ ankers/ & hermytes;
<L 9><T AM><P 125>

to lowed ly3ers/ & flaterers/ & to false freris þat blynden myche puple bi colour of her cloþes/ þe wheche were neuer grounded of God/ ne be noon of hise apostles.
<L 13><T AM><P 142>

as if freris obeyid hem þat þei beg, for al þer tyme is in begging, þat is a3en þe gospel, as it is seid in oper placis, or wan þey obey hem to absteyn from meytis, a3en Cristis fredam, þat biddiþ his disciplis eyte swilk as men settun to hem.
<L 25><T APO><P 102>

Also in þe rewle of Seynt Frauncis is red: Freris lif þey first of þe labor of þer handis, þe secound of þing frely 3euun;
<L 8><T APO><P 107>

summe bi makynge of abbeies, and summe of freris housis;
<L 91><T CG02><P 15>

But now erchedekenes, and officialis and oþur ministres, and þerwiþ begger prechouris (as Pharisees, diuidid þorou3 byddyng of oure bischopes þat rulen oure Jerusalem) axen þis question of þese pore prestis: Sepþe þe Pope prechep no3t þat is Goddes viker, ne none bischopes but selden, ne oþer grete prelati for fere þei mi3te ly3tly brynge men into herisie, and oþer curatus moun lyue ful wel þou3 þei prechen no3t, but þis office is oneli committid to þe ordres of freris, whiche ben clerkis apreued

and kunne wel Goddes lawe, and bi her prechyng as foure postis beren vp Cristis cherche, and 3e ben neþer popes, ne bischopes, ne oþur grete prelati, ne curatus of cherches, ne of þe foure orders, but ydiotes and fooles þat vnneþe kunne 3oure gramer or þe litteral sense of Scripture, þat li3tly makeþ men erre, wharto preche 3e þanne so faste and bigynnyn a newe manere þat haþ not be vsed a long tyme but of þe hooli freres?
<L 233><T CG04><P 50>

þe last payne of þis prisoun is dispeire of remedy, for alle þe freris prayers of þe foure ordri, ne letters of fraternite, ne þe Popis pardoun, may no man bye oute of þat woful plase.
<L 947><T CGDM><P 234>

And so schulde þei seye by resoun þat þer beþ not manye ordres of freris, ne accepcions of persones, to helpen or to punysche men, siþ eche man of Cristus religioun is of alle maner ordre.
<L 82><T EWS1-18><P 294>

But owre freris, þat ben syke, ben closude now in cloystre togydre, mo þan twelue Cristus apostles;
<L 113><T EWS1-50><P 452>

And to þis ende procuren freris anticristus disciples þat wel ny hit is now þus among cristene men.
<L 88><T EWS1-52><P 462>

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 29><T EWS1SE-08><P 510>

as þe puple, boþe more and lasse, suffren þe foly of þes freris þat bryngon in þer newe customys, as 3if þei weron gospel of Crist.
<L 14><T EWS1SE-14><P 533>

He was ofte in perels of weyes, in perelis of flodis, in perelis of þeuys, 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. And so, 3if freris kepton hem clene, and taken þis perele for Cristus sake, þei ben in þe moste perele, boþe for prison and sleynge of freris.
<L 48, 49><T EWS1SE-14><P 535>

And so, 3if freris kepton hem clene, and taken þis perele for Cristus sake, þei ben in þe moste perele, boþe for prison and sleynge of freris.
<L 51><T EWS1SE-14><P 535>

For freris and þeuys ben ofte peynede, but þat ys for þer owne folye.

<L 62><T EWS1SE-14><P 535>

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 eure God ordeynede.

<L 109><T EWS1SE-14><P 537>

Traueyle of monkis and chanonys, and of fowre ordris of freris techēþ pleylnly þer coueytise þat þei han to strenkþe þer ordis.

<L 69><T EWS1SE-22><P 570>

And heronne þenkon freris to luytul for, 3if þei be neuere so yuele, 3eet þei chalangen to be herborud and fare as lordus wiþ pore men, more þan eure Crist chalangede.

<L 53><T EWS1SE-28><P 595>

and kepyng of þis rewle of Crist schulde make freris to were away.

<L 58><T EWS1SE-28><P 595>

And þus þes freris and opre ordris þat seien þat þei gendren charite, and maken men to largen þer almes, feynen falsly aftir þer fadir. And þus, whan þei maken freris, þei faylen in charite of God, for þei failen of Goddis reule in multipling 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 brynge 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 55, 58><T EWS1SE-31><P 610>

And þus þes freris þat beggyn þus ben not oure breþeren, but pharisees.

<L 113><T EWS1SE-32><P 618>

But men parseyuen not þes þyngis of freris and of stronge beggeris.

<L 123><T EWS1SE-32><P 618>

And þus cristen men shulden be loueris of breþerhed, not of breþerhed of freris ne of breþerhed of gildis, but of broþerhed in Crist and of holi chirche oure modir.

<L 24><T EWS1SE-35><P 627>

And þis lore þat Poul techiþ is vsid to litil of freris and opere, for þanne þes stronge men shulden trauele and not þus begge and gabbe on Crist;

<L 68><T EWS1SE-49><P 680>

And foure meritis he telliþ, þat passen sixe poyntis of freris lettris bi whiche þei graunten men blisse in heuene, as 3if anticrist passede

Crist.

<L 19><T EWS1SE-52><P 690>

and somme men ben now hooly men, as ankerus, hermytes and freris, and eft þei ben apostotaas and dyon enemyes of Crist.

<L 80><T EWS2-55><P 04>

Errorr of freris in þis mater is not here to reherse, for it is ynow to telle how þei erron in byleue.

<L 87><T EWS2-59 P24><P 23>

And siþ þese false freris cam last into þe chirche, it semeþ þat at hem schulden men bygynne to practise, for þei semon leste grownded or roteþ in malice, al 3if þer malice be scharpeste, as feuere of o day. Þe rote of possessioneris semeþ hardere to ouercome, for þei ben roteþ in rychessis and frendschipe of þe world but li3tly my3ten trewe men discounfi3te þese freris, not but wiþdrawe þer defense and þer concense to hem;

<L 83, 88><T EWS2-67><P 68>

And þus defaute of ry3t byleue, practisud among þese freris schulde dampne hem as heretykes, and take hem in þer owne falshede.

<L 136><T EWS2-67><P 70>

and pseudoclerkys and freris seyn þat preestis schuldon fi3te sonnerst.

<L 53><T EWS2-71><P 90>

And in þis cowardise ben freris, and opre ordris þat ben dowide.

<L 71><T EWS2-108><P 275>

and þus feendus wylus of freris aqweynton hem wiþ ladyus and þei ben menys to lordus to haue þat þes fendis axson.

<L 62><T EWS2-115><P 298>

For who may denye þat ne lordis don aftur ladyus, or þat freris counseylon wiþ ladyus, or myche synne is now vppe by werkis of lordis? And knytte alle þese togydere and freris ben grownd þerof, more sutyl and synful þan þis lepyng strompat.

<L 65, 67><T EWS2-115><P 298>

And herfore þe pope maynteneþ þes freris as a fadur dop his child, for þei holdon hym vppe.

<L 324><T EWS2-MC><P 340>

And mo feynode wondris of dremys and of false talis herde neuere man sown þan freris tellon here.

<L 329><T EWS2-MC><P 340>

Þe þridde rewle þat men vsen here, and puttup monye men to reste, þei dele not wiþ þes newe ordris but supposon hem heretykus, be þei

monkis, be þei freris, for þei growndon hem not on resoun;
<L 374><T EWS2-MC><P 342>

and þus men schakon freris away as etnykus or publicans and algatis siþen þei wole not 3yue her feiþ vndur þer comun scel and putte hit by oure oolde feiþ þat troweþ þat þe sacrid oost is Godus body in forme of breed as Crist seiþ.
<L 384><T EWS2-MC><P 342>

And herfore þe fadyr of þe freris techet 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 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>

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>

for where Crist telluþ in his gospel þat þe hoost, wenne it is sacrid, is Cristus body in figure and vercy breed in his kynde, freris seyn now þat it is nowt, or accident wiþowte suget.
<L 968><T EWS2-MC><P 363>

And þus bytwene þe pope and freris feiþ of þe gospel is put obac and a new þing is feyned, boþe a3en resoun and feiþ and monnys wyt wiþ al pref;
<L 976><T EWS2-MC><P 364>

And hyt is no nede to applye þis to freris for þei tellon more by þer synne knowen in þe puple þan by muche more synne hyd fro þe puple;
<L 184><T EWS2-VO><P 372>

And ordres of sicche men, siþ þei glosen Godis lawe euen by contrarye wordys, and seyn þat þe wordis of God mute nedis be denyede, and wordis þat þei han fownden schulden ben vsude as byleue, and so þei seyn pryuely þat Crist and hise apostles and seyntis til freris comen yn, weron expresse heretykes.
<L 284><T EWS2-VO><P 376>

But axe þese freris where it is growndut in comun byleue of þe chyrche, and 3if þei faylon in þis poynt haue hem suspecte as feendis children and þus knowe þow ri3t byleue and stond þerby to þi deþ;
<L 329><T EWS2-VO><P 377>

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 19><T EWS3-125><P 08>

And so it semeþ to many men þat prelatiþ þat letten trewe prestis to preche frely þe gospel ben wurse þan þes two bischopis of lewis summe bischopis ben glad of þes prestis, and summe ben yuele enformed bi freris And Ion cam into al þe cuntre of Iordan, preching þe baptysm of penaunse in remyssioun of synnes, as it is writun in þe bok of sermouns of Ysay þe prophet, þat seyde þat Ion was a uoys of a criere in desert Make 3e redy þe weye of þe Lord!
<L 25><T EWS3-128><P 16>

And þis ipocrisie of Eroude may be shewyd by þis reule þat 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 73><T EWS3-130><P 22>

And 3if þou go down to freris þat ben beggeres, and shulden be mekerste, more wurchip of þer briþeren takip no man in þis world, as bi kneling wiþ kissing of feet— take þou þe mynystre of freris,— and oþer seruys at mete and bed more þan ony bischop doiþ.
<L 47, 50><T EWS3-140><P 46>

For, as þer weren in Cristis tyme essey, sadusey and pharisey, so þer ben now in oure tyme freris and chanouns and monkis;
<L 11><T EWS3-143><P 53>

And þus hordom of Goddis word is brou3t in to mayntene freris.
<L 21><T EWS3-143><P 54>

And 3if þat freris lyuen þus whan þei walken þour3 cuntrees, þat þei be stille wiþout tounnys and in tounnys bidde þer bedis, and algatis þat þei synge þe þridde day before þe puple, and so in opere gode dedis þei seken þer wynnyng and wurchip of þe puple, who dredip þat ne þanne þei ben ipocritis and harmen hemsilf and eke þe puple?
<L 76><T EWS3-145><P 63>

And so 3if men louen freris, þei shulden loue þes þre bifore, and telle hou þei synnen a3enus þes þre, boþe for þes þre and for þe freris, for he louet not his neyebore þat leueþ to blame hym sharply whanne he seet hym do amys, for so dide Crist þat may not synne.
<L 97, 99><T EWS3-145><P 63>

Freris seyn þat men shulden fi3te, for Crist bad men stille þer cotis and bye hem swerdis, but wherto but for to fi3te? Heere men seyen þat þes freris ben not wurpi for to be blissid, but for to be brent, for þis wit þat þei putten to Goddis

lawe. But many freris han many cotis þat sillen hem not and bien hem swerdis. And so freris don a3enus Goddis counsel þat Crist bad to his apostelis also.

<L 101, 103, 105, 106><T EWS3-145><P 64>

And so it semeþ to many men þat neþer freris ne shrewid prestis, ne knowen riche beggeres or men þat feynen hem, or ellis men þat shal be dampnyd shulden take of men þes werkis of mersy.

<L 50><T EWS3-147><P 69>

Þe whitnesse of Cristis cloþis heere figurit not þes freris habitis, but onenesse of colour of Cristis cloþis telliþ þat he was stable in uertues, and medling of freris cloþis telliþ untablenesse of þer ordris.

<L 17, 19><T EWS3-152><P 84>

For to bigynne at þe freris: þei coueiten alle þes foure, for þei wolen sitte wiþ lordis and ladies at þe mete ful dignely;

<L 61><T EWS3-154><P 90>

And þus riche men of þe world moten haue freris to þer confessours, and þei leden hem aftir þer wynnyng al bysyde Goddis lawe.

<L 37><T EWS3-161><P 114>

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 8><T EWS3-163><P 121>

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 74><T EWS3-163><P 124>

And so freris shulden drynk to þe puple þe gospel and treuþe of Goddis lawe, and leeue siche blasfemes and dremes bi which þe puple is enpoysound.

<L 83><T EWS3-163><P 124>

And herby it semeþ þat freris gabben falsly upon Crist þat his cloþis weren so pore, and so cloutide on ech syde, for þanne kny3tis wolden not haue partide þes cloþis, ne haue lettid to kerue his cote;

<L 277><T EWS3-179><P 182>

and freris, clerkis of þis prinse, han sum part in þis craft.

<L 26><T EWS3-188><P 208>

In þis gospel may men se wher freris and oþere holden þis forme in þer prechyng to þe puple.

<L 20><T EWS3-203><P 242>

as in a passage laate to Flaundris þe freris prechiden a ladyes dreem, and by a feyned soylyng þey spuyliden þe puple— but freris hadden part.

<L 26, 27><T EWS3-203><P 242>

And fewe freris and clerkis, or noone, may denye sobely þat ne þey assentiden to alle þes harms;

<L 31><T EWS3-203><P 242>

And fewe freris may shake þe poudir of þer feet to Cristis entent, for þey ben charious to þe puple þat coueyten þer godis and not þer soulis;

<L 36><T EWS3-203><P 242>

But gedere þey not of þe puple by symonye, as freris don, and kepe hem clene fro oþere synnes;

<L 22><T EWS3-208><P 252>

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

<L 28><T EWS3-208><P 252>

For þanne no man shulde seye his preysours, and freris prechyng shulde be suspendid, for it is knowun þat þey erren in þes foure þingis þat we han seid.

<L 43><T EWS3-208><P 252>

And freris seyen heere þat þer staat is more parfit þan oþere mennus, for þey han no possessioun, and þat falliþ to perfeccion by Crist.

<L 24><T EWS3-212><P 260>

And houeuere freris speken heere, þey kepen contrarye of þis pouert, siþ þei han comunely in comune many þingis þat ben idil. Leeue we to speke what freris han in propre bi leue of þer prelat, for wel Y woot þat God grauntiþ not þat þey shulden murþere þus worldly godis. Þe secounde þing þat freris shulden note shulde be þis;

<L 30, 32, 34><T EWS3-212><P 260>

And so freris shulden not seye to eche man þat he were frere, but to men vndisposid to lyue betere in þe world. And for freris wanten þis wisdom, þey synnen whanne þey maken ony frere;

<L 37, 39><T EWS3-212><P 260>

And so þes freris moten nedis seye þat alle þes seculer men synnen þat comen not to þer ordre, and þus alle ordris shulden be oon, siþ uariaunse of þe same ground mut algatis telle errour in sum

of hem.

<L 41><T EWS3-212><P 260>

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>

And ouer þis freris han fendis maner, þat o frere grucchiþ a3enus anoper, and fi3tiþ wiþ hym whanne he prechiþ treuþe in his lymytacion— as fendis fi3ten togidere, but gode aungelis ben euere acordid. And þis techiþ hou freris coueyten þer priuy spuylyng more þan soule heeleþe. And myche of þis freris malyss cometh of þer shrewide couentis, þe whiche þey gederen aboue Crist to make part a3enus hym;

<L 16, 19><T EWS3-214><P 263><L 21><T EWS3-214><P 264>

And þis shulden þes freris þenke onne, and sclaudere not trewe prestis by gabbyng and bacbityng boþe to þe puple and to prelatis; for hem were betere to be plowemen þan to be siche freris.

<L 31, 34><T EWS3-214><P 264>

‘And 3if þin hond sclaudere þee, kitte it away’, as 3if werkis of siche freris þat þey wrchen for þer couentis don hem harm to þer soulis, caste þey away siche frerhod, for it is betere be heere feble and pore as laboreris ben, þan to haue here false lustis and to go into euerelastyng fier.

<L 39><T EWS3-214><P 264>

As freris seyen now þat bischopis kunnen fi3te beste of alle men, and it falliþ moost to hem siþ þey ben lordis of al þis world;

<L 8><T EWS3-220><P 274>

And þus freris weenden in greet aray, and stiren many for to fi3te.

<L 12><T EWS3-220><P 274>

For freris prechiden now late a dreem, but þey kouden not rede wel, and þey leften treuþe of þe gospel. And þus þey han harmed oure loud, boþe in men and money, and loue of God and mannus frenshipe— for so myche frenshipe as we han lost shulen freris litly neuere gete a3en.

<L 2, 6><T EWS3-221><P 277>

And no drede alle freris or many assentiden to þes heresies þat þes freris han prechid heere to gete money of þe puple.

<L 12, 13><T EWS3-221><P 277>

For it semeth to many men þat til þat tyme freris ben acursid, and comune þus wiþ cursid men shulde not profite to oure rewme;

<L 16><T EWS3-221><P 277>

Haue we alle þes freris suspect in mater of bileue or oper, for þey han sowen þus opynly lesyngis a3enus bileue. And no drede Clementis freris wolen as faste feyne a3enus us: for, come þey in anoper lond, þey wolen soone assente to Clement— and so þey wolden now heere 3if þey hopiden worldly wynnynng.

<L 22, 24><T EWS3-221><P 278>

as freris þat ben wiþ Clement seyen þat it is þer bileue þat Clement is hed of holy chirche, as oure freris feynen þus of Urban.

<L 28, 30><T EWS3-221><P 278>

Heere shulden men wite wel in what þingis stondiþ mennus pees: not in strong folc and castelis, ne in assaylyng of oure enemyes, ne in þe preyeres of freris, but in oure owne uertuous lif. For many mo freris preyen a3en us þan feynen for to preye for us;

<L 10, 12><T EWS3-235><P 310>

A greet disseyt in þis mater stondiþ in trist of mennus preyoures, as freris and opere prestis seyen þat þey wolen saue þe soulis and brynge hem hastily into heuene by þe uertu of þer preyer.

<L 5><T EWS3-237><P 312>

and þis falliþ ofte to freris,— whanne þey prechen of deed men, þey gabben boþe of quyke and deed.

<L 35><T EWS3-237><P 313>

Also þey gabben upon God, þat is a foul blasfemye, as men may here of freris in errour of þer speche, as þey tellen of þer beggyng in help of þer briperhed and in meede of fi3tyng, wiþ opere errours þat þey sowen.

<L 39><T EWS3-237><P 313>

Triste not in freris but in God, for gode werkis þat þou doist, for þou mayst se þer coueytise by þer lif þat þey leden.

<L 25><T EWS3-238><P 316>

What resoun shulde moue freris to large þer cloþis and docke þe gospel? Certis, by uertu of þe gospel men kissen boþe bokis and wallis, but siche reuerense þey don not to freris cloþis but 3if þey ben woode!

<L 36, 39><T EWS3-239><P 318>

Þe fourþe is þe staat of many freris.

<L 66><T EWS3-App><P 321>

Thes ben þe flateringe freris of al þe fyue ordris, falsli founden in oure feiþ & first schulen be distried.

<L 83><T JU><P 57>

Certis, eiþer it semeth þat 3oure patroun was vnperfi3te eþer a fool to make an ordre so hard þat 3e may not holde it, or ellis 3e ben vnperfi3te

to take suche an ordre & bynde 3ou þerto and sip
leue it & take 3ou anoþer bi dispensacioun, &
þanne 3e lien on 3oure patroun first & on 3ou
silf, to clepe 3ou his freres and forsake his ordre,
for þan 3e schulde be clepid þe popis freris for
he is patroun of 3oure ordre;
<L 156><T JU><P 61>

Frere, whi preche 3e fals fablis of freris & feined
myraclys, and leuen þe gospel þat Crist bade
preche & is moost holsum lore to bodi & to
soule, & so also oure bileue bi whiche oonli we
moste be saued?
<L 233><T JU><P 64>

Frere, what charite is it to charge þe puple wip
so many freris, sipen persouns, vikers, & prestis
were jnow³ to serue þe puple of preestis office
wip bischopis 3he, monkis, chanouns wip out
mo. & þus for to encrease with so many freris is
greet cumbraunce to þe puple & a3ens Goddis
wille þat made al þingis in mesoure, noumbre, &
wei3t;
<L 355, 357><T JU><P 69>

so to many freris & opere ordris passynge þe
ordinaunce of God, lettib Cristis chirche to
growe to heuene.
<L 364><T JU><P 70>

& 3it in curious & costlewe housis, & fyne &
precious cloþinge, delicious & lusti fedynge, in
tresorie & iewels & riche ournementis, freris
passen lordis & opere riche wordli men;
<L 370><T JU><P 70>

to þis acordib þe oold doctouris & comoun
bileue bifor þat freris camen in ouer þe walle a
þousande 3eer & more.
<L 399><T JU><P 71>

þus prelati & freris in þise daies:
<L 4><T LL><P 10>

But in þise cloutid sectis· as mounkis chanouns·
& freris·
<L 14><T LL><P 15>

þere leest nede were· as mounkis· chanouns· &
freris/ for peple schulde drawe to parische
chirchis·
<L 17><T LL><P 37>

in mounkis· chanouns & freris/ þat þei schulde
be drawn vp:
<L 7><T LL><P 38>

3if þei maken prelati and lordis, bi here fals
flaterynge and lesyngis in confessions and preuei
conseils, to lette prestis to preche goddis lawe
and to lette þe peple to knowe and to kepe þe
comaundementis of god, lest freris ypocrisie and
wynnyng be stoppid and þe peples almes betere

spendid, þanne be þei cursed ypocritis.
<L 15><T MT01><P 05>

3if þei pursuen to þe deþ pore freris serabitis, þat
kepen fraunseis reule and testament to þe ri3te
vndyrstondynge and wille of fraunceis wip outen
glose of antecristis clerkis;
<L 4><T MT01><P 12>

3if þei maken wyues and opere 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 25><T MT01><P 12>

Frere fraunseis bihetib obedience and reuerence
to þe lord þe pope honorie, and to his
successouris, þe whiche entren bi general and
holy eleccion, and to þe chirche of rome, and be
opere freris holden to obesche to frere fraunseis
and to his successouris. Of hem þat wolen take
þis lif, hou þei schullen be resceyued· Capitulum
2m· 3if ony wille take þis lif, and comen to oure
breperen, sende hem to þe mynystri
prouyncials, to whom only, and not to opere, be
grauntid leue to resceyue freris.
<L 6, 10><T MT03><P 40>

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 inspirib to
hem.
<L 22><T MT03><P 40>

And be alle freris clopid wip foule clopis, and
þei may pese hem a3en or cloute hem of sacchis
and opere pecis wip þe blissynge of god. And I
moneste and stire þes freris þat þei dispise not
and deme not þo men whom þei seen clopid wip
softe clopis and colourid, and vse delicat metis
and drynkis, but more eche of hem deme and
dispise him self.
<L 7, 9><T MT03><P 41>

but late lewid freris seie four and twenti peter
nostris for matynes, for laudis fyue, for prime,
tierce, vndren and noon, for eche of hem seuene
pater nostris, and for euensong twelue, and for
compleyn seuene.
<L 16><T MT03><P 41>

but in tyme of opyn nede ben þe freris not
bounden to bodily fast. but I conseile, amoneste,
and stire my freris in oure lord ihu crist
þatwhanne þei gon bi þe world þat þei chide not
and stryue not bi wordis, and þat þei iuge not
opere men, but þat þei ben mylde, pesible and
manerly, homly and meke, spekyng of al þingis
as it is semely.
<L 27, 28><T MT03><P 41>

Capitulum 4m· I comaunde stedefastly to alle freris þat in no manere þei resceyue no money or pens;

<L 1><T MT03><P 42>

neþeles for þe nede of sike men and to cloþe opere freris bi gostly frendis only, þe mynystrys and custodis schullen here bisy cure, vpe placis and tymes and colde regiouns or contres;

<L 4><T MT03><P 42>

Of þe manere of trauayle of freris Capitulum 5m· Oure freris to whom god hæp 3ouen grace to traucile, labore þei treuly and deuoutly so þat ydelnesse enemy of soule be excludid or putt away.

<L 9><T MT03><P 42>

Capitulum 6m· Freris schulle no þing apropre to hem self neiþer hous ne place ne ony oper þing, but as pilgrimes and gestis or comelyngyns in þis world, in pouert and mekenesse seruynge to þe lord, goo þei tristiliche for almes, and hem nedip not to be a-schamyd, or oure lord made hymself pore in þis werld for vs, þis is þe heynesse of þe moste hey3 pouert, þat makip 3ou my breþeren heiris and kyngis of þe kyngdom of heuenys;

<L 17><T MT03><P 42>

And where euere freris ben and fynden hem togidre schewe þei hem homly bitwixe hem self, and sikyrlly schewe eche to oper his nede.

<L 29><T MT03><P 42>

for 3if a modir norschceþ and loueþ here fleschly child, wiþ hou mychel more diligence schal on loue and norische his gostly broþer, and 3if ony of hem falle in-to sikenesse opere freris schullen serue hym as þei wolden be seruyd.

Capitulum 7m· 3if ony of freris bi tisyng of þe enemye happen to synne deedly þe synnes of whiche it is ordeyned among freris þat þei rennen to here mynystis prouyncial, þe same freris ben holden to renne em so sone as þei may wiþ-uten dwellyng. and þo mynystis 3if þei ben presis schullen wiþ mercy enyonye hen penaunce, and 3if þei ben noone prestis make þei to be enyoyned to hem bi oper freris of þe ordre, as it semeþ to spede most aftir god.

<L 2, 3, 4, 5, 9><T MT03><P 43>

Of þe chesyng of þe general mynstere and of þe prouyncial chapitris of þe ordre· Capitulum 8m· Be alle freris holden to hane euermore on of þe freris of þis religion a general mynstre and seruauent of al þe breþerhed, and be þei holden to obliche stedefastly to him.

<L 13><T MT03><P 43>

and 3if it seme ony tyme to þe generalte of mynystis prouyncial and custodis þat þe forseide mynyster is not sufficient to þe seruyce and

comune profite of freris, be þe forseide freris holden, to whom þe chesyng is 3ouen, to chese hem anoper in þe name of god to here keþere.

<L 24><T MT03><P 43>

Of prechours to þe puple· Capitulum 9m· Preche not freris in þe bischopriche of ony bischop whanne þe bischop a3en seiþ hym, and noon of freris be hardy in ony manere to preche to þe peple but 3if he be examyned and aprouyd of þe mynystre of þis fraternyte, and þat þe office of prechyng be graunted to hym of þe mynystre.

<L 30, 31><T MT03><P 43>

Also I moonest and stire þe same freris þat in prechyng þat þei maken here spechis be examyned as chest and to profit and to edificacion of þe peple.

<L 2><T MT03><P 44>

Of þe monestyng and of correccioun· Capitulum 10m· Freris þat ben mynystis and seruauitis of opere freris schullen visite and moneste hero breþeren mekely and charitably, and þei schullen correcte, not commandyng to hem ony þing þat be a3enst here soule and oure reule. And freris þat ben soget owen to þenke þat for god þei han forsaken here owen willes;

<L 7, 10><T MT03><P 44>

and where eue ben ony freris þat wisten or knewen þat þei may not keþe gostly þe reule þei may and owen to renne to here mynystis, and þe mynystis owe to resceyue hem benygneþly and bi charite, and haue þei so muche famularite, or homlynesse, aboute hem þat þei may sei to hem and do as lordis to here seruauitis, for whi so it schal be, þat mynystis be seruauitis of alle freris. I amoneste and stire in oure lord ihu crist þat freris ben war and flee fro alle pride, fro veyn glorie, enuye and coucitise, and cure and bisynesse of þis world, fro detraccion and grucchyng.

<L 15, 21, 22><T MT03><P 44>

Capitulum 11m· I comaunde stably to freris þat þei haue not suspect companies or conseilis 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 35><T MT03><P 44>

and be þei not maad godfadriss of men, last bi þis occasion among freris and of freris be gendrid sclandre. Of þe manere of goyng among sarasyns and opere men out of bileue· Capitulum 12m· Who euere of freris bi inspiracioun of god wil en goon among sarasyns and opere vnbeleffful, axe þei leue þerof of here mynystis prouyncial, and 3eue þes mynysrtis to noon leue to go but to hem whom þei seen able to be sent to þis þing.

<L 2, 4><T MT03><P 45>

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 symplike maade to write it, and þe lord pope confermyd it to me.
<L 12><T MT03><P 46>

clerkis schulden seie here officis aftir clerkis, but lewed freris schulde seie þe pater noster.
<L 21><T MT03><P 46>

and I traueiled wiþ myn hondis and wile traueile, and I wile þat alle opere freris traueile in labour þe whiche pertyneb to honeste, and þei þat kunnen not, lerne þei;
<L 24><T MT03><P 46>

God schewid to me þis salutation þat I schulde seie, þe lord 3eue pees to þe, þerfor be freris war þat þei resceyue not in no manere, neiþer chirchis, ne placis to dwellen onne, ne ony oper pingis þat ben bilded for hem, but as it semep holy pouert, þe whiche we han bi-fore seid in þe reule, euermore dwellynge þere as gestis and comelyngis and pilgrymys. I comaunde sadly to alle freris be obedience þat where so euere þei ben be þei not chargid to axe ony lettre in þe court of rome, neiþer be hem self ne by mene persone put bitwyxe, wiþ þe blissyng of god. And I wile þat freris obeche to þe general mynystre of þis fraternyte whom it plesed to me to 3eue þerto, and I wile þat I be so taken in his hondis þat I may not goo or do a3enst his obedience and his wille, for he is my lord, and þou3 I be simpul and sik neþeles I wile euere haue a clerk þat schal do me dyuynne office after þe reule.
<L 30, 35, 38><T MT03><P 46>

And þo þat ben founden þat don not þe office after þe reule and wilen varie on oper manere and be not of ry3t cristen feiþ, be alle freris holden bi obedience where euere þei ben þat, where euere þei schulle fynde ony of þoo, þei schullen presenten hym to þe nexte custode of þat place where euere þei fynden sychon.
<L 1><T MT03><P 47>

and be þat custode holde sadly bi obedience to kepe hym strongly as a man in bondis day and ny3t, so þat he may not be delyuerid of his hond til he represente hym in his owen persone in þe hondis of his mynystre, and be þe mynystre holden sadly bi obedience to holde hym bi freris þat kepe men ny3t and day as in bondis til þat he represente hym to þe cardynal hostiense, þat is lord, gouernour, meyntenour and corectour of alle þe fraternyte. And seie not, freris, þat þis is anoþer reule: for it is a remembraunce, amonestyng, a reprouyng, and my testament þe whiche I frere fraunseis, litel, make to my

blissed breþeren, þat for we kepe bettere þe reule þe whiche we hau bihi3t to þe lord, and þe general mynystre and alle opere mynystris and custodes ben holden bi obedience to adde no þing to þes wordis ne drawe þer fro and rede þei þes wordis.
<L 9, 12><T MT03><P 47>

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>

þanne it semip þat þat pope þat lettip it and þe freris also ben acursed of god, of fraunseis, and of alle hawen.
<L 16><T MT03><P 48>

But see now hou freris don openly a3enst þis reule and testament.
<L 24><T MT03><P 49>

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 diuynyte, but verreily maistris of errour boþe in techyng and in ensauple, and summe oone hap wast cloþis and costi, and a noþer symple frere þat nys not so gret flaterere nakid or to rent. As to propre pingis freris seyn þat þe pope is lord worldly of housis, bokis, jewelis and al þat þei han, but her semep myche venym: first þe euyl children putten in-to here fadir þe pope þe venym of worldly lordschipe siþ þei may not haue it for distroyng of here perfeccioun, and yit þei seyn þat þe pope mot be most holy and perfyte and nexte sue crist in alle manere vertues, and þus þei putten a veyn þorn in his feet, As to here kyng þei ben vnkynde and vntrewe, for wiþ-outen his leue or is conseil þei alien in-to straunge rewmes,
<L 4, 9><T MT03><P 50>

As anementis prechyng, men knowen wel þat freris wile flaterere and spare to reproue sharply synnes of grete men for drede of los of worldly goodis or frendschipe or fauour;
<L 26><T MT03><P 50>

As anementis 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, 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 1><T MT03><P 51>

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 mekenesse and in grete penaunce, and þer-fore, þou3 þei haue name of franseis freris, þei ben enemys of crist and fraunseis and cruel man-sleeris.
<L 11, 14><T MT03><P 51>

Also generally prelatis regnen in symonye, as bischopis, munkis, chanons, and freris, and lesse curatis; 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 perfit pouert of crist and his apostlis for pride of þe worldly staatis and flatteryng þer-to and ypocrisie and beggyng to geten esely and plenteuously catel of lordis and ladies and comunas, 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.
<L 17, 21><T MT04><P 68>

Capitulum 22m: Also þes possessioners, wip 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 17><T MT06><P 130>

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 housyng, þanne helpe here pore nei3eboris in cloþinge and housyng and out of dette and prison, and parische chirchis vplond;
<L 27><T MT08><P 175>

þanne what man frere or munk schal betere serue god wip-uten siche obseruauncis of freris or munkis þan wip hem, god approueþ þat þat frere or monk leue here obseruauncis and terme to freedom of cristis gospel.
<L 7><T MT09><P 182>

but 3it false confessouris 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 þer-bi to be sau3d 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>

3e wip-inne age of discrecion, þei schul not forsake þe habit of freris for drede of prisonyng and deþ, þou3 it be agens here wille and conscience;
<L 25><T MT19><P 278>

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, wheþer þei ben of bileue, and grounde hem in resoun or in goddis lawe, and examyne here proues wheþer þei ben trewe men.
<L 27><T MT21><P 290>

Capitulum primum: For many beren heuy þat freris ben clepid pseudo or ypocritis, antecristis or fendis, or ony siche name, it were to telle what goddis lawe seyþ here, and bi lore of goddis lawe men shulden stonde stifly.
<L 1><T MT22><P 296>

and hey3 prestis of þe temple wip pharisees þat crist reprouede weren more and betere groundid þen ben þe sectis of þise freris. Aftiward men supposen þat þise freris may lytlyche erre;
<L 18><T MT22><P 296>

lord, siþ freris synnen ofte, why shulden not men reprouen hem, and 3if al þe secte assenteh, speke we sharpliche a3en þe secte;
<L 28><T MT22><P 296>

but in ilche werk god askiþ ordre, and so in blamyng of freris.
<L 5><T MT22><P 297>

and þus men may leuefulliche, but of hard, fy3te, plete and scorne, but þe craft of lyyng is dampned generalliche, and þus cristen men shulden be war to putte falsliche blame on freris;
<L 13><T MT22><P 297>

and þus þei speken bi condicioun, or supposyng, or gessyng, þat 3if freris don þus cristen men schulden be war wip hem.
<L 16><T MT22><P 297>

and officials and freris haunten ofte þis craft amys, when þei louen more monee or ordris þen þei don heelp of here soulis, and ofte þei punyssh men bi peyne þat god approueþ not.
<L 22><T MT22><P 297>

and þus in speche a3en freris men casten to holde þise two, aud 3if þei faylen in ouþer of hem þei cryen on god mercy and help;
<L 31><T MT22><P 297>

and þus men supposen of freris þat somme of hem shal be dampned, and þenne we witen bi þe gospel þat þei ben quike fendis.
<L 36><T MT22><P 297>

and bi siche reproungis god may turne þise freris to goode, and kepe sugetis in goddis weye, þat ellis wolden go the weye to helle. and as anentis fals freris, resoun techiþ þat þise ben fals, and poul spekiþ þat perile is in fals freris.
<L 8, 10, 11><T MT22><P 298>

dampne þou þis holi writ, and lette þou men to rede it, and releese here obliþyng hi comune vse þat god approuþ, and þenne þer is som colour to blame men þat vsen þis word, but freris ben oblischid 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.
Capitulum 2m 3it cristen men shulden be war in here speche aþen freris, and for somme ben goode and somme euele, me shulden specifie þise euele and not reproue good wiþ euele lest þei erreden in blamyng here breþeren, and herfore cristen men han declarid hou men shulden knowe a pseudo-frere and what is good in here ordre and what in here ordre is euel, as so myche of here ordre is good as is seid in goddis lawe, and as myche of here ordre is euele as discordiþ fro goddis lawe;
<L 15, 16, 18, 19><T MT22><P 298>

and þus þise goode men of freris drawen hem fro here priuat rewelis and fro hare lyuyng in comune, lest it neede hem to breke goddis lawe; as somme freris procuren to be bisshopis, somme to be lystris and liue out of comunes, and somme to be wiþ lordis or laydis, and somme freris to bi wiþ bisshopis;
<L 30, 32><T MT22><P 298>

as somme freris procuren to be bisshopis, somme to be lystris and liue out of comunes, and somme to be wiþ lordis or laydis, and somme freris to bi wiþ bisshopis; but þat þat þei seyn is best, as obedience to here souereyn and risyng at myd-ny3t whiþ kepyng of here priuat reulis and sewyng of here chapitris, þise ben warliche put abac wiþ þe moost witty of freris.
<L 1, 4><T MT22><P 299>

as freris when þei beggen of men þenken not hou þei ben rychere þen pore 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 rauelyn of dai þeues.
<L 26, 29><T MT22><P 300>

and þus seyen summe þat these freris ha bitis to whiche freris ben þus oblischid, þat ben þus large and variaunt as weren habitis of pharisees,

seruen þe fend to putte in lesyngus and to destrie pore mennus goodis.
<L 32><T MT22><P 301>

Juge þe peple wheþer þise freris bi here newenesse þat þei han founden breken ofte cristis ordre, boþe to hem and to þe peple.
<L 28><T MT22><P 302>

and þise freris chaffaren now, and sillen cuntrees to begge;
<L 8><T MT22><P 303>

and þus þise freris forberen fleshe þat crist vsede and grauntede to ete.
<L 2><T MT22><P 304>

Capitulum 4m See we what James seiþ þat wroot to tuelue kynredis, and so to alle cristen men, wheþer he speke ouht of freris. but 3if god spake here of freris, certis þei ben not wiþ hym, and crist seiþ: "who þat is not wiþ me, he mot neede be aþen me".
<L 10, 11><T MT22><P 304>

And 3if þen seiþ þat freris visiten modirlees children and widewis; and þus þise freris visiten men, but riche men in heere welfare. And cristis ordre biddiþ men to kepe hem vnfoldid fro þe world, but freris seldem or neuere but when coueytise foulþiþ hem; for when þei visiten pore men or widewis, þei don to gete goodus of hem, as corn, monce, chese or som-what þat nedid more hem þen þe freris;
<L 23, 25, 27, 30><T MT22><P 304>

þe rewele is first worldliche, for þei ben ouercomen of þe world, and speche of men plesid hem not but 3if it turne hem to worldis vynnyn, and sich a rewele mot neede ouercome þe flesh of siche freris, for þei scken lust as bestis, and coueyten likyngis of flesh, and þis rewele is þe deuclis;
<L 4><T MT22><P 305>

Juge wise men wheþer þise ey3te ben kept in þe ordris of freris.
<L 12><T MT22><P 305>

And when þei spoylen pore men, þei ben not ful of mercy, but louen betere stones of heere housis þen pore men or opere freris.
<L 26><T MT22><P 305>

Þise freris ben doumbe in many placis when þei shulde speke to heere bretheren of þe treupe of goddis lawe and opere weyes þat helpen to vertues;
<L 33><T MT22><P 305>

but when þei comen out of þis prisoun þei ben dilaui in heere tungis in gabbyngis and other iapis þat sounen not to charite: Juge men wheþer

ony freris ben siche þat hauen sich veyn religion.
<L 2><T MT22><P 306>

but men seyen þat freris don, boþe of here breþeren and oþer 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 techiþ; and þus freris worshipen secular lordis, to gete worldliche help of hem. and þus freris speken bi goddis lawe, but þei don euen þe reuers, as crist seiþ of pharisees, þat þei seyen but þei don not. Þus freris reden in goddis lawe, þat þei shal not be makid maystris, and þis þei coueyten wiþ þe synne, wherfore þis maystirship is forfendid.

<L 5, 8, 9, 11><T MT22><P 306>

but 3it þise freris gederen monee and oþer goodis to hem self, and ben propre in heere hauyng a3en þe rewle of charite, and but 3if þise wordis of iames don for þise ordris, I am certeyn þat non word of iames approueþ þise newe religions.

<L 15><T MT22><P 306>

and þus freris, for heere metis þat þei hauen of lordis and bishopis, feeden heere soulis a3en bi fablis, and ben a-boute to hyde heere synnes, but certis largenese of heere abitis hydip not synnes fro god.

<L 25><T MT22><P 306>

Wheþer þat freris or opere men failen þus in heere office, iude prophecyde of hem, al 3if þey weren not in his tyme;

<L 23><T MT22><P 307>

and 3if freris hauen þise two, noo drede, god vndirstood hem here, and 3if þei froþen bi irose fisege a3en men þat tellen hem treuþe, noo drede þei froþen heere owen confusion, and maken heere malice more knowen.

<L 33><T MT22><P 307>

and but 3if iude spak here of freris he spak in noo place of þise sectis.

<L 1><T MT22><P 308>

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>

and þus 3if freris wolen excuse hem þat iude spekiþ not of hem, þei moten excuse hem first þat þei liuen not wickidliche, for euere men weren holden bi goddis lawe to speke a3en goddis aduersaries.

<L 13><T MT22><P 308>

Whi shulden not men reproue siche freris?

<L 25><T MT22><P 308>

3if freris ben not spoken of here þei moten liue þus iustliche, þat þei grucche not a3en here pouerte bi þe criyng of here beggyngis.

<L 30><T MT22><P 308>

And 3if freris after þis feyned pouerte wandren in reumes aftir here lustis, and chesen to ete wiþ riche men where þei may fare lustfulliche, and haue heere daliaunce wiþ wymmen for here leccherose lyues;

<L 36><T MT22><P 308>

who dredip þat god ne spak here bi iude of þise freris?

<L 4><T MT22><P 309>

and þus glosen persones wondirful, boþe of heere ordris and wiþ-out, bi cause of heere wynnyng, who dredip þat god ne spak here of siche freris þat don þus?

<L 9><T MT22><P 309>

Juge men wheþer freris ben siche;

<L 15><T MT22><P 309>

3if þise freris hen gylours boþe of men and of children, bi þe holynesse þat þei biheeten to robbe men of heere goodis, and wandren in cuntrees aftir heere desyris, to placis and persones where þei hopen to fare aftir lustis of heere flesh, þenne god spak heere of freris. And 3if freris departen heere duellyng fro opere men, boþe lerid and lewid, and wandren not as crist or hise apostlis, more to edifie þe peple þen for lust or worldliche wynnyng, þenne god spak here of hem. liue þe freris bi goddis lawe and teche þei men þat þei hen not siche.

<L 17, 22, 25><T MT22><P 309>

Ion seiþ in his book hou alle men shulden kepe charite, and so men shulden loue pingis aftir þat þei hen goode. But here þenken somme þat freris failen openliche, for bi graunte of hem self opere ordris ben betere þen heeren, and 3it þei louen more here owen þen þei don þe betere ordris.

<L 2><T MT22><P 310>

and þus bi here owen speche þey tellen þat þey leuen þe betere and louen persones of here ordre not euene aftir þat þei hen goode, and so þis diuision of freris hi þise ordris þat hen not groundid makip a prince enuye and puttiþ out loue of god;

<L 9><T MT22><P 310>

and þus in trauel of þise freris, When þei wandren aboute to preche, it semeþ þat þei louen more worldliche goodis þen heelþe of soulis þat þei visiten;

<L 14><T MT22><P 310>

and boþe freris and oþer prestis lousen crist on many maneres, and þus men hauen of holy writ

þe names þat þei putten oon freris.
<L 1, 3><T MT22><P 311>

and þus bi alle þe autours þat ben in þe newe
lawe men shulden speke þus a3en freris, when
þei don þus a3en crist.
<L 21><T MT22><P 311>

and þus for charite of þe chirche and of freris
speke þise wordis; But oon errour is in þis
materie when freris continuen in heere synne, and
iugen to what entent oper men seien þise treuþis
to hem.
<L 25, 27><T MT22><P 311>

and þus bi process of tyme we trowen þat god
wole clenese oure entent, and þus when we hen
in quiete we don þis moost for goddis worship,
and also for profit of his chirche, and for good
þat freris mai haue.
<L 31><T MT22><P 312>

whi may not men do so to freris, 3if þei
trespassen more openliche and to more harm of
cristis chirche.
<L 7><T MT22><P 313>

3if freris shewen bi here dedis þat þei ben siche
fals prophetis, and cristis chirche be harmed by
hem, whi shulden not men teche here gylis?
boþe for loue of cristen men, and for leue of þe
freris;
<L 19, 22><T MT22><P 313>

and in þis synnen mony men, and herfore freris
shulden loke wheþer þei ben coupable in þis
synne, and amende hem sone þerof, and iuge not
by facis of men, for crist biddiþ: "Ne wole 3ee
iuge aftir þe face, but iuge 3ee iust iugement of
þingis þat 3ee knowen wel".
<L 3><T MT22><P 314>

but þis blasfemye dar not freris seye;
<L 20><T MT22><P 314>

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>

But somme men þenken þat freris bildyng failiþ
in alle þise þre poyntis.
<L 28><T MT22><P 321>

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 hauen costly
encenseris to encense beddis of men and of
wymmen and to spoyle hem.
<L 8><T MT22><P 323>

and þus þey doon þis for monee, and not for
deuocioun, but 3if siche blynde blasfemyes be
clepid deuocioun of freris.
<L 16><T MT22><P 323>

and freris mouen lordis and ladies to defend þis
lawe by strengþe, and bi þis gile þei leden lordis
as a man lediþ a prisoner;
<L 21><T MT23><P 334>

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 wat
ouer þei wolen seye; and þus men tellen þat
freris tellen þat what treuþe þat þei seyne, if it be
noteful to þe puple, þenne þat trewþe is þe
gospel;
<L 10, 12, 14><T MT23><P 343>

Capitulum primum· For it is seide in holdyng of
oure haly-day þat we schulde ocupie þe tyme in
prechyng and preiynge and deuoute heryng of
þe lawe of god, and ouer þis many freris, as
bastardis to goddis lawe, tellen iapes or lesyngis
and leeuen þe herfore schulden men lerne of þre
good vertues, þat þe gospel of poule clepiþ feiþ,
hope, and charite.
<L 3><T MT24><P 347>

as freris þat trowen many articlis of þe treuthe
and faylen in þe treuþe of þe sacrid hoost, schal
be dampnyd berfore But if þei turne a3en and
trowe in wordes of crist, þat seiþ: "þis is my
bodye". but nowe freris trowen noþer þat þis
oost is brede ne þe bodye of crist, ne neþer of þis
may be;
<L 13, 17><T MT24><P 349>

and so freris, þat louen more her habite þat þei
han ordeyned hem þan þe cloþe of charite þat
god haþ schapen his sones, ben yuel disposid to
haue þis cloþe of charite;
<L 3><T MT24><P 352>

and þus þei accusen þe court of rome, bishops
and prelatis, and seien þat þei shulden seiþ so bi
cristen mennys bileue, and no wondir is, siþ þes
freris accuseden þer breþeren and þei bigan first
at crist;
<L 12><T MT25><P 357>

and if þei somene symple men for þis accusing,
symple men seien þat þei supposen freris siche,
but þei affermen not hem sich; but euydence þei
hau of þis errour in bileue, and many opere þat
freris seien, and if þis be not sob late þes freris
purgen hem, for we han herd ofte-tymes many
freris techen þus.
<L 19, 21, 22><T MT25><P 357>

but freris, siþ þe fend fader of lesyngis was
vnboundun, seien þat it is an accident wiþ-outen
suget or nou3t and mai in noo wise be goddis

bodi;
<L 27><T MT25><P 357>

but bodily almes is brou3t yn bi freris and opere
stronge beggeres.
<L 16><T MT27><P 423>

for holding of cristis religioun shulde stonde
moost in þe clergie, and algatis in þes newe
ordris as ben freris, munkis and chanouns.
<L 3><T MT27><P 426>

Capitulum 15m^r ant heere þe freris wiþ þer
fautours seyn þat it is heresy to write þus
goddis lawe in english, and make it knowun to
lewid men.
<L 1><T MT27><P 429>

and herfore freris han tan3t in englund þe
paternoster in engli3sch tunge, as men seyn in
þe pley of 3ork, and in many opere cuntreys.
<L 30><T MT27><P 429>

summen seyn þat freris trauelen and þer fautours
in þis cause for þre chesouns, þat y wole not
aferme, but god woot when þey ben soþe.
<L 12><T MT27><P 430>

freris wolden lede þe puple in techinge hem
goddis lawe and þus þei wolden teche sum, and
sum hide, and docke sum.
<L 18><T MT27><P 430>

þe secounde offiss þat falliþ to herdis is to kepe
þer sheep fro woluy3, as false freris, þat comen
to men to robbe þer wolle and do hem harm, ben
clepid of crist woluy3 of rauelyn.
<L 30><T MT27><P 438>

and freris procuren comynly boþe lordis and
bischops to lette þis preching, so þat þer fals
preching be sprad and þer wynnyng a3enus crist,
and þus is þe puple robbid of goostly help and
bodily.
<L 27><T MT27><P 444>

and heere breken out þes freris ordris, for al 3if
þei han no worldly lordchip as han prestis þat
ben dowid, 3it þei spuylen men of moebli3 and
wasten hem in noumbre and housis, and þis
excees is more synne þan synne of þe fend in o
persone.
<L 9><T MT27><P 445>

þe fourþe cause is bringing in of false freris bi
many cuntreys;
<L 25><T MT27><P 445>

and þis bourding or opere iapis shulde make þes
freris suspect heere and make hem wante
worldly wynnyng, for þey ben worpy myche
more peyne;
<L 15><T MT27><P 446>

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 31><T MT27><P 446>

but anticrist can-not grounde þat god ordeynede
þe kynde of popis, ne of opere emperour clerkis,
ne of munkis, ne of chanouns, ne of foure ordris
of freris, al 3if he ordeynede good to come of
hem;
<L 30><T MT27><P 447>

and þus þe laste ordre of freris seiþ a3enus
goddis lawe þat willeful begging is more
meedeful þan ony lif of þes opere ordris.
<L 16><T MT27><P 448>

and 3it lordis of þis world to whom crist was so
kynde ben not payed of þis reuersinge, but ben
brou3t in bi þe fend to haue dwellinge in þer
housis boþe curatis and þes newe ordris, as þou
mayst se in lordis housis persouns or munkis or
chanouns and algatis freris to lede þer meyne.
<L 19><T MT27><P 449>

and þis lore han freris for3eten and alle þes
opere newe sectis.
<L 13><T MT28><P 470>

for ellis 3if freris founden wordis to sacre þe
armes of a prest, and þe pope 3aue hym meede
to fi3te wiþ opere cristenmen, he were out of
bileue þat trowede not to al þis.
<L 10><T MT28><P 480>

it mai be þat alle þe foure ordris of freris lien
wiþ munkis and chanouns;
<L 473><T OBL><P 169>

And þis myschif, Poule, is brou3t in þe chirche
bi þilke viserid fendes and dai deuyllis, freris,
þat þou specifidest of wher þou seidest þus þe
Spirit seiþ opinlich þat in þe last tyme schal sum
parte aweie from þe feiþ, taking hede to þe
spiritis of errour and to þe doctrine of deuyllis,
speking lesing in ypocrisie'.
<L 749><T OBL><P 176>

And bi þis a man mai se what him ou3t to sei3e of
idolatrie, of þe lordship of þe clerge, of begging
of freris and many seche opur synnys.
<L 3382><T OBL><P 243>

summe seien Lo, here at freris is Crist fairest
serued!'
<L 168><T OP-ES><P 09>

as mounkis, chanouns and freris, wiþ many
spicis of dyuerse and harmful sectis conteyned
vndir þese þre general names.
<L 417><T OP-ES><P 18>

of þe gospel hadde be declarid or mynystred to
hem bi opir men, and not þus dynyed Crist and
his chirche a3ens þis blessid loore of seynt Poul,
and ful will of Crist lerned in heuene, seiynge
þus, liik as dide þe Corinthians whom Poul
blamede, 'I am of Benet', 'I am of Bernard', 'I of
Fraunceis', 'I of Domynek', and 'I of Austyn', or
ellis, as þe frere Carme seiþ þat woot neuere
redili of whom he is, 'I am of Helye, or of Helize,
or ellis of seynt Marie' but a man mai suppose
resonabli here þat þese freris ben of Nabal of
Carmeli, þat was so drunk þat he knewe not
redili himsilf or his owne astaat.
<L 618><T OP-ES><P 24>

Ne þei doen ony remedie a3ens þe foul heresie
þat þe freris maintene vpon Crist, of þe begging
þat þei putten upon him, ne of þat þat þei
blasfemen so hidousli a3ens þe truþe of God,
seiynge þat his lawe is falsest and heresie.
<L 1201><T OP-ES><P 51>

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
briperen 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 2020, 2023, 2026><T OP-ES><P 97>

And, if a man take heede to þis storie (Jo^r 4) and
to þe processe þat I haue seid bifore, he mai se
þat þe freris lyen opunli here upon Crist.
<L 2704><T OP-ES><P 130>

In þe which epistle he biddiþ þee þat þou
wiþdrawe þee fro þese vnrule freris þat, a3ens al
Goddis rule and her owne rule also, as it is opun
in seint Fraunces rule, beggen þus.
<L 2785><T OP-ES><P 133>

And siþ þis begging is a3ens þe hool ordynaunce
of God aboute his chirche, boþe in þe oold lawe
and in þe newe, and sclandre to Crist and his
gospel, and seyntis þat sueden hym in
perfeccioun, as it is seid bifore, freris, whanne
þei comen þus abeggid, bryngen not þe doctryn
þat seynt Iohun spekiþ of wiþ hem.
<L 2798><T OP-ES><P 133>

But freris can seie here þat þese euydencis goen
not a3ens perfit beggers as þei ben, but a3ens

opir maner beggers.
<L 2871><T OP-ES><P 136>

þe which foure aungels mai wel bitokene þese
foure bastard braunchis þat growen not up in
Cristis chirche of þe seed, þat is his word, þat is
to seie endowid clerkis, monkis and chanouns
and freris.
<L 2978><T OP-ES><P 139>

and where king Josie prechide opinly Goddis
lawe in the temple to al the puple, and castide
away idolis, and brente the boonis of prestis, that
diden idolatrie, 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 18><T Pro><P 30>

And þus doen generali boþe freris, mounkis and
chanouns.
<L 67><T SEWW13><P 66>

And þese ben speciali men of þese newe ordris,
and moost þese freris þat last comen yn, for þe
feend sutiliþ euer a3ens hooli chirche.
<L 3><T SEWW15><P 75>

And þis newe foundun lijf drawiþ men
dounward, siþ freris ben confessours and leden
moche peple.
<L 24><T SEWW15><P 75>

Þese wordis tellen opunli of makynge of freris,
hou þei comen þefli boþe bi watir and lond to
robbe men of her children þat had beter þan
oxun.
<L 46><T SEWW15><P 76>

and so freris may3ten spuyle men of alle þe
goodis þat þei han. And it falliþ oftetyms, as
Crist seiþ here, þat summe children þus maad
freris ben worse þan her bewperis.
<L 55, 57><T SEWW15><P 76>

And þus is þe peple spuylid but if men wolen
3yue to making of her chirche, or ellis hemsilf to
be freris, or ou3t þat turneþ hem to wynnyng.
<L 118><T SEWW15><P 78>

And it is no nede to appli þis to freris, for þei
tellen more bi her synne knowun in þe peple þan
bi moche more synne hid fro þe peple, for þei
coueiten more þer fame in þe world þan þei doen
her holynesse knowun of God;
<L 165><T SEWW15><P 79>

But þe feend, siþ he was loosid, hap 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 wiþouten suget,
or ellis nou3t, for it it quantite and qualite.
<L 235><T SEWW15><P 81>

Such witesse of hooli writt is not chargid of þes
freris, but witesse of her owne felowis þat þei
holden more þan Crist.
<L 246><T SEWW15><P 81>

so þei seien priueli þat Crist and hise apostlis
and seyntis til freris camen yn weren expresse
heretikis.
<L 253><T SEWW15><P 81>

Þus cryng of freris blyndiþ þe peple, and seien
þat hooli chirche seiþ þus and determyneþ it as
truþe, for false prestis and disseyued seien þat bi
God it is þus, and ech man owiþ to bileeue. But
axe þese freris where it is groundid in comoun
bileeue of þe chirche, and if þei failen in þis
poynt, haue hem suspect as feendis children.
<L 290, 293><T SEWW15><P 82>

And, if a man take heede to þis storie (Io^r 4) and
to þe processe þat I haue seid bifore, he mai se
þat þe freris lyen opunli here upon Crist.
<L 47><T SEWW18><P 94>

But oure newe feyned sectis in þis ben moost to
blame, þat maken greet bildingis þere leest nede
were, as mounkis, chanouns and freris, nonnis,
sistris and spitleris, for peple schulde drawe to
parische churche and here her seruice þere, as
Goddis lawe haþ lymytid, and ellis þei ben to
blame.
<L 81><T SEWW22><P 117>

And here mai cristene men se þe falshed of þese
freris, hou þei letten symple prestis to preche þe
gospel to þe folc, for, as þei feynen falsly, noon
of Cristis disciplis hadde leue for to preche til
þat Petir hadde 3ouen him leue;
<L 10><T SEWW23><P 119>

Þis gospel telliþ þe falsnesse of þis freris lesyng,
siþ Crist sente þese disciplis to preche comunli
to þe peple wiþoute letter or axyng of leue of
seynt Petir.
<L 15><T SEWW23><P 120>

And, al if prelati schulden examyne prestis þat
prechen þus, neþeles it were more nede to
examyne þese freris þat feynen hem to be
prestis, for þei comen yn of worse ground and
ben more suspect of heresie. Lord! 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 21, 25><T SEWW23><P 120>

Þus schulden prestis preche þe peple freli Cristis
gospel, and leue freris fablis and þeir begging,
for þanne þei prechen wiþ Cristis leue;
<L 34><T SEWW23><P 120>

And here it semet to many men þat þese newe
ordris of freris schulden eþer leue þeir multitude
or traueile wiþ her hondis, and if þei diden boþe
þese two discreteli it were þe beter;
<L 80><T SEWW23><P 121>

But now freris reuersen Petir and multiplen
newe lawis and persoones of þeir ordris,
hauynge more þan Petir hadde.
<L 88><T SEWW23><P 121>

And herwiþ þei seien to men þat þei passen
bischops and popis and certis þei seien here þe
soþe, if þei menen passynge in synne, for
vnleeful excesse is passynge to þese freris. And
þus clerkis in rewmys ben ful necessary if þai
done þer office wele3e, if þai ben freris.
<L 92, 95><T SEWW23><P 122>

As, if alle þo freris of Yngelonde hadden howses
and godes in þo rewme of Yngelonde, and
maden þo pope lord of hem, þo popis lordschipe
were to myche ande regale were lessid;
<L 127><T SEWW25><P 131>

Also in þe 3er of grace 1286, pope Nychol iiij of
þe ardour of freris menouris sat after Onerye vj
3er, and in þe iij 3er after, pope Nychol
commaundid þat þe churche of england were
taxed vp þe veray valew, and þe taxyng of
Norwich bifore made by pope Innocent was void
þan.
<L 527><T Tal><P 192>

And siþen in þese maters 3oure termes ben
sumtyme to straite and sumtyme to large, we dur
not obleschen vs to ben þus bounden to 3ou for
to kepe þe termes which 3e wolden lymyte to vs,
as 3e don to freris and to suche oþer 3oure
proctours.
<L 760><T Thp><P 47>

But vtirli I denye to make þis freris sentence or
ony oþer sich my bileue, do wiþ me, God, what
þou wolt!"
<L 1051><T Thp><P 56>

FRERS.....1

So 3if we taken heede to apostasye þat goiþ
euen a3en þe ordre of Crist, þer ben fewe
bisshopsis, possessioners, or frers, þat þei ne ben
apostataes, al 3if þei holden her sygnes.
<L 5><T A26><P 438>

FRERUS.....50

Ande we schulde trow þat foundyng of abbays
and frerus and lettys mon þat ne þai mowe falle

in þe last synne.
<L 20><T A27><P 445>

7· Þo sevent tyme, prelatiſ and frerus beren upon symple men þat þei ſeyne, þat nouþer cursynge of pope ne of byſchop byndus.
<L 5><T A29><P 456>

8· Also prelatiſ and frerus beren upon symple men þat þei ſeyne, þat hit is not to beſeche to ſeyntiſ for to pray for lyvyng men, ne þo Letany is not to be ſeid.
<L 8><T A29><P 456>

23· Also byſchopis curatiſ and frerus putten on pore men þat þei ſeyne, þat no perſone, ne vicare, ne prelate, iſ excuſid fro perſonele reſidence, to be made in þer benefices, in dwellyng in ſervyce of biſchopis, or of archebyſchopis, or of þo pope.
<L 24><T A29><P 456>

POINT XVII· Also prelatiſ and frerus putten to pore men þat þai ſchulde ſay, þat þat ilke þinge þat waſ brede bifore þo conſecracione in þo ſacrament of þo auter, after þo conſecracione or halowing iſ not Criſtus body, but a ſigne of þat þinge, and not þo ilke þinge.
<L 23><T A29><P 483>

POINT XVIII· Also biſchopis preſtiſ and frerus putten to pore men þat þai ſeyn, þat a preſte beyng in dedely ſynne nouþer makis þo ſacrament of þo auter, ne criſtyneſ, ne 3yveſ ony ſacrament.
<L 15><T A29><P 485>

POINT XIX· Also byſchopis and frerus putten to pore men þat þai ſayne, þat men owen not raþer for to pray in chirche þen in oper placis.
<L 25><T A29><P 486>

And þeſe wordyſ mowen ben aplyed vnto false frerus, for ſoply þiſ lore of Criſt wolde he not 3yuen in tyme of grace but 3iſ ſyche men weren for to comen whyche þei ſchulde fle. And ſo, be þei frerus, be þei opur þat ſpeken falsely in þer prechyng, oure goode maiſtur Criſt bad þat we ſchulden be war wiþ hem.
<L 3, 5><T EWS1-08><P 252>

Ne þiſ lore iſ not only conſtreynut vnto false frerus, but generally to preſtyſ þat ſeyn þat þei han cure of mannys ſowle, for worchyng by ri3t lyf endid aftur Goduſ wille makuth a man Goduſ child and to come to þe bliſſe of heuene.
<L 66><T EWS1-08><P 254>

And, riht aſ þer weren þre ſyche ſectiſ in Criſtuſ tyme, ſo þer ben now monkys, chanounſ and frerus;
<L 37><T EWS1-11><P 265>

And þuſ me þinkuþ þat frerus chyden in veyn: Prechowreſ ſeyn þat Criſt hadde hy3e ſchon aſ þei han, for ellis wolde not Baptist mene þat Criſt hadde þwonguſ of ſyche ſchone;
<L 74><T EWS1-29><P 343>

And þuſ frerus aſ phariſeeſ ſyen þe gnatt and ſwolwen þe camele, for þei duren aboue Baptist fownden hem newe ordreſ of rewlyſ þat Criſt charghede not but 3iſ hit were to dampnen hem.
<L 82><T EWS1-29><P 343>

And by ſuch execucion of false prelatiſ and frerus iſ Godiſ lawe qwenchid and anticriſteſ arerud.
<L 35><T EWS1-45><P 425>

and 3eet dwellon trewe men in þe oolde bylue, and laten frerus fowle hemſylf in þer newe heresyne, For we trowen þat þer iſ bettere þing þan Godiſ body, ſyb þe holy Trinnyte iſ in eche place.
<L 75><T EWS1-46><P 432>

And whoeuere ſture men to yuel li3f, 3iſ þei ben frerus þat cryen hy3e, God heruþ hem not to goode, but raþer takeþ veniaunce of hem.
<L 50><T EWS1-51><P 456>

Þiſ goſpel telluþ þe falſeneſſe of þeſ frerus leſyng, ſiþ Criſt ſente þiſe diſcipleſ to preche comunly to þe puple, wiþowte lettre or axing of leue of ſeynte Petre;
<L 16><T EWS2-58><P 16>

but now frerus reuerson Petre and multiplyon newe laweſ and perſoneſ of þer ordreſ, hauyng more þan hadde Petre.
<L 100><T EWS2-58><P 20>

and þuſ ben men hatede now by leſynguſ of frerus for þei holden þe goſpel and laweſ of Criſt.
<L 60><T EWS2-67><P 67>

For, aſ ſeyn Iohn ſeiþ, whoeuere gretuþ an heretyke ſchal haue of hiſ ſynne, what man euere he be, and þuſ 3iſ a trew man loue more Criſt þan þe worlduſ fame, he may li3tly wiþ worſchiþe auoyde ſuche false frerus.
<L 125><T EWS2-67><P 69>

And ſo, by alle opre ſygneſ þat þei feynon in religioun, aſpye how þeſe frerus cam in, and by whoiſ auctorite;
<L 139><T EWS2-67><P 70>

and for leuyng of ſuch prof ſynnon men ful greuouſly boþe a3en Criſt and hiſ chirche, 3e, a3enyſ frerus þat men þenkon þei helpon.
<L 143><T EWS2-67><P 70>

And þis semþ to monye men to be seyd of false frerus;

<L 87><T EWS2-71><P 91>

and wiþ þis boþe lordis and comunes may lette frerus to harme þe chirche.

<L 96><T EWS2-75><P 114>

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 116><T EWS2-75><P 115>

And siþ þe frerus accuson þe court in mater of þe sacrid host, and seyn þat it techþ 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 142><T EWS2-75><P 116>

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 techþ in þis gospel.

<L 12><T EWS2-83><P 161>

And wiþ þis synne ben frerus bleckude þat schapon to preche for wynnynge here;

<L 80><T EWS2-83><P 164>

Frerus wole haue anopur title, and plete and fi3te for suche goodus;

<L 114><T EWS2-83><P 165>

And þus prestus schuldon lyue clenely, by Godus lawe, as þei didon furst, and þus men schuldon wiþdrawe þer hond fro frerus þat beggon whan þei han preched, for þei ben coupable by consence þat 3yuon hem on þis maner.

<L 121><T EWS2-83><P 165>

and monye frerus takon þer state to lyue lustly in þis world, for ellus þei schuldon be laboreris and lyue hard lyf in lewyd stat.

<L 55><T EWS2-85><P 175>

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 58><T EWS2-85><P 175>

Þe frerus seyn þey takon in chyldren for þei ben moste innocentus, and li3t to norische in Godus lawe, as þei ben at þer bygynnyng;

<L 113><T EWS2-86><P 182>

Þes frerus, þat obliche þer breþren by falshede and opre gyles, maken þer protestacion þat þei forsakon aftur trowþe;

<L 126><T EWS2-86><P 183>

For siþ þefte is takyng of opre mennys þingus a3enus þe wyll of þe lord, it semþ þat þis takyng of children, þat frerus schulden haue by no lawe is takyng of opre mennys þing, for takyng of fadrus þing and modrus.

<L 136><T EWS2-86><P 183>

And þes chyldren 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, opur of þer frendis or opre, by what menys þat þei can caste.

<L 141><T EWS2-86><P 183>

And þes moo frerus wiþowte seyen þat men schulden moste kyllon Englysch;

<L 59><T EWS2-88><P 195>

And in tokne of þis pouert, þes frerus ben pore, as þei seyn;

<L 68><T EWS2-88><P 195>

And prelatus, boþe more and lesse, may assente to þis sentence, and frerus may falle wiþ hem, and chyde by wordus þat it is soþ, as it fallup in þis tyme, þat prestus fy3tyng is preysud, 3e, for a feyned cause, þat noon in þis world can grownde.

<L 108><T EWS2-89><P 204>

3if þow wolt assaye þis now, preche oponly to þe peple þat God tellup more by werkis of mercy, þe whiche ben in a mannys soule, þan by offryngus or by dymes, or opre goodis 3ouene to frerus, and þow schalt haue enemyes anon to bere heresy on þe;

<L 32><T EWS2-119><P 309>

And þes newe ordris and algatis frerus ben clepude of Crist pseudo-prophetis.

<L 43><T EWS2-MC><P 330>

And so þes popis and þese frerus may wel haue þese two names.

<L 323><T EWS2-MC><P 340>

But it was seyd in oold tyme, byfore þat frerus comen in, þat as Crist is God and mon, so þis hoost is bred and Godis body;

<L 970><T EWS2-MC><P 363>

And þis newe fownden lyf draweþ men downward, siþ frerus ben confessoures and leedon myche puple.

<L 26><T EWS2-VO><P 367>

And so frerus my3ton spuyle men of alle þe goodys þat þei han. And hit fallup ofte-tymes, as Crist seiþ heere, þat somme childron, þus made frerus, ben worse þan þer beuzpcerus.

<L 62, 64><T EWS2-VO><P 368>

But þe feend, siþ 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 263><T EWS2-VO><P 375>

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>

Þus cryng of frerus blendeth þe puple, and seyn þat holy chirche seiþ þus and determyneþ it as trowþe, for false preestis and disseyuede seyn þat by God it is þus, and þus eche man oweþ to byleue.

<L 325><T EWS2-VO><P 377>

Ande if frerus for þer state may not haue þis lordeschiþe, how schuld þo pope ner Criste reioyse hit on worldely manere?

<L 133><T SEWW25><P 131>

FRERYS.....20

3if frerus or ony oþer men lyen in þis to þe peple, and spoilen hem of here goodis in colour of her lesyngis, þei ben traytouris to God, and traytours to þe Chirche þat þei dwellen inne, and ben holden to restoren þing þat þei have spoylid.

<L 33><T A21><P 243>

Wel I wot þat þe chirche profy3ted byfor þe frerus comen in, and syþen han be sowne manye false loorus, boþe in þer religioun and preysyng of scribes, as we seen of þe sacred hoost, of beggyng of Crist, of lettres of þer breþrhede, and oþur worldly lyuyng.

<L 26><T EWS1-08><P 253>

And so frerus, þat weren breþren in Crist and no3t charghows to þe chyrche, nepur in nowmbre, ne in cloþing, ne in mete, ne in howsyng, ben euene turned a3en fro þe fyrste lif of hem.

'<L 78><T EWS1-16><P 286>

And so lawe of apostatas, and oþur rewlys þat þei han fownden, schylde be contrarye to hymself, as frerus dedus reuerse þis lawe.

<L 85><T EWS1-18><P 295>

And, al 3if frerus seyn þat þei beggon for charite, whan þei han prechid for such beggyng, and þat Crist beggude so and bad hem begge þus, nerþeles al þis speche is powdret wiþ gabbyng.

<L 58><T EWS1-23><P 315>

And þus doon generally boþe frerus, monkus and chanownes.

<L 75><T EWS1-48><P 441>

And ouer þis as men seyn frerus kyllen þer owne breþren, and procuren men of þe world to kyllen men þat seyn hem trewþe.

<L 92><T EWS1-52><P 463>

And here may cristene men see þe falschede of frerus, how þei letten symple preestis to preche þe gospel to þe folc.

<L 11><T EWS2-58><P 16>

Lord, what resown schulde dryuen herto, to lette trewe preestis to preche þe gospel freely wiþowte cuylet, or onye fablis or flateryng, and 3yue leue to þese frerus to preche fables and heresyas, and afturward to spuyle þe puple, and sullen hem þer false sermones.

<L 29><T EWS2-58><P 17>

Þus schulden preestis preche þe puple frely Cristus gospel, and leue frerus fables and þer beggyng, for þanne þei prechen wiþ Cristus leue;

<L 40><T EWS2-58><P 17>

And here it semeth to monye men þat þese newe ordres of frerus schulden oþur leue þer multitude, or traueyle wiþ þer handys;

<L 91><T EWS2-58><P 19>

and certys þei seyn here þe soþe, 3if þei mene passyng in synne, for vnleueful excesse is passyng to þese frerus;

<L 105><T EWS2-58><P 20>

but þe feend by his cawtel haþ browt in now oþre þre, as monkys and chanownys and frerus, and monye brawnches of hem.

<L 143><T EWS2-62><P 41>

But frerus and prestis þat gyderon hem tresore, and make ryche chirches and howsys wiþ oþur gere, and algatis fynden a puple superflew and charghyng, passon Godus lawe by a cursud grownd.

<L 90><T EWS2-64><P 51>

And so 3if state of þese frerus be not growndid in Crist, and þei gabbon monye manerys vp þe lyf of Crist, as in beggyng and assoylyng, and oþure feynede lesyngus, þanne it is a tokne þat þei be not of holy chirche, but Sathanas children whos dedys þei don.

<L 20><T EWS2-65><P 55>

and siþ vneueene departyng of suche worldly goodys makeþ discencion, 3e þe moste þat here ys, it semeth þat suche frerus ben cause of þis discensyon.

<L 30><T EWS2-65><P 55>

And maistres of þis purseewyng ben preestis, more and lasse, and moste pryue frerus, wiþ lesyngus þat þei feynen, as Crist was pursewyd wiþ Cayphas and oþre prestis, but pryuely wiþ

pharisees, þat weron hise falsuste enemy3es.
<L 110><T EWS2-65><P 58>

It was takon as byleue, longe byfore þat frerys
cam in, þat þe sacryd hoost þat men seen at y3e
is verreyly Godus body, by vertew of his
wordys. Frerys seyn þat þis is false, but it is an
accident wiþowton any suget;
<L 112, 114><T EWS2-67><P 69>

And þese ben specially men of þese newe ordres,
and moste þese frerys þat laste comen in, for þe
feend sutileþ euere a3enes holy chirche.
<L 3><T EWS2-VO><P 366>

gabben¹

GAB.....1

ffor iche holy mon hafs holynes of God to profit
to his neightbore by þe wey of treuthe, and not
for to gab to hym veynly by his falshed.

<L 14><T A09><P 122>

GABB.....1

and þus þe fend mut nedis gabb whenne his
prestis assoilen þus.

<L 6><T MT23><P 331>

GABBE.....17

ffor ellis þei gabbe on hem silf, and doip no3t as
þei seyen.

<L 9><T A21><P 252>

and how þei schulde no3t to myche gabbe on
Goddis power, and take upon hem falslyche
more power þan God hæþ graunted hem.

<L 18><T A21><P 261>

It is grete synne to gabbe on a pore man; it is
more to gabbe on an holy man, and defame hym;
but most synne it is to gabbe on Crist, hedde of
alle seyntis and lorde of alle lordis.

<L 28, 29, 30><T A22><P 292>

for it is peril to gabbe on God, and in matir of
mennis helþe.

<L 27><T A23><P 356>

for pore men my3ten many mo be bettur fed wip
comun metys, and so þis is a likerous pruyde,
howeuere we gabbe to God.

<L 59><T EWS1-07><P 251>

And to gabbe þus in þis poynt is a greet synne,
and to take mennys goodis by such a false
chaffare, for a worldly man wole not selle but
þat he wot is his.

<L 21><T EWS1-29><P 341>

as, whon a symple mon seiþ a trewþe, we trowon
it not for he seiþ it, siþ he may gabbe and monye
þingus may be vnknowon to þis man;

<L 8><T EWS1SE-02><P 481>

And two þingus ben nedfulle heere: þat a man
holde trewþe and gabbe not, and also þat he be
not proud hymself, but schewe here hy3nesse of
God.

<L 94><T EWS1SE-14><P 536>

þes ypocritis may for a tyme holde men in þe
feendys þraldam and feyne þat þei 3yuon leeue
to synne, or gabbe on God þat is worse þat it is
meedful to obesche þus.

<L 105><T EWS1SE-19><P 560>

Heere we shullen vndirstonde þat Poul seiþ soop
as he schulde, siþ noon schulde gabbe for ony
cause.

<L 63><T EWS1SE-41><P 650>

And þis lore þat Poul techiþ is vsid to litil of
freris and oþere, for þanne þes stronge men
shulden trauele and not þus begge and gabbe on
Crist;

<L 69><T EWS1SE-49><P 680>

And certys a man confessup not Crist þat he is
boþe God and man, but 3if he confesse of Crist
þat he may no weye synne, ne gabbe, ne bere
false wytnesse of no word þat Crist hæþ seyd.

<L 76><T EWS2-63><P 46>

And 3if þow axe who schal take away goodis
from þese vniuste men, siþ þei ben comunely
myhty, and no man dar take from hem, Crist
answerup here and may not gabbe, þis iust man
to whom God 3yueþ heuene takup fro þis vniust
man þat þat hym semep to haue;

<L 101><T EWS2-78><P 133>

But God forbede þat we trowen þat Crist my3te
gabbe, or þat Petre synned not!

<L 110><T EWS3-179><P 176>

ffirst pat men þat blamen hem shulden holde
trewþe and not gabbe on hem;

<L 7><T MT22><P 297>

GABBED.....1

Leve, wer he no3t traytour to God and to man,
þat in absense of God reversid his ordynance,
þat God him silf hæþ maad for savyng and
tenþernesse, ffor love of his spouse, and gabbid
her on God, þat God hæþ 3eve him leve to
graunte her in erþe boþ pardoun and blysse to
breke Goddis firste ordynance, and conferme
þe ordynance þat þe fend tau3te þe emperroure?

<L 17><T A21><P 246>

GABBEN.....13

þat seien þat þei beþ mediatours bytwixe God
and man, and telle alle men Goddis wille, and
gabben on þe wille of God, and make men to
serve þe fend.

<L 21><T A21><P 266>

3if þei seien þat it is Goddis bodi, and manye
freres seien þe contrarie, þis word techiþ not þat
ne þei gabben in comune bileve of þe Chirche;

<L 28><T A23><P 352>

mykel more if newe religious be skaterud in
Cristendame, and gabben on þe wille of Criste
þat is oure kynge, and moven not to þes and
acorde as Crist and his apostilles did.

<L 28><T A27><P 445>

¹ 10 variants; 41 occurrences.

And þus many men seien þat þei ben in charite,
and 3if þei gabben vpon hemself, as loon seiþ
heere sharpli.

<L 127><T EWS1SE-31><P 612>

but 3et þei gabben oponly as þer ly3f schewip.

<L 45><T EWS2-56><P 07>

And herby it semeþ þat freris gabben falsly upon
Crist þat his clopis weren so pore, and so
cloutide on ech syde, for þanne kny3tis wolden
not haue partide þes clopis, ne haue lettid to
kerue his cote;

<L 277><T EWS3-179><P 182>

And, as it semeþ to many men, þis gabbyng
smacchiþ blasfemye, and so it semeþ greuouse
þanne was þis gabbyng of prynsis of lewis, for
þey gabbiden on Cristis body but þes gabben
a3enus his godhed.

<L 22><T EWS3-188><P 208>

and þis falliþ ofte to freris,—whanne þey
prechen of deed men, þey gabben boþe of quyke
and deed.

<L 36><T EWS3-237><P 313>

Also þey gabben upon God, þat is a foul
blasfemye, as men may here of freris in errour of
þer speche, as þey tellen of þer beggyng in help
of þer briþerhed and in meede of fi3tyng, wiþ
opere errours þat þey sowen.

<L 38><T EWS3-237><P 313>

as falce wytnesse þat gone on a quest gabben in
here witnessis, þei maken þe iuge erre and
pupplische a sentence contrarie to trewþe.

<L 21><T MT21><P 290>

But 3itt þer comeþ more harme of þis lawe of
confessioun, ffor confessours varien in wordis of
assoylyng, as þei done in wordis of her cursyng,
and gabben commynly wiþ blasfeme wordis
a3ens beleue;

<L 25><T MT23><P 332>

and 3if þey gabben or feynen heere men shulden
not trowe hem in þis, but haue hem suspect of
errour, siþ þey suen not crist in þis.

<L 6><T MT27><P 452>

for 3if þei gabben of þer staat and seyen þat þei
ben cristis vikeris, and þey ben contrarye to hym
boþe in lif and in lore, þo men þat ben led bi þes
wolues moten go þe brode weye to helle;

<L 17><T MT28><P 463>

GABBIDE.....1

And 3it he muste nedis do so, or ellis Crist
hadde gabbide bifore.

<L 109><T EWS3-179><P 176>

GABBIDEN.....1

And, as it semeþ to many men, þis gabbyng
smacchiþ blasfemye, and so it semeþ greuouse
þanne was þis gabbyng of prynsis of lewis, for
þey gabbiden on Cristis body but þes gabben
a3enus his godhed.

<L 21><T EWS3-188><P 208>

GABBON.....4

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 opre goodis, myche more plenteuously þan
opre poore men þat þei robbon, þese false men
mote nedis be dampnede of Crist þat is þe furste
trewþe, for þei dyuerse not fro þeuys, but þat þei
robbon more synfully to þis greet man of hem
þat is more strong in his malys.

<L 50><T EWS1SE-23><P 575>

And so 3if state of þese frerys be not growndid
in Crist, and þei gabbon monye manerys vp þe
lyf of Crist, as in beggyng and assoylyng, and
opure feynede lesyngus, þanne it is a tokne þat
þei be not of holy chirche, but Sathanas children
whos dedys þei don.

<L 21><T EWS2-65><P 55>

And 3if þei sullon þes indulgences and gabbon
þus vpon God, þei chaffaren wiþ Godus power,
and gabbon as feendis on þer God;

<L 834, 835><T EWS2-MC><P 358>

GABBUST.....1

3if þou sey3e þow louest o man, and doost
wrong to anopur, þow gabbust to God
vponþiself, and hatust þin furste frend.

<L 34><T EWS1SE-11><P 522>

GABBYDE.....1

and Crist gabbyde or he was God.

<L 13><T EWS1-44><P 418>

gabbinge²

GABBING.....4

And 3if freris forsaken þis now, and seien þat
þei assentiden not herto, þei usen þer olde crafte
of gabbing, and encresen harm algatis.

<L 13><T A23><P 349>

þis strif is mater of gabbing and of synnyng
among manie;

<L 20><T A23><P 353>

and summen seyn þat þis speche falliþ not fro
fendis gabbing but 3if þe pope speke bi þe
contrarie, as a mount haþ his name of mouyng,
for among alle men in erþe þis ipocrite lyuch
ferrest fro crist.

<L 15><T MT27><P 457>

² 6 variants; 48 occurrences.

and no man durste seye til nou þat accident is
goddis body, for þis newe word may haue no
ground, and was not knowun þat þousinde 3eer
þat sathanas was boundun in helle, and 3it he
shameþ to seye þis gabbing.
<L 17><T MT28><P 466>

GABBINGIS.....5

As, 3if freres by gabbingis blasfeme upon Crist,
and in multitude and howsynge ben chariouse to
þe peple, men schulde not do hem almes for to
lyve þus for þanne þei mayntene enemyes of
Crist a3ens him silf.
<L 11><T A10><P 170>

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 myche more ben þey to blame þat prechen
iapis and gabbingis;
<L 8><T MT27><P 438>

þis prechoure may synne on many maners bi þat
þat he sowip not good seed, but iapis and
gabbingis or opere tryuolis, and leeueþ to preche
þe word of god.
<L 22><T MT27><P 442>

and þus he feyneþ many vngroundid gabbingis.
<L 11><T MT28><P 463>

GABBYNG.....19

And þus God spekip bi summe men as if two
persones dispitiden to gidre, þe which we clepyn
Reson & Gabbyng, wech ben Crist & þe fende.
<L 4><T 4LD-2><P 198>

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 388><T 4LD-2><P 215>

And in þis fals gabbyng is groundid mony oper,
as assayling of synne, and mony oper
privylegies, bi whoche he bigyles þo folk.
<L 29><T A09><P 140>

Bot þis is open gabbyng, as men may wil knowe,
sith be streyt covenant þei sellen tyme of
synnyng, þat þus longe schal he not be lettid for
so myche money;
<L 18><T A09><P 166>

And, al 3if frerys seyn þat þei beggon for
charite, whan þei han prechid for such beggyng,
and þat Crist beggude so and bad hem begge
þus, nerþeles al þis speche is powdret wip
gabbyng.
<L 61><T EWS1-23><P 315>

And hit were ly3t for to synne in veyn glorie or
in gabbyng, for eche gabbyng is synne;
<L 12, 13><T EWS1-44><P 418>

what good doþ þis gabbyng þat þe pope wole be
clepid moste blessud fadur' here, and byschop
moste reuerent man', siþ þer lif discordup from
Crist?
<L 11><T EWS1SE-03><P 486>

and þis Lord is charite, and knoweþ al resoun
and al gabbyng.
<L 21><T EWS1SE-11><P 522>

Petre ne ony opre apostle durste not seye þat he
was so nedful, þat wiþowten his gouernnayle
moste þe chyrche nedis perische, and by þis
blasfeme gabbyng sle monye þousynde men.
<L 83><T EWS1SE-11><P 524>

Alle þes foure newe sectis synnen in many
gabbyngis, boþe in gabbyng of dede, and in
gabbyng of mouþe;
<L 65><T EWS1SE-35><P 628>

Alle þes foure newe sectis synnen in many
gabbyngis, boþe in gabbyng of dede, and in
gabbyng of mouþe;
<L 65><T EWS1SE-35><P 628>

He þat studieþ more þis matere may see how þis
gabbyng goop.
<L 67><T EWS1SE-35><P 628>

And, siþ he ys boþe God and man, he wot wel
how it is þere, and gabbyng in such a Lord were
more synne þan euer was.
<L 38><T EWS2-103><P 260>

And, as it semeþ to many men, þis gabbyng
smacchip blasfemye, and so it semeþ greuouse
þanne was þis gabbyng of prynsis of Iewis, for
þey gabbiden on Cristis body but þes gabben
a3enus his godhed.
<L 20, 21><T EWS3-188><P 208>

And þis shulden þes freris þenke onne, and
sclaundere not trewe prestis by gabbyng and
bachityng boþe to þe puple and to prelatis;
<L 32><T EWS3-214><P 264>

and þus it falliþ gostliche bi men þat shulden
preche goddis lawe, and letten to teche þis lawe,
and occupien siche prelatis state bi gabbyng and
fagyngis, and not bi reyn of goddis word;
<L 8><T MT22><P 307>

For before þat þe fende, fader of lesyngus, was
lowside, was neuer þis gabbyng contryuede.
<L 47><T SEWW01><P 18>

GABBYNGE.....3

For bifore þat þo fende, fadir of leesynges, was
loused, was nere þis gabbynge contrevd.
<L 2><T A31><P 503>

Heere it wolde seeme þat John made a gabbynge
seþþe Crist, þat is truþe, seide he was a prophete,
for he wolde not be holde of þe peple so gret as
he was.
<L 97><T CG04><P 47>

for bi þat womman eue cam sorowe, peyne and
woo to mankynde for sche tristed not sadly to
goddis word but tristed to þe fendis gabbynge
and coueited ouermuche kunnyng and dingnyte;
<L 24><T MT12><P 207>

GABBYNGIS.....13
and so in byndyng and lowsyng ben many fals
gabbyngis.
<L 18><T A26><P 437>

And, as it is seide in þe nexte sermoun, of þis
loue ben many gabbyngis.
<L 52><T EWS1SE-32><P 616>

Alle þes foure newe sectis synnen in many
gabbyngis, boþe in gabbyng of dede, and in
gabbyng of mouþe;
<L 65><T EWS1SE-35><P 628>

But þis swerd failiþ now in prechyng of Goddis
lawe, for prelatis han scaberkis wiþoute swerdis,
and opere haue swerdis of leed, bi whiche þei
tellen worldli wordis wiþ fablis and gabbyngis
on God.
<L 109><T EWS1SE-51><P 689>

Such blasfeme gabbyngis þat ypocritus makon
a3enys Crist and his lawe, distorblon þe chirche.
<L 310><T EWS2-MC><P 339>

þes men of þe puple þat holden heere a3enus
Crist ben summe seculeris, hirid of hem or
disseyued wiþ feynyd gabbyngis.
<L 65><T EWS3-172><P 151>

And þus in lawis and in bullis ben gabbyngis
þicke sowun;
<L 26><T EWS3-188><P 208>

as wo is to hem þat leeuen þis and prechen
dremes, fablis and gabbyngis.
<L 43><T EWS3-197><P 229>

and disseyue þey no more oure rewme, for
feyned gabbyngis þat þey hepen shulden make
no treuþe to man of witt.
<L 21><T EWS3-221><P 278>

Also in gabbyngis of þer briþeren;
<L 34><T EWS3-237><P 313>

Hem wantiþ good fruyt, when þei pursewen
trewe prestis bi gabbyngis and bi gylis for þei
prechen freliche þe gospel.
<L 28><T MT22><P 305>

but when þei comen out of þis prisoun þei ben
dilaui in heere tungis in gabbyngis and other
iapis þat sounen not to charite: Juge men wheþer
ony freris ben siche þat hauen sich veyn religion.
<L 1><T MT22><P 306>

and þus widnesse of siche cloþis is an hord to
hyde synnes, as gabbyngis and ypocrisie, 3if it
be not superflue.
<L 12><T MT22><P 316>

GABBYNGUS.....4
And þus þei feynon blasfemy gabbyngus þat
Crist beggude as þei don.
<L 111><T EWS1SE-14><P 537>

Þis lore þat Cristus scole axsup louþ no
gabbyngus, but þat þei don in deede as þer
mowþ confessuþ.
<L 46><T EWS2-56><P 08>

Comune not wiþ hem, ne 3yue hem noon almes,
byfore þei han declarede þese gabbyngus a3enus
byleue, and li3tly schulde an ende be of þese
false prophetis.
<L 99><T EWS2-67><P 68>

And for þei my3te not by þer lawe, þei feynede
mony gabbyngus.
<L 38><T EWS2-78><P 130>

glosatour³
GLOSARS.....1
simplist glosars, and warst willid traytoris.
<L 2><T APO><P 105>

GLOSERIS.....3
and þei suffren, helpen and meyntenen false
prechouris, gloseris, to robbe þe peple bi fals
beggyng, bi symonye and ypocrisie and
blasphemye putt vpon crist;
<L 3><T MT06><P 135>

OF DOMINION· Of Dominion· Capitulum
primum· Siþ many falce gloseris maken goddis
lawe derk and letten seculere men to susteyne it
and kepen it; of siche falce gloseris schulde ech
man be war.
<L 1, 2><T MT21><P 284>

GLOSATouRES...1
And 3itte afftir, when þis courte was fer fro þo
trewthe, hit determyned not þis feyned sentence
þat men holden now, al þof wode glosatoures
had wrytten in þis mater more than þei knew of,

³ 6 variants; 8 occurrences.

or elles couthen grounde.
<L 11><T A25><P 408>

GLOSATOURIS...1

and herfore men schulde glose hem aftir her
owne wille, and þe wordis of þes glosatouris
passiþ Goddis lawe.
<L 18><T A21><P 258>

GLOSATOWRES...1

And 3it he seiþ þat he is ful Cristis vicarie in
erþe & hap power in erþe as miche as þe
apostiles, for as glosatowres seyn, he is God in
þe erþe.
<L 219><T 4LD><P 245>

GLOSOURS.....1

and so no wordis of Crist bynden but to þe wyt
þat glosours tellon.
<L 17><T EWS2-110><P 280>

glose⁴

GLOOS.....18

and þus þer gloos schulde be trowed as byleue of
cristen men, but þe tixt of Godis lawe is
perelows to trowe.
<L 18><T EWS1-45><P 425>

But euermore we ben redy to a3eyncalle þis
gloos whoso proueh þat it is fals or ellis techeth a
betteure.
<L 332><T EWS2-MC><P 340>

And þe prestis of þe oold lawe koude not shake
awei þis boond bi a contraries gloos liik as oure
prestis can now.
<L 937><T OP-ES><P 38>

But þis fleshli gloos, and many suche opir þat
þei han, is no þing to purpos, for God hap
forfendid pompe and pride to alle maner men
and myssys of hise goodis, for he 3af neuere
man leue to do synne.
<L 1632><T OP-ES><P 74>

And for as moche as þou maist not vndo for
euere suche textis 3it, ne þou wolt do aftir þe
lettre of suche textis, þerfore þou seiþ þou most
haue a gloos. Wel þanne for Goddis loue, if þou
wolt glose þe textis of þe gospel, þat ben so
euene a3ens þi lordshiping or lordlynesse, glose
hem as Crist dide and comaundide þee to 3yue
ful credence to his gloos, whanne he seide If 3e
leeue not me, þat is to seie, for my wordis, leeue
3e þe dedis! And if þou bileue effectuali þis
gloos, þou shalt not oonli forsake þe lordship þat
þou occupiest, but also, rapen þan þou shuldist be
ocupied þerwiþ, þou shalt renne awei þerfro, and
hide þee, as Cristis gloos seiþ þat he dide (1o· 6)·
And if þou wolt not bileue effectueli Cristis
wordis neþer his gloos, þanne þou wilfulli and

obstyantli forsakist Crist vttrili, and so þou
bicomest a lyme of anticrist.
<L 1646, 1649, 1651, 1653, 1655><T OP-
ES><P 76>

And so þe fleshli gloos þat þe clerkis 3yuen here
upon Cristis wordis, þe which gloos is rehersed a
litol aboue, is no good worþ.
<L 1663, 1664><T OP-ES><P 76>

And, as for þat opir gloos þat clerkis han here,
where þei seien þat þei holden þese lordships
and possessiouns bi titil of perpetuel almesse,
þou shalt vndirstonde þat merci or almesse is a
will of releuyng of a wrecche out of his myseuse,
as Lyncolniciens seiþ in þe bigynnyng of hise
{Dictis}·
<L 2047><T OP-ES><P 98>

Off þis processe þanne, if a man take bisy heede,
he shal perseyue þe falsnesse of þis gloos,
whanne oure clerkis and religious folk seien þat
þei holden þese lordships oonli bi titil of
perpetuel almesse.
<L 2474><T OP-ES><P 122>

But wolt þou se what gloos oure maistir liers and
her couetouse sectis of ypocrisie 3yuen to þis? I
preie þee take heede hou waiward, contrarie and
rotun is þe gloos þat þese ypocritis 3yuen here!
For such as is her gloos, suche ben þei
wipynforþ in her consciencis and affeccious;
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 affeccoun to hem.
<L 2513, 2515, 2516, 2518><T OP-ES><P 124>

But euery man mai se wel þat þis vnþrifti gloos
is no þing to purpos, for þis was comoun to Crist
and also to þe þeeues þat weren hangid bi him,
and to Achitofel and Iudas, þat dampnabli
hengen hemsilf.
<L 2524><T OP-ES><P 124>

GLOS.....11

And for byndinge and assoilinge, se more of
Gregori in the xxvj· omelic, and in the glos on
the xiiij· c· of Ezechiel, and bi Austyn and Jerom
in the xj· cause, iij· q·, c· {Secundum}, with
manie mo suyngs there.
<L 13><T 37C><P 56>

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 byforesaid
doctours;
<L 4><T Dea2><P 457>

If ony lerned man in holy writ se this glos:
dispise he not it without good examinacoun of

⁴ 4 variants; 102 occurrences.

olde origynalis of doctouris;
<L 11><T Dea2><P 457>

If ony lerned man in holy writ fynde ony defaute
in this glos: sette he in the trewe and cler
sentence of holy doctouris;
<L 15><T Dea2><P 457>

Wondre not, lernide men, though Rabanes be
myche alleggid in this glos, for he was an old
doctur almost of sixe hundrid yeeris agon, and
hadde plente of olde docturrs whiche he
rehersith in his book thoroughout, and in it seith
of himself;
<L 2><T Dea2><P 458>

Þe glos seip þat Innocent was auctour of þese
schriftus þat ben browt in.
<L 896><T EWS2-MC><P 361>

For hou schulde 3e endure vndampned to helle
to leue Crist & his lawe for 3oure rotun ritis, &
seie þat Goddis lawe is fals to fourme or to lerne,
til 3e hadden founden a glos feyned of 3oure
wittis?
<L 407><T JU><P 72>

and for I haue declarid in party in the glos hou
the harde sentensis of Job schulen be
vndirstonden, therfore I passe ouer li3tly now.
<L 1><T Pro><P 37>

The Prophetis han a general prologe for alle, and
for I declaride sumdel the grete profetis, and in
party the litil prophetis, and thenke soone to
make an ende, with Goddis help, of the glos on
the smale prophetis, I thenke now to passe ouer
withouten eny taryng.
<L 39><T Pro><P 41>

Who-so taketh hem unrightfulliche Aynst the
ten commanundments, Or by glos wrechedliche
Selleth any of the sacraments, I trow, they do the
devell homage In that they weten they do wrong;
<L 1203><T PT><P 185>

Þe glos þere seip, A prest owip to kunne þe lawe
of God, ellis he proueþ himsilf no prest of God'.
<L 63><T SEWW12><P 61>

GLOSE.....72

And lesse preestis ben successouris of lxxij
disciplis, as bisshopis ben successouris of
apostlis, bi the glose of Bede there, and in the
xxj. dist. c°. {In nouo testamento}.
<L 5><T 37C><P 99>

and glose of decrees declarip opinli þat þis
maner of schrifte cam not into þe chirche before
pope Innocent.
<L 599><T 4LD><P 262>

But so special schrifte & limitid to tyme, was
ordered of pope Innocent as þis glose seip. And
al if þis glose erred in many oper þings, napeles
in þis poynt mote men trowe to it, for no man
can telle wane þat before þis schrift begane.
Suppose we þat þis schrifte be sob þat þis glose
seip, and þat þis confessioun dop miche good, &
so þis confessioun is nedeful in manere.
<L 604, 607><T 4LD><P 262>

And noo glose excuseþ nowe prestis þat ne þei
schulden holde nowe þise hestis, but if God be
not nowe possessioun of hem but þe feende.
<L 118><T 4LD-2><P 203>

CAP. IV. But a3enst þes lawes, boþe Goddis and
mannis, and resoun, and seyntis, þe fend techip
his disciplis a newe glose, to seie þat þou3 men
ben not worþi to be herd in preiynge for here
owene good lif, 3it here preiere is herd in merit
of holy Chirche, for þei ben procuratours of þe
Chirche.
<L 6><T A18><P 227>

For þis glose is foul, but contrarie to Goddis
wordis;
<L 11><T A18><P 227>

and herfore men schulde glose hem aftir her
owne wille, and þe wordis of þes glosatouris
passip Goddis lawe.
<L 18><T A21><P 258>

And sumtyme þei pursuen oper trewe
prechoures, for þei wil not glose myghty men,
and counfort hom in hor synnes, but wil scharply
telle hom þo sothe;
<L 9><T A24><P 377>

And if we glose Austyn, þat þis may not be by
kynde, by þo same skil shulde we putt on Austyn
þat he shulde denye al holy faythe, for none of
þes articles may be wipouten myracle, And so þo
first and þo laste ben falsely feyned, for al þof
þei be partid fro God, nepoles God fyndes hom,
and puttes hom to payne.
<L 4><T A25><P 409>

God wolde þat Anticristis clerkes, þat perverten
oure byleve, and chargen more wordes of
Ambrose þen wordes of þo gospel, wolden 3if us
leve to treuly glose Ambrose.
<L 12><T A25><P 409>

þat is, as þe glose seip, he þat hap not þe Spirit
aftir witt or dedis, he is not of þe hody of Crist.
<L 2><T APO><P 02>

Werfor þe glose of Ion seip, Þe bischop mai not
curse ani man for wrong don to him, nor mai not
be iuge in his oune cause, þat is to vnderstond,
namly, it is leful to no man to curse principali for

his oune proper cause.
<L 29><T APO><P 20>

þat is as þe glose seiþ, in to him þat bringiþ it
forþ.
<L 19><T APO><P 24>

Þis seiþ þe glose.
<L 9><T APO><P 54>

Wer þe glose; os Austeyn seiþ:
<L 15><T APO><P 54>

þat is, as þe Glose seiþ, þat I falle not in to
forgeyting of euer lasting, for nede, or scarnes of
passing þingis.
<L 18><T APO><P 109>

And Crist biddiþ, Selle þat 3e haue and 3eue
almis, þat is, as þe Glose seiþ, þat 3or þingis left
after warkis wiþ 3or handis, þat 3e haue wer of
to lif.
<L 27><T APO><P 109>

Also a nobil hooly man Richerde Eremyte drewe
oon Englice þe Sauter with a glose of longe
proces & lessouns of dirige & many oper tretis,
by wiche many Engliche men han ben gretli
edified, and he were cursed of God, þat wolde þe
puple schulde be lewder eiper wors þan þei ben.
<L 183><T Buh><P 175>

þat is, aungelis schullen þanne, as þe glose seiþ,
be meued wiþ a kyndeli horroure or hidownesse
seyinge þe dredful doom and gret veniaunce þat
is ordeyned of God for sinful men, þou3 þei ben
sikir hemself, ri3t as a man stoundinge on þe
sikir brynke and seyng opur men vndur hm in
þe see beyng in poynte to perische haþ a
kyndeli horroure. And herfore þe glose allegehþ
for hym Job, þat seiþ: 'þe pelers of heuene schul
quake togederis, and drede at þe mouyng of
hem'.
<L 596, 602><T CG02><P 27>

Or ellis it mai be vnderstonde þus, as anoþer
glose seiþ: suppose þat þei wolden grucche or
my3ten grucchen, wiche þei my3ten not, þei ne
hadde no cause, for in no þyng þe housholdere
dide vniustli wiþ hem.
<L 173><T CG08><P 85>

By þe answer þat Crist seide to his disciplis, þat
he wes not sent' (þat is to seie, prinspaly, as þe
glose seiþe) but to þe shepe þat perisheden of þe
hous of Israel', here may men lerne þat it is more
nedful to preche to þe peple þat onys wes
conuertid and made to se God by feiþe, and after
fallen to synne, þen to peple þat weren neuer
conuerted.
<L 441><T CG12><P 162>

The hi3e vertuis of þe worde of God ben
wipouten noumbre, but neþeles a man may telle
wiche ben rehersed in þe glose of Poulis pistlis
vpon þis worde (ij' ad Thimotheum 2-9):
{Verbum Dei non est alligatum}.
<L 126><T CG16><P 198>

Epilogue: Blessyd be almygti God in trynste:
here endith a schort glose on Matheu, whyche is
takun of holy docturis, Jerome, Austyn,
Ambrose, Gregori, Crisostom, Bernard,
Grosthed, Rabanes, and othere mo, as is teld in
the first prologe.
<L 1><T Dea2><P 457>

whanne þat we ben born/ as þe comune glose
seiþ:
<L 30><T LL><P 84>

3if þei pursuen to þe deþ pore freris serabit, þat
kepen fraunseis reule and testament to þe ri3te
vndyrstondyng and wille of fraunceis wiþ outen
glose of antecristis clerkis;
<L 6><T MT01><P 12>

þat is to seie þat no man adde false sentence ne
false glose to holy writt, for þan, as ierom seiþ,
he is an heretik;
<L 25><T MT02><P 37>

and vndirstonde 3e þes wordis so symplely and
clenly with-outen glose and kepe 3ee hem in to þe
ende wiþ holy werchyng.
<L 24><T MT03><P 47>

but aduersarie of goddis lawe seiþ here bi his
glose, þat þis schulde be kept in þe oolde
testament, and is no nede to be kept in þe tyme
of grace, for partys of þe oolde lawe ben now
passid;
<L 7><T MT21><P 284>

And herfore he wol deny3e boþ þes lawis, or
ellis glose hem as himsilf likiþ.
<L 157><T OBL><P 161>

But nou3, alþou3 the couetous prelatis, prestis
and religious of þe old law coude neuer 3eue a
glose to Moises lawe, undur colour of wiche
glose þei my3t haue he wordli lordis, as our
clerge is now, 3it þis antecrist wiþ his comperis
and his disciplis ben so witti and sotil þat þei kan
3eue a glose a3enst Moises and Crist also;
<L 201, 202, 204><T OBL><P 162>

3e, sir, rapur þan þei schuld faile in þis poynt or
in any opur poynt of Cristis lawe, þe wiche is
a3enst her lust, þei wil glose Goddis lawe euyn
bi his contradictorie, or ellis deny3e it utturli and
seie þat it is eresie.
<L 208><T OBL><P 162>

And lest þe hardnes of þes two bereue him of his rest, he keuerþ hem boþ wiþ an esie glose, and, aftur his ese askiþ, addeþ as him likiþ.
<L 3148><T OBL><P 237>

Wel þanne for Goddis loue, if þou wolt glose þe textis of þe gospel, þat ben so euene aʒens þi lordshiping or lordlynesse, glose hem as Crist dide and comaundide þee to ʒyue ful credence to his gloos, whanne he seide If ʒe leue not me, þat is to seie, for my wordis, leue ʒe þe dedis!
<L 1647, 1648><T OP-ES><P 76>

But here I woot wel þat clerkis þat ben lordis, and oþir religiouse ypocritis þat louen vnkyndli þis lordlynesse, wolen glose here, and seie þat þei occupien not suche lordships in propre liik as seculer lordis doen but in comoun, liik as þe apostlis (Act 4) and þe perfite peple diden in þe bigynnyng of Cristis chirche, þe which hadde alle þingis in comoun, liik as suche clerkis and religiouse han now.
<L 1920><T OP-ES><P 92>

Of þis processe before we may se how expresly God forfendiþ lordeschip to his prestis in þe olde lawe, and þai cowde not schake away þis bonde by a contrari glose liike as oure prestis kan nowe.
<L 181><T OP-LT><P 39>

But þis fleschly glose, and many siche oþer þat þai han, is no þinge to purpose, for God hap forfendit pompe and pride to all maner of men and mysuse of his goodis, for he ʒaue neuer man leue to do synne.
<L 425><T OP-LT><P 75>

And for als myche as þu maist not vndo for euer suche textis, ne ʒit þu wilt do aftir þe letter of siche textis, þerfore þu saist þu most haue a glose. Wel þan for Goddis loue, if þu wilt glose þe textis of þe gospell, þat ben so euen aʒens þi lordeschip, glose hem as Criste did and commaundid þe to ʒeue full credence to his glose, whan he saide 'ʒif ʒe leue not me for my wordis, leue ʒe þe dedis!' And if þu bileue effectually þis glose, þu schalt not oonly forsake þe lordeschip þat þu occupiest, but also, rapir þan þu schuldist be ocupied þerwiþ, þu schalt renne awai þerfro, and hyde þe, as Cristis glose saiþ þat he did. And if þu wilt not bileue effectually Cristis wordis neþer his glose, þan þu wilfully and obstynatly forsakist Crist vtirly, and so þu bycummyst a lymme of anticriste.
<L 440, 441, 442, 444, 446, 448><T OP-LT><P 77>

Capitulum viii But ʒit I wote well þat, and clerkis and religious folke þat louen vnkyndely þes lordlynes willen glose here, and say þat þai occupien not siche lordeschis in propir as seculer lordis done but in comoun, like as þe

apostles and þe perfite peple diden in þe begynnynge of Cristis chirche, þe which hadden alle þinge in comoun, like as suche clerkis and religious saien þai han nowe.
<L 671><T OP-LT><P 93>

And, as for þat oþer glose þat clerkis han here, where þai saien þat þai holden þes lordeschis by title of perpetual almes, but here ʒe schul vndirstonde þat mercy or almes is a will of relevynge of a wreche oute of his mysese, as Lyncolnyence saiþ in þe bygynnyng of his {Dictis}.
<L 720><T OP-LT><P 99>

Of þis processe þen, if a man take hede, he schal perceyue þe falsnes of þis glose, whan oure clerkis and religious folke saien þat þai holden þes lordeschis oonly by tytill of perpetual almes.
<L 943><T OP-LT><P 123>

And lorde/ me thinketh that who so wol kepen thyne hestes him nedeth no gloses/ but thylke that clepen hem self christen 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 flashed.
<L 14><T PCPM><P 59>

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 flaterynge 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 seiþ, 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 24><T PPC><P 10>

God leue hem leden wel, in lyuynge of heuene, And glose hem nought for her good, to greuen her soules.
<L 20><T PPC><P 13>

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

and thanne to studie it of the newe, the text with the glose, and othere doctouris, as he miʒte gete, and speciali Lire on the elde testament, that helpide ful myche in this werk;
<L 10><T Pro><P 57>

and where the Ebru, bi wnesse of Jerom, of Lire, and othere expositouris discordith fro oure

Latyn biblis, I haue set in the margyn, bi maner
of a glose, what the Ebru hath, and hou it is
vndurstondun in sum place;
<L 5><T Pro><P 58>

Of hem they taken the woll untrend, And falsely
glose the gospell-book;
<L 595><T PT><P 166>

For all the glose that they conne, All sewen not
this same assyse;
<L 842><T PT><P 174>

So with the tales that thou doest tell Thou
woldest other people distry, With your glose;
<L 1145><T PT><P 183>

For ye woll farē well at feestes, And warm be
clothed for the colde, Therefore ye glose goddes
hestes, And begyle the people, yonge and olde.
<L 1155><T PT><P 183>

and þanne to studie it of þe newe, þe text wiþ þe
glose, and opere doctouris as he mi3te gete, and
speciali Lire on þe elde testament þat helpeid ful
myche in þis werk.
<L 30><T SEWW14><P 67>

And where þe Ebru bi wnesse of Ierom, of Lire
and opere expositouris discordiþ fro oure Latyn
biblis, I haue set in þe margyn bi maner of a
glose what þe Ebru haþ, and hou it is
vndurstondun in sum place.
<L 77><T SEWW14><P 69>

And sich oon may not glose himsilf wenynge þat
he be excusid bi his viker.
<L 388><T SWT><P 13>

Herfore Crist, verri man, so moche enioyede
himsilf in spiriit of þe turnyng of þe Samaritans
þat him lust not ete of þe mete þat was arayed
for him, but seide I haue mete for to ete þat 3e
knownen not', þat is, as þe glose seiþ, þe turnyng
of þe Samaritans to þe bileue.
<L 623><T SWT><P 19>

and wolde also þat þis Rule shulde be
vndirstonde wiþouten any glose aftir þe witt of
grammer, and þat þei shulde not seiþ þis is not
þe Rule but anopir.
<L 695><T SWT><P 21>

And I seide, Ser, as þe tenþe chapitre of Mathew
and be laste chapitre of Mark witnessen þat Crist
sent hise apostlis for to preche, and also þe x^c
of Luk witnessiþ þat Crist sente his two and
seuenti dissciplis for to preche into euery place
þat he was to comen to, and seint Gregor in þe
comoun lawe seiþ þat euery man þat nei3iþ to
presthood tak iþ vpon him þe office of preching,
for, as he seiþ, þat prest terriþ God to greet
wrapþe of whoos mouþ is not herd þe vois of

preching, and as þe interlynarie glose vpon
Ezechiell witnessiþ þat prest þat prechiþ not to þe
peple bisili schal be partyner of her
dampnacioun whiche perischen in his defaute,
3he, þou3 þe peple be saued bi oper special
grace of God þan bi prestis preching, 3it prestis,
forþi þat þei ben ordeyned of God to preche and
prechen not, as bifore God þei ben mansleers.
<L 855><T Thp><P 50>

He groundiþ hym vpon seuē thynges, as his
ordre askiþ: Lesynges with losengery, cursynges
& false glose, Chidyng with blasfemie, on
chyteryng as chow3es.
<L 4><T UR><P 102>

Daw, blaberere & blynde leder, þow3 þou bigile
symple hertes, With þi gildyn glose & with þi
costly houses, þou bigilest not lak with 3our
theuisme logges.
<L 72><T UR><P 104>

Daw, lat be þi false glose, it driuiþ þee to þe
deuel.
<L 251><T UR><P 109>

þou approuest 3our capped maisters with a
glasen glose, Whiche galpen after grace, bi
symonye 3our sister, And after sitten on hie dece
& glosen lordes & ladies;
<L 357><T UR><P 112>

GLOSED.....1
Unnethes amongst hem all any That he ne hath
glosed the gospell fals!
<L 312><T PT><P 157>

glosen⁵
GLOSEN.....15
And as þei glosen Goddis lawe be many fals
castes, so þei don Seint Austenes reule, &
inpreson hem togedere, as wane Seint Austin
biddeþ þat men þat contrarien þis reule be put
ou3t of his hous;
<L 987><T 4LD-4><P 279>

þes weiward ypocritis glosen þus expresly
a3enst Goddis word, ffor dreden laste þe peple
knewe here cursed lif, and þat curseþ here
preieris, and þefore 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 blasphemē God.
<L 5><T A18><P 228>

CAP. XIV. Also freris schewen not to þo puple
hor grete synnes stably as God biddes, and
namely to myghty men of þo worlde, bot flatren
hom and glosen and norischen hom in synne.
<L 1><T A24><P 377>

⁵ 7 variants; 42 occurrences.

and þei ben not reulid by Gods lawe, ne lawes of
þo Chirche, ne lawes of þo kyng, Ffor þei glosen
Gods lawe as hom likes, and ben exempt fro
bischopis and oper ordinaries, and leeden þo
bisshop of Rome as hom likes.
<L 21><T A24><P 384>

but freris glosen þes reules to þe contrarie;
<L 20><T A33><P 513>

for þei techen opunli in dede þat þus it is,
houeuere men glosen.
<L 52><T EWSISE-40><P 645>

and þus glosen persones wondirful, boþe of
heere ordris and wiþ-oute, bi cause of heere
wynnyng, who dredip þat god ne spak here of
siche freris þat don þus?
<L 6><T MT22><P 309>

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
hem-silf, and seien þat þei ben sob, but þe
wordis of holi writt ben false and ful of eresie;
<L 1><T MT25><P 358>

And, certis, saue for þe processe of Poule of þat
renegat þat we haue so ofte spoke of, I wold
meche merueile here whi þat þes folis glosen so
besili þe gospel, and so rechelesli drawen to her
wille and logic and determynacioun þe logik of
Crist and his apostlis.
<L 681><T OBL><P 174>

And herefore, seien oure newe glosers, þat
glosen Goddis lawe and Beringaries confessioun
aftur her newe determynacioun, þat þe feip
knowlechild in þat seen bi Baringarie is as
perlous as is þe heresie þe wiche he was
sclaundrid of before, þat is to seie þat þe brede
leide vpon the au3ter is aftur þe consecracioun
but onli a sacrament, and not Goddis bodi.
<L 1892><T OBL><P 205>

Ferþer mor now I wole telle 3ou hou falsli and
weiwardly þese couetouse ypocritis glosen
anoper text of Cristis gospel, þe which goip
euene a3ens her worldli lordship;
<L 2492><T OP-ES><P 122>

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>

For þis synne þei magnyfien þe witt of her owne
men, and seien þat þei passen Goddis lawe and
alle þat weren before hem, siþ þat Goddis lawe is
fals but þese men glosen it and tellen hou it shal
be koud and eelde doctours vndirstondun.
<L 220><T SEWW15><P 80>

But ordris of suche men, siþ þei glosen Goddis
lawe euen bi contrarie wordis, and seien þat þe
wordis of God moot nedis be denyed, and
wordis þat þei han foundun schulde be vsid as
bileeue;
<L 250><T SEWW15><P 81>

Pou approuest 3our capped maisters with a
glasen glose, Whiche galpen after grace, bi
symonye 3our sister, And after sitten on hie dece
& glosen lordes & ladies;
<L 359><T UR><P 112>

GLOSES.....5

Certis, whanne worldly prelatis and clerkis bi
here false gloses and fals lif distroien þe treupe
of Cristis lif and his postlis as moche as þei may,
þanne þei sleen Crist and his postlis, as Seynt
Jon Crisostom witnesseth.
<L 30><T A22><P 321>

but Fraunceis here foundour comaundid hem in
article of his deþ þat shudde not resceyve gloses
upon his reule.
<L 22><T A33><P 513>

þe twelue cophynes of relif ben alle þe seyntis
gloses þat ben gedered of Godis lawe to feede þe
puple afterward.
<L 45><T EWS1-43><P 414>

for þei grounden hem in þis, þat holy writt is fals
but here owen doctours and gloses ben trewe.
<L 25><T MT02><P 33>

He appreueþ 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 people with sweuenesse that they
meten/ & tales that doth lytel profyte but moch
harme to the people.
<L 6><T PCPM><P 57>

GLOSID.....4

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 oþur ipocrite sectis
incorporat in him.
<L 1661><T OBL><P 199>

Siþ þanne þat Crist and Helize acorden togidir in
þis caas, and Siluestir reuersip hem boþe here,
and suche contrariouse dedis in caasis þat ben so
liik mai not be glosid togidir, we mote nedis, if
we wolen go a sure weie, magnyfie in word and
dede þe doying of Helize and of Crist in þis caas,
siþ þat Helizeis dede is comendid in scripture

and Crist is truþe and autour of scripture.
<L 1820><T OP-ES><P 86>

And 3if þu wilt wete whi, me semip þat þis is a
cause sufficient ynowe: þat Criste haþ forbodun
hem þis lordeschip in playne wordis, as it is
writen ofte tofore, and glosid þo wordis wiþ his
dedis.
<L 454><T OP-LT><P 77>

Sip þan þat Criste and Helize acorden togydre in
þis case, and Siluestre reuersip hem boþe here,
and siche contrarius dedis in casis þat ben so
liike mow not be glosid togedre, þan we most
nedis, 3if we will go a sure way, magnifie in
worde and dede þe doynge of Helize and of
Criste in þis case, sip þat Helizes dede is
commendid in scripture and Crist is truþe and
autor of scripture.
<L 572><T OP-LT><P 87>

GLOSIS.....12
sipen alle seyntis in heuene affermen þis gospel,
he were ouer grett a foole þat wolde falle her fro,
for alle antecriste clerkes or fendes in helle and
false glosis þat ben feyned to þe gospel of Crist
schulde not be trowed, for þei ben not groundid.
<L 343><T 4LD><P 250>

And 3itte alle þes freris þat procur for Anticrist,
mot cloute to leesynge to textis and glosis.
<L 14><T A25><P 408>

And I comaunde bi obedience to alle my
breþeren, boþe clerkis and lewid, þat þei putte
not glosis vnto þe reule, ne seyng wiþ 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 20><T MT03><P 47>

For þou3 a man wold worre a3enst antecrist bi
þe textis of God is lawe, he and his disciplis han
so depraued þe auctorite þerof bi suspeccion of
falshede, and peruertid so scripture bi his fals
glosis, þat welny al men, lerned and lewde, taken
þat lawe as of lital auctorite.
<L 168><T OBL><P 161>

And þei supposyn her glosis to be of so grere
auctorite þat whatsoever be so hardie to meue þe
contrarie is worþi to be brent.
<L 210><T OBL><P 162>

Hou3, I prai the, haþ antecrist peruertid þe
gospel bi his proude, presumptuous, fals and
contrarie glosis to þe gospel in þe matir of þe
wordli lordship of þe clergie?
<L 270><T OBL><P 163>

And, sekir, as antecristis glosis peruerten þe witt
of þe gospel in þis matir, so þei don in þe oþur
two poyntis asigned before and in ful many

oþur.
<L 272><T OBL><P 164>

For þei supposen not scripture as grounde of her
logic, but a3enward supposyn first her owne
lewde logic, and wold drawe bi her vnredi glosis
þe endeles witt of þe Trenyte to her wood rauyng
and folie.
<L 678><T OBL><P 174>

But here clerkis þat ben encumbrid in þis maner
of symony and in many oþir wolen seche wel
many and dyuerse glosis to excuse þis symonye
and no wondir to me.
<L 1767><T OP-ES><P 82>

But whateuere glosis symonyans studien in þis
mater, I drede me not þei shal neucre cleerli
excuse Siluestir of symonye in þis caas into þe
tyme þei han excusid Giezi of his symony, and
also Helize in caas þat he hadde resceyued þe
3iftis þat Naaman profride to him, as Siluestre
took upon him þe lordship and þe worldlynesse
þat Constantyn profride to him.
<L 1781><T OP-ES><P 82>

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>

First þis symple creature hadde myche trauaile
wiþ diuerse felawis and helperis to gedere manie
elde biblis, and oþere doctouris and comune
glosis, and to make oo Latyn bible sumdel
trewe;
<L 28><T SEWW14><P 67>

GLOSON.....4
And herfore þei seyn þat Godis lawe is false, but
3if þei gloson hit after þat þei wolen;
<L 17><T EWS1-45><P 424>

For þis synne þei magnefye þe wyt of þer owne
men and seyn þat þei passen Godis lawe and alle
þat weron byfore hem, sip þat Godis lawe is
false but þese men gloson hyt, and tellon how
hyt schal bee cowed and oolde doctoures
vndurstonde;
<L 247><T EWS2-VO><P 374>

And ordres of sicche men, sip þei gloson Godis
lawe euen by contrarie wordys, and seyn þat þe
wordis of God mute nedis be denyede, and
wordis þat þei han fownden schulden ben vsude
as bylcue, and so þei seyn pryucly þat Crist and
hise apostles and seyntis til freris comen yn,
weron expresse heretykes.
<L 280><T EWS2-VO><P 376>

for he is a satanas contrarius to Crist, But þe kynrede of Caym, of Daton and Abiron wolden þat þe gospel slepe safe, for þei ben clepid cristyne of manye: þei prechen sumwhat of þe gospel, and glosun it as hem likeþ.
<L 25><T SEWW20><P 107>

GLOSUN.....1

But here sum glosun and seyn, þat preching is her vnderstonden reding at þe messe, and þat Gregori spak þis of curats;
<L 28><T APO><P 31>

GLOSUS.....1

and false glosus seyde in þis mater maken preestus synne more greuous, for it is a myche synne a preest to seye þat he is Cristus viker, and by auctorite of Crist rewluþ fully hys ly3f, and 3et he gabbuþ vpon Crist, and by blasfemye bygyluþ þe puple.
<L 22><T EWS2-78><P 130>

glosinge⁶

GLOSUNG.....1

But he groundiþ not in Cristis lawe þe deds þat he doiþ, but oper in mennes lawe, or glosung of freris.
<L 14><T A26><P 439>

GLOSUNGE.....5

How schulde men trowe Jesselyn in glosunge of þe popis lawe, siþþe þe toon pope falliþ þe topurs bullis?
<L 20><T A21><P 248>

Ri3t so, whan a man haþ si3t and reward to þat pees in whiche Heroudes þe deuele regneþ and norischeþ (þat is: pees in synne, meytynge hem þerinne, flaterynge and glosunge, and not repreyunge), þan þe sterre of foormed bileue is awei fro hym, for eueri such pees is synne dedli, and þer is bileue ded', as Seint Jame seip.
<L 40><T CG07><P 75>

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 wiþ-uten glosunge and beggyng;e;
<L 2><T MT06><P 135>

for þei shitten holy writt, as þe gospel and comundementis and condiciounes of charite þat ben clepid þe kyngdom of heuene, bi here false newe lawis and euyl glosunge and euyl techyng;
<L 8><T MT07><P 148>

but a presto þat wole telle þe trewþe to alle men wiþ-uten glosunge and frely wiþ-uten beggyng of þe pore peple, he schal be lettid bi

sotil cauylacions of mannus lawe, for drede last he touche þe sore of here conscience and cursed;
<L 16><T MT07><P 154>

Gomoroha⁷

GOMOR.....14

And if the forseid lordis and comouns suffren that disciplis of antecrist quenche the gospel of Crist and pursue at here desyr the verri prechouris therof, and holde hem in prisoun withouten due proces of the gospel, othir murthere hem priuili, I drede soore that at the dai of doom, men of Sodom and men of Gomor shulen haue lesse turment, than the prelatis, lordis, and comouns of oure rewme.
<L 23><T 37C><P 156>

And, for þo bischops of þo temple tellid Crist to do þis dede, þerfore Crist tolde hom þat at þo day of dome Sodom and Gomor schulden better fare þen þei;
<L 31><T A09><P 144>

þe peple of Gomor, perseyveþ wiþ heris þe lawe of oure Lord God.
<L 33><T A18><P 221>

And þus þei ben endurid in here errour worse þan Sodom and Gomor, and dispisen God in here lif, and disceyven here founderis as Cristene peple bi here veyn cryng, whoos preier God curseþ, as he witnessiþ bi þe prophete Malachie.
<L 11><T A22><P 306>

But certis þes placis ben synagogis of Satanas, dennes of þeves, and worse þan Sodom and Gomor, as þo þat resceyven not Cristis word in þe gospel;
<L 16><T A22><P 317>

How schal þise bischopis maynten þer constituciouns a3ens þer God & holi seintis/ It schal be more suffurable to Sodom & Gomor:
<L 28><T LL><P 11>

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 16><T MT01><P 26>

OF PRELATES· Here it telleþ of prelatis· Capitulum Primum· Þat prelatis leuen prechyng of þe gospel and ben gostly manquelleris of mennys soulis, And sathanas transfigurid in-to an aungel of li3t, and ben gostly sodomytis worse þan bodily sodomytis of sodom and Gomor.
<L 4><T MT04><P 55>

⁶ 2 variants; 6 occurrences.

⁷ 2 variants; 16 occurrences.

and þe grete doctour lyncolne robert grosted
groundiþ þis pleyntly þat siche prelatiþ þat lenen
to preche þus cristis gospel ben more
abhominable and enemys of god and his peple
þan weren þe cursed men of sodom and Gomor.
<L 31><T MT04><P 56>

and it is huge wonder þat god of his ri3twisnesse
distroieþ not þe housis of prelatiþ and lordis and
curatis, as sodom and Gomor, for þis heresie,
extorsions and opere cursednesses þat þei
haunten, and for drede of þis synne and many
moo summe pore wrecchis resceyue no
benefices in þis world.
<L 19><T MT16><P 248>

3if god distroie bodely boþe partis and alle here
goodis and erþe þer-wiþ, as he dide bi sodom
and Gomor;
<L 17><T MT16><P 251>

and so as crist seiþ in þe gospel, boþe sodom and
Gomor shulen be lesse punyshid at domes day
þan þes newe sectis brou3t yn;
<L 4><T MT27><P 446>

And of þis poisenned wyne spekiþ þe prophete
and seiþ þat þe vyne of þis folk is þe vyne of
Sodom, and of þe suburbis of Gomor;
<L 1340><T OBL><P 191>

For in þat tyme þe puple feruently louede God
and his lawe, and weren diligent in þe kepynge
þerof, and dredden synnes and specialy summe
to hidouse, as vsurie, symonye, auoutrie,
forswering, manslau3tir and þe vnmesurable
filþehede of lecherie, þe which of oolde rootid
custom so fer ben brou3t into wone þat vnnþe
now þei moun be repreued, but rapþer (as in tyme
of destruccion of Sodom and Gomor) is blamed
þe repreuer of synne þan þe doer of synne.
<L 198><T SWT><P 08>

GOMORRE.....2
{De vinea Sodomorum vinea eorum, et de
suburbanis Gomore:} þe vyner of Sodomo þe
vyne of hem, and þe suburbis of Gomorre.
Sodom is as myche to seye as dombe, and
Gomorre is scharp, as who seye, oure hi3e
prelatiþ, if þoru hem manye opere ben dombe to
serve God in þe foorme of his servise, and þei
ben scharp in vicis.
<L 20, 21><T A01><P 42>

ground⁸

GRONDED.....3

But pride & couaitise lettþ þis ri3t, and so
comynge in of freres to þe chirche is cursedli
groned on to fals rotis, þat is to seyne,

necligence of curatis & foli of þe pope.
<L 567><T 4LD><P 260>

Forsope þat properli pertunþ to hym: in kynde
he was a man, in grace a Cristen man, be more
aboundande grace one and þe self first apostile,
but wan it was seide vnto hym, {Tibi dabo
claues etc'} he signifiþ or tokened al holy
chirche, wiche in þis worlde wiþ diuerse
temptacions, as wiþ sletyngs or raynyngs, fludes
and tempestes, is schaken or moued and falleþ
no3t, forwi it is founded or groned vpon a
stone, werof Petre toke his name.
<L 36><T Ros><P 57>

Holi chirch, þerfore, wiche is groned in Criste
toke of hym in Petre þe keies of þe kyndome of
heuene, þat is power of byndyng and lousyng
synnes.
<L 2><T Ros><P 58>

GROUND.....139

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>

but the gospel affermith opinli that Crist
prechide in these placis where he sat and stood
on the ground.
<L 18><T 37C><P 33>

weie ageyns seynt Gregori and comoun lawis of
the chirche, whi shulden not thei be compellid to
holde agens the determinacioun of the bisshop of
Rome that cam in yistirdai withouten ground of
scripture and of resoun, most siþ we han ful gret
evidence bi holi scripturis, holi doctouris, and
opin resoun, that this late pope erride, and we
known wel that he was an opin vicious lyuere,
and coude ful litil of Goddis lawe, and louide
lesse the meke and the pore life of Crist and his
apostlis.
<L 2><T 37C><P 147>

þe þridde part of my churche ben commouns,
ground.
<L 36><T 4LD-2><P 199>

CLERK We seyen, as þe si3t of God & his
blisse of heuene is þe grettest lykynge mede þat
may be to hem þat ben in heuene as it is þe
grounde of alle opere ioye in hem so to pilke þat
ben i helle, þe grettest peyne of alle opere and þe
ground is þe pryuacioun of þe si3t of God and of

⁸ 8 variants; 377 occurrences.

þe blisse of heuene.
<L 160><T 4LD-3><P 224>

Helle, þat is, he or sche þat is sett in þe derk
ground of synnes;
<L 11><T A01><P 12>

and he sette on hem þe world, þat is, hem he
sette þe ground of his Chirche, as wyde as it is
þoru þe world.
<L 29><T A01><P 16>

þei li3tiden into þe ground of turmentis, as a
stoon cast into þe ground cometh nevere a3ein.
<L 26><T A01><P 19>

þat is, þo þat weren in þe ground of yvelis 3even
her vois of a3ein-seiing to sobefastnes, as oure
prelatis wiþ her obedienseers and her lyvyng
dispisen þe mekenes and þe povert of Crist;
<L 15><T A01><P 27>

þat is, lastingly þis oonheed, ground of al
goodnes, stondiþ in ri3twis men, for þei
schulen go þoru li3t of þin arrowis, þat is, of þi
burlinge wordis, þoru londis and stondis,
woundinge mennys hertis wiþ þe love of þi
lawe;
<L 26><T A01><P 27>

And þus salt is hoot bi kynde, and haþ hise
virtues by þis ground.
<L 37><T A01><P 68>

ON THE APOSTLES' CREED· HYT ys soþ þat
beleve is ground of alle vertues, and þerfore eche
Cristyn man schulde be sad in beleve.
<L 1><T A06><P 114>

And falshed is ground of schewyng of þis synne;
<L 11><T A09><P 122>

And herfore schulden trewe men trowe lasse þis
court, or þes freris, and axe goode ground of
newe þingis þat þei telle men.
<L 1><T A21><P 244>

But grope we wel her ground, wheþer it be
Goddis, or ellis provid bi resoun, and lefe we
alle oþer.
<L 2><T A21><P 246>

And so þis founed fantasye of spiritual tresour in
hevene, þat eche pope is maad dispensour of þis
tresour at his owne will, þis is a li3t word,
dremed wiþouten ground.
<L 14><T A21><P 262>

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 mysgovernynge of þe Chirche.
<L 12><T A22><P 278>

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>

But certis Crist, lord of treuþe and ri3twisnesse,
is not ground ne autour of þis wynnyng, but
Sathanas fadir of lcsyngis, to whom þe maken
sacrifice and omage for þis falsly geten
lordischip.
<L 18><T A22><P 302>

And so whatever reasoun men maken of Crist, of
Petir, or oþer good ground, it goiþ opinli a3en
sich a pope for þe grete diversite;
<L 9><T A23><P 343>

Oure ground is comune bileve, þat Crist is boþe
God and man, and so he is þe beste man, þe
wyserst man, and moost vertuous, þat ever was
or ever shal be.
<L 33><T A23><P 358>

Of þis ground we gessen ferþere, how us þinkþ
þat men shulden do.
<L 8><T A23><P 359>

Men shulden bi hooli lif of Crist trowe þat his
lawe is compleet, and axe noon oþir ground of
þis lawe, for Crist is þe firste and þe laste.
<L 32><T A23><P 362>

And al þinge accountid, gyven nowe to þo ordiris
wel nyhe als myche as þei did to hor lordes, And
so frutis of worldes godes faylen in þo ground.
<L 35><T A25><P 416>

þe ground of þis malice stondiþ in prestis, þat
ben þus cooldid wiþ temporal goods.
<L 29><T A26><P 438>

Also by þis ground of freris, þou3 monkes or
freris or opere clerkis, whatever 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 ferþing.
<L 20><T A33><P 515>

And if ani can ground þis maner of cursyng I
consent.
<L 9><T APO><P 20>

And so it semþ al so to me it is folý ani prest to
presume him to haue euyn power wiþ ilk oþer,

be for þat he may ground him in þe feiþ;
<L 11><T APO><P 29>

And for þi seyn oþer men þus, if a bischop in
confirming þat he appropriþ to him silf wiþ out
ground of þe Scriptor, 3euþ grace, whi not a
simple prest þat in merit is more at God, of mor
merit, gefe mor worþi sacraments?
<L 23><T APO><P 30>

For no man sett a noþer ground þan it þat is sett,
þat is Crist Ihu, þat hæþ þe key of Dauþ, and he
closiþ, and þan no man opuniþ, he opuniþ, and
þan no man sperrþ, neþer is no man worþi to
opun þe lasing of his scho;
<L 9><T APO><P 34>

þat hæþ for þe ground, þe feiþ of Crist, þat is þe
ston vp on wilk þe kirk is groundid;
<L 27><T APO><P 35>

þerfor I suppose her, þat charmis and enchaunt
mentis for bidun þat þe it are þat are brout in bi
fendis curst, and bi stering of fendis, a3en þe
bidding of God, and also be manniss vanite and
foly, wiþ out ground of God Almi3ti, and in wilk
men trystun of help wiþ outun him, and oftun
a3en as 3ebun and vnfeipful don;
<L 3><T APO><P 95>

It folowip not of þis, wiþ out more ground, þat
he approuiþ her charm forbydun.
<L 13><T APO><P 97>

þerfor seek 3e a pleynar ground, þat wil stable
þeis charmis, þat men usen amis.
<L 21><T APO><P 97>

Ne þat we schuld know it, ne lif þer after, seying
þat we may not understand it, ne þe holy
doctoris þat han expound it, wilk þe kirk hæþ
canoni3id, but wil led us after oþer dremis, and
her ymaginacouns, blouing veynly wiþ fleschli
wit, tul þei hold not Crist þe hed, ne go after
him, ne sett in him þer ground;
<L 1><T APO><P 98>

and were it vnsikir to trow to her canoni3ing,
approuing, or afferming, or autori3ing bifor þat
þei proue hem bi sikirar ground;
<L 12><T APO><P 99>

And as he is seid vnfeipful þat doþ not þis þat he
hi3t, so is he þat doþ not of þe feiþ, þat is of þe
ground of God, or not of good in witt or ordre,
for ilk þing þat is not of þe feiþ is synne.
<L 18><T APO><P 101>

þerfor iuge religiouse men in þer consciens, if
þei ground hem þus in her vowis, and ilk feipful
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 28><T APO><P 101>

þat preching of þe word of God vnbyndeþ men
of here synnes mai be be proued verili bi Holi
Scripture and ground of resoun.
<L 228><T CG01><P 06>

And þe ground and cause of al þis goostli
pestilence þat I haue schewid, ben þese cloudes
wiþoute watirþat is, prestis wiþoute prechyng.
<L 279><T CG02><P 20>

þe seconde maner of werkfolk in þis vyner ben
þese þat taken vp þe vyne fro þe ground, þat
breres and wedes ouergo hem no3t and lette hem
to growe and bere her frute, but wiþ grete stiffe
trees forkid aboue, and wiþ oþer longe trees
leide on hem, mi3tili bere hem vp so þat þei
moun wiþoute lette growe and bere her grapes.
<L 244><T CG08><P 87>

AN OPTIONAL EXPANSION TO SERMON
11 For as myche as þis gospel spekeþ principalli
of þre synnes (þat is: gloteny, veynglorie, and
couetise) þerfore, whoso wole, after þe tyme þat
he seþ þat he hæþ disposicion of his auditorie,
he mai dilate his matere, spekyng scharpeli bi
þe ground of Scripture a3ens þese þre synnes.
<L 5><T CG11-A><P 131>

Veynglorie is þe grete wynd þat ouercastiþ grete
toures, steples, and trees þat weren depe rotefast
in þe ground as it semede, þat is: hi3e men and
hooli in life to mennes semyng þis curside
synne castþ into helle.
<L 178><T CG11-A><P 136>

þe secound profite of hering of þe worde of God
is þat it makþ a man to dwelle stable and
stedfast vpon þe ground of his bilcuc, as
witnessþ Crist in þe gospel of (Matheu vij 24-5):
{Omnis qui audit verba mea et facit ea,
assimilabitur viro sapienti qui edificauit domum
suam supra petram;
<L 183><T CG16><P 199>

Ah dere God, lord of treuthe, my litle wit
suffisith not for to wondre on the blyndenesse
and pride of sum prestis, whiche constreynen
cristen men for to bylcuc 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 þe ground of these
lawis, nether in holy writ, nether in resoun;
<L 25><T Dea2><P 460>

þe furst and þe moste is in þe popes welle and,
as men of þe world seyn, þere is welle of
ri3twisnesse, but þei goon ofte byside þe ri3t for
þer roton ground.
<L 24><T EWS1-06><P 245>

And so putte þow away false mekenesse, as is in ypocritis, and constreyned mekenesse, as is in þeuys and prysoneris, and take þe vertu of mekenesse þat hæþ ground in Iesu Crist.
<L 11><T EWS1SE-21><P 565>

and first hem nedith to be meke, for þat is ground of opere uertues, and proude men þat reisen þer heed moten algatis spurne a3enus God.
<L 2><T EWS1SE-33><P 620>

and þe ground of al þis ioie is þat we ben Goddis creaturis, and he hæþ ordeyned of his grace vs to be Goddis sones.
<L 36><T EWS1SE-34><P 624>

And, 3if þou wilt knowe þe ground to iuge of þes vndurstondyngis, bigynne at cristen mennus bileue, and trowe þat Crist hæþ now lyued heere, as it was fygurid in þe oolde lawe, and abide it not as 3it to come.
<L 63><T EWS1SE-42><P 653>

And so gracious biheste of God was ground of 3yuyng of þis blisse, and not lawe þat God 3af Moyses, al 3if it helpid aftir þerto.
<L 32><T EWS1SE-43><P 657>

Þer is oo Lord, seiþ Poul, and oo bileue to alle men, and oo baptem in þe ground;
<L 62><T EWS1SE-47><P 674>

And herfore men shulden putte his passioun as þe ground of þis biggyng, and putte to medicynes þat Crist 3af;
<L 22><T EWS1SE-50><P 682>

And herfore it is licli þat newe sectis and mannus ordynaunce þat haue not þer ground in God moten haue ende bfore domesday.
<L 12><T EWS1SE-52><P 690>

and herfore seyþ Powle, þat no man may setten opur grownd þan is set, þe whiche ground is Iesu Crist, for no man is meke but in his uertew.
<L 63><T EWS2-62><P 38>

And þus to traueylon in such dowte, where men myhton surly traueyle in certeyn, were foly wiþowte ground, and neuere byden of oure Lord.
<L 688><T EWS2-MC><P 353>

And, as þei sclaudren, þe court seiþ þus, and opur ground han þei noon.
<L 969><T EWS2-MC><P 363>

And so serue þis Lord wel, and ground in hym þi reward, and despise mennus reward for þou shalt lyue euere aftir þis lif.
<L 63><T EWS3-144><P 58>

And so men shulden many weyes be wys in þes werkis of mersy, for it is no wisdom to norsche a

fend þat semeþ siche, ne to norsche a newe stat þat hæþ no ground in Goddis lawe.
<L 67><T EWS3-147><P 69>

And so men shulden bygynne at byleue, þe which þei taken at manhed of Crist, for bileue is ground to man to stable oper uertues in hym.
<L 25><T EWS3-162><P 118>

and as bred is ground of mannus mete, so bileue is ground of mete of soule.
<L 35, 36><T EWS3-162><P 118>

And by þis may we se þat þe mooste ground of pursueris of Iesu and his lawe weren prinsis and pharisees, for þe princes of prestis þat weren þe bischopis, and pharisees þat weren religious in Cristis tyme, pursueden Crist to deþ as autours of his mansleyng.
<L 3><T EWS3-175><P 157>

And so þes freris moten nedis seye þat alle þes seculer men synnen þat comen not to þer ordre, and þus alle ordris shulden be oon, siþ uariaunse of þe same ground mut algatis telle errour in sum of hem.
<L 43><T EWS3-212><P 260>

And no man of bileue hæþ drede þat ne heere was ground of errour.
<L 20><T EWS3-229><P 294>

And þus boþe prestis and þer sugetis synnen many gatis in þis poynt And þus men erren in bileue, boþe prestis and þe puple, for an hundrid poyntis ben feyned of assoylyng and cursyng þat han no ground in Goddis lawe, and 3it men doren not a3enseye hem.
<L 39><T EWS3-231><P 299>

Luk telliþ hou Crist seyde Ech man þat comeþ to me, and heriþ my wordis and doiþ hem, Y shal shewe 3ou to who he is lik: he is like to a man þat beeldiþ an hous, þat deluchþ deþe and hæþ putte his ground upon a stoon.
<L 4><T EWS3-234><P 306>

purchassen of þe ground abouen hem & on eiper si3de hem/ But þat þat is vndirneþen hem:
<L 23><T LL><P 18>

To speke of holi chirche: firste we taken ground of þe gospel:
<L 13><T LL><P 21>

wynneþ of ground þat he nei3eþ/ & is not paid of þe termes:
<L 31><T LL><P 43>

of hem þat purchasen wiþ wrong/ her nei3boris ground & her catel:
<L 2><T LL><P 44>

for bi þis techynge here ypocrise and lesyngis schulde be knowen, and þei be turned to here first ground or ellis forsaken al.

<L 23><T MT06><P 120>

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 30><T MT07><P 158>

þerfore þis coueitise schulde be fled of alle prestis, as ground of alle synnes as poul seip.

<L 14><T MT08><P 173>

and whanne trewe clerkis meyntenen here trewe part bi holy writt and reson and ensaumple of cristis lif and his apostlis, and newe ypocritis meyntenen here fals part bi ground of synful men and bi ypocrisie and worldly power and 3iftis of money and censures, as suspendynge, cursynge and prisonynge, and þanne is debat and strif reised at þe fulle.

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

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 deuel 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><T MT17><P 255>

Capitulum 2m. See we now hou þei bryngen in þe first cursed ground, þat þe chirche is of more autorite and credence þan is þe gospel.

<L 14><T MT17><P 256>

for þei ben not ground þer-of but ihu crist is ground þer-of.

<L 15, 16><T MT17><P 260>

and for feiþ is scheld of cristene men a3enst alle temptacions of þe fend and ground of alle vertues, þerfore sathanas ordeyned þes newe seetis to be so manye and haue name of kunnyng and holynesse bifore alle opere, and groundiþ in hem pride, enuye, coueitise, glotonye, lecherie and ypocrisie to walwe among þe peple and stire hem bi word and ensaumple to be vnstable in þe feiþ;

<L 19><T MT17><P 261>

for 3if holy writt be fals men may haue noon autorite þer-bi to reproue 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 19><T MT18><P 264>

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 25><T MT18><P 267>

and so þis gile, þat cam bi cautel of þe fend, schulde be now broken for defaute of ground.

<L 25><T MT21><P 284>

Siþ crist welle of religion here chees to hym tuelue apostlis, and 3it oon of hem was Sharioth, whom it was leueful to reproue what vertu hauen þise newe ordris, þat ben copen in wiþ-oute ground, þat men shal not reproue hem, harmen þey neuere so myche þe chirche?

<L 23><T MT22><P 296>

and þus trowe we not in þise preyeris, siþ hem wantiþ ground.

<L 4><T MT22><P 321>

ffeiþ is þe ground of alle oper vertues;

<L 7><T MT24><P 347>

seynt poule clepiþ feiþ ground of goostly þingis þat men schulden hope to haue in heuen;

<L 16><T MT24><P 347>

and as feiþ is ground of alle opur vertues, so infidelite is ground of alle opur synnes.

<L 25, 26><T MT24><P 350>

Capitulum 7m. of þis ground may men se ouer, þat 3if an hye prelat charge a persoun to 3yue hym godis þat is not groundid bi lawe of god for to 3yue, þys persoun schulde not 3yue þes godis, neþer for cursing ne opere censuris.

<L 27><T MT27><P 416>

Capitulum 8m. cristenmen of þis ground þenken þat pari3schens shulden drawe fro persouns offeringis and dymes and opere godis whanne þey faylen opynly in þer offiss, for siche assent is to blame þat nurship persouns in siche synne.

<L 3><T MT27><P 418>

men shulden seke ground of siche collegies, wheþer god haþ ordeyned hem to be, and þe floc fed bi hem þat ben so fer and so lewid.

<L 16><T MT27><P 420>

Also pride and coueytise of my3ti men of þe world weren ground of siche nestis wiþouten autorite of crist;

<L 19><T MT27><P 421>

and þus 3if þis principle of bileue were wel practisid of þe chirche, goddis lawe shulde turne a3en and mannus lawe shulde be dispisid, for no dedis shulden be acceptid but 3if þey ben groundid in cristis lawe, and so alle maner of men shulden stonde in ground of crist and his lawe.

<L 12><T MT27><P 453>

and summen tellen wiþ myche declaring þat ground of þis heþen custom springiþ in þe chirche of þe pope and of þe floc groundid on hym.

<L 8><T MT27><P 457>

ground of cristenmennus bileue seiþ þat crist is god and man, and was porerste man of lif and mekerste and moost vertuuous.

<L 13><T MT28><P 460>

for þe fend coueytiþ myche to quenche bileue in þe chirche, for þis is þe firste vertu and ground of cristis religioun.

<L 8><T MT28><P 461>

and ground of als þis disseyt is lesing contrarye to treuþe;

<L 15><T MT28><P 461>

and men shulden asaye þis ground, wher it be good wiþ-out disseyt.

<L 24><T MT28><P 463>

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 19><T MT28><P 465>

and no man durste seye til nou þat accident is goddis body, for þis newe word may haue no ground, and was not knowun þat þousinde 3eer þat sathanas was boundun in helle, and 3it he shameþ to seye þis gabbing.

<L 16><T MT28><P 466>

and opere ground han þey noon, but for anticrist wole þus.

<L 9><T MT28><P 472>

and certis þis were an yuel ground to canonyse þis man in heuene;

<L 13><T MT28><P 475>

and þus charteres of lordis and kyngis of þer perpetual almes shulden be destried, and goosthy help þat sueþ þer-of, and no drede þe pope is ground of alle siche perpetual almes.

<L 21><T MT28><P 476>

and opere ground han no men forto founde siche dennes, but þat crist forfendide hem and shewide

þer perel in scarioth.

<L 11><T MT28><P 477>

and 3if þer come good of þis ground, pore deed men þat god loueþ betere han more meede of þis good þan han þes proude founderis.

<L 22><T MT28><P 477>

for crist, þat is boþe god and man and heed and ground of hooly chirche, puttide þis ordre pleyndly and 3af lawis to contynue it, and a man may no more shewe þat he is anticrist hym silf þan to reuerse þis ordre, and feyne a newe wiþ-out ground.

<L 30><T MT28><P 478><L 1><T MT28><P 479>

soþ it is þat many pseudois may spoke myche wiþ-out ground, and perfore crist haþ 3ouyn a lawe to trowe hem not but 3if þey grounden hem.

<L 24><T MT28><P 479>

ben prauylegies, and litil worþ, and siþ þey ben not bileue, axe ground of hem bifore þou bie hem.

<L 28><T MT28><P 482>

and opir shal seie Lo, here is perfeccioun or ground of cristen lyuyng at Auinon!'

<L 165><T OP-ES><P 09>

Siþ þanne þese newe sectis maken a greet lesyng upon God, and obstynatli maintenen þat lesyng wiþout colourable ground, and not oo lesyng but manye, no wondir þou3 seynt Petir calle such maister liers.

<L 213><T OP-ES><P 11>

And so diden opere 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 273><T OP-ES><P 13>

And wel seiþ seynt Petir þat þe wordis of þese ypocritis ben feyned, for þei ben false and wiþout ground.

<L 477><T OP-ES><P 20>

And þus stondiþ it of þe lordship þat ri3twise men han upon þe goodis of þis world, bi titil of grace or ri3twisnesse, for, as such grace or ri3twisnesse, þe which is ground of þis lordship, ceessiþ not or dieþ not whanne þe ri3twise man dieþ but raþer encresiþ, so stondiþ it of þe lordship þat he haþ bi þat titil.

<L 1559><T OP-ES><P 68>

And notwiþstonding þat seynt Petir was so pore þat he hadde neþer gold ne siluer, as he seiþ (Act3), and his opir worldli good he lefte

whanne he bigan first to sue Crist, as touchinge
þe titil of worldli lawe þat he hadde to þat good,
and neuere resceyuede after worldli lordship or
possessiouns, 3it þe blasphemous callen al her
hool lordship seynt Petris ground or lordship'.
<L 1905><T OP-ES><P 90>

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

And no doute, as it is in partie declarid aboue,
þis apostasie and þis greet auoutrie is ground and
roote of al þe meschif in cristendom. No wondir
þanne, alþou3 Helye, whom God sendiþ to hewe
upon þis wickid roote, hewe upon þis ground of
synne;
<L 3018, 3021><T OP-ES><P 141>

And so upon þis mechif as a ground anticrist
hadde power to make moneþis two and fourti, þe
whiche monþis maken as moche as þo daies and
tymes and half a tyme þat I spak of ri3t now.
<L 3055><T OP-ES><P 142>

And for þe greet lust þat þis hoore hap in þis
auoutrie, as Iesabel persuede Helye þat
vndirnam hir of hir auoutrie wip alien goddis,
and as Herodias persuede and killide seynt Iohun
Baptist þat dampnede hir bodili avoutrie, so þis
strong hoore persueþ now þis Helye þat I speke
of now to dyuerse maner of deþis, opun and
priuy, bicause þat he blameþ hir of hir foul
goostli auoutrie, hewing upon þis roote þat is
ground of alle þe abhominaciouns þat regnen in
þe chirche.
<L 3070><T OP-ES><P 142>

Than cam I to that clopstre, and gaped abouten,
Whough it was pilered and peynt, and portreyd
wel clene Al hyled with leed, lowe to the
stones, And ypaue, with poynttyl, ich point
after other With cundites of clene tyn closed al
aboute, With lauoures of latun, loueliche
ygreithed I trowe the gaynage of the ground, in a
gret shyre Aold aparaile that place, oo point tyl
other ende.
<L 10><T PPC><P 08>

His kyrtel of clene whiit, clenlyche ysewed Dit
was good ynow of ground, green for to beren.
<L 11><T PPC><P 09>

and literal vndirstonding is ground and
foundament of thre goostly vndirstondings, in so
myche as Austyn, in his pistle to Vincent, and
othere doctouris seyn, only bi the literal
vndirstonding a man may argue a3ens an
aduersarie.
<L 24><T Pro><P 43>

Thou3 this replicacioun seme colourable, it hath
no good ground, neither resoun, neithir charite,
for whi this replicacioun is more a3ens seynt
Jerom, and a3ens the firste lxx^e translatouris, and
a3ens holi chirche, than a3ens symple men, that
translaten now into English;
<L 26><T Pro><P 58>

there as they gypen, it goth to ground;
<L 667><T PT><P 168>

To speke of holi chirche: firste we taken ground
of þe gospel where Crist seiþ (Mat^e xvi) 3atis of
helle schullen not mow haue mi3t a3en holi
chirche';
<L 3><T SEWW22><P 115>

And, al if prelatis schulden examyne prestis þat
prechen þus, nepeles it were more nede to
examyne þese freris þat feynen hem to be
prestis, for þei comen yn of worse ground and
ben more suspect of heresie.
<L 22><T SEWW23><P 120>

þe pasture is Goddis lawe þat euermor is grene
in truþe, and rotun pasture ben opir lawis and
opir fablis wipoute ground.
<L 83><T SEWW13><P 66>

þou3 þis replicacioun seine colourable, it hap no
good ground, neiþer resoun neiþir charite.
<L 103><T SEWW14><P 69>

And þanne God dispensiþ betere þan þese
prelatis wip her chaffare, for þei chargen þe
leese þat sowneþ to her wynnynge, as gold of þe
temple and offryng of þe auter, but ground of al
þis þei chargen to litil.
<L 107><T SEWW15><P 77>

And þus is bilceue of God putt abac, and newe
feynynge wipoute ground is holdun bilceue;
<L 143><T SEWW15><P 78>

And so fals ypocrisie is biried wipinne hem and
stynkyng pride wip many opir vices, but her
ground þat þei coueiten is boones of dede men,
for þe substaunce of her goodis coueiten þei
moost, and þei sleen þese men bi falsnesse of
bilceue.
<L 182><T SEWW15><P 79>

And, as bilceue is ground of alle opir vertues, so
þe feend castiþ to marre men in truþe;
<L 263><T SEWW15><P 81>

Ground a3en þese errors were stablyng in
Cristis lawe, to wite what is his chirche and what
is bilceue þerof.
<L 273><T SEWW15><P 81>

And as falsli and wipoute ground of scripture or
of resoun, þei seien þat Crist beggide lompis of

breed fro dore to dore.
<L 48><T SEWW18><P 94>

þe seuenthe conclusiun þat we myhtily afferme
is þat special preyeris for dede men soulis mad
in oure chirche preferryng on þe name more þan
anothir, þis is þe false grounde of almesse dede,
on þe qwiche alle almes houses of Ingelond ben
wikkidly igroundid.
<L 75><T SEWW03><P 26>

þe ground of þis beleue is Cristis owne worde
in þe gospel of seynt Matthew, where he seiþ
þus, þe whiles Cristis disciples soupeden, Crist
toke bred and blessid it and 3aue it vnto his
disciples and seyð þus, "Take 3e and eteþ, þis is
my body";
<L 8><T SEWW21A><P 110>

Panne, if þei wolen take a ground of perfeccioun
and perfit lyuyng of Crist, þei shulden rapen
take it from þat tyme forþward þan fro þat tyme
bifore, and aftirward he beggide not as I suppose
now.
<L 685><T SWT><P 21>

GROUNDE.....154
For what man þat makip a castel & laip stonys
deepe in þe erþe, he loueþ as wele þe castel
grounde as he doip þe werke þat is leid abouen.
<L 76><T 4LD-2><P 201>

CLERK We seyen, as þe si3t of God & his
blisse of heuene is þe grettest lykyng mede þat
may be to hem þat ben in heuene as it is þe
grounde of alle opere ioye in hem so to þilke þat
ben i helle, þe grettest payne of alle opere and þe
ground is þe pryacioun of þe si3t of God and of
þe blisse of heuene.

<L 159><T 4LD-3><P 224>
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 79><T 4LD-4><P 238>

And if we coueite amys veniaunce of oure
breþeren, we tristen on Godes mercy for oure
good grounde.
<L 878><T 4LD-4><P 274>

þis lijf al if it be perelouse, is preised of God, so
þat men kepe wil þer grounde of þer loue.
<L 915><T 4LD-4><P 276>

Teche seculer lordes to aske of þes freres where
Crist begged so & grounde hem on þe gospel, &
witness be þe comoun seel þat þis is þer
sentence.
<L 1087><T 4LD-4><P 284>

And, for fadris of þe oolde lawe weren grounde
of men of þe newe lawe, bi resonable ben þei
putt bitwixe, and next hem suen martirs of þe
newe lawe.
<L 22><T A01><P 53>

For no man haþ wrongli eny suche godis, but
grounde of his havyng be fals coveitise.
<L 5><T A02><P 90>

But, for it is hard men to grounde hem, siþþe
Goddis lawe seiþ þat men schulden not upon
greet payne adde unto Goddis word;
<L 25><T A05><P 112>

Ffor, as Seynt Poul seis, riche men of þis worlde
smaken herfore hyennesse and hopen in a fals
grounde.
<L 4><T A09><P 127>

ffor as God is grounde of treuthe, so he groundes
falsched.
<L 22><T A09><P 127>

Lord, what devocioun were to grounde suche an
ordre?
<L 3><T A10><P 172>

And herfore many men supposen þat werke of
þise freris schal þe sunner fayle, for defaute of
ri3t grounde.
<L 30><T A10><P 174>

And when þo grounde is sought oute, þo cause
of hor punyschyng stondes in two poyntes;
<L 21><T A19><P 231>

But sith bisynes of beggyng may not be
groundid in þo lawe of God, how schulde hit þen
grounde freris?
<L 21><T A20><P 235>

Bot as hor ordir hafs no grounde to be of Cristis
Chirche, so hor wordes haf no grounde stable in
treuthe.
<L 4><T A20><P 237>

Ffirst þei take fals, and þerof þei grounde hom,
ffor almes askes ordir þat Jesus Crist ordeyned.
<L 1><T A20><P 239>

if seculer 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 connot se þat ne
prestes schulde be lordes, and myche more þat
ne þei schulden feght and haf sumtyme wyfes,
for so hadden prestis in þo Olde Testament!
<L 25><T A20><P 239>

Ffor by spiritual power, þat men may no3t se, ne
grounde it in bileeve, ne prove it bi resoun, þe

fend may ly3teste bigyle þe peple, and make
hem trowe falce bi his sotel lesyngis;
<L 13><T A21><P 244>

Ffor þei grounde no3t her speche in resoun ne in
Goddis lawe, and feynen þat Jesselyn seiþ so,
and neiþer Jerom ne Austyn.
<L 16><T A21><P 248>

But at þe pridde tyme, siþ þe fend was losed,
ordeyned pope Innocent a lawe of confessioun,
þat ech man of discrecioun schulde ones in þe
3eere pryvyly be confessid of his propre prest,
and addede myche to þis lawe þat he kowde no3t
grounde.
<L 24><T A21><P 255>

And so is applicacoun or delynge of merit,
presumed of þes popis, is propriid unto God, and
so þis founed blasfemye is blabred wiþ outen
grounde, to suppose þat eche pope be God, more
mayster in his liif þanne he is in his deeph,
whanne oþir men beþ bettere.
<L 23><T A21><P 262>

þerfore as þe trewe clerk Robert Grosted wroot
to hym, he is cause well and grounde of
distruction of Cristene feiþ and good religion, bi
makynge of evyl scheperdis, and privylegies,
suffryng of synne, siþ he may best distroie it,
and most is holden þerto.
<L 18><T A22><P 278>

First shulde þe fend grounde þat þis pope is
Petris viker, and so viker of Crist, in þat þat he
sueþ Crist.
<L 7><T A23><P 342>

For bileve techiþ us, þat noo man mai grounde
þis viker oonly on Cristis lawe, but on
presumpcioun of man;
<L 3><T A23><P 343>

for in goode werkis and suyng of Crist schulde
þis pope grounde his hope.
<L 4><T A23><P 355>

And when þis cursid grounde is sought, hit
stondeþ in þis error;
<L 29><T A24><P 388>

Bot þese heretikis schulden knowe þat hit sues
of hor cursid grounde þat God is þo falsest þing
in erthe or heven or in helle.
<L 32><T A24><P 388>

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 11><T A24><P 401>

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

And 3itte afftir, when þis courte was fer fro þo
trewthe, hit determynd not þis feyned sentence
þat men holden nowe, al þof wode glosatoures
had wrytten in þis mater more than þei knew of,
or elles couthen grounde.
<L 13><T A25><P 408>

Bot siþ Seynt Austyn forbedes þat ony man
trowe hym, þat if he grounde hym in resoun, or
elles in Gods lawe, myche more of alle þese
doctors, wiþen þo fende. was loused, no mon
schulde trowe hom, bot þei grounde hom þus.
<L 12, 14><T A25><P 410>

Bot þo gospel leves hit, þat holdes al treuthe,
And so þo blasfeme freris, to grounde hor
ordir, putten Crist out of state of innocense, and
putten folie in his werkes, siþ he wrot unwarly.
<L 10><T A25><P 413>

Bot siþ freris were heretikis and blasphemis in
Crist, bot if þei groundid þis beggyng in lawe
of þo gospel, þei bisien hom ful faste to seke
hom a grounde.
<L 16><T A25><P 413>

And so hit were al one to grounde soche ordiris
of beggers, and grounde Anticristis clerkis and
blasphemis of Crist.
<L 19><T A25><P 416>

Bot certis þere is no werse worde to grounde þes
freris.
<L 25><T A25><P 421>

To bye a catte in þo sakke is bot litel charge: to
bye chirchis by symonye semes sumwhat siker:
bot for to bye þus heven and broþerhed of Crist,
hit semes chaffere of Lucifer, and withouten
grounde.
<L 21><T A25><P 422>

As, for no mon con grounde accydent wiþouten
sugette, no mon schulde aferme þat þis were þo
sacrament.
<L 6><T A25><P 427>

Wil I wot þat Seynt Poule, for reverense of Crist,
durst not grounde soche ordiris as þo folis did.
<L 26><T A25><P 429>

Ande þis poynt comys ofte by þer newe
decretalis, a3eyne þo olde decre made of Seint

Austenn, and grounde of holy writte and resoun.
<L 8><T A29><P 462>

For if þai be open lechouris, þo lawe forbedis hem to say a masse, and þo pepul is forbiden 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 courtse 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 35><T A29><P 469>

ffor Anticrist in his moste pride schal sodeynly be brou3t to grounde.
<L 33><T A29><P 472>

þen þo same state and peyne schuld be in oper chirchis as þere, siþen þis statute has grounde in holy writte and resoun;
<L 28><T A29><P 480>

Crist and his modir, þat in grounde have destroyed alle heresies, kepe his Kirke in right byleve of þis sacrament.
<L 14><T A31><P 503>

neþelese þe tormentour doþe myracles before hise y3en/ whose vertue shal not be shaken þen fro þilk grounde of þou3tis/ whenne he þat tormentiþ bi betyngis shyneth by syngnys?
<L 2><T AM><P 121>

þis is no certeyn wiþ outen bettar proue, or grounde;
<L 26><T APO><P 96>

So faren men of þis world: for as miche as þei ben sette in so fals a grounde (þat is, in þe mirþe of lustis of flesche and welþe of þe world, and no3t in þe stoon, Jesus Crist), þerfore at þe leste puf of þe fendes blast þei ben dreuen ly3tly into what synne þe feend lykeh.
<L 455><T CG03><P 42>

Þat is: good feiþ is cause of þi goostli si3t, for it is grounde and roote of al maner of vertu;
<L 500><T CG10><P 119>

But whanne he sitteþ on drie grounde, fer fro þe watir, þenne he lifteþ vp his bile into heuen, and sitteþ stille and no noyse makeþ.
<L 120><T CG11-A><P 134>

but among alle, men mowen by grounde of Scripture reherse summe to make men raper for drede of hem wiþdrawe hem fro synne and 3yue hem to vertuis.
<L 835><T CGDM><P 230>

Siþen þen þe peynis þat I haue rehersid by grounde of Holy Scripture ben so grete, 3e!
<L 958><T CGDM><P 234>

For spiritis of men þat ben dampned haue more peyne bi þe synne þat þei bigunnen to grounde heere, þan þei hadden bifore þis synne.
<L 36><T EWS1SE-32><P 615>

And 3if þei gruchen a3enys þis, telle þei beture wit of Cristus wordis, and grounde hem by som resoun and we wolen mekely leue þis, and trowon to wit þat þei tellon 3if þei don þus as þei byheton.
<L 1022><T EWS2-MC><P 365>

And so þey seyn þat figure and colour is þe sacrid oost, but þis kynrede of hordom can not grounde þis.
<L 22><T EWS3-149><P 75>

and coueytise as penaunse þei putten a3en resoun þat þei may not grounde bi lawe.
<L 28><T EWS3-154><P 89>

and þis is grounde of opere synnes þat regnen among prestis.
<L 31><T EWS3-155><P 93>

But ouer, siþ þis beste bred is grounde of alle uertues of man, hou faste shulde a man holde clere bileue of þis bred.
<L 65><T EWS3-162><P 119>

Heere may we see hou pryuey shrifte is autorisid of oure Iesu for but in þis plase alone men shulen not grounde þis onely shrifte.
<L 28><T EWS3-231><P 299>

And þerfore it is an opyn folly to bargeyne wiþ prestis for siche preyour, siþ þey kunnen not grounde by resoun þe ualu of þer preyer.
<L 23><T EWS3-237><P 313>

Go now forþ frere & fraiste 3oure clerkis, & grounde 3ou in Goddis lawe, & 3eue Iacke an answeere, & whanne 3e asoilen þat I haue seide sadli in truþe, I schal asoile þee of þin ordre & saue þee to heuene.
<L 408><T JU><P 72>

þrowen to þe grounde #
<L 19><T LL><P 12>

neipir as fer as it mai flowe/ but it wastiþ al þe
grounde:

<L 27><T LL><P 43>

or a coolde cesoun þise greet fisches falle to þe
grounde:

<L 11><T LL><P 45>

of þe newe testament/ schullen we grounde þis
maner of song:

<L 8><T LL><P 58>

now grounde we it in oure mynde #

<L 11><T LL><P 64>

wiþ al þat is in hem/ 3e schal not grounde 3oure
viciouse sweryng:

<L 11><T LL><P 88>

þat þe Lord þi God schal 3yue to þee/ For who
þat takip awey his nei3boris grounde:

<L 28><T LL><P 115>

Firste we schullen take oure grounde:

<L 23><T LL><P 126>

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,
wheþer þei ben of bileue, and grounde hem in
resoun or in goddis lawe, and examyne here
proues wheþer þei ben trewe men.

<L 29><T MT21><P 290>

And in alle þise wordis ben feyned of gostliche
suffrage wiþ-oute grounde.

<L 10><T MT22><P 303>

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 a-noon turne
to treuþe when it were tau3t.

<L 7><T MT22><P 324>

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

<L 28><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 kunne not we knowe ful certeyne, but
han glymeryng and supposyng, and þus we
moten lyue here in beleue and in hope to crist,
þat ri3t entent and goode werkis grounde vs in

hope, þat crist wole sane vs.

<L 21><T MT23><P 339>

but it semþ þat iche prest þat telliþ 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 25><T MT23><P 342>

and þise miracles þat ben feyned þat no man
may see ne knowe, as þei waxen without profit,
so þei han no grounde in god.

<L 33><T MT23><P 345>

crist seiþ þat he is weye, and grounde þou þis
apropring in crist, for 3if crist grounde it not, it
is þe brode weye to helle;

<L 32><T MT27><P 420>

and þis moueþ many men to speke a3enus þes
foure sectis, for no man kan grounde hem in þe
ordenaunce of cristis lawe, and no man seiþ þat
crist for3at hem 3if crist wolde þat þey weren of
his chirche;

<L 16><T MT27><P 447>

but anticrist can-not grounde þat god ordeynede
þe kynde of popis, ne of opere emperour clerkis,
ne of munkis, ne of chanouns, ne of foure ordris
of freris, al 3if he ordeynede good to come of
hem;

<L 28><T MT27><P 447>

and þus þes ordris newe brou3t in bringen wiþ
hem a newe bileue, þat noon of cristis sect wiþ-
outen hem lyueþ so hoolyly as þey, þat lordis
han a passinge merit to grounde þes ordris and
3yue hem godis, but þey wolen not do þis
charite, be þey neuere woxun so ryeche, but þey
wolden rapere destrie opere newe ordris þat ben
brou3t in;

<L 12><T MT27><P 448>

and þus siþ neþer popis ne bischopis kunnen
grounde bi crist þis curatis offiss, ne þat þey
shulden þus make persouns, þe chirche shulde
a3enstonde hem and turne a3en to goddis lawe
in þe lyuyng of curatis.

<L 20><T MT27><P 452>

and þus þis were a bileue þat ech man shulde
grounde hym ynne, þat men shulden trowe to no
pope but as he groundiþ hym in crist;

<L 22><T MT28><P 463>

and to þe foorme of anticristis skile: he and alle
hise kunnen not grounde þat þis was euere ony
almes to make þus siche cayms castels.

<L 36><T MT28><P 477>

As þou3 Iob wold seie opinli: whoso araieþ him to þe wordis of holi scripturis, it nedieþ þat he reuoke (or calle a3en) al þat he spekiþ to þe grounde of Goddis auctorite, and þat he sett fast þe bilding of his speche in þat.
<L 644><T OBL><P 173>

Lo, of þis processe of Gregor upon þe heuenli wordis of Iob þou maist se þat holi scripture is grounde of alle trewe logic, and hou3 perlous it is to uarie from scripture in any poynt and specialli of þe sacrid oost.
<L 654><T OBL><P 173>

Vpon þis text of scripture seiþ a grete clerk Parisiensis, and seiþ þus þat þe au3ter of ston is þe feiþ of Iesu Crist, þe wiche Iesu is bop grounde ston or fundement and corner ston of þe chirche of God, as scripture spekiþ.
<L 660><T OBL><P 173>

For þei supposen not scripture as grounde of her logic, but a3enward supposyn first her owne lewde logic, and wold drawe bi her vnredi glosis þe endeles witt of þe Trenyte to her wood rauyng and folie.
<L 676><T OBL><P 174>

For himself of himself is auctour of his lawe, for he supposiþ not þe gospel generalli as grounde of his awne lawe, ne of any oþur lawe þe wiche he supposiþ for to be better or of more auctorite þan is his owne.
<L 784><T OBL><P 177>

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 1317><T OBL><P 190>

For þour blynde and vnruili deuocioun þat folis hadden to Crist, þat is martre of martris, and of oþur seinttis and martris, þei haue 3euen a3enst þe gospel ful many lordschippis and possessions to þis grete apostata, þe wiche ben nou3 grounde and rote of alle vnruilnesse regnyng in þe chirche.
<L 1366><T OBL><P 192>

And pure mannys reson without grounde of Crist Iesu, þat is so nedeful grounde, as Poule seiþ, þat no man mai put an oþur grounde, is none euidence in an article of beleue.
<L 1701, 1702><T OBL><P 200>

For Vincent supposid in his writing þe gospel to be chif sentence, and I kan not se þat antecrist wol suppose þat in þis article, ne in þe mater of his wordli lordschip, or of his symonie, or of

oþur poynttis þat his lust is sett upon wiþout grounde of Goddis lawe.
<L 1784><T OBL><P 202>

And þus a man schuld grounde hymself in alle þynggis þat longgen to good maneres or trewe beleue onli upon þe stone Iesu Crist, þe wiche alone mai be grounde of þe feiþful 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 spekiþ þus (Mt 7): Euery man þat hereþ þes my wordis and performeþ hem schal be like to a wise man þat bildeþ his hous upon a stone.
<L 1914, 1916><T OBL><P 206>

And here we mai se þat antecrist is more foole þan seche a fonned man, for he waitiþ litil or nou3t of þis grounde, but he bildeþ hym upon þe grauel þat is mony rounde and seleþur stonys.
<L 1943><T OBL><P 206>

And þis au3ter and þis fundement betokenen þe beleue þat, as Poule seiþ, is þe substaunce or þe grounde of þinggis þat men ou3ten to hope.
<L 1952><T OBL><P 206>

And herefor þei han crafteli framed, and ful sotilli þweten hem a grounde of ful many poynttis þat þei magnefi3e as beleue. And þis frame þei han forgid wiþ þe kene instrument of here sotil wittis and hi3e resons, and þis grounde þei callen canoun, þat is as meche to seie as a rule or ellis auctorite. And upon þis grounde þei bilden her maneres and many poynttis of her beleue.
<L 1963, 1966, 1967><T OBL><P 207>

And nameli in þe article of þe beleue of þe sacred oost, þat I speke of chifli here, þei han framed hem a fundement not of stonys vnhewe, þat is to mene of Cristis playn wordis as þei comen out of þe precious quarre and grete stone, Iesu, ne of þe grete and precious stonys foure square þat meuen al oon, as I seide ri3t nou3, but þei han hewe and ipwete, ipublishid and istirid þe mater of her fundement of her beleue in þis poynt or article, þe wiche is her ful holi determynacion, þe wiche þei supposen as grounde of her beleue and refusen þe oþur stable fundement þat I spak of ri3t nou3. And bicause þat þis fundement is seleper and scilding, and seche an vnstable fundement disceiueþ alle þe bilding (as Crist seiþ Mt 7), þerfor alle þe frame þat þei founden upon þis grounde is ri3t vnstable and euer drawing to ri3t a foule falle. For þe vnstabilenes of þis grounde discrasip þe bilding, for certis it is merueile to here hou3 antecrist and

his lemys ben discrasid and diuided into wondur
dyuers opunyons and merueilous in þis mater.
<L 1976, 1980, 1982><T OBL><P 207>

And, certis, þe hole cause of alle þe diuersite and
diuisioun of opuniouns in þis mater is þe
vnstabilnesse of þe fundement, þat þes
opiniouneres supposen as grounde in þis article,
þe wiche is her owne wille and determynacion.
<L 2027><T OBL><P 208>

Whos uertu þan is not moued from þe grounde
of his þou3ttis, whan he þat turmentþ wiþ
woundis and brennynggis schyneþ wiþ signes?
<L 2112><T OBL><P 211>

And þis was openli ensamplid in þe Iewis, þat
seiden of Crist hanging on þe crosse 3if he is þe
Sone of God, go he nou3 downe from þe crosse
and we beleuen to him', so þat þei wold first
haue a pref and so knowing, and aftur þat beleue,
and þei faileden of bop as antecristis lemys, þat
enforcen hem bi her hi3e resons to grounde hem
a beleue, and so wold haue a si3t of þe beleue
first and þan beleue aftur, and þerfor þei failen
nou3 in both.
<L 2193><T OBL><P 213>

And whoso wol se Innocentis tretice in þis mater
mai se hou3 incompounnedli and hou3 wilfulli
he writiþ, wiþouten grounde of Goddis lawe or
ellis reson, and hou3 vnstabli he writiþ, as þou3
he wist not wher to abide, hauyng alweie his
recors not to Goddis lawe but to his owne wille.
<L 2305><T OBL><P 216>

For of þis worde þe pope and al cristendom, and
nameli the clergi, presumen þe pope to be hede
of, and grounde of alle holi chirche, and alle
þing þat he affermeþ, and nameli bi writing, to
be ferme and stable and to be inpugned of no
man, as it is specialli schewid in þis point of þe
sacrid oost, in þe wiche þe pope wiþ his
comperis haþ 3euen a decre and determynacioun
euen a3enst Crist and his law, and killiþ men þat
inpugnen it or ellis beleuen it not.
<L 2316><T OBL><P 216>

For Crist meued anopur grounde of his chirche,
þe wiche differentiþ ful meche from Petur bop in
persone and in figure, and seid Upon þis stone I
schal bilde my chirche', þat is to seie, as thes
seinttis meuen acording wiþ þe apostle, Vpon þis
sadnes of þe beleue of my two kinddis, þe wiche
þou hast knowlechid, I schal bilde my chirche.
<L 2347><T OBL><P 217>

For I brou3t not in þe text of Crist as tou3ching
for þis, but for to schew hou3 falsli þe pope wiþ
folis of his assent presumeþ to be grounde and
heed of þe chirche of Crist, and alle to be ferme
and stable as beleue þat he determeneþ.
<L 2446><T OBL><P 219>

and so þei þat tristen in þis grounde stonden
stable and sadde in þe feiþ, whan opur þat don
not so weten not where to abide'.
<L 3199><T OBL><P 238>

And I wol schew bi writing of olde seinttis hou3
þei chargeden þe auctorite of holi scripture, for
whi þe li3t reward þat antecrist haþ to þis
auctorite is grounde of alle errouris and heresies
þat infecten þis world, heþen and cristen.
<L 3511><T OBL><P 246>

And a3enst seche rauiþ þe same clerk writiþ
þus {li· 3 De Trinitate ca· 10}: Þer is an auctorite
of Goddis scripturis wherfro mannes mynde
schal not strai3e aweie, neiþur be cast downe bi
cleues, rockis or skerris of her owne
suspeccions, þe sadnesse or grounde of Goddis
wordis or speche ilefte, wher neiþur witt of bodi
gouerneþ neiþur clere reson of truþe declarib'.
<L 3566><T OBL><P 248>

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 such a colour of Goddis lawe wiþoute
expresse autorite is not ynow to founde so many
chargeouse sect is, but if þei wolde bi contrarie
witt grounde hem upon such wordis of Crist,
where he seiþ (Mt· 23) {Patrem nolite vocare
vos super terram: vnus est enim pater vester, qui
in celis est.
<L 149><T OP-ES><P 09>

Wherfor Poule saiþ No man may putt anopur
grounde bysidis þat þat is putt, þe whiche is
Criste Ihesu'.
<L 68><T OP-LT><P 05>

And so no man may putte anopur grounde bysyde
þat þat is putte, þe whiche is Criste Ihesu.
<L 189><T OP-LT><P 39>

And þerfore no man may putt anopur grounde
bisydis þat þat is putt, þe whiche is Criste Ihesu.
<L 314><T OP-LT><P 65>

For no man may putt anopur grounde bysidis þat
þat is put þe whiche is Criste Ihesu.
<L 450><T OP-LT><P 77>

For no man may putt anopur grounde bysyde þat
is putt whiche is Criste Ihesu.
<L 540><T OP-LT><P 83>

Forwhi, no man may putt anoper grounde bisidis
þat þat is putt þe whiche is Criste Ihesu.
<L 607><T OP-LT><P 89>

And, notwiþstondyng þat seynt Petir was so
pore þat he had neþer golde ne siluer, as he saip
in þe Dedis of þe Apostles, and his oper worldly
goode he lefte whan he began to sue Criste, and
as tochinge þe tyle of worldly lawe þat he had
to þat goode, he made neuer clayme ne neuer
resseyuyd aftir worldly lordeschip, and 3it þai
callen alle her hooles lordeschip seynt Petirs
grounde or lordeschip'.
<L 649><T OP-LT><P 91>

Wherefore it may ri3tfully be sayde 'No man may
putt anoper grounde bisidis þat þat is putt, þe
whiche is Criste Ihesu'. Capitulum ix Here we
may se bi þe grounde of þe gospell and be þe
ordenance of Criste þat þe clergy was
sufficyently purveyd for lyfelode.
<L 757, 759><T OP-LT><P 101>

For no man schuld putt anoper grounde bisidis
þat þat is putt, þe whiche is Criste Ihesu.
<L 871><T OP-LT><P 113>

No man may putt anoper grounde bysidis þat þat
is putt, þe whiche is Criste Ihesu, þe whiche
grounde of lyvyng Criste graunte vs to kepe,
þat we may ascape þe euerlastyng paynys of
hell.
<L 962, 963><T OP-LT><P 123>

Lorde / what heryene is it to fetcche deed mens
bones oute of the grounde there as they shulden
kyndelyche roten / and shrynen hem in golde
and in syluer / and suffren thy quykke bones of
thyne ymages perysshe for defaute of
sustenance / and rosten in the hoores house in
abhomynable lechery.
<L 21><T PCPM><P 35>

And lorde/ thou were mighty ynowe to haue
ayenstonde thyne enemyes/ for through thy
lokyng they fellen downe to grounde.
<L 7><T PCPM><P 49>

For the poore man mote gone to his labour in
colde & in hete/ in wete and drye/ & spende his
fleish & hi blode in the rych mens workes vpon
goddess grounde to fynde the rych man in ease
& in lykyng/ & in good fare of meate & of
drinke/ & of clothing.
<L 6><T PCPM><P 64>

and Eliodorus was cast down to the grounde, and
was born out on a bere, and lay domb.
<L 3><T Pro><P 43>

For some be gretþ growen on grounde, Some ben
souple, simple and small;
<L 57><T PT><P 149>

þe foundement or grounde opon wiche it is
edified is Criste, seying þe apostile, 1^o Cor^o 3^o,
"See euerych man forsoþ wat he beldeþ aboue.
<L 6><T Ros><P 71>

Clopus of coloure schuld be prestis, þat
euermore schulde be stable and grounde of oper
parties of holy chirche by techyng of Goddis
lawe.
<L 33><T SEWW25><P 128>

And I seide, ser, to þat man, as wiþ my
protestacioun I seie now here bfore 3ou, þat I
hadde wondir þat ony preest dar seie men to be
acursid wikouten grounde of Goddis word.
<L 1401><T Thp><P 67>

And þes were þe best prestes þat euer rose on
grounde. And þe best messes song, not lettyng
hem her labour, Bot suche bolde beggyng hatid
þai in worde & werke.
<L 34><T UR><P 103>

For alle if þai synne oft, as it is wel knowen, 3it
þe grounde þat þai haue is playnly Cristis
religion, And þow3 þai straye oft þerfro 3it
mowe þai com to grace. Bot 3e han left þat
grounde & 3our patron boþe, For as þe prophetes
of Achab wer multiplied in many And by oon
holy prophet were þai alle destried, So þe
chirche is cropun now to multitude of cursid
men, Whiche of sadde bilcure most nedre be
destried.
<L 40, 42><T UR><P 103>

3it Daw, in þis mater þou broylist vp many
lesynges, For grounde of þin ordre not groundid
in þe gospel;
<L 131><T UR><P 106>

Dawe, þou ratelist many thynges, bot grounde
hast þou non, For where groundist þou in Goddis
lawe to close men in stones Bot if it were wode
men or giloures of þe puple, Sip alle þat is not
groundid smacchip grete synne, Bot if 3e taken,
as 3e vsen, arseworde þis gospel: {Non potest
ciuitas abscondi super montem posita}.
<L 147><T UR><P 106>

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 223, 226><T UR><P 108>

I meruel þat þou a clerk blaberst þus blyndely,
þou takest comynly no grounde of Crist ne of his
lawe, Bot eþer of þe pope as if he were þi God,
Or of oper fantasies þat han no grounde hem

self.

<L 246, 248><T UR><P 109>

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 274><T UR><P 110>

Daw, aske þi capped maisters as if þai were
heritikes, What is the sacred host & grounde
hem in scripture To which we knele & doffe our
hodes & don alle þis wirchip.

<L 383><T UR><P 113>

Excepte the whete corne fal into the grounde and
dye it bydeth alone but ye it dye, it bryngethe
forthe muche frute.

<L 3><T WW><P 09>

And touchynge the wealth of my soul the fayth
that I haue taken and rehersed is superrier (as I
suppose) with out any other mans worke, or
workes, My grounde and my belefe is that ther is
but one god and one mediatour betwene god and
man, which is Jesus Chryste So that I do excepte
none in heuen nor in erth to be my mediator
betwene me and god, but only Jesus Chryst, all
other be but peticyoners in receiuyng of grace,
but one able to gyue influence of grace, And
therefore wyll I bestowe no part of my goodes for
that intent that any man shulde saye or do, to
healpe my soule for therin I trust one lye to the
promyse of god,

<L 4><T WW-TWT><P 25>

GROUNDES.....4

ffor as God is grounde of treuthe, so he groundes
falshed.

<L 22><T A09><P 127>

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 38><T A25><P 412>

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 7><T MT18><P 264>

Dawe, I saide first to þee oon of þi groundes was
cursyng, Whare autorisist þou þis lewde saw,
answere now;

<L 242><T UR><P 109>

GROUNDIS.....7

{Devorabitque terram cum germine suo, et
monicum fundamenta comburet:} And it schal
devoure þe erþe wiþ his buriowyng, and þe
groundis of helles he schal brenne.

<L 29><T A01><P 39>

And þei aleggen many colourid groundis.

<L 141><T CG14><P 179>

HOW SATAN AND HIS PRIESTS, ETC· Hou
sathanas and his prestis and his feyned religious
casten bi 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 2><T MT18><P 264>

Capitulum 7m· Þer ben groundis þe whiche crist
kepte contrarie to keping of prelatis nou.

<L 17><T MT28><P 470>

crist koude ensauple kynghod and presthod in
her groundis, but prestis þat comen aftir crist ben
not able to do so;

<L 1><T MT28><P 472>

Loo, suche contrarie groundis men mai fynde for
þese sectis.

<L 184><T OP-ES><P 10>

Isidre, in the j· book of Souereyn Good, touchith
these reulis schortliere, but I haue hym not now,
and Lyre, in the bigynnyng of the bible, touchith
more opinly these reulis, but I haue him not
now, and Ardmacan, in the bigynnyng of his
book {de Questionibus Armenorum}, 3eueth
many goode groundis to vndirstonde holy
scripture to the lettre, and goostly vndirstonding
also, but I haue him not now.

<L 24><T Pro><P 48>

GROWND.....54

but howeure þei may gete good, by colour of
þis feyned ordre, þei clepon hit hi3 ri3twisnesse
for þe grownd is good and holy.

<L 45><T EWS1-06><P 246>

{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 2><T EWS1-14><P 275>

for þe towr of þe gospel þat man schulde wyllen
to rere is vnderstanden comunly hei3nesse of
vertewys, of whiche vertewys mekenesse is
grownd, and charyte þe hey3est part þat teyneþ
vnto heuene.
<L 66><T EWS1-25><P 325>

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 hæþ ordeynot for to come to heuene by rit
byleue, trowen in hym by vertew of þis wyn.
<L 85><T EWS1-33><P 363>

somme men receyueden hem not to hele of her
sowle, for þei weren vnstable as watur and
fordiden sone Cristes prente, but oþre men
weren stable as lond þat helden þe prente þat
Crist putte in hem, and by þe grownd of sich feiþ
þei wenton fully þe weye to heuene.
<L 8><T EWS1-35><P 368>

And schortly no kynne vertew was preysud
moore of Crist þan was riht byleue, for hit is
grownd of alle oþre.
<L 44><T EWS1-35><P 370>

And þus meueþ Anselm þat þer is no trewþe but
oon, for eche trewþe in hise grownd is þe furste
trewþe of alle.
<L 103><T EWS1-38><P 388>

þe pasture is Godes lawe þat euermore is greene
in trewþe, and roton pasture ben oþere lawys and
oþre fables wiþowte grownd.
<L 93><T EWS1-48><P 442>

And as byleue is furst vertew and grownd of alle
oþre, so vnbyleue is þe furste synne of alle oþre.
<L 28><T EWS1-50><P 449>

And þis byleue is grownd to men to haue of God
what þat hem neediþ, and to wyte what is beste
to hem, al 3if hit displese to þe world.
<L 74><T EWS1-51><P 457>

For þe roote of whiche he cam, þat is dowyng of
þe chirche and hi3yng of þe emperour, is not ful
hooly grownd but enuenyed wiþ synne;
<L 60><T EWS1-52><P 461>

And grownd of þis sentence is cristen mennys
byleue.
<L 84><T EWS1-53><P 467>

And no drede þe feend hæþ castud þis dyuersite
in sectis for, 3if hyt were good, it hadde grownd
of þe scripture of God;
<L 108><T EWS1SE-02><P 484>

þe grownd of ioie þat man schilde haue schulde
stonde clenely in his God, and þis ioie schulde
euermore be here in part, and in heuene fully.
<L 7><T EWS1SE-04><P 491>

And al 3if byleue of God be grownd nedful for
cristene men, 3et acord in charite mut nedis be
ioyned wiþ þis trewþe;
<L 65><T EWS1SE-08><P 511>

þe sixte vertu of þis grownd is to frely 3yue
togydere for 3yuyng of oure trespassis, for þus
bidduþ oure alþer Mayster.
<L 40><T EWS1SE-12><P 526>

{DOMINICA IN RAMIS PALMARUM·
Epistola· Sermo 21· Hoc sentite in uobis·
Philipenses 2· Poul telliþ in þis epistel how þat
men schulde suwe Crist, and algatis in
mekenesse þat is grownd of oþre vertuwis.
<L 2><T EWS1SE-21><P 565>

And so þis schewiþ here more specially þan
kynde of mkenesse, for it schewiþ al mkenesse
of men, wiþ grownd þat was in Crist.
<L 8><T EWS1SE-21><P 565>

And somme men hopon þat by þis cause alle
þese sectis ben þus wrapful whonne men spekon
owt a3enys hem, for þei dredon of þer grownd.
<L 57><T EWS1SE-26><P 587>

Also, siþ eche hy3 þing mut haue a good and
stable grownd (and 3if þow wolt come to heuene
þow most make a towr þidre) and so 3if þow
wolt come to heuene, stable þe in Cristus
mekenesse;
<L 93><T EWS2-102><P 258>

And þus byleue schulde be grownd to counforte
men in þis wey3e.
<L 23><T EWS2-103><P 260>

And knytte alle þese togydere and freris ben
grownd þerof, more sutyl and synful þan þis
lepyng strompat.
<L 67><T EWS2-115><P 298>

For al 3if þe feend haue children þe whiche he
bygyluþ þus, neþeles þe grownd is Goddis, siþ
þei han þer kynde of God;
<L 22><T EWS2-117><P 303>

For no man may haue ony vertu but 3if he haue
mekenesse, grownd of al, and siþ no man may
come to heuene but 3if he ben cloþud in
vertuwes, it is opon to trewe men þat no man
may come to heuene but 3if he haue mkenesse
to grownde his tour vp to heuene.
<L 35><T EWS2-120><P 311>

for þat is mooste real and grownd of alle opre;
<L 27><T EWS2-56><P 07>

3if we holden þis grownd in feyþ, þat Crist is
verrey God and man, and ouer þis trowe wel his
li3f, and alle hise wordus þat he seyþ, we schal
ouercome þis world and alle þe helperus of þe
fend.
<L 64><T EWS2-57><P 13>

And al 3if prelatis schulden examyne preestis þat
prechen þus, neþeles, it were more nede to
examyne þese freerus, þat feynen hem to be
preestis, for þei comen in of worse grownd, and
ben more suspecte of heresye.
<L 25><T EWS2-58><P 17>

But in þe þridde word of þis gospel spekup Crist
more specially, how þese wordis longon to hym,
as to grownd of good religioun.
<L 34><T EWS2-59><P 22>

And grownd of þis speche stondeþ in þis byleue;
<L 61><T EWS2-60><P 28>

Þis towr is gederyng of vertewys, and þe grownd
is meekenesse, growndid in Iesu Crist, þat is
mene persone of God; and as no þing may be
lowere þan is þe myddel of þe world, so no man
may be mekere þan is Crist, þat is þis grownd.
And siþ þis towr mut reche to heuene, men mote
nedis take þis grownd; and herfore seyþ Powle,
þat no man may setten opur grownd þan is set,
þe whiche ground is Iesu Crist, for no man is
meke but in his uertew.
<L 57, 60, 61, 62><T EWS2-62><P 38>

And þus boþe aungelis goode and yuele scornen
men þat kepon þis grownd, and aftur wende fro
Cristus ordre to newe ordres þat ben worse;
<L 72><T EWS2-62><P 39>

Þis towr is algate sewr to men þat putten hem
wel vpon þis grownd, and holden hem wel
þeronne, and rewlen hem by þe furste rewle, þat
þey baggon not þerfro;
<L 75><T EWS2-62><P 39>

for þe fend and opre enemyes may not meue
a3eynus þis grownd.
<L 79><T EWS2-62><P 39>

But frerys and prestis þat gyderon hem tresore,
and make ryche chirches and howsys wiþ opur
gere, and algatis fynden a puple superflew and
charghyng, passon Godus lawe by a cursud
grownd.
<L 93><T EWS2-64><P 51>

And defawte of byleue is grownd of al þis
errour.
<L 126><T EWS2-65><P 59>

And herfore seiþ Crist to hyse: 'þerfore drede 3e
hem not, for we han betturre grownd þan þei, and
more help þan þei han;
<L 91><T EWS2-66><P 63>

and þes fendys schulden fayle, as þei bygan,
wiþowte grownd.
<L 90><T EWS2-67><P 68>

for þei schuldon teche men byleue þe whiche is
grownd of Cristus ordre;
<L 147><T EWS2-75><P 116>

And for þer message is false, and faylup of
grownd of trowþe, þerfore seiþ God þat þei
senton a message byhyndon hym, for þis is
feyned vanyte, for to putte trowþe byhynde.
<L 47><T EWS2-78><P 131>

Certys þis is a false grownd, and mychel harm
comeþ herof.
<L 129><T EWS2-87><P 191>

but þe grownd of þis godnesse stondeþ in grace
of Iesu Crist.
<L 156><T EWS2-90><P 212>

Why schulde it not be dispuysud for defawte of
good grownd?
<L 148><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 arysen.
<L 288><T EWS2-MC><P 339>

And þus for alle þese wanton grownd, cristene
men schulden dispuysen hem, siþen alle þese
cheserus con not telle wheþur þei han choson a
fend, or wheþur þei ben partyes of hooly
chyrche, or þe pope þat þei cheson.
<L 682><T EWS2-MC><P 353>

But kepyng of Godus lawe, Crist wolde þat were
grownd in his ordre.
<L 932><T EWS2-MC><P 362>

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>

And þanne God dispensop bettere þan þese
prelates wiþ her chaffare, for þei chargen þe
lasse þat sowneþ to þer wynnyng, as gold of þe
temple and offryng of þe awter, but þe grownd
of al þis þei chargen to luytel.
<L 120><T EWS2-VO><P 370>

and þus is byleue of God put abac, and newe feynyngus fowndone wiþowton grownd is holdon byleue.

<L 161><T EWS2-VO><P 371>

And so false ypocrisye is beryed wiþynnen hem and stynkyng pruyde wiþ monye opre vyces, but þer grownd þat þei coueyton is bonys of deede men;

<L 203><T EWS2-VO><P 373>

And as byleue is grownd of alle opre vertewys, so þe feend casteþ 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 295><T EWS2-VO><P 376>

Grownd a3enus þes erroures were stablyng in Cristus lawe, to wyte what is his chirche, and what is byleue þerof.

<L 306><T EWS2-VO><P 377>

GROWNDE.....15

And so only owre patrown Crist, þat is boþe God and man, chalangeþ as propre to hymself to grownde syche ordres; and herfore seynt Powle and Petur wiþ opure apostles fledden to grownde syche ordres for drede of blasfemye.

<L 47, 48><T EWS1-11><P 266>

And so in þis 3ate ben two maner of dede men: to summe lokip Crist and qwykup hem in grace and 3yueþ hem power and wille to come clene to his ordre, and wyte þat alle opre ordres ben charghows to men, as myche as þei adden to Cristes religioun, for noon addicion is worþ but 3if Godis lawe grownde hit.

<L 49><T EWS1-16><P 285>

And þus it were a muche vertu to gete a3en owre formere fredom, and trowe no prelat in þis chyrche, but 3if he grownde hym in Godus lawe.

<L 82><T EWS1SE-06><P 503>

And þus Crist seiþ to hym here þat he is Petre, and vpon þis ston schal he grownde hys chyrche.

<L 55><T EWS2-100><P 249>

For no man may haue ony vertu but 3if he haue mekenesse, grownd of al, and siþ no man may come to heuene but 3if he ben cloþud in vertuwes, it is oþon to trewe men þat no man may come to heuene but 3if he haue mekenesse to grownde his tour vp to heuene.

<L 37><T EWS2-120><P 311>

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

<L 42><T EWS2-122><P 321>

And here I can not grownde of God þat we schulde fle owre enemyes ryht whan þei folwon vs, and sen vs in mennys presence, for þis were yuel cowardyse, to fere men þat sawon þis fly3t.

<L 46><T EWS2-66><P 61>

And byleue mut grownde þis deede, for, as Poul seiþ, by þis wro3te martiris.

<L 107><T EWS2-72><P 98>

But opur forme of chesyng kan we not grownde in Godus lawe.

<L 101><T EWS2-87><P 190>

for suche men wolde Crist haue to grownde men in Godus lawe.

<L 32><T EWS2-88><P 194>

And prelatus, boþe more and lesse, may assente to þis sentence, and frerus may falle wiþ hem, and chyde by wordus þat it is soþ, as it fallup in þis tyme, þat prestus fy3tyng is preysud, 3e, for a feyned cause, þat noon in þis world can grownde.

<L 111><T EWS2-89><P 204>

And herfore þe fadyr of þe freris techþ hem to wexe ryche and to feyne þer pouert in eche persone, but to grownde rychesse in þe grete persone;

<L 571><T EWS2-MC><P 349>

To þe fourþe reson men onsweron and seyn þat þese men wyte not wheþur ony man of Cristus chyrche wolde assente to þis court, and 3if ony wole assente, grownde he hym and answere heere how he woot þat God wole þis, or þe contrarye þat he doþ.

<L 711><T EWS2-MC><P 354>

And þerfore no man may putt anopere grownde bisidis þat þat is putt þe whiche is Criste Ihesu.

<L 668><T OP-LT><P 93>

GROWNDUS.....1

And siþ þese werkis and þes growndus semon to make hooly men, and eche mon wolde by kynde be blissid, it were aftur to wytone how men schulden knowe charite, sithen it is so nedful to men to come to þe blisse of heuene.

<L 34><T EWS1SE-15><P 540>

grounden⁹

GROUNDUS.....18

& so take we hede wat þe seyntis seide & how þat þei grounded hem in þe lawe of Crist & so miche trowe hem & leue þer erroris.

<L 323><T 4LD><P 449>

But more ben freres mungeled in mater of scole, wher þer religioun wiþ perfeccioun of þer ordere

⁹ 28 variants; 285 occurrences.

be grounded in þer habite or ellis in þer soule,
but not onli þer soules, as þe freres granten, for
þanne were þer habite inþertinent to hem & þei
were not apostatas if þei left it. &
<L 761><T 4LD><P 269>

RICHED Þis sentence semep to be grounded
on þe gospel.
<L 111><T 4LD-4><P 240>

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 862><T 4LD-4><P 274>

But þis craft of loue is to litel knowen, for it is
not clereli grounded in God.
<L 923><T 4LD-4><P 276>

Also men schulde have suspect boþe þe popes
dedis, siþ þei beþ no3t grounded in þe lawe of
God;
<L 22><T A21><P 248>

to lowed ly3ers/ & flaterers/ & to false freris þat
blynden myche puple bi colour of her cloþes/ þe
wheche were neuer grounded of God/ ne be
noon of hise apostles.
<L 15><T AM><P 142>

boþe of good & yuel/ Firste we taken for oure
grounded;
<L 2><T LL><P 43>

and þat alle manere verrey mekenessis be
grounded in vs a3enst þis pride, for verrey
mekenesse makip vs goddis children.
<L 26><T MT11><P 198>

Also þis lawe is full suspecte, for it letteþ bettur
occupying, and askep werse occupyinge, þat is
not grounded in goddis lawe.
<L 5><T MT23><P 332>

and it shal be shewed aftur, þat þis beleue may
not be grounded;
<L 16><T MT23><P 335>

and if any man aske more, he axip mere þenne
god wole axe, for god ordeyneþ neuer a lawe ne
men to perfourme it but if þis lawe were
grounded in resoun, and men shulden perfourme
it wiþ wille;
<L 17><T MT23><P 337>

But we suficen not to shewe now þe errours þat
ben grounded in þis mater.
<L 29><T MT23><P 342>

And þus, of þis processe of Gregor grounded
upon holi scripture, we mai se þat þe inward and
depe consideracioun þat þes holi men hadden of

her owne freelte, nounpower and vnkunnyngnes
on þat oo side, and þe grete reward þat þei had to
þe excellens and worþinesse of Goddis maieste
on þat oþur, was þe cause whi þei setten so litil
bi hemself and her owne speche.
<L 2259><T OBL><P 214>

And þis consideracioun þus grounded upon
scripture makip 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 2577><T OBL><P 222>

For it is no wondur alþou3 þe chirche be diuided
from þe trinite and vnyte of þre statis, answering
to þe trinite and vnyte of God and expresli
grounded in þe olde lawe and þe newe, and not
onli diuided from þis vnyte but also imultepliid
into diuerse and contrarious vngrounded sectis,
wiche ben diuided into many contrarious
opunions aboute þis sacrament of vnyte.
<L 2789><T OBL><P 228>

Lo what ioie seint Austen wold haue had of þis
nouellrie, or of any oþur not grounded in
scripture!
<L 3593><T OBL><P 248>

In loue and in lownesse, and lettyng of pryde
Grounded on the godspel, as god baad hym
selue.
<L 7><T PPC><P 18>

GROUNDEDE.....2
And 3if þou seye, what seruede þis lawe siþ it
groundede not þus blis?
<L 38><T EWS1SE-43><P 657>

Crist groundede not his secte in sich changyng
of cloþis, but in rewle of vertues þat ben
vnsensible to men, and tolde nou3t bi siche
abitis, but in as meche as þei helpeden to
vertues, and þus men shulden not be weddid wiþ
hem, but change hem lost here loue erre.
<L 27><T MT22><P 301>

GROUNDEM.....1
the bridde manere of errour þat fallip in mannes
iugement is falceheed of here prynciple þat þei
groundem hem on;
<L 20><T MT21><P 290>

GROUNDEN.....13
As a3ens þe tyme þat freres comen inne to þe
chirche, þei stryue amonge hemself and
grounden hem on lesings.
<L 165><T 4LD><P 242>

RESON Þese wordis ben not of resoun but of
chidyng wiþoute witt, and perfore schulden men

mekely, clerly & softly sey to hem, "It is seid oft tyme þat we coueyten not þat men trowe vs but if we grounden vs in þe beleue, or in reson of Goddis lawe.

<L 343><T 4LD-2><P 213>

but þei taken þe lyf of Crist as bileve, and þeron grounden hem;

<L 34><T A23><P 341>

For men shulde take as bileve þat þei shulden neiþer trowe to Crist ne Petre, but in as myche as þei grounden bi Goddis lawe þat men shulden trowe þus.

<L 25><T A23><P 362>

II PARS BLASPHEMIAE: Þo secounde blaspheme grounden þes freris, for þei feynen falsely beggyng in Crist;

<L 20><T A25><P 410>

After, he wes sente to þe mylle (þat is, on þe cros) and þere, bitwix two harde mylle stonys (of heþen men and of þe Jewis), he wes grounden in þe crosse into þe tyme þat þe clenest floure of his blode came oute.

<L 370><T CG15><P 193>

3if any man wyle telle moore pleyntly þis sentence by Godis lawe, I wole mekely assente þerto, 3if þei grounden þat þei seyn;

<L 78><T EWS1-19><P 299>

grounden hem on Iesabel/ III Re· xxi· for sche sent lettris:

<L 2><T LL><P 112>

for þei grounden hem in þis, þat holy writt is fals but here owen doctours and gloses ben trewe.

<L 24><T MT02><P 33>

and siben lordis han conscience her-of and it is synne to do a3enus conscience, þey shulden axe of popis and prelatis hou þey grounden þis in crist.

<L 1><T MT27><P 452>

sop it is þat many pseudois may spoke myche wiþ-out ground, and þerfore crist haþ 3ouyn a lawe to trowe hem not but 3if þey grounden hem.

<L 25><T MT28><P 479>

boþe cristenmen and anticrist grounden hem on iesu crist, but þey fallen in-to dyuerse weyes bi þe tempting of þe fend.

<L 5><T MT28><P 481>

so now a fewe pore men and idiotis, in comparisoun of clerkis of scole, mown haue the treuthe of holy scripture a3ens many thousinde prelatis and religiouse, that ben 3ouen to worldly pride and coueitise, symonie, ypocrisie and other

fleschly synnes, moost sithen these pore men desiren only the treuthe and fredom of the hooly gospel, and of hooly scripture, and accepten manis lawis and ordynauncis, oonly in as myche as thei ben groundid in holy scripture, eithir good resoun, and comyn prophit of cristen puple: and worldly prelatis and feyned religious grounden hem on synful mennis statutis, that sounnen pride and coueitise, and letten the treuthe and fredom of Goddis lawe to be knowen and kept, and bringen cristen puple in nedeles tharldam and greet cost.

<L 33><T Pro><P 30>

GROUNDID.....163

Therefore it is to stonde withouten ony drede in holi scripture and to the werkis of Crist for a foundement that mai not faile, and to the determinacioun of the chirche of Rome or of ony othir, oonly in as moche as it is groundid expresli in holi scripture or in opin reesoun.

<L 3><T 37C><P 77>

so where two or thre men, proude or couetous, ben gaderid togidre with multitude of lik prestis to magnifie hemsilf and to charge cristene men nedelesli or superflui with nouelries vnherd, not groundid in holi scripture, but agen reesoun and mannis wit, there is the spiryt of leeing in the mouth of siche false profetis to disseyue lordis and cristene puple, as it is opin in the thridde book of Kingis, the laste c·, of Achab and his false profetis.

<L 10><T 37C><P 83>

Al this is groundid in the Decrees in the lxiiij· dist· c· {Metropolitano}, and c· {Sequenti}.

<L 4><T 37C><P 85>

RESON We may not feyne in þis mater, but speke truþe þat may be groundid.

<L 298><T 4LD-2><P 211>

Freris, siþ þei wolden ensauple mekenesse, whi wole þei not ensauple þe mekenesse of trauiyng wip here hondis þat is so groundid in oure bileue and in þe werkis of Crist? And beggyng is nou3t groundid, but myche lettþ þe seruyce of God, as it is wrongful coueytyng of oure nei3bores goodis.

<L 282, 283><T 4LD-3><P 230>

siben alle seyntis in heuene affermen þis gospel, he were ouer grett a foole þat wolde falle her fro, for alle antecriste clerkes or fendes in helle and false glosis þat ben feyned to þe gospel of Crist schulde not be trowed, for þei ben not groundid.

<L 345><T 4LD><P 250>

þat is, yuele men be holden in hardnes of obstynacioun, til þat þe folk þat þou hast chosun be groundid in stedefast bilceue, for þanne þei

ben passid þe dreede of þis liif.
<L 4><T A01><P 23>

And here may we se how bileeve is taken here
for truþe þat men bileeven, groundid in God.
<L 13><T A01><P 73>

And so in þis maundement is desire forboden,
for ofte it falliþ þat þe synne is moore groundid
in yvel wille þan þe dede wipouteforþ.
<L 15><T A02><P 90>

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 20><T A02><P 90>

And in þis fals gabbyng is groundid mony oper,
as assayling of synne, and mony oper
privylegies, bi whoche he bigyles þo folk.
<L 30><T A09><P 140>

Ffor synne is so feble and no3t worth of hym,
þat hit myght not be bot if gode of kynde
groundid hit.
<L 1><T A09><P 162>

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. But sith bisynes of beggyng may not be
groundid in þo lawe of God, how schulde hit þen
grounde freris?
<L 20, 21><T A20><P 235>

CAP. V. Here grucchiþ Antecrist, and seiþ þat
by þis skyle þe pope hadde no power to certifie
men confessid of him, þat þei bep assaylled of
Crist, for he kan nou3t teche þis, and so schulde
perriche Petris keyes, groundid in Cristis
graunte.
<L 14><T A21><P 253>

And so it semep þat þes wordis smachen
presumpcioun, and bep no3t groundid in þe lawe
of God. And so sum men þenkiþ, þat al þis
sacrament is no3t fully groundid in al holy wryt
but in general wordis, and special bep
unknownen;
<L 2, 3><T A21><P 255>

Her matere schulde be truþe and fullynge of
Goddis lawe, her forme schulde be trewe wordis
groundid in Goddis lawe, and her ende schulde
be profyt of her modir holy Chirche, for to come
to hevene bi menes þat Crist haþ ordeyned.
<L 10><T A21><P 257>

And so þis mede þat is feyned is founde of þe
fend her fadir, and is no3t groundid on charite ne

profyt of Cristis Chirche.
<L 25><T A21><P 259>

And þes þre menes of symonye ben wel
groundid in holy writt and reson, and Seynt
Gregory and Seynt Bede declaren hem wel, wip
þe comyn lawe of þe Chirche.
<L 25><T A22><P 281>

And þou3 clerkis my3tten lawefully have seculer
lordschipis, 3it þei han justly forfetid 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.
<L 1><T A22><P 315>

and þes newe ordris, groundid on him, and not
on grauntynge of Cristis lawe, ben a flok of þe
fendis children, but 3if þei leeuen þis mannis
title.
<L 15><T A23><P 348>

3if þei seien þat þis oost is an accident wipouten
suget, as colour and figure, and þus it is not
Goddis bodi, wel we witen þat olde bileve,
groundid in þe wordis of Crist, seiþ þat it is
Goddis bodi, as 3e pope sumtyme seide.
<L 33><T A23><P 352>

And so it is a greet peril to feyne siche power,
but if it be groundid.
<L 29><T A23><P 356>

as þis power were in vein 3if þe Chirche were
undowid, it is knowen to trewe men þat þis is
not groundid of Crist;
<L 5><T A23><P 357>

Bi þes two unfamous lawes mai men wite
whiche ben opir, for þer is noo lawe but Goddis,
or lawe groundid in Goddis lawe.
<L 14><T A23><P 357>

and þus þe pope, wip his cardinalis, and alle
preestis pat been dowid, shulden leeve þis
dowing and worldli glorie þat þei han, and
neiþer lyve ne do ou3t, but 3if it were groundid
in Cristis law;
<L 19><T A23><P 359>

As anentis croiserie summe of Cristis Chirche
ben enformed how þei shulden not trowe to þe
pope for ony bullis þat he sendiþ, but 3if þei ben
groundid in Goddis lawe.
<L 22><T A23><P 362>

and so þei ben groundid on leeingis, for þei
have no patroun seynt, And of þo Carmes
known men nouþer founder ne reule.
<L 19><T A24><P 375>

and so ben groundid on leeingis, and sclaudren
hor patrours and Crist also.
<L 24><T A24><P 375>

And sith þei ben not groundid on Crist and his
lawe, þei moten nedis be drawen up, and þo
ordynance of Crist mot stonde in his clenness
and perfeccioun.
<L 5><T A24><P 392>

Also, siþ þo gospel is ful of dedes of Crist, and
sufficiyent in treuthe to governe Cristis Church,
if þis beggyng of freris were taken of Cristis lif,
sumwhere in þo gospel shulde hit be groundid.
<L 8><T A25><P 413>

Bot siþ freris were heretikes and blasphemis in
Crist, bot if þei groundid þis beggyng in lawe
of þo gospel, þei bisien hom ful faste to seke
hom a grounde.
<L 15><T A25><P 413>

And þis knotte lastid not, for hit was yvel
groundid in hate of Crist, and of his lawe;
<L 25><T A25><P 416>

Of þis it semep þat signes to wiche men ben
oblisid ben not groundid in þe lawe of grace,
but rapen techen us to leve signes.
<L 30><T A26><P 431>

for Cristis lawe, al 3if it be contrarie to þis
dowyng, is mor my3ty and groundid in resoun,
And so in þis poynt ben heretiks many in þe
world.
<L 17><T A26><P 434>

And so it semep to trewe men, þat ordris of
religioun þat Crist groundid not shulden be
fordone, for Crist is al witty and al sufficient in
hise werkis.
<L 34><T A26><P 434>

And so alle þe lawis of þis newe religiose þat
ben not well groundid in þe lawe of Crist, semen
Antecristis lawis, and lettyng of Cristis lawe.
<L 36><T A26><P 439>

if þese grete lordus wold 3if þese prestis no
gode, ne freris, bifore þai schewid her bileve in
þis poynt, and groundid hit in Gods law!
<L 32><T A27><P 443>

But sithen it is not groundid in bileve, he is not
on Gods halve þat lettis hit for freris.
<L 18><T A27><P 445>

but nowþer is þis bileve, ne groundid resone.
<L 2><T A27><P 446>

And þus ri3t of worldly goodis is magnifyed
overmoche and falsly, and ri3t of virtues and
grace and virtuous lif is not set bi, as 3if þe

Chirche were wrecchidly groundid in worldly
muk, and not in vertues and goode lif.
<L 13><T A28><P 451>

þe false feip tau3te of Anticrist and of his false
cursed disciplis is þis, þat þe sacrament þat men
seen wiþ bodely ei3e bitwene þe prestis hondis
is neþer bred ne Cristis body, but accidentis
wipoute suget, and is neipþer groundid in holy
writt ne reson ne wit, ne tau3te bi þe moste
wiseste olde seyntis, but only by newe ypocritis
and cursed heretiks, þat magnifyen here owen
fantasies and dremes, and feyned power and
myraclis, more þan Cristis techyng and his
apostlis, and Seynt Austyn and Seynt Jerom and
Seynt Ambrose, and many moo, wiþ þe
determinacion of þe trewe court of Rome, þat is
sett in þe beste part of þe popis lawe.
<L 22><T A33><P 520>

And þis feip is groundid in Cristis owen word, in
þe gospel of Seynt Mattheu, Mark, Luk, and bi
Seynt Poul, and pleyndly in holy writt, and bi
Austyn, Jerom, Ambrose, and most holy seyntis,
and most kunnyng in holy writt.
<L 33><T A33><P 520>

Also, a3en swilk feynid and on groundid
indulgens, howiþ a feipful prest to multiply quck
resouns, weil he hungriþ and pristiþ ri3twisnes
of þe law of God, for by suelk sophymis of
anticrist, þe lawe of God is despicið, and ri3tful
is put in veyn hope, and vpon ilk side a liar in
þis world is falsly iapid.
<L 21><T APO><P 08>

were cursing is groundid.
<L 18><T APO><P 21>

But alle þings þat prelatys owun to do are
sufficiently groundid þer, and þan siþen þei curse
not þus, it is not to drede oþer wise, þan as is
seid before in þe strong autorite.
<L 30><T APO><P 23>

þat hap for þe ground, þe feip of Crist, þat is þe
ston vp on wilk þe kirk is groundid;
<L 28><T APO><P 35>

þerfor as God ordeynid men to strif a3en þeis
princis, þat all be drifun in to þe seruice of Crist,
and groundid and formid bi him.
<L 14><T APO><P 99>

It semip þus, wan it is not groundid þere, and is
wiþ out med aylasting;
<L 12><T APO><P 103>

And þus, euery man heryng þese answeres, if he
be groundid in any resoun, wole cese and suffre
þe asse beo loosed and be brou3t to Goddis
werk.
<L 327><T CG01><P 09>

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>

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 writtes), ne
is not þe euangelie euery dai rad in þe chirche
and herd of men?

<L 247><T CG10><P 112>

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

<L 391><T CG10><P 116>

may bitoken vnfeipful counselouris þat sumwhat
3it gone nere þe truþe, suche þat seyen þat þo þat
lyuen innocently as a childe, and þerto ben wel
groundid in her kunnyng of þe Olde Lawe, þat is
bitokenid as doctouris seyne by þese fyue barly
louis.

<L 175><T CG14><P 180>

Seuen circumstauncis I fynde groundid in
Scripture, whiche ben necessarie to ri3t
almesdede.

<L 309><T CG15><P 191>

The first is groundid of þe first wordis of Crist in
his gospel, þere he seiþe: 'Whiche of 3ou shal
vndernym me of synne?'

<L 20><T CG16><P 195>

But euery suche prechour whos lijf is wiþout
repreif, as I seide tofore, and þerwiþ prechiþ 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>

Cristen breþeren, for þre causis groundid in Holy
Scripture me þinkiþ men mowen lefully come
togider at þe exequies, or byriyngis, or myndis,
of deed men: Oon is for to comforte her breþeren
whiche ben made sory or heuy by deef of her
frendis þat ben late passid from hem oute of þis
wrld.

<L 11><T CGDM><P 207>

This obieccion of wordli clerkis is so lewid and
so opynli groundid on falshede that it nedeth
noon answeere, no but for men of litil
vndirstandynge.

<L 25><T Dea><P 455>

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 22><T Dea2><P 458>

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 69><T EWS1-35><P 371>

And opir resoun þat Poule telliþ is groundid on
þis rote þat, fro tyme þat man hadde synned,
man was suget to uanyte, for he was nedid to
bere uanyte of his lif, boþe in peynys of his bodi
and in passionnes of his soule;

<L 38><T EWS1SE-34><P 624>

But al þis is groundid in grace of oure lord Iesu
Crist.

<L 40><T EWS1SE-37><P 634>

And þus seiþ Poul sobeli þat, 3if heritage of blis
of heuene were groundid of þe oolde lawe,
þanne it were not groundid of God bi gracious
biheste þat he bihy3t.

<L 34, 35><T EWS1SE-43><P 657>

And herfor seiþ Poul þus þat, 3if lawe were
3ouyn þat my3te quykene of hymself, soþli of
lawe were ry3t groundid.

<L 71><T EWS1SE-43><P 658>

for Crist bi souereyn paciense groundid his sectt
and fordide opere.

<L 89><T EWS1SE-44><P 663>

But feyned fadirhed of þe pope and newe
fadirhede of þes abbotis, 3if þat it be falsly
feyned, is groundid in þe fadir of lesyngis.

<L 23><T EWS1SE-46><P 670>

And þus shulden men be rotid and groundid in
charite, for to take wiþ alle seyntis whiche is þe
brede and lengþe and hey3nesse and deepnesse
bi whiche God hap sicke names.

<L 32><T EWS1SE-46><P 670>

but þe good is groundid of God, bot þe yuel of
þe feend.

<L 871><T EWS2-MC><P 360>

And heere men seyen comunely þat þer ben þre
baptisingis: þe first is baptising wiþ water, þe
toþer is baptising wiþ blood, but þe þridde
baptising, most nedeful and most wurþ, is
purgyng of þe Holy Gost, and þat mut God
hymself do, as in water and blood of Crist moten
nedis þes two firste be groundid.

<L 87><T EWS3-123><P 04>

Crist, groundid in mekenesse, wolde not make
siche signes to þes ueyn religious for to shewe
his hyennesse.

<L 22><T EWS3-149><P 75>

Houeure men speken heere, al þis heþene
maner of wrchip þat is not groundid in Goddis
lawe smacchiþ pride and shulde be left.

<L 76><T EWS3-154><P 91>

And Crist answeyng seyde Ech plauntynge þat
my Fadir of heuene haþ not plauntid shal be
drawun up by þe rote', as who seiþ siþ þey
camen ynne by þe fend and ben not groundid in
Goddis lawe, he shulde not spare for tendirnesse
of hem to seye þe soþe, for þei moten fayle.

<L 34><T EWS3-161><P 114>

And heere ben many prestis groundid þat for
hous of Crist þei wysshæn and wrchen þat clerkis
wante worldly lordchip;

<L 20><T EWS3-194><P 220>

And so aftir þis neþere chaule, in whiche ben
pi3t many teep, 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 ouere profit by holy lif;

<L 28><T EWS3-206><P 248>

And so synnes, þat ben in dedis and in mennus
body wipouteforþ, ben first groundid in mennus
soulis;

<L 18><T EWS3-213><P 261>

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

<L 49><T EWS3-231><P 300>

DOMINICA INFRA OCTAUAM
DEDICACIONIS· Sermo 115· Omnis qui uenit·
Luce 6· Þis gospel telliþ hou goostly chirche shal
be groundid in Crist.

<L 1><T EWS3-234><P 306>

And whanne greet weetnesse is maad, þe flood is
castun to þat hous and it my3te not moue þis
hous, for it was groundid upon a sad stoon'.

<L 6><T EWS3-234><P 306>

And 3if he haue sad bileue in Crist, þanne he is
groundid on þis stoon.

<L 9><T EWS3-234><P 306>

and in boþe þes þingis ben many errors in
bileue, for it is groundid in mannus ordenaunse
for þe more part and not in Goddis.

<L 3><T EWS3-237><P 312>

And þis moueþ many men to hate alle oþere
wordis for Cristis, and sauere hem lesse but 3if
þey ben groundid in wordis of þe gospel.

<L 30><T EWS3-239><P 318>

And þerfor frere if þin ordre and þi rulis ben
groundid in Goddis lawe, tell þou now lacke
Vponlond þat I axe þee, and if þou be or þenkist
to be on Cristis side, kepe þi pacience.

<L 98><T JU><P 58>

Frere, what charite is it to bigile ynnocent
children or þei kunne discrescioun, & bynde
hem to 3oure ordris þat ben not groundid in
Goddis lawe, a3ens her frendis wille & from
helpynge of fadris & modris, whereas Goddis
lawe biddiþ þe contrarie?

<L 349><T JU><P 69>

sueþ an open conclusioun· sadli groundid in
trewe bileue/ þat in þe court of Rome:

<L 11><T LL><P 15>

ben sett in malice· þat is brennyng in þe fire of
foule couetise/ For al þing þat is in þis world·
eiþir it is þe couetise of i3en· or ellis it is
couetise of þe fleische· or ellis it is þe pride of
þis lijf/ and þerfor þis chirche is groundid vpon
þe deuel·

<L 13><T LL><P 127>

siþ siche somonyng of prelatis is not groundid
in cristis lif ne his apostelis ne reson, but in
anticristis power bi dowynge of clerkis wip
seculer lordschipe a3enst holy writt.

<L 13><T MT02><P 31>

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 acordiþ wip crist, and he
his false þat seiþ or techet ony þing þat is not
euydently groundid in goddis lawe, and perfore
seynt petyr comaundiþ 3if ony speke, loke he
speke as goddis wordis, þus þes worldly prelatis
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
couetise;

<L 24><T MT02><P 38>

and as in þe olde lawe þe prest schulde die 3if he
ne entrid in-to a sanctuarie wip-outen noyse, so
in þe lawe of grace 3if a prest be dounb of þe
prechyng he stered goddis wratþe vpon hym,
and siþ men ben gretly cursid þat don a3enst þe
popis lawe, as men seyn, and þis is a grete popis
lawe, groundid on goddis lawe and reson and
charite, moche more ben þei cursed þat don
a3enst þis lawe.

<L 16><T MT04><P 58>

and þus symonye regneþ in alle staatis of þe chirche, boþe in statis groundid of crist and in opere groundid of foolis as 3if þei weren statis of holy chirche, but þei ben statis of þe wicked chirche brou3te in by lesyngis and ypocrisie.
<L 34><T MT04><P 68>

but þis dremyng nys not groundid in ony place of holy writt, for god seiþ generally þat þis preiere is abhominable þat turneþ away and heriþ not goddis lawe;
<L 14><T MT04><P 78>

Capitulum 16m· 3it religious possessioners ben groundid and holden forþ bi blasphemye and heresie; for þei ben groundid on þis, þat statutis maad of a synful fool ben betere in here dom þan þe lawis þat crist ordeynede for prestis and clerkis, for ellis þei wittingly forsoken þe bette and token þe worse and helden it forth, and weren ont of charite.
<L 4, 5><T MT06><P 127>

þan it is sathanas werk and anticristis to curse a man for he wole not paie his tiþes to a cursed man, a3enst goddis lawe and mannys and a3enst his conscience ry3tfully groundid, and þerfore bereue him his catel, peyne his body, and dampne his soule.
<L 18><T MT06><P 132>

and siþ þes teþes ben geten to hem bi fals suggestion and meny tymes by symonye, and 3it ben superflue to hem, alle þes tiþes ben pore menus liflode, and þei ben manquelleris in defraudyng it and manyfold cursed and groundid in gret heresie.
<L 25><T MT06><P 132>

for þei ben groundid in abstynence after crist and his apostlis, and namely þes newe religious, and þei turnen hem in-to glotonye and delicat liflode more comynly þan opere men; and þei ben groundid on pouert aftir crist and his apostlis, but þei ben turned in-to worldly coueitise bi many sotiltes and ypocrisie; and þei ben groundid on labor of here hondis bi here owene reule, and 3it þei turnen þat labor in-to preieris bi moup and ben idel and veyn;
<L 15, 18, 20><T MT06><P 136>

þanne 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 1><T MT06><P 137>

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>

and siþ men ben holden heretikis þat done a3enst þe popis lawe, and þe beste part of þe popis lawe seiþ pleyedly þat eche þat comeþ to presthod takip 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 16><T MT10><P 189>

and þis bileue is not groundid on þe pope and his cardinalis, for þanne it moste faile and ben vndon, as þei failen and ben sumtyme distroied, but on ihu crist, god and man, and on þe holy trinite;
<L 5><T MT17><P 260>

and for þes worldly prelatis and newe pharisees ben groundid in lesyngis, þerfore þei comenden lesyngis and meyntenen hem.
<L 9><T MT18><P 268>

and so ech iugement þat is no3t groundid in god schulde be fleed of men as disceyt of þe fend.
<L 34><T MT21><P 290>

and hey3 prestis of þe temple wiþ pharisees þat crist reprouede weren more and betere groundid þen ben þe sectis of þise freris.
<L 17><T MT22><P 296>

and þus bi here owen speche þey tellen þat þey leuen þe betere and louen persones of here ordre not euene aftir þat þei hen goode, and so þis diuision of freris hi þise ordris þat hen not groundid makip a prince enuye and puttiþ out loue of god;
<L 9><T MT22><P 310>

al 3if loue be good 3if it be cleue in crist, 3it vnordinel loue groundid in falshed is noyose to men for many enchesouns.
<L 16><T MT22><P 315>

But here shulden men wite þat holynesse is in þe soule and in noon bodiliche þing but 3if hit springe fro þat, and 3it it is lytil or nou3t but 3if it be groundid in treuþe.
<L 23><T MT22><P 315>

And 3if we weyn aryht dispensis bi lore of þe hooly goost, þer is neyþer stoon ne tree in alle siche newe ordris placis þat it ne is groundid bi

wrong, and tempore bi robberyng of pore men.
<L 3><T MT22><P 323>

It were to wite ouer in þis mater, wheþer priue
confession made to prestis be nedeful to synful
men, and wher þis confessioun is groundid.
<L 7><T MT23><P 328>

and we taken here as opynly knowen, þat
whenne eny harm cometh of a lawe, and þat lawe
is not groundid in skyl, it 3yueþ occasioun of þis
harne;
<L 13><T MT23><P 332>

and þus þe shrift þat is þus made makeþ men
hardy to synne a3eyne, for contricioun mut be
groundid in sad loue of ihesu crist, so þat
contricioun seye sad sorowe for synne þat is don,
and sadde loue to synne not a3eyne, as myche or
more as was likyng to synne.
<L 16><T MT23><P 339>

þes men gon bifore crist þat feynen hem an hid
power fer pride or for couetyse, al3if þis power
be not groundid in crist, and þus don prelatis
nou-a-dayes in asoyling and priuylegies.
<L 2><T MT27><P 410>

Capitulum 7m^r of þis ground may men se ouer,
þat 3if an hye prelat charge a persoun to 3yue
hym godis þat is not groundid bi lawe of god for
to 3yue, þys persoun shulde not 3yue þes godis,
neþer for cursing ne oþere censuris.
<L 28><T MT27><P 416>

for men shulden trowe to þes prelatis aftir þer
dedis groundid in goddis lawe;
<L 21><T MT27><P 423>

alle þes newe ordris dreden hem þat þer synne
shulde be knowun, and hau þei ben not groundid
in god to come in-to þe chirche, and þus þey
wolden not for drede þat goddis lawe were
knowun in engli3sch, but þey my3ten putte
heresy on men 3if engli3sch toolde not what
þey seyden.
<L 25><T MT27><P 430>

for siche ple is groundid in wronge don a3enus
goddis lawe, for bi goddis lawe prestis shulden
haue no more but fode and hiling for þer offiss,
and al þe remenaunt of þer hire þey shulden
hope of god in blis.
<L 29><T MT27><P 436>

þe puple shulde not trowe to þe prechour what
euere he seye in þis staat, but 3if his word be
groundid in god as goddis lawe or suyng þer-of.
<L 11><T MT27><P 446>

for it is neþer groundid in goddis lawe þat þer
shulde be siche a pope ne þat he shulde þus reule

þe puple bi þe lordchip of his lawe.
<L 11><T MT27><P 451>

and 3it þey wolen not or kunnen not, in þat þey
shewen þat þey ben foolis to holde þis and lyue
þer-aftir, siþ it is not groundid vpon crist.
<L 3><T MT27><P 452>

and þus 3if þis principle of bileue were wel
practisid of þe chirche, goddis lawe shulde turne
a3en and mannus lawe shulde be dispisid, for no
dedis shulden be acceptid but 3if þey ben
groundid in cristis lawe, and so alle maner of
men shulden stonde in ground of crist and his
lawe.
<L 11><T MT27><P 453>

ech siche persoun mut nedis answere bi resoun
to god for alle his sheep, but mannus lawe
bigilip not god to answere þus for herdis offiss,
and þerfore it mut be groundid in goddis lawe to
holde þus residence bi vikere.
<L 20><T MT27><P 453>

Capitulum 32m^r by þis sentence may men se hou
þis prelacye is perelous for it is not fully
groundid in crist ne in oþer of his lawis.
<L 26><T MT27><P 455>

as senage and procurasies, and oþere tributis þat
ben feyned, ben not groundid in goddis lawe &
þerfore men shulden dispise hem. 3yuyng of
taliage to þe kyng is licly groundid in goddis
lawe, for crist 3af mekely to þe emperour tribut,
as þe gospel seiþ, but he 3af not to þe hye
bischops ne pharisees ne saducces.
<L 22, 24><T MT27><P 456>

and summen tellen wiþ myche declaring þat
ground of þis heþen custom springiþ in þe
chirche of þe pope and of þe floc groundid on
hym.
<L 9><T MT27><P 457>

and þus þis founding vngroundid was noon
almes at þe bigynnyng, and it is not aftir
quykenyd to be almes wiþ-oute skile;
<L 7><T MT28><P 478>

trowe þou to vertuous dedis of prestis, and
algatis to þer mekenesse, þat þey coueyten noon
hye staat þat is not groundid in goddis lawe.
<L 33><T MT28><P 479>

þes wordis of þe emperours prelatis þat ben not
groundid in goddis lawe destrien not hooly
chirche, ne þe ordre þat crist haþ sett;
<L 16><T MT28><P 480>

þe ordre of kyngis and dukis and kny3tis and of
seruauntis to hem ben groundid in goddis lawe,
but not of popis and cardenals.
<L 20><T MT28><P 480>

and þus seyen summe trewe men þat siche
grauntis of þe pope þat ben not groundid in
goddis lawe;
<L 27><T MT28><P 482>

And also þis staat or power is þe vicar of þe
godhed, as it mai be groundid here, and as seynt
Austyn seiþ in þe Book of þe questiouns of þe
oold lawe and þe newe and oþer dyuers placis.
<L 12><T OP-ES><P 02>

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 55><T OP-ES><P 04>

Or ellis li3tli þese newe sectis ben groundid
upon seynt Petris wordis (ii Pe' ii), where he seiþ
þus: {Fuerunt vero et pseudoprophete in populo,
sicut et in vobis erunt magistri mendaces, qui
introducunt sectas perditionis, et eum qui emit
eos Dominum negant, superducentes sibi
celerem perditionem.
<L 185><T OP-ES><P 10>

And, certis, and we applie þe lyuyng and þe
maners of oure newe sectis to þis prophecie of
seynt Petir, þe which is þe trewest manere of
expownyng of derk prophecies for þe dede or þe
þing in itsilf expowneþ prophecies, we mai se
many of þe newe sectis groundid in þese wordis.
<L 200><T OP-ES><P 10>

Ferþermor, in opun euydence and knouleche þat
God hatip suche sectis in his chirche, þou shalt
vndirstonde here þat seynt Poul, þat in heuen
hadde lerned of Crist hou he wolde haue his
chirche groundid and gouerned in erþe, stifli
wiþstood suche sectis in þe bigynnyng and
wolde not suffre hem to growe into Cristis
chirche duringe his tyme.
<L 576><T OP-ES><P 23>

And siþ þe dowyng of þe clergie wiþ secular
lordships is groundid upon þis dede, we mai se
bi þis processe hou þe clergie is wondir foul
infect wiþ symonye and heresie.
<L 1791><T OP-ES><P 84>

And notwiþstanding þat þis lordship in þe
clergie is groundid as it is seid upon heresie and
symonye, þei sechen alle þe weies þerto þat þei
can, 3he, and goen opunli into þe feeld armed,
and killen cristen men for to gete and holde such

lordship.
<L 1896><T OP-ES><P 90>

siþ he is boundun bi þe lawe of kynde to ordene
for hise children, and ouer þis he is yboundun bi
Goddis lawe to susteyne þe staat of secular
lordis þat ben autorisid now in þe chirche bi
Crist and hise apostlis, where þese religiouse
ypocritis ben not so expresli groundid.
<L 2450><T OP-ES><P 120>

For, whoso takip helde to þat þat I haue seid in
þis mater, mai se hou þese ben not groundid
upon þe stoon but raþer upn þe erþe or ellis upon
þe grauel;
<L 2664><T OP-ES><P 129>

And me þenkip þer mai no man resonabli blame
me moche for ony þing þat I haue seid here at
þis tyme, for I hope þat God haþ rulid my tunge,
so þat I haue deprauid no mannes persooene ne
staat approued and groundid of God and his
lawe;
<L 2960><T OP-ES><P 139>

And siþ þe endowyng of þe clergi is groundid
vpon þis dede, we may se by þis processe how
þe clergi is wondirfull enfect wiþ symonye and
heresie.
<L 543><T OP-LT><P 85>

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

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

And these thre goostly vndirstondings ben not
autentik either of beleuee, no but tho ben
groundid opynly in the text of holy scripture, in
oo place other other, either in opin resoun that
may not be distroied, either whanne the gospelris
eithir other apostlis taken allegorie of the eelde

testament, and confeermyn it, as Poul in the
pistle to Galat.
<L 36><T Pro><P 43>

and certys the Spirit of God, that wrou3te these
thingis bi the autour of scripture, bfore si3
withoutoute doute, that thilke sentence schulde
come to the redere, either to the herere, 3he, the
Holy Goost purueyde, that thilke sentence, for it
is groundid on trewthe, schulde come to the
redere, either to the herere, for whi what my3te
he purueyed of God largiliere and
plentyuousliere in Goddis spechis, than that the
same wordis be vndirstonden in manye maners,
whiche maners, either wordis of God, that ben
not of lesse autorite, maken to be preued.
<L 23><T Pro><P 45>

For, whoso takip hede to þat þat I haue seid in
þis mater, mai se hou þese ben not groundid
upon þe stoon but raþer upon þe erþe or ellis
upon þe grauel;
<L 11><T SEWW18><P 93>

And if þou wole examyne feip, wher it be truþe
of Cristis chirche, loke where þat it is groundid
in any article of þe crede; if it be not groundid
þere, take it not as bileeue.
<L 277, 278><T SEWW15><P 82>

But axe þese freris where it is groundid in
comoun bileeue of þe chirche, and if þei failen in
þis poynt, haue hem suspect as feendis children.
<L 293><T SEWW15><P 82>

On þis wise schulde feip be purgid and vertues
groundid in þe peple.
<L 299><T SEWW15><P 82>

And me þenkip þer mai no manresonabli blame
me moche for ony þing þat I haue seid here at
þis tyme, for I hope þat God haþ rulid my tunge,
so þat I haue deprauid no mannes persoone ne
staat approued and groundid of God and his
lawe;
<L 120><T SEWW18><P 96>

For alle þei ben sadli groundid vpon þe corner-
ston Crist, heerynge his word and louyng it,
bisiinge hem feipfulli and contynuelli in alle her
wittis to do þeraftir'.
<L 915><T Thp><P 51>

And I seide, Sere, owip þe doctrine, þe heestis
eipþer þe counseil of ony liif to be accept eipþer
obeied vnto, no but þis doctrine, þese heestis and
þis counseil moun ben groundid in Cristis
lyuyng and techinge speciali, eipþer in þe
lyuyng and techinge of hise apostlis or of hise
prophetis'.
<L 2044><T Thp><P 87>

If þou saist þis is not so, bot groundid with out
skil, Loke how Sampson bonde þe foxes two &
two to gedir, Til þat þai destried þe corne all
about hem, & þis was, as a doctour saith, þe
figur of freres.
<L 20><T UR><P 102>

3it Daw, in þis mater þou broylist vp many
lesynges, For grounde of þin ordre not groundid
in þe gospel;
<L 131><T UR><P 106>

3e ben more obedient to 3our owne reules þan to
þe reules of Crist groundid in lawe.
<L 137><T UR><P 106>

Dawe, þou ratelist many thynges, bot grounde
hast þou non, For where groundist þou in Goddis
lawe to close men in stones Bot if it were wode
men or giloures of þe puple, Siþ alle þat is not
groundid smacchiþ grete synne, Bot if 3e taken,
as 3e vsen, arseworde þis gospel: {Non potest
ciuitas abscondi super montem posita}.
<L 150><T UR><P 106>

Touchyng þis pagyn Dawe, þi lesynges ben ful
rif, For her þou speckist of twey lyues & 3e don
noþer wel: For Martha groundid hir labour fully
in Goddis lawe, So may not 3e 3our beggyng, ne
3our castelles nouþer.
<L 162><T UR><P 106>

GROUNDIDE.....4
And here many men supposen, as reule þat fallip
no3t, þat word groundide first in freris is an open
lesyng.
<L 17><T A21><P 266>

God plauntide a vyne3eerd whanne he groundide
holy chirche, and algatis in Ierusalem, for þer
was myche si3t of pees.
<L 28><T EWS3-157><P 98>

And so, 3if men maken lawis not groundide on
Goddis lawe, and dampnen men as heretikis for
þey don a3enus þes lawis, þes dampneres ben
heritikis, for þey wolen be anoþer god.
<L 240><T EWS3-179><P 181>

þerfore it is to stonde, wijoute any drede, to
holy scripture and to þe werkis of Crist for a
foundement þat may not faile, and to þe
determinacioun of þe chirche of Rome eipþer of
any oþer onely in as muche as it is groundide
expresly in holy scripture eipþer in open resoun.
<L 181><T SEWW24><P 127>

GROUNDIDEN....1
for as þey seyn þat groundiden þes cloystris, þes
men my3ten no more dwelle out þer-of þan fi3s
my3te dwelle out of water, for vertu þat þey han
þerynne.
<L 27><T MT27><P 449>

GROUNDIST.....3

Frere, siþ in Goddis lawe suche clamerous
beggeynge is vttrli forfendid, on what lawe
groundist þou þee þus for to begge, & nameli of
porer þan þou art þi silf?
<L 276><T JU><P 66>

Dawe, þou ratelist many thynges, bot grounde
hast þou non, For where groundist þou in Goddis
lawe to close men in stones Bot if it were wode
men or giloures of þe puple, Siþ alle þat is not
groundid smacchiþ grete synne, Bot if 3e taken,
as 3e vsen, arseworde þis gospel: {Non potest
ciuitas abscondi super montem posita}.
<L 148><T UR><P 106>

Bot 3it I am gladde þou groundist þe on þe
gospel.
<L 191><T UR><P 107>

GROUNDUD.....4

For þis tresour may not fayle, 3if it be groundud
in þe furste loue;
<L 53><T EWS1SE-11><P 523>

Þis corner ston is Crist, of whom Petre hap þis
name, and on þis same stoon is holy chyrche
groundud.
<L 56><T EWS2-100><P 249>

And þus þenkon monye men þat þei schuldon be
suspecte byfore þat þei hadden groundud þer lif
in Cristus lawe.
<L 50><T EWS2-120><P 312>

And þe furste part is not groundud bot as Jobes
wif bad hym blesse God.
<L 875><T EWS2-MC><P 360>

GROUNDUT.....2

But for good religion mot be groundut in goode
personys, þerfore telluþ Iamys aftur how þes
persones weren browt forþ.
<L 28><T EWS1SE-26><P 586>

And þus þei wolden þat dowyng of þe chyrche
were away3e wiþ þes newe ordris, and al newe
þing þat is not groundut in þe ordenaunce of
Crist.
<L 623><T EWS2-MC><P 351>

GROUNDYD.....3

and loke þy thow3t be groundyd in þe joy of
hevyn.
<L 23><T A08><P 117>

and þanne owre title my3te be groundyd, and
opur is feyned of þe fend.
<L 102><T EWS2-83><P 165>

Hou thanne darst thou holden with myraclis
pleyinge, sythen alle the werkis of Crist

reversiden hem, and in none of his werkis thei
ben groundyd?
<L 1><T Hal><P 51>

GROUNDYN.....1

ffor thise proud clerkis the more thei cunne
Cristis lawe the more they make hem self
dampnable for here high cunnyng and here
wickid lyuyng, and the symple men for here
lytyl cunnyng groundyn hem silf the more in
meknesse, and bisie hem to lerne the wei of
saluacioun.
<L 20><T Dea><P 453>

GROWNDED.....7

And herfore Jon Baptist answered prestes and
Phariseis, and prechid not hys heynesse, but þe
worpinesse of Crist, and seid himself was a
voyce cryng in wildirnesse, and growned hiis
word on Goddis lawe in Ysaye, and so tolde
what office God hadde ordeyned hym.
<L 28><T A10><P 180>

Loke furst þat he be growned in stable
bygynnyng, and siþ þat he procede in graciows
mene, and siþ þat he ende in fulnesse of charite,
and þanne his ly3f is sawmpled aftur þe
Trinnyte.
<L 125><T EWS1-54><P 474>

And siþ þese false freris cam last into þe chirche,
it semeth þat at hem schulden men bygynne to
practise, for þei semon leste growned or rotede
in malice, al 3if þer malice be scharpeste, as
feure of o day.
<L 85><T EWS2-67><P 68>

And schortly, none yuel is sufferud, but 3if it be
growned in gode.
<L 45><T EWS2-87><P 188>

And þis synne ys more in couentus, þat ben
growned in þer goodus, and euere ben depude
in þer synne for defau3te of ry3t hope.
<L 61><T EWS2-99><P 246>

And as anemptus þe þridde condicion þat is
profi3tyng to þe chirche, siþen it schulde be
goostly profi3tyng growned in vertuwis, no
dreede such an ypocrite doþ moste harm to þe
chirche;
<L 96><T EWS2-MC><P 332>

On þis wyse schulde feyþ be purged and
uertewes growned in þe puple.
<L 335><T EWS2-VO><P 378>

GROWNDEDE.....1

But it were to wyte ouer, wheþur þes chesyngus
þat preestus make, and þis dowyng þat þei han,
be grownedede in Godus lawe.
<L 47><T EWS2-87><P 188>

GROWNDEN.....5

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 36><T EWS1-08><P 253>

Alle þes þre sectis mute nede smacchen errour, siþ þei grownden a perpetuel rewle to alle men of þese ordres þat þe gospel lefte by wisdom of Crist;

<L 39><T EWS1-11><P 265>

And in þis mekenesse mut a man grownden his towr, 3if hit schulle teyne to heuene;

<L 63><T EWS1-25><P 324>

And þus men grownden manye blissus, but alle ben browte to þese fowre þat we can rykenen in seyntis;

<L 87><T EWS1-49><P 447>

þes freres seyn þe contrarie, and grownden hem an ordre of þer wilful beggyng, bi men þat han no nede;

<L 33><T MT24><P 352>

GROWNDET.....3

For proprete of þis euyl pallesye is a syknesse growndet in senwys of a man, þe whyche senewis ben vnstable to meuen a man as þei schulden;

<L 27><T EWS1-19><P 297>

Verey pees is growndet in God, whan God louep a man, and to þat pees suweþ pees wiþ alle creaturus;

<L 162><T EWS2-90><P 212>

3if it be not growndet here, tak it not as byleue.

<L 312><T EWS2-VO><P 377>

GROWNDETH.....1

Byfor we goo to spiritual vndurstondyng of þis gospel, we schal wyte þat þe same Cristys disciple þat was furst clepyd Symon was clepyd Petur aftur of Crist, for sadnesse of byleue þat he took of Crist, whyche Crist ys a cornerston and growndeth al trewthe.

<L 23><T EWS1-05><P 241>

GROWNDID.....6

And þis wolde kyndely onehede and loue, and is growndid in Godis lawe.

<L 68><T EWS1SE-06><P 502>

Þis towr is gederyng of vertewys, and þe grownd is meekenesse, growndid in Iesu Crist, þat is mene persone of God;

<L 58><T EWS2-62><P 38>

And so 3if state of þese frerys be not growndid in Crist, and þei gabbon monye manerys vp þe lyf of Crist, as in beggyng and assoylyng, and opure feynede lesyngus, þanne it is a tokne þat þei be not of holy chirche, but Sathanas children whos dedys þei don.

<L 20><T EWS2-65><P 55>

And þus dupe wowndus in a man þat were growndid in oold synne schulde ben helud by vertew of God;

<L 44><T EWS2-80><P 143>

And þus þes newe ordris ben growndid in ypocrisye, for alle þer signes seruon of now3t þat þei han ouer Cristus rewle but to crye þer holynesse ouer opre worldly men;

<L 590><T EWS2-MC><P 350>

And þis state or power is þe vicar of þe godheede, as it may be growndid here, and, as saynt Austyn saip in þe Booke of questyons of þe olde lawe and þe newe, and in opre dyuers placis.

<L 11><T OP-LT><P 03>

GROWNDIDE.....3

And so as þey bryngon in brepren by falsheede of lesyngus, so ben þer ordres growndide in falsheed on eche syde.

<L 70><T EWS1-23><P 316>

And þus men schulden schake away al þe lawe þat þe pope haþ maad, and alle rewlis of þes newe ordris, but in as muche as þei ben growndide in þe lawe þat God haþ 3ouon.

<L 85><T EWS1SE-06><P 503>

for þanne þey ben growndide in his lyf, and in his worchyng.

<L 16><T EWS2-65><P 54>

GROWNDON.....7

And as anemptis Cristus lawe þat men schuldon growndon hem inne, anticrist haþ fownde þis cautel, to seye þat it is muche false;

<L 9><T EWS2-66><P 60>

Kunne we wel Godys lawe, and loke wher pharysees growndon hem in hyt;

<L 42><T EWS2-70><P 84>

but neipur of þes growndon hem in Godus lawe by þer deedys.

<L 116><T EWS2-86><P 182>

But God forbede þat we schuldon trowe, for men wole not bowe to vs, þat we schulden clepe hem worldlily, contrarye to Cristus clepyng, or ellys growndon a newe ordre as we wolden passe Crist.

<L 27><T EWS2-87><P 187>

And so schulde men note þe furste prowde
nowmbre, and a3en eche part of hyt growndon
hem in mekenesse.
<L 43><T EWS2-122><P 321>

þe þridde rewle þat men vsen here, and puttup
monye men to reste, þei dele not wiþ þes newe
ordris but supposon hem heretykus, be þei
monkis, be þei freris, for þei growndon hem not
on resoun;
<L 374><T EWS2-MC><P 342>

For þei seyn þat þei ben most blessude and 3et
þei growndon alle synnyis of þe chyrche;
<L 585><T EWS2-MC><P 350>

GROWNDUD.....10
and so of al his ordenaunce, but 3if hit be
growndud in Godis lawe, sette no more pris
þerby þan by lawe of þe emperour.
<L 68><T EWS1-52><P 462>

And so menye men wenon þat alle þese newe
sectis browt in, siþ þei be not growndud in þis
lawe, smacchen somwat of heresy;e;
<L 22><T EWS1SE-02><P 482>

and þis childhede is dere 3if it be growndud in
vertuwis.
<L 9><T EWS1SE-18><P 552>

And siþ charite techþ men to not comune þus
wiþ tryuantis, but to fle hem in word and foode,
rewlis of charite teche not here for to mayntene
þus þes men, whos staat is not growndud by
God.
<L 77><T EWS1SE-28><P 596>

But þis is ful of heresy as falshede in which it is
growndud.
<L 64><T EWS2-111><P 284>

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>

And þanne monye men þenkon þat þis eleccion
schulde not be, siþ it may not be growndud in
resoun, ne in Godus lawe.
<L 63><T EWS2-87><P 188>

Penance disposuþ a man to take byleue ouer a
beest, and þanne byleue ordeyneþ hym to be
growndud in opre vertewys.
<L 24><T EWS2-88><P 194>

False pees is growndud in rest wiþ oure
enemyes, whon we assente to hem wiþowte
a3enstondyng.
<L 166><T EWS2-90><P 212>

And Crist bydduþ here Cristene men not trowe
3ef þe ton pope be closud in a castel, and þe
toþur walke in wildyrnesse, for neyþur of þes is
growndud in God.
<L 1014><T EWS2-MC><P 365>

GROWNDUDE.....7
for ydelnesse in þis lif makip men to stryue
aftur, and for strif wiþ yuele wordis ben men
growndude in long enuye.
<L 114><T EWS1SE-01><P 479>

But alle men schulden assente to meke statis and
meke lyues, and hoolde hem payede on þo
staatis þat ben growndude in Cristus lawe.
<L 97><T EWS1SE-09><P 516>

And þus þes newe ordris eche one, whiche ben
so leef to lye, mote nedis be growndude in þe
feend, þe whiche is fadur of lesyngis.
<L 48><T EWS1SE-26><P 587>

And so þei ben nedut to seye þat þei ben
growndude by þe popis autorite, or by rewlis of
charyte, or by dremys of men or fablis.
<L 71><T EWS1SE-28><P 596>

And so alle þes nouclryes þat be not growndude
in Cristus lawe men supposon as heresy, til þat
þei ben tau3te þe contrarye;
<L 54><T EWS2-120><P 312>

It is teeld ofte byfore of alle þes newe ordrus,
how þei be not growndude in Crist, ne in onye
deedus þat he dude.
<L 41><T EWS2-87><P 187>

And þus alle þes popus lawys, bysyde þe lawis
þat Crist maade, and alle þe dedus þat he doþ,
þat be not growndude in Cristus lif, ben ful
venym to þe chyrche 3if a man durste seye þus
and popus lawes beron no strenkþe a3enys men
þat holden þis.
<L 141><T EWS2-87><P 191>

GROWNDUT.....4
þis swetnesse schulde be growndut in vertuws lif
þat Crist tawte;
<L 98><T EWS1SE-22><P 571>

for it is growndut in ry3t bylcue þat God doþ al
for þe beste.
<L 49><T EWS2-99><P 246>

But þis staat of þe pope may not be growndut in
resoun.
<L 755><T EWS2-MC><P 355>

But axe þese freris where it is growndut in
comun byleue of þe chyrche, and 3if þei faylon
in þis poynt haue hem suspecte as feendis
children and þus knowe þow ri3t bylcue and

stond þerby to þi deþ;
<L 329><T EWS2-VO><P 377>

GROWNDUP.....3

And anticrist makup now newe lawis, and
growndup hem not on God and mon;
<L 83><T EWS1SE-19><P 559>

And þus it semeþ to monye men þat þes fowre
sectis þat ofte ben spokone, siþ Godus lawe
growndup hem not, ben not þus fro abouen, but
fro byneþe of þe feend.
<L 16><T EWS1SE-26><P 585>

And þis power is muche of blisse as þis feend
feynob and growndup hym nakydly of fals
vndurstondyng of wordis of Crist as trewe men
may wel wyte.
<L 336><T EWS2-MC><P 340>

GROWNDYD.....2

And þus in fowre affeccionus þat ben growndyd
in mannys wille stondiþ al mannys synne þat he
doþ a3eynus God;
<L 29><T EWS1-10><P 261>

Þe Iewes senten fro Ierusalem prestis and
deeknys unto Iohn for to wyte what he was, and
how he growndyd his newe li3f.
<L 4><T EWS1-29><P 340>

GROWNDYT.....3

Þese ypocrites seyn þat her sectis, and alle þe
dedys þat þei doon, is growndyt vpon Crist as is
Cristus religioun, and so þei han none newe
ordres bute newe customys þat þei mow leue.
<L 79><T EWS1-18><P 294>

for Iohn was stable in þe loue of God, and soo
was he growndyt in þe stoon of ri3twysnesse.
<L 50><T EWS1-28><P 337>

And 3if þow wole examyne feiþ, where hit be
trowþe of Cristus chirche, loke where þat it ys
growndyt in any article of þe crede;
<L 311><T EWS2-VO><P 377>

GROWON.....3

but þis venym furst was luytel and hyd by
cautelus of þe feend, but now hit is growon to
myche and to hard to amende.
<L 62><T EWS1-52><P 461>

but men schulde be in hym by grace, and take
moysture of his lore, and so profi3te to oþre
brawnces þat growon in þis vyne.
<L 33><T EWS2-55><P 02>

and þus to fewe men in þis li3f wanton ernes of
dispeyr, for þei þat ben depude in synne, and
þenke not but on þes worldly goodus, wanton
hope of heuenely blisse, and þus þei growon in

dispeyr.
<L 58><T EWS2-99><P 246>

GROWYDE.....5

We schullen wyte þat owre Iesu, siþ he was þis
manhede and suget to oþre men, and growyde in
waxyng and in elde, he profi3tude in connyng
wyche þat cam of his wittes.
<L 41><T EWS1-32><P 357>

{DOMINICA IN SEXAGESIMA· Euangelium·
Sermo 38· Cum turba plurima conuenirent· Luce
8}· This gospel telluþ in a parable how þat holy
chirche growyde by gracious sowyng of Crist
and growyng of þis hooly seed;
<L 1><T EWS1-38><P 384>

Þis whete corn is Cristes body þat bycam man
here in eurþe, þat furst was deed, and siþ roos,
and browte of hym manye partis, And þus
growyde hooly chirche from oon to hire fulle
nowmbre.
<L 78><T EWS1-38><P 387>

And in tokne of þis þing, in Cristus tyme and
longe aftur, þrof þe chirche, and growyde brode;
<L 634><T EWS2-MC><P 351>

And so, al 3if seyntis in heuene ben more þan
was Baptist heere, nepeles þer roos noon more
wommans child þan was Baptist, siþ for tyme
þat he growyde he was most growyng holy man.
<L 13><T EWS3-125><P 07>

groundinge¹⁰

GROUNDING.....4
and but þis grounding be in dede, dremes and
confermyngis ben nou3t.
<L 27><T A23><P 353>

And þus grounding of Goddis lawe faillip
shamefulli here, þat 3if Crist seide to Petre,
whatever he bonde above þe erþe is bounden in
hevene, þanne it such of þis pope, what þing he
feyneþ him for to binden, it is so bounden of
God.
<L 26><T A23><P 355>

And þis grounding shulden men take wiþ
reverence, and leeve þis leed.
<L 23><T A23><P 362>

and as þe firste wile of þe fend bigan soone in
siluestris tyme, so þis secound wile bigan in
grounding of þes newe ordris.
<L 18><T MT27><P 445>

GROUNDINGE....2

The xxv· Article· Cristene men ben not holden
for to bileue withouten opin groundinge of holi
scripture or of reesoun that mai not faile, that

¹⁰ 5 variants; 22 occurrences.

seynt Petir hadde more power of byndinge and assoilinge, than othere apostlis gretli loud of Christ.

<L 14><T 37C><P 67>

But trowe no3t þis feynynge of freris, siþe it wanteþ groundynge;

<L 14><T A21><P 266>

GROUNDYNG.....3

siþen God has 3yven 3owe þo swerde for to mayntene his lawe, and bitaken his Chirche to 3oure powere, and grete kyndenes schewid to 3owe in groundyng, worschip pyng, and conferming 3oure state, and made alle men, prestis ande oþer, sogett þerto.

<L 38><T A29><P 478>

and alle þe ordres of freres, on payne of lesyng of her legyauns, telle þe kyng and his rewme wiþ gode groundyng what is þe sacrament.

<L 63><T SEWW01><P 18>

þe fyue and twentyþ article Cristen men ben not holden for to bileue, wiþouten open groundyng of holy scripture eiþer of resoun þat may not faile, þat seynt Petre hadde more power of byndynge and asoilynge þanne oþer apostles gretli loud of Crist.

<L 37><T SEWW24><P 123>

GROUNDYNGE....8

Ffor as hom fayles groundynge of hor fals sectis, so wolde þei reverse þo ordynaunce of Crist.

<L 6><T A20><P 239>

and suche willeful beggyng lacks groundynge of resoun.

<L 7><T A25><P 411>

For if men aske hor groundynge, þei stonde stille as foles, or tellen straunge tales no3t to þo purpose;

<L 30><T A25><P 422>

As anentis hor chaffere by lettres of fraternyte, schulden myghty men aske hom groundynge of hor sentence;

<L 20><T A25><P 429>

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 blasphem power of Anticristis clerkis.

<L 24><T A29><P 467>

þat alle possessioners, on peyne of leesyng of alle hor temporaltees, telle þo kyng and his rewme, wiþ sufficiant groundynge, what is þis sacrament; and alle þo ordiris of freris, in peyne

of lesyng of alle hor legeaunce, telle þo kyng and his reume wiþ gode groundynge what is þis sacrament.

<L 19, 21><T A31><P 503>

THE FUNCTION OF THE SECULAR RULER

{Tractatus de Regibus} Capitulum Primum

Sythen witte stondis not in langage but in groundynge of treuthe, for þo same witte is in Laten þat is in Grew or Ebrew, and trouthe schuld be openly knowen to alle manere of folke, trowthe mouep mony men to speke sentencis in Yngelysche þat þai han gedirid in Latyne, and herfore bene men holden heretikis.

<L 1><T SEWW25><P 127>

GROWNDYNG.....5

But loke þis growndyng disseyue þe nowt!

<L 86><T EWS1SE-06><P 503>

And here makon men þes newe ordris to schame, and axson growndyng of þer deedis;

<L 68><T EWS1SE-28><P 596>

And siþ þe frerus accuson þe court in mater of þe sacrid host, and seyn þat it techep 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 145><T EWS2-75><P 116>

Trowe men not to hem, but take heed to þer growndyng, and 3if þei proue not þat it is byleue, loke þat þey auoyde it on a war maner;

<L 358><T EWS2-MC><P 341>

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 temporaltes, telle þe kyng and his rewme wiþ suffycient growndyng what is þis sacrament;

<L 61><T SEWW01><P 18>

groundli¹¹

GROUNDLI.....6

Grosted seith groundli al this.

<L 3><T 37C><P 140>

And þis sacrefice was groundli sacrificed to þe Fadur in Crist vpon þe cros.

<L 1476><T OBL><P 194>

and so þis bodi heedles wantiþ witt and mouyng þat cometh groundli from þe heed, þat is to mene heuenli witt wiþ quyk mouyng to heueneward gouerned bi þat witt.

<L 2360><T OBL><P 217>

And þis truþe is Crist, for himself seiþ I am truthe', so þat al wordis and trutthis þat Crist spekiþ outward ben substancialli and groundli Iesu Crist þat is þe worde of þe Fadur, and truþe,

¹¹ 1 variant; 6 occurrences.

and þe scripture þat Crist spekiþ of whan he seiþ
þus: Þe scripture þat þe Fadur haþ halowid and
sent into þe world mai not be vndo'.
<L 2771><T OBL><P 227>

And þerfor if þis mater be wel and groundli
sou3t out, it schal be founden þe wood rauyng
and þe drunken dremyng of þe deuyllus chirche!
<L 3817><T OBL><P 254>

And as her fadir Lucifer, bi enpungnyng of trupe
of Goddis word, brou3te yn al þe errour groundli
þat is in mankynde, so doen now hise disciplis
bryngen yn al þe vnstabilnesse of bileeue,
heresie, errour or mysbileeue regnyng in þe
tyme of þe newe lawe.
<L 455><T OP-ES><P 19>

grucchen¹²

GRUCCHE.....34

Therfore 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 25><T 37C><P 100>

Ne grucche we not þat þes patrounes ben cald
þus ydiotes.
<L 27><T A25><P 429>

Þerfor hem see pore men þat þei grucche not
a3en God, but be glad of þer pornes;
<L 4><T APO><P 41>

Or ellis it mai be vnderstonde þus, as anoþer
glose seiþ: suppose þat þei wolden grucche or
my3ten grucchen, whiche þei my3ten not, þei ne
hadde no cause, for in no þyng þe housholdere
dide vniustli wiþ hem.
<L 174><T CG08><P 85>

Also, it makip a man grucche a3ens God;
<L 18><T CG11-A><P 131>

And þei schulde not grucche for þis schorte
pursewyng, for Crist telluþ þat, as his Fadur
sente hym, so he sendeþ hem to suffre
tribulaciones, and þei schulden holden hem
payede of such forme of seendyng.
<L 29><T EWS1-47><P 434>

Men may not grucche heere for þes wordis of
Poul, for God mot sowe his grace dyuersely in
men.
<L 6><T EWS1SE-09><P 513>

And here þes foure ordris semen to grucche
muche a3eynys þis trewþe, for þei magnifyon
her lawis, and executon hem bussyly;
<L 92><T EWS1SE-15><P 542>

and who schulde grucche a3enys þis?
<L 100><T EWS1SE-15><P 543>

But who wole grucche a3enus God for þis
trauele?
<L 6><T EWS1SE-34><P 623>

What man schulde þanne grucche to suffere
willefulli for blis?
<L 42><T EWS1SE-34><P 624>

Þe fyueþe tyme biddiþ Poul þat we grucche not
a3enus God, for worldli desir, ne flesheli, ne for
peyne þat we sufferen;
<L 41><T EWS1SE-39><P 640>

Who schulde grucche for þes dyuysiones, siþ þei
ben þus ordeyned of God?
<L 63><T EWS1SE-40><P 645>

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 17><T EWS1SE-42><P 651>

And 3if men grucchen a3enus þes wordis, loke
þei þe bileue þat Poule telliþ heere, and grucche
þei þanne a3enus God and a3enus treuþe þat
witnessiþ þis.
<L 58><T EWS1SE-53><P 694>

3if þow grucche a3en pouerte, and coueyte
worldly lordschipe, wyte þow þat Crist byfore
was porere þan þow, siþ he hadde not by his
manhede plase to reston his heed ynnere.
<L 25><T EWS2-57><P 12>

And neyþur part schulde grucche heere to do þus
as Crist techet, for it schulde turne wiþowte
charge to mede of boþe partyes;
<L 76><T EWS2-58><P 19>

How schulde we grucche a3enus God, þat we
trowen doþ so wel?
<L 32><T EWS2-93><P 222>

And who þat failiþ upon þis stoon, repungnyng
Crist or his lawis, shal be broken in his
consciense, and grucche a3enus hymself.
<L 78><T EWS3-157><P 100>

But Iesu, knowyng by hymself þat his disciplis
wolden grucche herfore, he seyde to hem þis
þing sclanderiþ 3ou?
<L 17><T EWS3-176><P 159>

And heere may men se by resoun þat Cristis
prestis shulden not grucche 3if men token þer
temperaltees;
<L 25><T EWS3-228><P 292>

¹² 16 variants; 102 occurrences.

so this myraclis pleyinge is verre witesse of
mennus averice and coveytise byfore, that is
maumetrie, as seith the apostele, for that that thei
shulden spendyn upon the nedis of ther
ne3eboris, thei spenden upon the pleyis, and to
peyen ther rente and ther dette thei wolen
grucche, and to spende two so myche upon ther
pley thei wolen nothings grucche.

<L 32, 33><T Hal><P 54>

lest þat þis greete abhomynacioun of Antecrist
were aspid & lettid, he hæþ suspendid prestis
fro her office and 3ouun hem greete wagis of
possessiouns & dignytees a3ens Cristis lawe, &
chosun suche þerto þat kunnen not ne moun not
grucche a3ens his lordschip, & þes lordis ben in
þe rerewarde of Antecristis bateile.

<L 57><T JU><P 56>

ne grucche no3t herfore þat god is cheif lord, for
it fallip to his godhed to be lord of eche þing,
and more curteys lord may no man haue, ne
more profitable lawis to lede a man by resoun.

<L 25><T MT21><P 284>

3if freris ben not spoken of here þei moten liue
þus iustliche, þat þei grucche not a3en here
pouerte bi þe crying of here beggyngis.

<L 31><T MT22><P 308>

þis renegat hæpe also cast downe of þe comente,
þat is betokened bi sterris þat ben many, and þat
not onli into synne, bi wiþdrawing of Goddis
lawe in worde and dede, but also he hæþ
chastisid hem so þat þei schul not be so hardi
onys openli to grucche a3enst his most passing
abhomynacions, ne auenge hemself, haue þei
neuer so meche wrong, ne detecte the auou3trie
of oon of his special lemys, alpou3 he fynde him
upon his wiif, but rapur hele hem and lete hem
li3e stille.

<L 1415><T OBL><P 193>

But here li3tli men þat ben y3ouen to sensible
þingis liik beestis, and deliten to beestli hemself
in suche sensible þingis þat mouen þe vtward
wittis, as rynging of grete bellis, noys of organs
and curious synging, greet bilding and costlew
and curious peintyng, and han not her resoun
arerid aboute sensualite to vndirstonde þese
mescheues þat ben in þe chirche wolen grucche
a3ens me here, and wolen merueile what hæþ
ablyndid me, þat I mai not se hou fair God is
serued among þis peple þat I enpungne, and þat
bi occasioun of þis perpetuel almesse þat I blame
here.

<L 2288><T OP-ES><P 112>

and þanne, as I am sikir, þei schulde grucche
a3ens þis folk wiþ me, and knowe cleerli ynow
þat no þing þat þese ypocritis doen is worþi
euerlastyng blis or plesaunt in þe si3t of God, as

it is declarid bfore.

<L 2296><T OP-ES><P 112>

and neþer part schulde grucche here to do þus as
Crist techip for it schulde turne wiþoute charge
to mede of boþe partis.

<L 66><T SEWW 23><P 121>

And I seide, Ser, it is no wondir þou3 þe peple
grucche to 3euen to prestis þe lyelode þat þei
axen, for myche peple knowip now how prestis
my3ten lyue, and how þat þei lyuen contrarie to
Crist and to hise apostlis.

<L 1486><T Thp><P 69>

If þese þingis ben wel considrid, what wondre is
þan, sere, if parischens grucche a3ens suche
spensers?"

<L 1512><T Thp><P 70>

Bot a3en house in mesure, Dawe, grucche I ri3t
nou3t, And þow3 þou saye ascorne a shepe
house I haue, þat hæþ 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 221><T UR><P 108>

Daw, þou herdist me not grucche þat 3e went
two to gedir, For oþer while 3e gon thre, a
womman is þat oon;

<L 364><T UR><P 113>

GRUCCHED.....2

al 3if þei grucched a3ens þis worldely lijf
napeles to litel, and wordelynesse was lesse, but
3if þei lyued today & see þe state of þe chirche,
þei schulde repreue it, bodily for to suffer dep.

<L 306><T 4LD><P 449>

ouþer þat Anticrist schulde schame of hor lif,
and hor wordes contraryen to hym, or for þei
grauntid opunly þo feythe of þo gospel, as þei
grucched in iugement, þat þo bred of þo auter is
verrey Gods body, as þo gospel seis and comyne
feithe holdes.

<L 24><T A19><P 231>

GRUCCHEDEN....2

For þe children of Israel gruccheden for hem
wantede water, but þes newe ordri3 now, aftir
more kyndenesse of Crist, hadden plente of
water of wisdom þat Crist 3af hem for to drynke.
But þei gruccheden a3enus þis water, and
drunken podul water of þe canel;

<L 36, 39><T EWS1SE-39><P 640>

GRUCCHEDON....3

Godis lawe tellup wel how þe children of Israel
grucchedon, whonne þei fayledon watur to
drynke;

<L 55><T EWS1SE-13><P 531>

IN VIGILIA MATHEI: Sermo 64: Uidit Iesus
puppicum: Luce 5: This gospel telluþ how
Matheu was choson and how heretykus
grucchedon herfore;
<L 2><T EWS2-118><P 305>

And pharises and scribes of hem grucchedon
a3enys Crist, seynge to hise discipulis 'Why eton
3e and drynkon boþe wiþ puppicany and
synfule men?'
<L 30><T EWS2-118><P 306>

GRUCCHEN.....23
nethes to worships tho as Crist or his seyntis is
open idolatrie, and it semeth pleynli that alle tho
that onouren costli such idolis in spoilinge pore
men with vniust axingis or tallagis, oppressingis,
extortions, or othere fraudis, or in suffringe pore
men to pershe for hunger, cold, or othere
wretchidnessis, for whiche thei grucchen agens
God, onouren more idolis that ben doumbe than
oure Lord Jesu Crist.
<L 18><T 37C><P 24>

Here biddiþ not Crist to bischops to take worldly
lordschipes to hem, for þenne þei were not payed
of foode & hylyng but grucchen aftur worldly
lordschipe.
<L 276><T 4LD-2><P 210>

knowynge hem viile as erþe, and grucchen a3ein
noon angwisch of þis liif, but ben fayn to suffre
alle þingis for Cristis love.
<L 25><T A01><P 50>

Þe þridde defaute is þis 3if Almy3tty God, of his
ri3twisnesse and mercy, take here children out of
þis world bi fair deþ, þes riche wifis wepen,
grucchen, and crien a3enst God, as God schulde
not do a3enst her wille;
<L 31><T A13><P 199>

And siþ þei grucchen þus a3enst Goddis ri3tful
dom, þei putten on God þat he is unri3tful,
unwitty, þat he knowiþ not whanne is best tyme
of þe child, and out of mercy and charite
ponysche so sore þe child and his eldris.
<L 6><T A13><P 200>

And summe ben disceyved in 3ongþe bi 3eftis
and false bihestis, and grucchen evere afturward;
<L 14><T A28><P 452>

Or ellis it mai be vnderstonde þus, as anoþer
glose seiþ: suppose þat þei wolden grucche or
my3ten grucchen, whiche þei my3ten not, þei ne
hadde no cause, for in no þyng þe housholdere
dide vniustli wiþ hem.
<L 174><T CG08><P 85>

Also, men moun vndirstonde þat seþþe þe
disciples, þat weren chose of God bfore al oþer,

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
suffrynge, 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 199><T CG10><P 111>

Ne non of hem schulde grucchen a3eynes
goodnesse of þis iuste Fadir, for he may 3yuen
of his owne more þan any man may disserue by
mannys ri3twisnesse, or euenched of any
chaffare.
<L 110><T EWS1-39><P 382>

anticrist haþ puttid dyuerse doggis in þe poke of
his obedyense, and þei grucchen a3enus þis, for
it is so vnkyndeli.
<L 51><T EWS1SE-47><P 674>

And 3if men grucchen a3enus þes wordis, loke
þei þe bileue þat Poule telliþ heere, and grucche
þei þanne a3enus God and a3enus treuþe þat
witnessiþ þis.
<L 57><T EWS1SE-53><P 694>

Her grucchen anticristus discipulis and seyn þat
Crist seiþ here fals;
<L 46><T EWS2-111><P 283>

And þus han cardynalus pursewod þe pope, and
monyne sugetus þer prelatus, and monye prelatus
pursuwon trewe men, þat grucchen a3enus þer
lordschipe;
<L 45><T EWS2-78><P 130>

for crist and his apostlis leften not prechyng of
þe gospel, and 3it þe deuelis lyms maden
discencion and grucchyng and fi3ttinge a3enst
hem And goode men resceyuyng cristis gospel,
to 3eue vs ensaumple to laste trewe in prechyng
þou3 anticristis clerkis grucchen.
<L 16><T MT05><P 109>

and here-fore synful men owen wiþ alle manere
mekenesse and reuerence and deuccion heren
goddis word and grucchen not ne stryue a3enst
prechyng of cristis gospel.
<L 27><T MT05><P 111>

Þe fend and his techen þat it is almes to pursuen
men to prisonyng and exilyng whanne þei ben
brou3t down bi sodeyne loos, as brennyng and
robbyng, for riche men beren hem on honde þat
it is for here synne and mysreulyng of hem self,
and ellis oþere broþelis wolden renne away wiþ
riche mennus good, and þer-fore þei schulden be
sect in strong prison til þei perische for hunger
and myschef and dispeiren and grucchen a3enst

god;
<L 19><T MT13><P 214>

and þei grucchen a3en, and cursen and warien
ny3t and day, and grete men of þis world
debaten, and meynuten debatis at louedaies;
<L 29><T MT15><P 234>

Capitulum 7m· Bvt here grucchen þe fendis
clerkis þat þus accusen men, and seyn þat þei
ben cleue of þis.
<L 13><T MT22><P 312>

but sum men grucchen more heere þat persouns
ben holden þus traytourly a3enus þe seruys þat
crist haþ 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>

grete habundaunce bi tiþis, offringgis and opur
deuocions of þe peple, and notwiþstonding 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 scle opur sobre folk þat kepen hem
vnder þe mesure of Goddis law, and grucchen
a3enst þe vnruili rauyng of þis drunken hore þat
þristiþ aftur innocent bloode, and, as seint Ion
seiþ, is drunken þerof.
<L 1289><T OBL><P 190>

Þis renegat usiþ his owne determynacioun as a
stumblyng stole while þe candil is out, and
besiþ himself to make men fal þer that grucchen
a3enst his wordli lordschip and vngrounded
begging.
<L 1738><T OBL><P 201>

3he, it doiþ hem ful moche harm, and moche þei
grucchen, if ony nedi man haue so moche of þis
breed, þat he vndirstonde his Pater noster in his
modir tunge.
<L 1259><T OP-ES><P 53>

GRUCCHES.....1
But here þo world grucches, and seis þat by þis
wise weren rewmes destried.
<L 4><T A09><P 138>

GRUCCHEST.....1
3if þow grucchest þat þi sugetus wole not 3yue
þe goodis, þenk how Cristus sugetis wolden
neþur 3yuen hym mete ne herborw;
<L 27><T EWS2-57><P 12>

GRUCCHIDE.....5
And for opere partis of þis grete persone was þis
sop þat he grucchide.
<L 153><T EWS3-158><P 106>

Who was he þat grucchide a3en, or in word or in
wille?
<L 33><T EWS3-203><P 242>

for oure Iesu grucchide not.
<L 25><T EWS3-228><P 292>

3it whanne the peple grucchide a3eyns Moyses
and Aaron, and wolde sle hem vniustly, and God
killide mony thousandis of the peple herfore,
Moyses bad Aaron preye, and offre encense for
the peple;
<L 1><T Pro><P 5>

And for opir partis of þis greet persoone was þis
sop þat he grucchide.
<L 142><T SEWW010><P 56>

GRUCCHIDEN....4
And þus þei grucchiden a3eynes þe hosbonde,
and seyden to hym þese comen in þe laste howr,
and þow madest hem eucne to vs þat baren þe
charge and þe hete of þe day of traueyle'.
<L 94><T EWS1-39><P 382>

And alle þe men, whanne þey sawen, grucchiden
and seyden þat he turnyde to a synful man, for
puplicans weren holdun synful boþe in lif and in
craft.
<L 9><T EWS3-233><P 304>

grucchiden a3ens þise men· & mad his pleynt to
Moises/ & Moises seide· whi art þou enuouse
for me?
<L 28><T LL><P 10>

and þei þat weren my3ty wolden haue had him
to her placis, and þerfore þei grucchiden þat
Crist 3ede forþ wiþ Zachee.
<L 654><T SWT><P 20>

GRUCCHIS.....1
Þus techis oure beleve, howevyr Antecrist
grucchis.
<L 30><T A06><P 116>

GRUCCHIST.....2
And siþ God lefte Crist in his enemyes hondis,
to good of hym and his chirche, what art þou þat
grucchist a3enus God to suffere peyne and fle
slouþe?
<L 323><T EWS3-179><P 184>

But here up hast þou grucchist a3ens me in þin
herte, and woldist bittirli aske of me, and we
were togidir at partie, wherbi þe beggers þat han
neþer londis ne rentis, and ben prestis and clerkis
moche beter þan I, and also semeli men and

worþi mennes sones, schulde lyue?
<L 2857><T OP-ES><P 135>

GRUCCHIP.....12

CAP· V· Here grucchiþ Antecrist, and seiþ þat by þis skyle þe pope hadde no power to certifie men confessid of him, þat þei beþ assoylded of Crist, for he kan nou3t teche þis, and so schulde perriche Petris keyes, groundid in Cristis graunte.

<L 11><T A21><P 253>

CAP· III· But her grucchiþ þe world, and grennep 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 bi þis skile weren marrteris moeued to suffre ioyfulli al þer peyne, for no man grucchiþ ne failiþ heere but for defaute in his bileue.

<L 28><T EWS1SE-34><P 624>

But 3it grucchiþ anticrist for God seiþ þat dayis comen': for he boostiþ þat he can proue þat þer ben not many tymes, and hou shulden þanne dayes come?

<L 21><T EWS1SE-55><P 700>

And ouer þis freris han fendis maner, þat o frere grucchiþ a3enus anoper, and fi3tiþ wiþ hym whanne he prechiþ treuþe in his lymtacion as fendis fi3ten togidere, but gode aungelis ben euere acordid.

<L 17><T EWS3-214><P 263>

þis yuel parti grucchiþ and pursueþ wiþ strong hand:

<L 19><T LL><P 75>

and þus it were al on antecrist to teche þat men schulde no3t iuge of dedis of his clerkis, and to seiþ þat he is lorde aboue ihesu crist, Capitulum 4m· A3eyns þis þe fend grucchiþ bi many blynde resouns, and seiþ þat gad forbeediþ his men to iuge of here briþeren.

<L 19><T MT21><P 291>

as a child is ofte betyn for his owne profyte and 3it he grucchiþ þer-a3ens, for he seep no3t þe resoun.

<L 32><T MT21><P 293>

and what sect grucchiþ a3enus þis is suspect of heresy, for what schulde it harme ony man þat þis treuþ were wel discussid.

<L 1><T MT28><P 466>

Capitulum 5tum· but heere grucchiþ anticrist and dredid þat manye of his clerkis shulen wante þer worldly worchip, and þus his lordchip shal be lesse.

<L 18><T MT28><P 466>

Capitulum 11m· but 3it anticrist grucchiþ and seiþ þat þis is heresy, for it techiþ a weye bi which hooly chirche schulde be destried.

<L 19><T MT28><P 478>

For, certis, þe strong ladi þat Heraude held in auou3tri3e was neuer more aprist aftur þe blode of seint Ion þe Baptist þan þis lecherous fende, þat haþ sett hir see of hir affeccion vpon alle þe seclere lordship of alle þe wide world, þristiþ aftur þe blode of feiþful peple þat grucchiþ, nameli in þis poynt a3enst þe fornyacioun þat sche doþe a3en Crist and his blessid lawe.

<L 1300><T OBL><P 190>

GRUCHCHE.....4

wherfore men schulde moste gruchche syþ þei myton li3tly haue come to blysse, and aftyr þis þei schal haue no wylle, neyþur to desyre ne worche wel.

<L 84><T EWS1-20><P 303>

for he schulde gruchche a3enus nowht but þat þat smachede synne.

<L 88><T EWS2-80><P 145>

þanne þei schuldon preyse Crist and his ordre, and be mekely hise disciplis, and make þer disciplus redy to come to Cristus ordre, and gruchche not for þei wenton owt fre from hem to Cristus ordre.

<L 26><T EWS2-86><P 179>

And Crist haþ ordeyned hem to be for oure goode, who schulde gruchche?

<L 36><T EWS2-MC><P 329>

GRUCHCHEDON...1

But scribes and pharisees gruchchedon a3en þis and blasfemen a3en Crist, and seyden he eet with hem vnlawfully.

<L 6><T EWS1-03><P 232>

GRUCHCHEN....4

{DOMINICA TERCIA POST FESTUM

TRINITATIS· Euangelium· Sermo 3·

Accesserunt ad Iesum publicani et peccatores·

Luce 15}· In þis gospel tellith Crist two parables of counfort how his peple schal be sauýd, al 3if prestys gruchchen þera3eyn, boþe prelatys and religious, for her pruyde and coueytse.

<L 2><T EWS1-03><P 232>

And þis dede may fygyre þyng þat fallyth now, siþ prelates as scribes and religious as pharisees gruchchen a3en trewe 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 3eet vnneþe þei wolon herbore breþren of þer owne ordre, and algatis þei gruchchen here 3if þer gestis be costly, and axson foode or oþur þing more þen men hemself han.

<L 51><T EWS1SE-28><P 595>

But heere men gruchchen a3enys þe wyt þat is heere 3ouen to þis gospel;

<L 599><T EWS2-MC><P 350>

GRUCHE.....3

þat if þi lord or þi mayster be an hepen man, þat by þi mekenesse and wilful and trewe servise, he have not to gruche a3ens þe, ne sclandere þi God ne Cristendom.

<L 6><T A15><P 207>

Who wol have thythinge and offringe, Maugrè who-so-ever it gruche;

<L 886><T PT><P 175>

And sayn, the pope is not worth a pese, To make the people ayen him gruche.

<L 1163><T PT><P 184>

gruchhere¹³

GRUCCHERIS....2

And, as hem wantid þe bihy3t ende to þe children of Israel, so þes gruchcheris moten wanten blis þat God hap bihy3t to hise.

<L 46><T EWS1SE-39><P 640>

Þise ben gruchcheris, ful of pleynt, wandringe oftir heere desyris, and here mouþ spekiþ pride, makinge persones wondirful bi cause of here wynnynge".

<L 27><T MT22><P 308>

gruchchinge¹⁴

GRUCCHING.....11

But al siche persecucioun mekly suffrid wiþoute gruchching, for þe loue of Ihesu Crist, is clepid of true men obedience done to tyrauntis.

<L 159><T 4LD-2><P 205>

and I schal þinke as a douve, þat is, mekely, wiþouten galle of gruchching, ire, and wickid wille, stilly usynge sorowyng for my synne, cumfortynge me in hope of God wiþ devout song of meditacioun, not wiþ song of vanite.

<L 6><T A01><P 10>

And þerfor seid Moyses, 3or gruchching is a3en þe Lord.

<L 17><T APO><P 27>

Þe fourþe peyne shal be þe worme of her conscience þat shal euermore bite hem more bitterly þen ony cancre or rust fretiþ tre or yrun, euer gruchching in hemsilf why þei mysprendiden þe grace þat God sende hem, why a3en her owne knowing þei left þe good and token þe yuel. And þis worme of gruchching shal neuer dy3e, of whiche spekiþ Crist in þe gospel, seying: {Vermis eorum, etc}.

<L 881, 883><T CGDM><P 232>

And myche gruchching was of hym in þe folc, for summe seyden þat He is good', and summe seyden Nay, but he disseyueþ þe puple'.

<L 57><T EWS3-172><P 151>

lordis ben maked pore and eke fewe in noumbre, and ofte tymes þei ben nedid to spoyle here tenauntis, and bi gruchching a3eyn þei disturblyn þe pees;

<L 25><T MT21><P 285>

poul techiþ hou þat bishops shulden ordeyne wel for þer hous and herbore men wiþ-oute gruchching, but herto þei moten haue wherof ouer þer fode and þer hiling.

<L 18><T MT27><P 413>

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 scie wiþ Moyses þat 3oure gruchching is not a3ens me, but it is a3ens þe Lord þat is truþe.

<L 2944><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 scie wiþ Moyses þat 3oure gruchching is not a3ens me, but it is a3ens þe Lord þat is truþe.

<L 105><T SEWW18><P 96>

And if þis blessid rule, ordynaunce or pollicie of Crist and his apostlis had be kept for to now, we shulden not haue fallun into so manye inconuenyentis as we ben now, ne þer shulde not haue be sich a gruchching and rumour for vitaylis amonge þe puple vnpayed, and gaderingis or quyletis maad as we now heeren.

<L 543><T SWT><P 17>

GRUCCHINGE....1

and tribulacioun þat þou sendist, of me is suffrid pacientli and in pees wiþoute gruchchinge, þou3 it be seen bitteriste while oþere men ben in welþe.

<L 31><T A01><P 11>

GRUCCHINGIS...1

¹³ 1 variant; 2 occurrences.

¹⁴ 5 variants; 45 occurrences.

Olde þingis ben lesyngis, false opis, cursingis,
sclaundringis, backbityngis, and grucchingis
a3ens Goddis wille and his sooude, whiche
schewen þat 3e dwellen in 3oure oold liif;
<L 26><T A01><P 14>

GRUCCHYNG.....14

And in alle þingis bewar of grucchyng a3ens
God and his visitacion, in gret labour and long,
and gret sikenesse, and oþer adversities, and
beware of wraþe, of cursyng and waryyng, or
banning, of man or of best.
<L 14><T A15><P 207>

As to þe first grucchyng, shal Antecrist grenne at
þe day of dom, and bete togedre wiþ hise tech,
for his sharp reprovyn of sentence of þe gospel.
<L 1><T A26><P 435>

and þei brow3ten to hym þe asse, and þe foole
also wiþ hire' and sparide no3t for strengþe of þe
castel, ne for no peple þat was þerinne, ne for no
grucchyng ne denyinge þat þei mi3ten haue for
her dede.

<L 350><T CG01><P 09>

Þis grucchyng of þe seyntis is noo stryuyng of
hem but wondryng of sowle, as seyn Gregory
seip. And so þis demyng and grucchyng þat þis
gospel spekiþ of is wondryng in sowle, and
þankyng of Godis grace þat he 3af so myche
ioye to men for so luytel traueyle, for more
ioy3e þei myhte not haue but fully as myche as
þei wolden.

<L 102, 104><T EWS1-39><P 382>

Petre biddiþ aftur to his disciplis þat þei schulen
herbore eche oþur wiþowton ony grucchyng, siþ
for þis ende God 3yueþ howsus.

<L 48><T EWS1SE-28><P 595>

{DOMINICA IIII POST TRINITATEM·
Epistola· Sermo 34· Existimo quod non sunt
condigne· Romanos 8}· In þis epistele techiþ
Poule hou þat cristen men shulden laste in þe
seruyse of Ihesu Crist wiþoute grucchyng a3enus
hym.

<L 2><T EWS1SE-34><P 623>

For þe book of Moyses telliþ þat many men for
siche grucchyng weren killid bi God and his
aungel, bifore þei camen to lond of biheste.

<L 44><T EWS1SE-39><P 640>

And þus 3if þow woldest þenkon on Crist, how
he suffrede for loue of man, it were þe beste
sawmple þat þow schuldest haue to suffren and
to cese þi grucchyng; for, as Austyn seip, no
man in þis world may synne but leuyng þat Crist
tawte, or grucchyng a3en þing þat he suffrede.

<L 36, 38><T EWS2-57><P 12>

wiþouten ony grucchyng #
<L 20><T LL><P 78>

out taken Caleph and Josue, for grucchyng and
mystriste to Goddis word, and punisshide Marie,
Moyses sistyr, with lepre, for bacbytyng of
Moyses, the mylde seruaunt of God. Also
whanne God wolde haue distryed the peple for
grucchyng a3ens hym, Moyses preyede with al
his herte for the peple that wolde stoon hym to
deeth.

<L 37, 39><T Pro><P 4>

But, forþi þat þer ben no but fewe in noumbre
þat ablen hem þus feipfulli to grace, for to lyuen
here sympli and poreli, and wiþouten galle of
malice and of grucchyng, herfore þe louers of þis
world haten and pursuen hem whom þei knowen
paciēt, meke and mylde, sobir, chast and wilful
pore, hating and fleyng alle worldli vanitees and
fleischli lustis for, certis, þese vertuous
condiciouns ben euene contrarie to þe maners of
þis world.

<L 87><T Thp><P 26>

GRUCCHYNGE....18

See now þe woodnesse of þis grucchyng!
<L 35><T A13><P 199>

Þis grucchyng of þese first werkmen a3en þe
laste mai not be vnderstonde here an enuyous
wille or indignacion þat men schul haue in þe
Dai of Doom for þe gracious reward of hire
breþeren.

<L 152><T CG08><P 84>

Seynt Gregorius seip þat þis grucchyng is not
ellis but a wonderful merueilyng in mannes
soule or mannes þou3t of þe grete mercy,
bounte, and grace of oure Lord, þat rewardeþ
eche man iliche, boþe firste and laste, þe peni of
euerlastyng blisse.

<L 159><T CG08><P 84>

And þis schulde be do iustli and for a good ende,
wiþoute feyntise, or falsede, or grucchyng of
hire estaat.

<L 211><T CG08><P 86>

for sumtyme for enuye and hate ful trewe men
ben sett in prison, and 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 20><T MT01><P 15>

And not maken hem nedlis to spende here litel
catel and be impacient and grucchyng a3enst
god and man and out of charite.

<L 27><T MT02><P 30>

I amoneste and stire in oure lord ihu crist þat
freris ben war and flee fro alle pride, fro veyn

glorie, enuye and coueitise, and cure and
bisynesse of þis world, fro detraccion and
grucchyng.

<L 24><T MT03><P 44>

for crist and his apostlis leften not prechyng of
þe gospel, and 3it þe deuelis lyms maden
discencion and grucchyng and fi3ttinge a3enst
hem And goode men resceyuyng cristis gospel,
to 3eue vs ensauple to laste trewe in prechyng
þou3 anticristis clerkis grucchen.

<L 14><T MT05><P 109>

Whanne we seyn, þei wille be don in erþe ri3t
as it is in heuene, we preien þat we don þe wille of
god wiþ-uten any error and wiþ-uten any
cessyng, as blissed aungelis don euere in
heuene, and þat we don þis wille of god wiþ ri3t
fulle vnderstondyng, and wiþ grete desir and
ioie and likyng, and not wiþ heuynesse and
grucchyng.

<L 15><T MT11><P 199>

OF SERVANTS AND LORDS· Of seruautis &
lordis hou eche schal kepe his degree· First,
seruautis 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 seruautis, in
whiche god haþ ordeyned hem for here beste to
holde hem in mekenesse a3enst pride, and besi
traueile a3enst ydelnesse and slouþe.

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

þat is to seie be not grucchyng ne heuy þerfore.
<L 8><T MT15><P 227>

and so in summe manere þei ben nedid to be
dampnyd for ypcrisie and grucchyng of
conscience, and leuyng of betre þing and
holdyng forþ of þe worse wyttyngly.

<L 30><T MT15><P 235>

for he doþ more harm to a cristene man, and
distroieþ more cristene religion, and makip hate
and grucchyng and discencion bitwixe pore and
riche, and anemtis god;

<L 26><T MT15><P 239>

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 32><T MT18><P 269>

And þanne me þou3te her grucchyng a3ens me
was so disesi to me þat I purposide herfore to
haue laft her companye.

<L 6><T SEWW04><P 29>

vnwarned apposynge and answeyng, þat alle
þei þat wolen of good herte wiþouten feynyng
oblischen hemsilf wilfulli and gladli aftir 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
viciis, plantyng in hem vertues if þei mowen,
comforyng 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 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 purposip a3ens hem.

<L 118><T Thp><P 27>

3he, wiþouten grucchyng Crist suffrid þe cruel
Iewes to crowne him wiþ moost scharp þornes
and to beten him wiþ a reed.

<L 252><T Thp><P 31>

And þanne me þou3te her grucchyng a3ens me
was so disesi to me þat I purposide herfore to
haue laft her companye.

<L 442><T Thp><P 37>

habit¹

ABIT.....3

Also if þei vow hem to hold an abit, or oþer ritis, and God behitiþ no meed for þe keping, but raper reproue, as he dede sum tyme þe Phariseis, doutles þat is a3en þe gospel.

<L 10><T APO><P 103>

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 synnys forgyven, to fayn longe praers, and contynually day and ny3t to wache by þis owtward ypocrisie.

<L 118><T SEWW17><P 92>

This was of france nacioun, a monke, and bi ny3t forsoke his Abit and fleede away and went to sarsenes in spayne and learned þer curiose science, Astronomie and mony oþer, of chetiring and fideling of briddis what þei bitokine, and stale þe cheife book of þe maister filosofir, at whom he was ioyned, and bi sotelte scapid his master and made homage to þe deuel for to deliuer hym fro his pursuere and bere him ouer þe see.

<L 230><T Tal><P 182>

ABITE.....44

Therefore if a man is brought to the liknesse of holinesse and distrieth othere men, othir bi word or ensauple, 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 24><T 37C><P 138>

þe pred lesinge is falsenesse of þer abite and þer howses;

<L 201><T 4LD><P 244>

ben added to freres reule þat 3if þer bodily abite were varied as þer reule, no harlot in þis londe schulde were more specked mantyl.

<L 363><T 4LD><P 251>

in Crist þat is vertu, Siþen Crist, vpon þe Fridaye þat he died on, ordeyned pries for grete cause his abite to be chaunged.

<L 646><T 4LD><P 264>

Furpermore, siþen suche freres ben not confermed of God, it falliþ many tyme þat þei fallen in synne, and seþen þei kepe þer abite to þe same entent, þei lie in þer signes' and maken hem more dampnabel.

<L 666><T 4LD><P 265>

Þei seien first þat þer abite hap vertue of God, more þan Crist euer putte in his habite. And forpermore freres fagen þese ladies, þat wat man or woman dieþ in þer abite schal neuere be dampned be þe vertu þerof.

<L 669, 672><T 4LD><P 265>

Forpermore, þes freres tellen so miche be þer abite, þat if a frere leue it for resonable cause & cressing of vertues, a s li3tly mai falle, he is apostita reproued of God.

<L 688><T 4LD><P 266>

Frere menoures seien siþen þer trauel is most schewed in russet of þer abite, þei schal be moste rewarded, as Seint Poule seip.

<L 740><T 4LD><P 268>

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

<L 748><T 4LD><P 269>

But he loueþ not his bodily abite, for þat ipocrite may better þerbi gile foolos of þe worlde. Þre colowres of þer abite betokenen þre vertues, bat is to seye, trauel and clenness & mornyng of synne, so þat alle þe freres ben clapid in tuo of þeise þre, tuo aboun, & tuo beneciþe.

<L 31, 32><T 4LD-4><P 236>

But Crist to destric þis wedding wiþ signes, ordeyned on þe Friday þat he died on þat his abite schulde be schaunged' pries wiþouten synne.

<L 46><T 4LD-4><P 237>

Also I wulle þat wymmen ben in covenable abite, wiþ schamefastnesse and sobirnesse 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 bicomeþ wymmen bihetyng pite, bi goode werkis.

<L 19><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 2><T A13><P 194>

As, he schulde be holde apostata þat lefte his abite for a day, but for leevyng of dedis of charite schulde he noþing be blamed. And þus þei blasfemen in God, and seien, whoso dieþ in þer abite shal neuere go to helle, for holynes þat is þerinne;

<L 24, 27><T A23><P 350>

but þei schulde vnderstande þat gramaticaliche is not ellis but þe abite of ri3t spekyng and ri3t pronounsing & ri3t wrytyng.

<L 240><T Buh><P 177>

¹ 14 variants; 143 occurrences.

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 eþer a quater of a 3eer, 3e ben holden apostataas. Frere, makih 3oure abite 3ou men of religioun or no?
<L 125, 128, 130><T JU><P 59>

& whanne 3e leyen 3oure abite bisidis 3ou 3e leyn 3oure religioun bisidis 3ou, & þanne 3e ben apostataas. & 3if 3e seie, Iacke nay oure relegioun is not in our abite, frere, whi art þou prisoned and clepid apostata for leuyng þin ordre & weringe a blewe gowne & a reed hood?
<L 133, 135><T JU><P 60>

Whi make 3e men bileue þat he þat is biriede in 3oure abite schal neuer come in helle?
<L 205><T JU><P 63>

last men doon þis nouelrie for vein glorie and for getyng more plentifousli of wordli godis bi abite and oper sygnes of holinesse;
<L 3><T MT01><P 03>

3if þei maken hem self in si3te of peple more holi þan opere men and bosten þereof in owtward signes or wordes, as mornynge abite, lettris of fraternite, þat crien here holynesse and synguler deuociouns bifor men, and bihynde ceesen of;
<L 18><T MT01><P 04>

3if þei disceyuen men in feiþ bi fals pardons, bi mannis preiere, bi letteris of fraternyte and bi here feyned roten abite;
<L 22><T MT01><P 19>

and principally þes ypocritis þat han rentes and worldly lordschipes and parische chirchis 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 ordynance 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 my3tten wite þat þei han neiber þe ton ne þe toiþer, 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 25><T MT10><P 190>

þe firþe, þat þei chargen more sixtene condicions of charite þan hero bodely abite.
<L 13><T MT14><P 220>

And so Crist hatide þese sectis, and dampneþ þe fundacioun of suche sectis wiþ þe abite and rule.
<L 62><T OP-ES><P 06>

As touchinge þe abite of þe pharisees þe which Crist repreuede, as þe Maistir of Stories telliþ, þei hadden large and grete hemmes in her abite, and þerupon þei sowide brood scrowis wiþ þe comaundementis writun þerupon wiþ greet lettre, as who wolde seie We kepen þese comaundementis'; and vndir þis abite in her hammes hyng a buysh of þornes þat prickide hem ofte, as if þei wolden mene þus þou3 we wolde for3ete þese maundementis, þese þornes shulen warne us þat we doen not'.
<L 71, 73, 75><T OP-ES><P 06>

Crist þanne in reþref of þis ypocritli abite seiþ þus: þei maken grete hemmes and brood scrowis'.
<L 86><T OP-ES><P 06>

And so of þis processe writun bifore we mai se þat Crist haþ repreued and dampned not oonli þe fundacioun of suche priuat religiouse, but also þe abite and þe rule, bi þe whiche þe priuat sectis weren dyuersid and departid fro þe pure sect of men of þe oold lawe, as oure sectis now bi such fundacioun, abite and rule ben dyuydid ech from oþir, and also fro þe purid sect of Iesu Crist.
<L 125, 128><T OP-ES><P 08>

He seiþ not oo sect', but sectis of perdicoun', or dampnacioun, þe whiche I am ful feerd ben ful many for I can not noumbre þe sectis þe whiche, alþou3 þei ben dyuerse among hemsilf and fro Cristis pure sect bi fundacioun, abite and rule, 3it alle þei assenten, and so in oo manere or in anoper maintainen þese greuouse lesyngis, and oþir heresies and errors of þe whiche I wole sumwhat speke soone if God wole.
<L 287><T OP-ES><P 13>

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 oþir 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>

And ouer þese sectis now in þe newe lawe ben brou3t yn, on þat wise as I haue toold bifore, ful manye and dyuerse sectis, þe whiche, as þei ben of dyuers fundacioun, abite and rule, so þei ben ful dyuerse in opynyouns.
<L 671><T OP-ES><P 26>

And if men loþen a religiouse ypocrite and callen him apostata þat chaungiþ þe abite or þe rule þat his synful foundour haþ bitake him, hou moche raþer shulden men loþe suche, and calle hem apostatas þat þus dampnabli straien awei

fro þe perfeccioun of þe gospel, to þe which, as
þei seien, þei han maad here professioun?
<L 1510><T OP-ES><P 66>

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 1592><T OP-ES><P 69>

For in suche dennes þeeues loten and hiden
hemsilf, and so þese þeeues daren, loten and
hiden hemsilf so priueli vnder her ypocrisie in
abite and opir hooli signes, þat vnneþe ony man
mai cleerli perseyue þese þeeues.
<L 2554><T OP-ES><P 125>

And þei cleimen hem a patroun, rule and abite
opir þan dide Helize, or seynt Iohun Baptist, or
þe perfyt mounkis in þe tyme of þe apostlis.
<L 2636><T OP-ES><P 128>

Whanne a synnere is onourid for reuerence of
ordre, it were betere to hym, which set in ordre
of holynesse distrieþ opere men bi word or
ensaumple, þat he were deed in seculer abite and
trauel, þan he in holy office were ensaumple of
synne to opere men, for if he aloone felde down
he schulde haue lesse turment in helle.
<L 57><T SEWW12><P 61>

ABITIS.....13

were in Goddis lawe, schulde any man fynde
þese abitis of freres, or ellis þer rites, by wiche
þei varien fro þe apostilis and oper goode men?
<L 447><T 4LD><P 255>

RICHERD Whi mai not God 3if vertue to abitis
þat freres vsen as to dede bodies? And siþen þat
vsinge of hem vpon þe same witte betokeneþ
stabulnesse of men & lasting in vertues, whi mai
not freres perpetue suche abitis?
<L 631, 634><T 4LD><P 263>

For al þis mai be, but þenke wat good & wat
harm mai com of þes abitis, & be wat autorite be
þei brou3t in.
<L 641><T 4LD><P 264>

And al þis was doun at þe ordinaunce of Crist
and betokeneþ more þan þan al þese freres
abitis.
<L 650><T 4LD><P 264>

And it is not ynow3 þat freris erren in colour and
figure of þer abitis, to prove þat þis sacrid oost is
colour and figure of breed.
<L 36><T A23><P 352>

Þes ordris magnifien þer abitis, and seyen þe
pope haþ confermyd hem, And so seyen summe
þat whoeuere die in hem shal neuere more cum
to helle. And, as þei maken þer abitis mych boþe

in widenesse and sydenesse, so þei maken þer
uertu mych.
<L 53, 55><T EWS3-154><P 90>

þe neyntenþe, þat þei make not discencion ne
gendre strif ne enuye among cristene men bi
multipliynge of newe sectis, newe abitis and
newe bilawis, But drawe to vnyte and charite, as
þer is o god, o bileue, and o cristendom.
<L 2><T MT14><P 222>

þat, as ierome and anseml witnessen, here
croune, here tonsure, here abitis ben ful of
lesyngis and þei ben but feyned and peyntid men
of religion, and not only lesyngmongeris but
pure lesyngis.
<L 21><T MT18><P 268>

Crist groundede not his secte in sich changyng
of cloþis, but in rewle of vertues þat ben
vnsensible to men, and tolde nou3t bi siche
abitis, but in as meche as þei helpeden to
vertues, and þus men shulden not be weddid wip
hem, but change hem lost here loue erre.
<L 29><T MT22><P 301>

and þus freris, for heere metis þat þei hauen of
lordis and bishopis, feeden heere soulis a3en bi
fablis, and ben a-boute to hyde heere synnes, but
certis largenesse of heere abitis hydiþ not synnes
fro god.
<L 27><T MT22><P 306>

For God haþ ordeyned such holynesse to stonde
in soule, and þese men seien þat such holynesse
stondiþ in her colours and bodili abitis wip opir
feyned signes.
<L 180><T SEWW15><P 79>

ABYTE.....2

Fferþermor we shal suppose þat bodyliche abyte,
or wantyng þerof, makib not men religiose
neyþer apostataes al 3if þey semen siche bi
jugement of men;
<L 7><T A26><P 431>

And in þis word may we see how religiows þat
ben today drawn more to þer abyte and to þer
stynkyng ordinaunce þan Crist wolde þat hise
apostles chargedon þanne presence of his body.
<L 108><T EWS1-50><P 452>

ABYTIS.....2

And so God enformeþ men of þis pryuate ordres
þat þre þingus of here ordres ben ydele and
noyows: furst þer clowtyng of her rewle, and
siþen þer obedience, and aftyr þer obligacioun to
þer abytis and opre vses.
<L 60><T EWS1-32><P 357>

And so long as Crist lyvyd amongst þe Iues, he
reprovyd þe byschopis and þe princis of preastis
and þe scribes and pharises, whiche were of our

religion and lyvyng, whiche were contrary to Cristis lyuing and his teachyng, for þei were all gyven to auaryce and to lordschipe, and by ypocrisie seamyd holy in þer abytis and þer lyvyng.

<L 24><T SEWW17><P 89>

HABIT.....8

For true men knowen wele þat þe habit makik not þe monke, chanoun, frere ne prest. Now the priest

<L 181><T 4LD-2><P 206>

Wil þu hast habit and schauin croun, and oper signis wip out vertu and lif of spirit, and wip out þe dede;

<L 30><T APO><P 89>

he seiþ, þat þer sum in þeis daies þat wel be ooneris, but in express maneris þei kast no þing a wey, þei chaunge not þe mynde but þe cloþ, þei are þat forsakun þe world only in word, but not in werk, þei lifen worldly, and hidun þer bisis wip a veyn hi3t of better lif, and mantel it wip a name of ymaginid religioun, þey tak for vertu, þe opiniun of vertu, þey wil be seen a mong men dredy and just, þei diuerse fro þe puple, not in mynd, but in cloþ, not in lifing, but in habit only, in liknes, but not in effect, þei study to be seen gret, but not to be, þei preeche gret þingis but þei do hem not, þei accuse vices, but þey do not a wey, þei ben in wordis, but þei do not in dedis.

<L 12><T APO><P 104>

So swilk similitudis of religious efter habit, and ypocrit signis, and neuerþeles not hauing þe vertu of Cristis religioun;

<L 9><T APO><P 105>

O' þou foltid schepard anticrist: God seiþ þou art an ydole hauyng a bischopis habit but neiþir vertu ne spirit: lijf ne dede: þat longiþ to a bischop #

<L 12><T LL><P 14>

her habit & her suffragijs/ & opir prestis don als wick:

<L 13><T LL><P 92>

3e wip-inne age of discrecion, þei schul not forsake þe habit of freris for drede of prisonyng and deb, þou3 it be agens here wille and conscience;

<L 25><T MT19><P 278>

Bot 3our ypocrites habit, to whiche 3e ben hard weddid, Dop more harme þan þes, bi þes two skilles: Oon for þe coloure þat signifieth sadnes, Whan 3e ben most vnstedfast of any folk in erþe;

<L 176><T UR><P 107>

HABITE.....35

Þei seien first þat þer abite haþ vertue of God, more þan Crist euer putte in his habite.

<L 670><T 4LD><P 265>

But more ben freres mungeled in mater of scole, wher þer religioun wip perfeccioun of þer ordere be grounden in þer habite or ellis in þer soule, but not onli þer soules, as þe freres granten, for panne were þer habite impertinent to hem & þei were not apostatas if þei left it. & so þe capteynes of þer ordres diden al amys, inprisonyng of þer breperen for leuyng of suche signes, & so þei seyen þat aftur goodenes of þer habite is þer ordere good or werse as it weriþ. & wanne þei caste away þer habite on ni3ttes þei leue þer order & þer religioun, and so þei nede God to dippe þer habites in 3estes of grace þat passen al þis worlde.

<L 761, 763, 766, 767><T 4LD><P 269>

Ffor if þer be any frere þat is a prest, cunnynge in Gods lawe, and able to travel to sowe Gods wordis amonge þo puple, if he do þis offis frely, goynge fro cuntre to cuntre where he may moste profite, and ceesse not for prioure ne any opir satrap, and charge not singuler habite, and begge not, bot be payed with comyne mete and drinke, as Crist and his apostils were, þei wil pursue hym as apostata, and drawe hym to prisoun, and sey þat he is cursed for þis dede.

<L 21><T A24><P 368>

And so þei chargen more hor bodily habite þen charite and oper vertues.

<L 31><T A24><P 372>

Ffor if a frere leefe his bodily habite, to þo whiche he is not bounden by Gods lawe, he is holden apostata and scharply pursued, sumtyme to prisoun, and sumtyme to þo deth, þof he serve better God wipoute his habite þen þerinne.

<L 1, 4><T A24><P 373>

Ffor þei schewen more holynesse in bodily habite and oper signes þen did Crist and his apostils; and for hor synguler habite or holynesse þei presumen to be even wip prelati and lordis, and more worthy þen oper clerkis;

<L 11, 13><T A24><P 373>

CAP· XX· Also freris prysen more hor rooten habite þen þo worschipful body of oure Jesus Crist. Ffor þei techen lordis, and namely ladies, þat if þei dyen in Fraunceys habite þei schul nevere cum in helle for vertu þerof;

<L 28, 30><T A24><P 382>

CAP· XXIX· Freris also ben stronglier weddid wip hor roten habite, ageyns þo fredome of þo gospel, þen þo housbande is wip his wif by ordynauce of God. Bot if a frere be oute of his roten habite, 3he, an hour, he is apostata, þof he

love more God and serve hym better, and profite more to Cristen men. And þus þei putten more holynesse in hor roten habite þen evere did Crist or his apostils in hor cloþis, ffor Crist was thries on a day oute of his clothis, and 3itt he was not apostata. Bot þei chargen so myche þis roten habite, for herby þo puple wenes þat þei ben holy, and gyven hom more dritt þen is nedeful or profitable.

<L 15, 20, 23, 26><T A24><P 389>

and 3itte þo prest schal be bounden comynly to þo roten habite, and be exempt fro godenesse, and boldid in synne.

<L 17><T A24><P 390>

Bot þei feynen þis to drawe 3onge childre into hor roten habite, and oþer foolis, þat knowen not þe perfeccioun of Cristis ordir.

<L 25><T A24><P 392>

Ffor þei, under þo habite of holynesse, leden men and norischen hom in synne, and ben special helpers of þo fende to strangle mennis soulis.

<L 32><T A24><P 393>

But 3if þei han a newe habite, founden of mannis folye, and have maad singuler profession to synful men, and, in cas, to fendis;

<L 29><T A28><P 448>

In habite and lifing þei han þe form of pite, but þei deney þe vertu þer of.

<L 17><T APO><P 104>

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 7><T EWS1SE-12><P 525>

He was not weddud wiþ suche signes, neþur wiþ habite, ne wiþ cloystre, ne wiþ siche veyne cerymonyes as newe ordris kepon today.

<L 80><T EWS1SE-13><P 532>

And for to schewe þat Crist was no gylour, Poul seiþ þes two wordis of Crist þat he was maad into licnesse of men, and in habite foundon as man.

<L 53><T EWS1SE-21><P 567>

And he is founden in habite as man, for he tok þis syngler manhede. Habite is takon in monye maneris, as Austyn declaruþ wel, but here it is takon for þis mankynde þat Crist tok whonne he was mon. And, for no þing in þe world is founden but 3if it haue verey beyng, þerfore þis habite of Crist ys verey man as oþre ben. But, for as myche as Crist was byfore þat he hadde

þis habite, and in sixe and þritty owris he wantude þis bodily habite, Poul spekiþ here sutilly þat 'he was fowndon in habite as man'.
<L 56, 57, 60, 62, 63><T EWS1SE-21><P 567>

and so freris, þat louen more her habite þat þei han ordeyned hem þan þe cloþe of charite þat god haþ schapen his sones, ben yuel disposid to haue þis cloþe of charite; Siþ þer loue is turned amys to charge more here habite, to lesyn it or leeuene it, to cloþe þerwiþ þer bodye, þan to lese þis charite to cloþe þer-wiþ þer soule; fer often þei lese charite in presens of man, but if þei losten þis habite þus, as þei falsly feynen, þei were opyn apostates and losten þe luf of god, for as þei feynen falsly god loueþ more þis cloþinge þan cloþinge of þer soule wiþ þis cloþe of charite;

<L 4, 7, 10><T MT24><P 352>

"Þe moste vile enemy haþ disparpeld aywer many ypocritez vnder þe habite of monkes;
<L 36><T Ros><P 102>

HABITES.....5

wanne þei caste away þer habite on ni3ttes þei leue þer order & þer religioun, and so þei nede God to dippe þer habites in 3estes of grace þat passen al þis worlde.

<L 769><T 4LD><P 269>

3if þey fynden nouelrye in þer false habite, and 3et lyuen as euyle as oþer comune men, who schulde dreden of hem þat ne þey ben false prophetys?

<L 14><T EWS1-08><P 252>

And as anemptis þese newe habite, certeynly þei ben of þe feend, but 3if þer be som nedful cawse byndyng men þus to hem;

<L 89><T EWS1-32><P 358>

For God haþ ordeynyd such holynesse to stonden in sowle and þese men seyn þat such hoolynesse stondeþ in þer coloures and bodyly habite wiþ oþre feynede signes.

<L 201><T EWS2-VO><P 373>

Bot I suppose þi secte tristip so meche in her habite, þat þai kun lye of custom, as Peter prophecip of hem: {Fuerunt pseudoprophete in populo, magistri mendaces & c}.

<L 52><T UR><P 103>

HABITIS.....24

For Crist tolde not bi siche habitis, ne siche ritis of Phariseis, but bi werkes of charite, bi preching among þe puple.

<L 8><T A23><P 361>

as men ben weddid wiþ þer habitis, and þer custumes, and þer singular maners, as 3if þei

weren Cristis comaundementis;
<L 26><T A23><P 364>

3if we ben coupable we shal þenne be domb, ne
alle þes newe habitis shal not þenne profyte;
<L 18><T A26><P 440>

But hit is knowen þing to men þat þese habitis
profi3te not to werkis of vertewys, but huyden
þese ypocri3tes, siþ þei may wiþ suche habitis
be qwike feendis in þis world.
<L 93, 95><T EWS1-32><P 359>

Wel we wyton þat þes habitis and þes cloystres
wiþ opre signes ben browte in to blende mennys
y3en in holynesse of þes ypocritis.
<L 117><T EWS1SE-14><P 537>

And þus men may haue profecye, and alle þes
habitis in þer soule, and be schrewede worcheris
wiþ yuel wille of þer soule.
<L 26><T EWS1SE-15><P 540>

Þe whitnesse of Cristis cloþis heere figurit not
þes freris habitis, but onenesse of colour of
Cristis cloþis telliþ þat he was stable in uertues,
and medling of freris cloþis telliþ unstableness
of þer ordris.
<L 17><T EWS3-152><P 84>

Þer hemmes þat weren in þer cloþis touchiden þe
staat of þer ordris, as prelatis don today wiþ
halewid cloþis and þes newe ordris wiþ þer
habitis.
<L 43><T EWS3-154><P 89>

but it semeh þat þey weren precious, al dyuerse
fro habitis now.
<L 280><T EWS3-179><P 182>

3if þei leden a-wey mennus wyues or wenchis in
here newe habitis, to do lecherie bi hem as hem
liste, þei breken þe laste comaundement.
<L 22><T MT01><P 12>

But 3it þer ben ouer-many cwordis and foolis
stondyng in þis fredom, siþ þey dar not reproue
here comunes in kepyng of here obseruancis,
but dwellen in her naked habitis in tokene þat
þei wolen turne a3en.
<L 7><T MT22><P 299>

for siche kepyng of þise habitis techiþ þat þei
lasten in þis synne, and consenten to þe first
errours, as ypocritis a3ens god. and þerfore
many men wolden consele þat þei casteden a-
wey þise habitis and sich fool oblysshing, and
token fredom of cristis lawe;
<L 9, 12><T MT22><P 299>

and þus seyen summe þat these freris ha bitis to
whiche freris ben þus oblishid, þat ben þus large
and variaunt as weren habitis of pharisees,

seruen þe fend to putte in lesyngus and to destrie
pore mennus goodis.
<L 33><T MT22><P 301>

Cristis religion telliþ lityl bi siche sensible
habitis, but now takip oon and now an oþer, as
dide crist on good fryday. for þise habitis crien
to þe fole holynesse and stableness, þat god
wole haue hid to hym, and þus þei ben ofte false
signes and garnementis of ypocritis, as crist
clepiþ ofte pharisees.
<L 2, 4><T MT22><P 302>

Þei mai blynde men for a tyme bi here feyned
absolucions, but whenne men shal rekene bfore
crist in day of his last iugement, þere þise habitis
shal be a weye, þise rewelis and þise religiouns,
and religion of cristis lawe shal shyne þen-ne for
kepyng þer-of;
<L 30><T MT22><P 306>

ffirst for heere habitis;
<L 19><T MT22><P 315>

lord, what helpiþ wydnesse of habitis of þise
ordris?
<L 31><T MT22><P 315>

and þus þise habitis of þe newe ordris bleren þe
eyen of þe peple and hyden heere priuey
robberye, and oþer good don þei hut lytel;
<L 16><T MT22><P 316>

and by þis cause hap þe fend brou3t yn þat
religioun of þes newe ordris shal be shewid in
sensible signes, as habitis, and bikenes, and hye
housis, and herfore hap þe fend brou3t in þat
cumpany of many lumpis shal be ioyned to o
persone for worldly worship of þer staat.
<L 7><T MT28><P 471>

And, so as þei varien in habitis, so þei ben
speckid in þeir ordris, for as þe sect of Sarasyns
þei han sum good and sum yuel.
<L 93><T SEWW23><P 122>

We procurd many brothern and systren, whiche
beleve þem to be holpen and savyd by our dedis
and our habitis, and many oþer thyngis as þe
lettur þem schewid.
<L 122><T SEWW17><P 92>

HABYT.....1
Hir wickednesse is knowe so wyde, They serv
god in fals habyt;
<L 1184><T PT><P 184>

HABYTE.....2
and þanne clerkis seyn hit is in habyte.
<L 36><T EWS1-35><P 369>

They that kepe then shulde lyue in those, Paule
Rom ·x· and so the breade that Chryste brake

was lefte to us for mynde of thynges passed for
the body of Chrystste that we shulde beleue he
was a verye man in kynde as we be as god in
vertue, and that hys manhood was sustayned in
fode as ours be, for Saynt Paule sayeth he was
very man, and in habyte he was founde as man.
<L 16><T WW><P 17>

HABYTES.....2

For þer is no spedy cause why þey vson syche
habytes, but to dyuyden hem in holynesse from
þe comun peple;
<L 40><T EWS1-23><P 314>

and so as þei varyen in habytes, so þei ben
speckyde in þer ordres;
<L 105><T EWS2-58><P 20>

HABYTIS.....1

syþ as meedful werkys my3te þei don in secler
habytis and more pryuely, as Crist bydduþ vs
ben holy.
<L 42><T EWS1-23><P 314>

HABYTYS.....1

And, for brekyng of his heste brekiþ þe ten
comawndemens and alle men of þis world be ful
ny3 to breke hyt, þerfore Crist and his apostles,
and Baptist, and oþur prophetis kepten hem fer
fro þis perel, leste þei slyden þerynne, And Crist
wip hise disciples wolden not be weddyt wip
habytys ne manerys of penaunce metys, leste þei
weren to bussy for nowht.
<L 71><T EWS1-15><P 282>

hauk²

HAUKIS.....5

and þe ende for whiche þei ben þus robbid is
many tymes to fynde haukis and houndis, and
riche pelure, and proude hors, to hie prestis and
curatis, þat schulden be myrrour of mekenesse
and chastite and gostly traveyle and hevenly lif.
<L 28><T A22><P 320>

for þei comen bi false menys as ypocrisie and
lesyngis to þes grete lordischipes and bi colour
to spende hem in almes of pore men, but þei
wasten hem in glotonye and pompe and pride
and worldely gaynesse, as pelure and costelewe
cloþis and proude slitterede squyerys and haukis
and hondis and mynstralis and ryche men;
<L 15><T MT06><P 121>

But now þe morn þat a curat hap of pore mennys
goodis, þe more comunly he wastip in costly
fedynges of houndis and haukis, and suffre pore
men haue grete defaute of mete and drynk and
cloip;
<L 24><T MT07><P 151>

but here-by þei maken large kechenes, holden
fatte hors and houndis and haukis and strompetis
gaiely arraied, and suffren pore men to sterue for
myschief, and 3it suffren and constreinen hem to
goo þe brode weie to helle.
<L 25><T MT16><P 249>

but prestis wasting in opere þingis, as ben horsis,
haukis and houndis and costly making of feestis,
ben ful dampnable bifore god;
<L 24><T MT27><P 434>

HAWKYS.....1

þei han no clawys to fy3ton as oþur fowlus, but
whon þei ben assaylude of fowlis of raueyne, þei
triste not to þer owne strenkþe, but fallen on
stonys, and þese hawkys þanne dreede to smyton
at hem, leste þei frusche þer owne brest at þe
harde ston.
<L 131><T EWS2-64><P 53>

hauker³

HAUKERE.....1

and whanne summe lordis wolden presente a
goode man and able for loue of god and cristene
soulis, þan summe ladies hen menys to haue a
daunsere, a trippere on tapitis, or hunttere or
haukere, or a wilde pleiere of someres gamenes
for flaterynge and 3iftis goynge bitwixe, and 3if
it he for daunsynge in bedde so moche þe worse.
<L 23><T MT16><P 246>

hauking⁴

HAUKYNGE.....4

and comunly whanne þes heretikis 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 al-most
noon schal be so nyse and worldly proude as þes
stynkyng heretikis.
<L 21><T MT01><P 23>

þei taken here worldly myrþe, haukyng and
huntynge and opere vanytes doynge, and suffren
woluys of helle stranglen mennus soulis bi many
cursed synnes.
<L 14><T MT07><P 151>

But an ydiot and a lecherous wrecche schal be
sett to kepe þe soulis for litel pris, and þe more
lorel goo on haukyng and huntynge, and scrue in
lordis courtis, in worldly offices, and þe deuyl
drawiþ wip his helpis alle þat he may to helle
and þis is clepid mercy and charite;
<L 33><T MT13><P 212>

² 2 variant; 6 occurrence.

³ 1 variant; 1 occurrence.

⁴ 2 variants; 5 occurrences.

Perfore cristen men schulden stonde to þe dep
for meyntenyng of cristis gospel, and trewe
vnderstondyng þer-of geten bi holy lif and gret
studie, and not sette here feiþ ne triste in synful
prelatis and here cursed clerkis, ne in here
vnderstondyng of holy writt, for þei ben vnable
wiþ þis worldly lif ful of pride, coueitise,
glotony and ydelnesse, as haukyng and
huntyng, and pleiynge at þe chees and tablis,
and riot and daunsyng, and festis makynge,
dronkenesse and lecherie, to perceyue þe trenþe
of holy writt and heiþe preuytees of god.
<L 6><T MT17><P 259>

HAWKYNG.....1

Justyng and huntyng and hawkyng, wiþ oper
pley þat may be done wiþouten synne, þei
schulden take in mesure, in als myche as þei
helpen for to serve God.
<L 20><T A09><P 145>

heresie⁵

HERECYE.....1

<L 33><T WW><P 06>

HERYSE.....1

bigile eche opere, as summe bicom men of
crafte & marchauntis professid to falsnes, and
summe men of lawe to distroye Goddis lawe &
loue amonge neiþboris, 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, wrappe to manhode, enuye
to iustificacioun of wrong, slouþe to lordlynes,
coueytis to wisdom & wise puruyaunce,
glotony to largynes, lecherie to kindeli solace,
mildenes to schepishenesse, holines to
ipocrisie, heryse to pleyne sadnes of feyþ and
oolde vsage, & holy chirche to synagoge of
Satanas.

<L 52><T JU><P 56>

HERESYES.....21

But God forbede þat Cristen men trowe in sicke
heresyes.

<L 359><T 4LD-2><P 214>

þere ben many heresyes of folis in þis mater, and
fole wordis schulden be lafte, and not to longe
tretid.

<L 28><T A25><P 427>

And þenne wyndis of treuþis shulden blowe
away þe heresyes, and cler þe eyr of holi
Chirche, þat is now ful trouble.

<L 19><T A26><P 437>

But sicke heretikis wolen blepeliche dampne
opere men of heresyes, for here witt is blyndid.
<L 17><T A26><P 438>

And so furst leprows by heresyes of feiþ ben
aftyр clansed of alle þese heresyes.
<L 36, 37><T EWS1-28><P 336>

And þei smyton ofte seculer men in faces of þer
soulis, for þei takon byleue fro men and putton
heresyes perfore, as 3if þei smyton men in þer
face, and maden hem bollon vnkyndely.
<L 23><T EWS1SE-14><P 534>

And wolde God þat men tokon heed to speche of
Poul in þis plase, to holde vertuwis and fle
heresyes, for boþe ben nedful to men.
<L 70><T EWS1SE-17><P 551>

But leeue we þes heresyes, and bileue we þat
many þyngis were bedyn to fadris of þe olde
lawe in fygure of þyngis in tyme of grace;
<L 58><T EWS1SE-42><P 653>

And al 3if monye synnes defowle men bysyde
hem, neþeles heresyes don myche harm. And
perfore men schuldon bussyly destruye suche
heresyes;
<L 63, 64><T EWS2-64><P 50>

and to do þis dede þei counselon not wiþ Godis
lawe, but wiþ fowndone heresyes, þat hemself
holdon, þat þei may not synne ne erre in suche
iugementis.
<L 113><T EWS2-74><P 110>

Syche heresyes ben sowone, þat a man þat
louede Crist, schulde, for to suffre dep,
aþenstonde þes heresyes;
<L 162, 163><T EWS2-87><P 192>

þe chirche syngup of oure Lady þat sche hap
destruyed alle heresyes, for sche is special
maystresse to destruye þes heretykes. And siþ
sche is aftur þe day of doom, whanne þei schal
no more noyþe þe chirche, it is sop to þis entent
þat sche hap destruyed alle heresyes.
<L 33, 36><T EWS2-112><P 286>

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

And among alle heresyes þat anticrist hap browt
in, þis is on þe moste, þat yche pope is
confermed and mot nede be blessud by chesyng
of þe cardynalis;
<L 774><T EWS2-MC><P 356>

And þus seiþ Robard Grosted, þat þese bullis
ben heresyes, for þei ben false lores, contrarie to
hooly wryt, and stefly defendud, for þei ben

⁵ 2 variants; 22 occurrences.

cursude þat letton hem.
<L 887><T EWS2-MC><P 360>

and þus 3if god wolde fouche-saf, hooly chirche
shulde be purgid of heresyes in þis mater, about
which þey dispenden muche, as in prestis þat
syngen masse;
<L 12><T MT28><P 466>

Crist and his modur, þat in gronde had destroyde
alle heresyes, kepe his kyrke in ryght beleue of
þis sacrament.
<L 57><T SEWW01><P 18>

heretike⁶

HERETEKIS....1
If þes possessioners bien hem þus rentis, and
propringe of chirchis, wiþ opere privilegies, þei
ben opyn heretekis to harm of þe Chirche.
<L 11><T A16><P 211>

HERETICOUS....1

Wherfor Y, willyng folwe and sue þe doctrine of
holy chirche and departe from al maner of
errour and heresie, and turne with good wil and
herte to þe oonhed of þe chirche, considerand
þat holy chirche spereth not hyr bosom to hym
þat wil turne agayn, ne God wil not þe deth of a
synner but rather þat he be turned and lyve, with
a pure herte Y confesse, deteste and despise my
sayd errors and heresies, and þese said opinions
Y confesse hereticous and erroneous, and to þe
feith of þe chirche of Rome and all vniuersall
holy chirche repugnant.
<L 94><T SEWW05><P 36>

HERETICUS....1

And this sentence is shewid opinli bi seynt
Austin, in the j^e cause, j^e q^e, c^o {Dictum est a
Domino}, and in c^o {Intra catholicam}, with
manie mo suinge, and bi seynt Gregori there in
c^o {Multi secularium}, and bi Austin in the
consecracioun, iiij^e dist^e, c^o {Quomodo Deus},
and bi manie othere, and bi Bede there in c^o
Sum hereticus, writinge thus, "Whethir an eretyk
or a scismatyk othir oni ful vicious man
cristeneth in the knoueleching of the Holi
Trinite, he that is baptisid so, mai not be baptisid
agen of gode cristene men, lest the knoueleching
othir clepinge of so greet name seme to be
adnullid othir set at nought".
<L 14><T 37C><P 124>

HERETIK.....44

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>

Þe firste meueþ no3t, siþ Crist him silf was
clepid blasfeme, þat is heretik most of alle oper;
<L 29><T A21><P 247>

Ho may denye þis bileve but 3if he be an
heretik?
<L 24><T A21><P 250>

And siþ Jerom witnessiþ, he is an open heretik
þat expouneth Goddis lawe to opere witt þan God
meneth, freris schulde avise hem wel byfore þei
seid þat Crist baad to his apostlis to bie hem
swerdis, 3ee, 3if þei selle here cotis perfore.
<L 1><T A21><P 264>

Siþ þen heresie is errour meyntened a3enst holy
writt, as Seynt Austyn and opere clerkis seyn,
who evere meynteneth 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.
<L 6><T A22><P 271>

Also, who evere understandiþ holy writt oper
wise þan þe Holy Gost axiþ is an heretik, as
Seynt Jerom and opere seyntis witnessen.
<L 17><T A22><P 271>

For if here understandynge such þis open errour,
þat an angel of God schal not do Goddis
massagis to save Cristene soulis, for a worldly
prest, Anticrist and cursed heretik, and in cas a
dampnyd fend, as Judas was, lettiþ Goddis
biddynge mercy and charite, þerfor þei þat
understonden þus þis sendynge ben in open
heresie.
<L 4><T A22><P 272>

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 beggyng and opere
disceitis, and not sent of God but bi þe fend,
whois werkis he prechith and doþ, and perfore
cursed of God and alle his trewe servauntis.
<L 10><T A22><P 272>

Bot 3itte a3eysn þis sentence meefes Anticrist,
and, as an heretik departid fro treuth, he wandris
unwarly unto wrange wayes.
<L 13><T A25><P 407>

And it semeþ þat 3if Crist com in his owne
persone, and tau3te and comaundede þis stat to
be holden, he shulde be holden a fool and fals
heretik;
<L 14><T A26><P 435>

siþ assent to heresie makith an heretik.
<L 24><T A26><P 438>

Ffor whoeuer entreþ into religion more for
worldly pride or coveitise, or lustful lif of his

⁶ 21 variants; 373 occurrences.

body, þan for holynesse of lif, to sue Crist and his apostilis in penaunce and wilful povert, he doþ symonye, and þan he is an heretik.
<L 20><T A28><P 452>

But Cristen men seyne, þat a man offrynge at þo masse schal not purpose for to bye hit, ne desire more part þeroff to hymselfe þen to anoþer pore man, more worþi aneyntis God, for he were out of charite and a symonyen and an heretik.
<L 9><T A29><P 473>

and þanne, 3if a man susteyne or meynteyne þis error, he is an heretik.
<L 3><T A33><P 515>

And þus it semip al onli in effect an heretik schuld vnderly þe curse of þe kirk; but it semip þat ilk synning to þe deþ is an heretik; as a3en ward a heretik is he þat synnip to þe deþ, for ilk swilk pertinatly contrarily techip to holi writte.
<L 10, 12><T APO><P 19>

and also a3en Valentyne, heretik, þat seide þat he hadde an heuenli bodi.
<L 76><T CG06><P 68>

Therefore seynt Jerome and Ysedere seyn: 240 q. 3. c. heresis et c. quidam: Who euere vnderstondeth hooli writ othirwise than the Hooli Goost askith, of whom is wreten, he may be clepid an heretik;
<L 11><T Dea><P 451>

þis heretik wolde ben euene wiþ Crist but no mon may be so'.
<L 17><T EWS1SE-18><P 552>

And no drede, who so loueþ ony of þes more þan Goddis lawe, he is an heretik out of bileue, blasfeme, and cursid of God more þan þe pope makip man by alle his cursyngis and shewyng of hym.
<L 9><T EWS3-207><P 249>

for a cursid Lollard/ & pursued as an heretik.
<L 9><T LL><P 100>

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 26><T MT02><P 37>

and þerfore þei ben worse heretikis þan þe cursed heretik arrian and his secte þat made þe holy gost lesse in my3t þan þe fadir and þe sone, and seruant to hem boþe as þe lawe seiþ.
<L 6><T MT04><P 68>

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 5><T MT15><P 243>

but þere he ony symple man þat desireþ to lyue wel and teche treuely goddis lawe and dispise pride and opere synnys, boþe of prelatis and opere men, he schal ben holden an ypocrite, a newe techere, an heretik, and not suffred to come to ony benefice.
<L 3><T MT16><P 246>

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 displeseþ þis heretik and reproueþ þis synne.
<L 27, 28><T MT18><P 267>

þe prittenþe, þat who euere doþ must symonye and meynteneþ most synne be demed, knowen and tretid most heretik, most aduersarie of ihu crist and principal anticrist.
<L 28><T MT19><P 277>

and fourty signes þat þey bringen forto shewe an heretik ben not worþy to reherse, for nou3t groundip hem but nygromansye.
<L 4><T MT27><P 429>

but, lord, where is vnbileue in heretik but 3if þis be oon?
<L 29><T MT28><P 466>

but poul seiþ a soþ word þat "who euere loueþ not iesu crist he is cursid of god, and puttid fro hym as heretik".
<L 1><T MT28><P 467>

For whosoeuer do so obstinatli, be his determynacioun or wil neuer so contrarious to Cristis lawe, he wil deme him for an heretik and kille him.
<L 819><T OBL><P 178>

And certis whoso wol nede Austens and Ieromes bokes, þat had ful meche and grete conflict wiþ heretikis, he schal se wel þat þei demed or conuictid no man for an heretik, ne any doctrine to be heresie, but bi hole sentens of holi scripture þat is Goddis lawe.
<L 1012><T OBL><P 182>

þat is to seie, hou3 he meueþ in þe wordis of his protestacioun þat Goddis lawe and his determynacioun acorden not alweic, and so he schewip himself preueli to be an heretik and an antecrist.
<L 1028><T OBL><P 183>

But nou3, as þe dede expounneþ, þe grete heretik and renegat antecrist doþ wondur grete uiolence a3enst feiþful men in her goodis and bodiis bi spoiling, presounyng and killing.
<L 1635><T OBL><P 198>

And þus is þis grete heretik wondur violent a3enst God and his lawe in þo poynttis þat I haue spoke of, and in ful many mo þan I can or euer schal mowe beþenk me on.
<L 1663><T OBL><P 199>

And þis grete apostata wiþ his newe sectis, þat ben his special lemys to bere him, bi magnefyng of his power is þe most schameles heretik þat euer was.
<L 1786><T OBL><P 202>

and siþ þe accidentis ben seien wiþ bodili i3e, þer mai noone heretik for schame seie þat þe accidentis ben Goddis body.
<L 1876><T OBL><P 205>

Wherefor, se þou now hereaftur þe consail of seint Gregor in his {Morallis} Not onli what heretikis seien, but also wheder her wordis strecchen', and þou schalt se þat þe wordis and determynacioun of þis grete heretik antecrist strecchen into þe most inconuenient þat mai be þou3t.
<L 1905><T OBL><P 205>

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 prelatie 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 2435><T OBL><P 219>

Loo, schameles heretik, antecrist, feend!
<L 3177><T OBL><P 238>

Goddis seruant is an ypocrite and an heretik is sad in feiþ;
<L 261><T SEWW15><P 81>

Also pope Novatius was an heretik, for as þe cronecle tellith he clyued to heresye of Arius, þat is to say þat he profitith not vn to synfulle man.
<L 50><T Tal><P 176>

HERETIKE.....14

And the forseid bishops for this cause, and Austyn, and other martires and bishops of Rome affermen, that baptem given by the maner of

holi church, be it goven of an heretike eyther of a sismatike, is stedfast".
<L 16><T 37C><P 130>

Also for he that sayith truth by his conscienece and supposing and discretioun goven him of God, though he errith, and is redy to amend it and to say the contrarie of his own sentence, now if God shew it to him, yhe, by a full abiect creature, is not an heretike endured in errour, and in hap he is not demed an heretike anentis God.
<L 12, 13><T 37C><P 133>

But who schulde be brent but suche an heretike?
<L 211><T 4LD><P 244>

Hit is no drede, whoeuer teches þis lore of þo fend, he is an opun heretike and Anticrist clerke.
<L 23><T A20><P 240>

And sith everiche mon þat wiþouten auctorite of Crist puttes witte to Cristis wordes þat God askes not, is an heretike, hit is open þat soche feyners ben alle blasphemers.
<L 16><T A25><P 404>

And if a man speke herof by þo law of God, he schal be prisoned, or done to deth as an heretike.
<L 17><T A27><P 444>

And in nowmbre of þis falshede is foundon a new gyle, þat whoeuer interpretiþ þe popis deede to yuel entent, or yuel wyt, he schal be punysched as an heretike þat defameþ þe hooly fadyr.
<L 1009><T EWS2-MC><P 365>

as if þou were an heretike/ & suffre peynes many & strong;
<L 9><T LL><P 99>

and þus whoeuer a3eyne seye þis is pursued as an heretike, and þus by hise olde wiles he knyttiþ to-gidre men to helpe popis and cardinales, bischopes and freres to crie þis as bileeue;
<L 19><T MT23><P 334>

And alþou3 seint Austen had conflict wiþ diuerse heretikis, 3it I am not auidid þat he was uexid wiþ any heretike þat durst dampne scripture, or ellis seie þat it was fals or eresie, or þat durst determene euyn þe contrarie of Cristis logic and his wordis, as dar þis renegat þat sittith in þe chirche, and contrariþ Crist nou3, and enhaunsiþ himsilf aboue Iesu.
<L 465><T OBL><P 168>

And seche evidencis of scripture my3t þe obstiniat heretike fynde in Goddis lawe 3if he had grace, bi wiche he my3t proue many feire poyntis of beleue þe wiche he falseli denyep

nou3.

<L 3128><T OBL><P 237>

If þer rose ane opne enemy, ane heretike, he schulde be put out, & he schulde wex drye;
<L 11><T Ros><P 102>

For þe pope to be assigned may be Lucifer and Sathanas transfiguride 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 117><T SEWW24><P 125>

HERETIKES...46

cause the first questioun, the capitle {Si autem}, and {Crisostum}, on the seventh capitle of Mathew, the nyntenth omely, semen to be contrarie in wordes to Austyn and Gregor, and to the comynte of holy church, for they seyn in wordes that the sacramentis of heretikes ben veyn, voide, or false, eyther helen not, but ben defouled, and devouren men, nethesle these gret doctours moun be accordide favourably in sentence anentis symple men, meke and faithfull, and witti in holy scripture and resoun, so that seint Ciprian and his suers be vnderstonden to speke of such heretikes as sacren not, nether baptisen not, in the forme of holy church neyther of trewe feith, but in open errour agen holy scripture;

<L 18><T 37C><P 128><L 4><T 37C><P 129>

But for seint Austyn, in his pistles and other bokes, witnessith openly that S^r Cyprian the martyr, whom he loved specially, erred in the matter of bapteme goven of heretikes, it behoveth not vs to excuse S^r Cypryan in errour, thou he was a famous doctour of the church and a glorious martyr.

<L 20><T 37C><P 129>

Porro ad haec/, it is writen thus, "The noble martyr, and eyghty bishops with him, clepiden the baptem of heretikes the washing of the devel.
<L 8><T 37C><P 130>

eyther that the very martyrdom and the excellent charitie of Cipryan by which he travayled strongly against heretikes for the unities of the holy church, purgid all errour and all sin, yhe, venial in him.

<L 18><T 37C><P 132>

And if þu sei þat almes stondeþ in 3euynge to oure mynster, who seiþ not þat suche freres ben not heretikes?

<L 786><T 4LD><P 270>

& so as þu seide, al onli þe fau3te of keping of þe first maundement makeþ heretikes.

<L 889><T 4LD-4><P 275>

and where weyes þat Crist hadd ordeyned to governe hiis Chirche schulde be susteyned and kepte, siþen God himself biddus so, Anticrist seis apertly þat it were greet schame to lyve or to speke so, siþen þe world askes þe contrarie, And so þei ben greet heretikes, þat speken of Goddus lawe, or agayn Anticrist lawe, as enemyes to þe Chirche.

<L 25><T A10><P 181>

O if God so scharply biddes þese negatifes, and Crist hymself kept hom straytely in his persoun, who are more heretikes þen þese þat done hit ageynes hym?

<L 31><T A20><P 234>

what nede were þese freris to dampne men as heretikes, þat seyn þat Gods lawe forbedes prestis þus to be lordes?

<L 31><T A20><P 236>

Pis heresie schulden men flee, for fals mainteynyng makip heretikes, and to assente wip suche falseheed bringip in ofte heresies;
<L 24><T A23><P 345>

First, to seie þat þei putten not on freris þat þei ben heretikes, for þanne men wolden not dele wip hem, ne nurishe hem in worldli goodis;
<L 15><T A23><P 352>

And 3if þei seien þat þis oost in no maner is Goddis bodi, flee þes freris as heretikes, for Crist and his Chirche seien þe contrarie.

<L 26><T A23><P 352>

Ffor, in pleesinge of bischopis and oþer men, þei prechen ageyns povert of Crist, and seyn þat prechours of þo gospel and Cristis lif ben heretikes, worthy to be brende.

<L 18><T A24><P 386>

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 5><T A24><P 391>

And sith by Gods, lawe þo offis of þo kyng and lordis is to preyse, reward, and mayntene gode and rightful men, and to chastise scharply wicked men, and constreyn clerkis to holde þo state þat Crist putt hom inne, and algatis willeful povert, ffreris sey, if þo kyng and lordis done hor offis of Gods lawe, þat þei ben foule heretikes.

<L 25><T A24><P 391>

as we shulden scorne þes heretikes, þat leven Cristis wordis, and feynen wordis or sentence wipouten auctorite.

<L 3><T A25><P 404>

Bot siþ freris were heretikes and blasphemis in Crist, bot if þei groundid þis beggyng in lawe of þo gospel, þei bisien hom ful faste to seke hom a grounde.

<L 14><T A25><P 413>

And so it semes þat feynynge of freris expownes þis gospel as heretikes done.

<L 3><T A25><P 414>

So þat lawe of þo emperoure, and chesyng of heretikes, neden Crist to gif suche powere to his traytoure.

<L 4><T A25><P 425>

And so hit is likely þat alle þo bishopes of Rome þis thre hundred þere 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 þo argumentis of heretikes ageyns þis sentence are light for to assoyle to a Cristen mon.

<L 13><T A31><P 502>

Ow! how gret diversyte is bytwene us þat trowen þat þis sacrament is verrey bred in his kynde, and bytwene heretikes þat tellen þat hit is an accydent wipouten sugett!

<L 29><T A31><P 502>

For I dar surely sey, þat if þis were sothe, Crist and his seyntis dyed heretikes, and is more partye of holy Kirke byleved now heresy.

<L 7><T A31><P 503>

And hit semes to sum men, þat clerkis þat dwellen lastandly in þis error ageyns Gods lawe, and flees to sue Crist in þis ben open heretikes, and hor fautours ben partyneris.

<L 25><T A32><P 505>

þanne ben þes freris, alle kyngis, lordis, and prelatis, and alle wise men of oure reaume, ben heretikes. Also, siþ þis is an old custome, þe whiche oure kyng, lordis, and prelatis ben sworn to susteyne and meynteyne, 3if þis be error, as freris seyen opynly, it sueþ by freris þat alle þes ben forsworen and heretikes.

<L 7, 11><T A33><P 515>

3ee, lordis, seeþ and undirstondip, wip what ponisshinge þei deserve to be chastised, þat þus unwarly and wrongfully han dampnyd þou for heretikes, ffor as muche as 3e don exe cucioune of ri3twisnesses, by Goddis lawe and mannys, and namely of þe kyngis regalie.

<L 35><T A33><P 515>

þanne moten þes heretikes nedis seie þat þis sacrament is bred þat we breken.

<L 23><T A33><P 521>

And to hem þat seien þat þe Gospel on Engliche wolde make men to erre, wyte wele þat we fynden in Latyne mo heretikes þan of all oþer langagis, ffor þe decrees rehersip sixti Latyn etetikes.

<L 208><T Buh><P 176>

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

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

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

<L 38><T Dea><P 450>

And siþ þe gospel telluþ dampnyng of suche men, and how þat men schulden flen hem as heretikes and false prophetus, þei dredden þat þer gyle by þis schulde be knowe.

<L 15><T EWS1-45><P 424>

And trowe we not þese heretikes, þat ben fooles owt of byleue, þat seyn we may not sewe Crist and namely in his passioun, for Crist was nedyt to suffren here al þat he suffrede.

<L 91><T EWS1-45><P 427>

and somme ben cryede as heretikes among þe comun puple.

<L 91><T EWS1-52><P 462>

And þus Crist louede Powle þat seiþ he was a pharisee, but þe more part of pharisees weron false and heretikes.

<L 26><T EWS1-54><P 470>

And siþ þei putton obac Cristus ordenaunce and parformyng of his lawe, and wip þis falschede spuylon þe puple, boþe of vertuwis and worldly goodis, monye þenken þei ben heretikes and foulon men þat mayntene hem.

<L 130><T EWS1SE-14><P 538>

but, lord, siþ heresie stondip most in cursed lif, were ben more heretikes, siþ þei ben most synful in opyn and preuy cursed lyuyng;

<L 23><T MT04><P 62>

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 traucilous is tau3t a lordly lif, proud and veyn occupation of worldynesse

and vanyte of þis world.
<L 13><T MT04><P 92>

ffurst he seiþ þat heretikes wolun distruy3e þe
seuen sacramentis;
<L 2><T MT23><P 340>

þe toþer persecucion is deceyuyng, wich is now
done bi siche heretikes & false breþer.
<L 4><T Ros><P 61>

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
vndirstandyn þat before þis tyme Y haue be
right hoonly and priue with many heretikes,
knowyng þaym for heretikes.
<L 5><T SEWW05><P 34>

Whiche heretikes names be þese: Sir William
Whyte, Sir William Caleys, 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 oper.
<L 8><T SEWW05><P 34>

Y shal neuer aftir þis time be no recettour,
fautour, consellour or defensour of heretikes or
of ony persone suspect of heresie, ne Y shal
neuer trowe to þaym, ner wittingly Y shal
felaship with þaym ne be hoonly wiþ þam, ne
gyve þaym consell, sokour, fauour ne confort.
<L 109><T SEWW05><P 36>

what wurship don þise new heretikes vnto þis
sacrament, whenne þei seiþ þat it is not brede,
but accident wiþoute subiectour now3te ?
<L 75><T SEWW21A><P 112>

HERETIKIS....190

& þus haþe þe fende be litil & litil brou3t clerkes
from lesse errour to anticristis weye, as woso
tilled forþe a childe forforþe to depe watur, & it
is lickely þat nowe ben a þousande a3ens on to
stonde for cause of anticrist & reuerse Crist, for
bischoppis and freres & most part of clerkis
wolde sey today þat þe chirche were distroued
3if it stode in pouerte as Crist put it inne, &
dampne hem as heretikis þat seid it schulde be
so.
<L 315><T 4LD><P 449>

But heretikis seyn here þat auctor of Goddis
lawe was rude in his logiik, and ofte spak fals,
and so þei wolen neiþir holde hym ne sue him.
<L 6><T A01><P 55>

Here moten men knowen, for heretikis, how þere
ben two furperhedis and two hyndirhedis also,
þat men speken of in þis matir.
<L 6><T A01><P 78>

Here moten men lerne, for heretikis, how þei
schulen speke in þis matir.
<L 24><T A01><P 79>

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 haþ maad
to be eten of trewe men, wiþ þankyngis and
heriynge of God.
<L 21><T A13><P 189>

But certis þan þei ben cursed Luciferis children,
weiward Anticristis, and unkynde heretikis and
blasphemes.
<L 11><T A13><P 200>

SIMONISTS AND APOSTATES· þER ben two
maner of heretikis of whiche Englund schuld be
purgid, and symonieris ben þe first.
<L 1><T A16><P 211>

And þus 3if seculer prestis, oper more or lesse,
bien her dignytees, to be greet in þe worlde, and
leuen þe servise of God and profit to his
Chirche, þei ben opyn heretikis, and oper þat
mayntenen hem. þe seconde heretikis in þe
Chirche ben apostataas, and ben alle siche þat
gon abac in Cristis ordre, for þei trowen not fully
þat Crist was most pore man.
<L 14, 15><T A16><P 211>

and 3if þei mayntenen þis errour a3ens Goddis
lawe, þei ben perelous heretikis to harm of
Cristis Chirche.
<L 8><T A16><P 212>

And þus haþ God meved men now to speke of
heretikis more þan þei diden bifore, to discryve
hem bi Goddis lawe. For certis holy Chirche
schal never be wiþoute debate, þe while siche
heretikis ben so pick sowun. And siche men ben
heretikis þat ben a3enns Goddis lawe, or in word
or in lif, alle 3if þei holden wiþ mannus lawe;
and jugement of prelatis makih not siche
heretikis, but þe fend and synful lif, þat partis
hem from Goddis lawe, And þeis in þe Chirche,
moost heretikis of alle, wolen clepe trewe men
heretikis, and unable her witnesse;
<L 12, 14, 15, 17, 19, 20><T A16><P 212>

siþ opyn werkis of heretikis crien hem to þe
Chirche.
<L 25><T A16><P 212>

þei schulden knowe Goddis lawe, and so bi werkis knowe heretikis, and arme hemsilf wiþ patiense, and above wiþ charite, and putte hem to perel of deþ for distroying of þis synne.
<L 27><T A16><P 212>

But here schulde þe fendis children lerne here logyk and her phylosophie, þat þei ben no3t heretikis in falce undirstondinge of þe lawe of Crist.
<L 25><T A21><P 250>

Ho schulde be brent of þe pope but suche heretikis?
<L 2><T A21><P 260>

HERE BIGYNNED 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 consensoris to heresie or heretikis in here errour.
<L 1, 3><T A22><P 271>

and 3if þei witen þat þis lif is a3enst Goddis techyng and his ensauple, 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 13><T A22><P 271>

þerfore þei ben cursed heretikis.
<L 20><T A22><P 271>

For þes pore prestis ben sclaudrid 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 seculer lordis, and savyng of Cristene mennus soulis, a3enst Anticristis tirauntrie, and ypocrisie of his weiward disciplis, þat envenymyn and distroien holy Chirche.
<L 29><T A22><P 272>

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 9><T A22><P 275>

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 techep and þe lawe canoun.
<L 29><T A22><P 278>

þerfore þei ben worse heretikis þan opere þat maden þe Holy Gost lesse þan þe Fadir and þe Sone, as the lawe of canoun witnessiþ.
<L 13><T A22><P 279>

and namely þes heretikis, bi siche symonye as is bifore seid, for all symonyentis ben worþi to be forsaken of alle trewe men.
<L 24><T A22><P 287>

A! Lord, hou moche is oure kyng and oure rewme holpen bi massis and preieris of symonyentis and heretikis, ful of pride coveitise and envye?
<L 32><T A22><P 287>

And þis sentence is wisely taken of Goddis word bi þe prophetis, as Robert Grosted and opere doctouris declaren pleynly, and certis þes weiward heretikis stiren God rapere to vengauce þan mercy, as Seynt Gregory proveþ;
<L 18><T A22><P 288>

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;
<L 6><T A22><P 293>

Certis alle Cristene men schulden crie out on þes cursed heretikis, þat sclaudren Crist and holy Chirche his trewe spouse.
<L 31><T A22><P 294>

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 33><T A22><P 300>

Trewely Crist haþ 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 3><T A22><P 303>

And þei meyntenen þis cursed þeste boþe bi seculer power and spiritual swerd and colour of holynesse, bi feyned privyleges of holy Chirche, moche more þan doun opere comyn þeves and outlawis, and þerfore þei ben cursed heretikis, worþi to have more peyne þan opere strong outlawis.
<L 30><T A22><P 305>

and þerfore þei ben stronge schameles heretikis, to meyntene þis opyn errour a3enst Goddis lawe.
<L 14><T A22><P 316>

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 opere persecuciouns, and þerfore þei ben not only heretikis but princes of heretikis, as þei þat cheffly meyntenen opere men in synne and compelle hem þerto. Clerkis þat don evyl and meyntene it bi sotilte of word ben sly or sotel heretikis, but þes lordis of prestis, þat ben bischopis, and opere officeris þat meyntenen opere men in synne, ben sotil maistris of errour and princis of heretikis. And worldly lordis þat don wrong, and constreynen pore men to assente to here wrong, ben rude or boistouse heretikis.
<L 3, 6, 8, 10><T A22><P 323>

But where ben foulere heretikis þan ben þes worldly clerkis?
<L 11><T A22><P 324>

And many tymes þei maken þe kyng and lordis pursue trewe men and þe gospel, whanne þei wenen to pursue heretikis hardid in here errour, and to distroie hem, and meyntene Goddis worschip;
<L 16><T A22><P 324>

Lord! where ben more cursed heretikis þan þes weiward traitours?
<L 29><T A22><P 324>

Þanne þe kyng schulde fynde how worldly clerkis, þat lyven in pride, glotonye, and lecherie, and don not here office, 3evyngge 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 4><T A22><P 325>

and so ben blasphemers and heretikis.
<L 30><T A24><P 372>

Soche heretikis ben unable to be amonge Cristen men.
<L 3><T A24><P 383>

Bot þese heretikis schulden knowe þat hit sues of hor cursid grounde þat God is þo falsest þing in erthe or heven or in helle.
<L 31><T A24><P 388>

CAP. XXXV. Freris also ben worse heretikis þen weren Jewis, þat wolden kepe cerymonyes of þo olde lawe wiþ fredome of Cristis gospel.
<L 27><T A24><P 392>

But siche heretikis wolen blepeliche dampne opere men of heresyen, for here witt is blyndid.
<L 16><T A26><P 438>

For 3if alle symonyents weren markid out of Cristendom, and alle apostataes, wiþ alle blasfemes, þe multitude of heretikis wer mor þan þise oper.
<L 21><T A26><P 438>

And þerfor we supposen þat God movede men to speke now of heretikis, to make hem mor knownen;
<L 25><T A26><P 438>

and þus he haþ drawe many to his lordship, and specialliche bi heretikis, þat parten men fro Crist;
<L 28><T A26><P 439>

and so þai my3t come to bileve, and knowe þese fals heretikis.
<L 33><T A27><P 443>

but 3if þat symonye be wel sou3t, þei ben heretikis in þe bigynnyng, in þe myddil, and þe ende of here lif.
<L 15><T A28><P 452>

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 5><T A29><P 459>

For if þai bene symonyens þai bene heretikis, cursid of God and alle his seintus, as Gods lawe ande mannes lawe wittenessen in many placis.
<L 30><T A29><P 468>

And curatis þat prechen not þo gospel, wiþ clene lyvyng and for love of mannes soules, bene dede in hemself, slears of mennys soulis, Antecristis heretikis, and Sathanas transfigurid into an aungel of ly3t, and þat þai bene more abomynable to God and to þo court of heven þen þeþo cursudde synne of Sodome, þat for hidouse synne sanke into helle.
<L 12><T A29><P 470>

No wonder þerfore if þo rewme be yvul governyd, siþen þo chefe governouris ben symonyens, heretikis, cursid of God and of alle holy Chirch wiþouten cesyng.
<L 1><T A29><P 476>

How stronge heretikis bene þai þat maken lordis for to swere to mayntene hem in her open erreure, a3eyne þo gospel and lyvyng of Crist.
<L 30><T A29><P 476>

þerfore, 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 8><T A29><P 479>

Sipen þo churchis ben dennus of thefis and
habitationis of fendis, hit is gode þat Cristen
men bere no false wittenessynge, saying in dede
þat suche chirchys ben holier þen oþer placis
where is lesse synne, ande þat þai mowne in þes
serve God in hem þerfore, sithen Criste sais in
þo gospel, þo rewme of God is wiþinne 3owe,
ande Seint Poule seis, þat Cristen men ben þo
temple of þo Holy Goste, consent 3ee not
þerfore to þo symony of byschopis, ne covetise
of oþer prestis, for þo feyned blessinge of
heretikis to whos blessinge God cursus, as þo
prophete wittenessis;
<L 35><T A29><P 487>

Be 3e not made thrallys to heretikis and fendus,
by ypocrisie of þes nedeles halowyngus, þat
comynly is verrey cursynge, but pray 3e
wherever ande when God 3yves 3ow moste
devocioun ande fervour of charite.
<L 6><T A29><P 488>

And so no doute oure byschopis, mayntenynge
hit openly and stedfastly, ben cursid heretikis
and treryn God to vengeance.
<L 35><T A29><P 488>

Bis commaundement is ever in stryngthe, ande if
prestis sufferyn and counforten þo peple for to
worschip fals ymagis for wynnyng of
offerynge, þai bene cursud heretikis.
<L 30><T A29><P 491>

Be fourþe article is þis, þat Cristis techinge and
bileve of þe sacrament of his owne body, þat is
pleynly tau3t by Crist and his apostelis in
gospellis and pistillis, may be tau3t opynly in
chirchis to Cristen puple, and þe contrarie
techinge and fals bileve, brou3t up by cursed
ypocritis and heretikis and worldly prestis,
unkunnyng in Goddis lawe, distried.
<L 17><T A33><P 520>

Be false feip tau3te of Anticrist and of his false
cursede disciplis 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
myraclis, more þan Cristis techynge and his
apostlis, and Seynt Austyn and Seynt Jerom and
Seynt Ambrose, and many moo, wiþ þe
determinacion of þe trewe court of Rome, þat is

sett in þe beste part of þe popis lawe.
<L 24><T A33><P 520>

Sip Seynt Poul seiþ, þe breed þat we breke is
comunynge of Cristis body, axe þes heretikis
where þis were sacrid breed or unsacrid;
<L 20><T A33><P 521>

Thise heretikis mys vndirstonden hooli writ and
they clepin her owuene errour hooli writ, and
thus the deuyl blyndith hem an disseywyth hem
and be-iapith hem: as a drunke man demeth of a
candle to be tweyne or thre, so these foolis
demen that hooli writ hath many false
vndirstondyngis where it hath oonli trewe
vndirstondyng aftir the entent of the Hooli Gost.
<L 2><T Dea><P 451>

Thise heretikis wolden menyn thus, that the text
of hooli writ is fals, but here fleischli
vndirstondyng is trewe and of auctorite, and thus
thei magnefien hem self and her errour more
than God and hooli writ. And thus thei ben opyn
anticristis and moost perilous heretikis that euere
risen vp agens hooli chirche, but as blasfemers
of God were stoned of al the peple bi Goddis
doom in Moises lawe, Leutici xxiiij, so alle
cristene men schulde stone thise heretikis and
blasfemers bi stonis of the Gospel, that is scharp
and opyn repreuyng, and castynge out of
cristene lond.
<L 13, 17, 20><T Dea><P 451>

But sorne we here þes heretikis þat seyn þat no
þing may befall e li3tere þan þat eche seynt in
heuene may be deed, and dampnyd in helle, and
eche body of dampnyde men may be Cristis
body in heuene;
<L 119><T EWS1SE-04><P 495>

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 33><T EWS1SE-08><P 510>

And þus seiþ Bernard of summe heretikis þat
men knowiþ not now þer peyne, for þei weten
not hou many men ben peruertid bi þes lore.
<L 40><T EWS1SE-32><P 615>

And þus it semet þat many men of þes sectis
ben heretikis, for þei worshepen falsli þyngis
a3enus Goddis wille;
<L 16><T EWS1SE-39><P 639>

And heerfore been heretikis dampned, as Austyn
telliþ in his book, whiche denyeden literal witt
of vndirstondyng of Goddis lawe.
<L 68><T EWS1SE-42><P 653>

And trowe we not to þes heretikis þat ne men
may speke wel a3enes hem bi þe stronde of
charite, for so dide Crist boþe God and man.
<L 56><T EWS1SE-46><P 671>

As Crist seiþ, and seyntis afir, þat þe hoost,
whan it is sacrid, is uerrili Cristis owene body in
form of breed, as cristen men bileuen, and
neyþer accident wiþoute sugett, ne nou3t as
heretikis seien.
<L 79><T EWS1SE-47><P 675>

And þis word counfortuþ muche men to stondon
a3enys anticrist, for he wole faste curse men,
and pursuen hem as heretikis;
<L 188><T EWS2-122><P 327>

And heere men may knowe heretikis þat shewen
hem holy to þe puple, for þei counselen to werris
and al þat wyneþ hem worldly godis;
<L 91><T EWS3-145><P 63>

And, houeuere men excusen hem, þes ben
heretikis out of bileue.
<L 73><T EWS3-162 P120><P 119>

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 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 17><T EWS3-163><P 121>

And wolde God þes heretikis in mater of þe
sacrid oost conseyueden þis speche, and
vndirstooden wel Ambrose þat þis oost is not
bred afir þat it is sacrid, for it is not afir
principalý bred but þe body of Crist by uertu of
his wordis, and þanne shulden þey shame of þer
feyned accidentis.
<L 12><T EWS3-166><P 131>

And so þey ben opyn heretikis, and taken amys
Goddis wordis— as biddyng of Crist to bie
swerdis and blamyng of Petre for he fau3t.
<L 46><T EWS3-179><P 174>

And so þes blynde heretikis þat seyn þat Petre
shude not fi3te heere, but prestis shulden fi3te
where þey wolen iuge, wanten wit in þis speche.
<L 51><T EWS3-179><P 174>

But excusyng of þes heretikis saueþ not þes
Iewis bfore God, siþ nede of comyng of þing

stoondiþ boþe wiþ good and yuel.
<L 55><T EWS3-179><P 174>

And so, 3if men maken lawis not groundide on
Goddis lawe, and dampnen men as heretikis for
þey don a3enus þes lawis, þes dampneres ben
heritikis, for þey wolen be anoþer god. And þus
þe pope and his cardenals smacchen ofte heresie,
for þey brennen men as heretikis for þey
mayntenen Goddis law.
<L 240, 243><T EWS3-179><P 181>

Þes ben to ruyde heretikis þat seyen þey etyn
Crist bodily, and seyen þey parten eche membre
of hym, necke and bac, hed and foot.
<L 14><T EWS3-206><P 247>

And heere heretikis crien þat þis gospel denyep
not þat ne Crist departide þis heritage; But telle
þes heretikis hou Crist iugide heere, and in what
forme and why þe Holy Goost hid þis iugement
fro þe chirche.
<L 31, 34><T EWS3-220><P 275>

But God forbede þat oure bileue be led by siche
heretikis þat seyen þat þe fendis eleccion makip
hem newe article of bileue!
<L 27><T EWS3-221><P 278>

But þes heretikis shulden not be trowid, ne be
nursshid wiþ siche almes.
<L 20><T EWS3-225><P 286>

Þe arwe fleyng in day was desceyt of heretikis/
& þat was þe secunde tribulacioun þat entred þe
Chirche of Christ.
<L 3><T LAC><P 25>

Afir þat/ vndir ·m· lettir/ Crist delyuered his
Chirche fro þe awre fleyng in day/ þat was þe
secunde tribulacioun of þe Chirche/ & þat was
demyng by Joachim & opere þat vndir ·m· lettre
schewede þe multitude of heretikis contraryinge
þe birþe of Crist his pascioun & his assencioun/
in þat þat ·m· letter most figured Crist.
<L 17><T LAC><P 27>

In þis chirche ben mawmetrers· heretikis·
ydolatrers· sortilogeris· enchauntours· arioleris·
charmours· & rerars of þe deuel· & alle þoo þat
trowen þat helpe may cum· of vsing Goddis
word· þat we clepen writtes oonli hangid or born
on man· or þat þei ben medcinable to bodi or to
soule·
<L 19><T LL><P 131>

þanne ben þei perilous ypocritis and heretikis
a3enst goddis worschipe and sauynge of cristene
soulis.
<L 9><T MT01><P 16>

3if þat o part holdip wiþ o pope and þe toþer wiþ
o noþere pope, and eche partie seie and techip as

bileue þat þis pope is verray and noon opere, and alle þat bileuen not so ben cursed heretikis out of bileue;

<L 5><T MT01><P 19>

siþ holy writt seiþ þat it is breede and cristis precious body, þei ben cursed heretikis.

<L 17><T MT01><P 19>

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 al-most noon schal be so nyse and worldly proude as þes stynkyng heretikis.

<L 18, 24><T MT01><P 23>

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 29><T MT01><P 23>

And siþ þei sillen treuþe þat is a spiritual good for money or worldly þyng þei ben cursed symonyentis and so heretikis.

<L 13><T MT01><P 26>

but where ben falsere anticristis, perilousere heretikis, and cursedher blasphemeres.

<L 35><T MT02><P 31>

for comunly þei comen to here statis bi symonye and so ben heretikis, as þe popis lawe seiþ, and contynen in pride, coueitise, extorcious, and meynthyng of here synne and opere mennys for annuel rente, and haten and pursuen boþe cristis lawe and his seruautis þat speken aʒenst here synne, to amende hem þer-of and alle þat ben vnkunynge in goddis lawe;

<L 12><T MT02><P 33>

Capitulum 3m. Also comunly prelatis ben false prophetis and heretikis, for þei indede seyn heresie and techen aʒenst ihu crist and his apostlis;

<L 9><T MT04><P 60>

and siþ þe lif of prelatis is bok and ensauple of sugetis, as grosted seiþ wiþ many moo, and þei lyuen so opynly in pride, coueitise and idelnesse, passynge alle opere, þei ben open heretikis and stronge, þat han no schame of here heresie, for heresie in fals lif meyntened is werse þan heresie only in herte or wordis, and for sclaunder þat þei 3euen to opere men bi here cursed lif god him self curseþ hem in þe gospel and seiþ þus:

who to þat man bi whom comeþ a sclaunder, þat is ensauple to do synne, it spedih to him þat a mylneston of assis be hangid in his necke, and þat he be dreynt in-to depnesse of þe see.

<L 29><T MT04><P 61>

Capitulum 5m. Also prelatis comunly ben symonyentis in here entre, in processe of here benefis, and in þe ende of here lif, and þanne in alle þes tymes þei ben heretikis, so þat alle opere synnes ben holden for nou3t in comparison of þis symonye, as þe beste part of þe popis lawe seiþ.

<L 3><T MT04><P 64>

but þis comeþ seldom or neuere, and þerfore it semeþ þat þei dien heretikis but 3if god helpe more in the laste poynt of partyng of þe soule and body, and ellis þei dien dampnyd fendis of helle.

<L 33><T MT04><P 64>

and þerfore þei ben worse heretikis þan þe cursed heretik arrian and his secte þat made þe holy gost lesse in my3t þan þe fadir and þe sone, and seruaut to hem boþe as þe lawe seiþ.

<L 6><T MT04><P 68>

but where ben worse tirauntis and heretikis?

<L 23><T MT04><P 69>

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 techip þe contrarie, and bi þis false lawe þei may proue heretikis whom euere þei wolen;

<L 2><T MT04><P 75>

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 meynthen synne bi here cursed ensauple 3euyng.

<L 31><T MT04><P 86>

and þis is þefte and symonye 3if goddis lawe and mannus and reson be sou3t, and þe sillere of benefices and spiritual þingis and þe 3euere of gold for hem ben cursed of god and man and ben foule heretikis.

<L 27><T MT04><P 92>

For crist and his apostlis reproueden pharisees and heroude and heretikis in here absence and to þe peple, as gospillis and pistles witnessen, to oure ensauple to do so with charite and discrecion, and þei ben sclaunderid bi-fore god and his angelis and goode men in erþe bi here opyu cursed lif;

<L 13><T MT04><P 101>

and þou3 a man be neuere so treuly assoilid of
god for his entre sorwe of synne and charite þat
he hæp now to god, þei seyn þat he his
dampnable but 3if he he assoilid of hem 3if he
haue space þer-to, þou3 þei ben cursed heretikis
and enemyes of crist and his peple.
<L 2><T MT04><P 107>

and 3if þei meyntenen stifly þis errour þei ben
stronge heretikis.
<L 8><T MT06><P 119>

and þat þat is holy chirche, þat ben trewe
techeris of cristis mekenesse, wilful pouert and
gostly traucile 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 meytene
holy writt a3enst here curserd lif.
<L 23><T MT06><P 119>

Capitulum 7m. Þes proude possessioners ben
þeues and heretikis;
<L 10><T MT06><P 121>

And 3if þei meyntenen an errour a3enst charite
þei ben heretikis and 3if þei seyn þat here reulis
ben betre þan cristis reulis 3ouen to prestis and
clerkis, þei blasphememen a3enst god, and so at þe
begynnyng þei ben blasphemys on alle sides or
at þe leste knowen not cristene bileue;
<L 10><T MT06><P 127>

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 meytene here
false geten possessions and worldly lit;
<L 18><T MT06><P 130>

Capitulum 35m. Proude possessioners ben
perilous þeues and cursed heretikis;
<L 24><T MT06><P 136>

and siþ þei meyntenen so harde þis wickid
þeeft, and robben holy chirche fro þis noble
tresor of pouert and mekenesse, and defoulen it
wiþ drit of worldly lordschipe a3enst þe wille of
ihu crist here spouse, þei ben cursed heretikis
and here meyntenours also, and þus þei ben
anticristis peruertynge cristendom.
<L 6><T MT06><P 137>

Capitulum 37m. Also þes possessioners
dampnen trewe 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 29><T MT06><P 137><L 1><T MT06><P
138>

siþ þis symonye makip hem chef heretikis as
here owene lawe seiþ plenerly, and þat þei may
not be sauýd but 3if þei forsake þe benefice
geten bi symonye, and alle here fautours and
consentours to þis symonye rennen in þe same
dampnacion as goddis lawe and mannus
witnessen.
<L 20><T MT07><P 144>

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>

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 þou3 prelatys and here officeris ben grettere
heretikis for sillynge of þes ordrys and þis
extorcion doynge, neþeles þes prestis ne heþ not
alle excused for þei consenten þer-to rapere þan
þei wolen be harde examynynd and lettid of here
ordiris.
<L 18><T MT08><P 166>

but certis þes ben anticristis and perilous
heretikis.
<L 13><T MT08><P 174>

and þat is cursed lif þei techen in word and dede
to opere pore men as sathanas procuratouris and
cursed heretikis.
<L 14><T MT09><P 186>

and siþ men ben holden heretikis þat done a3enst
þe popis lawe, and þe beste part of þe popis lawe
seiþ pleynty þat eche þat cometh to presthod
takip 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 meytene pride and coueitise of anticristis
worldly clerks.
<L 10, 14><T MT10><P 189>

But who ben more heretikis?
<L 7><T MT10><P 190>

clerkis seyn þat lordis ben cursed 3if þei
chastisen hem, þou3 þei ben neuere so foule
lecherous and neuere so cursed heretikis, for
symonye and coueitise and meytentyng of
synne and robberyng pore tenauntis bi extorcions

for anticristis correccions and veyn halwyng of
chirchis and auteris and opere iapis.

<L 3><T MT13><P 214>

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 3><T MT15><P 237>

3it more traierie is in false curatis þat 3euen
mede or hire to comen in-to siche worldly
offices, for to spare here muk and ioie it in
tresor, and to gete lordischipe and 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.

<L 21><T MT16><P 247>

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 writtyng of his foure euaungelistis, so
þe deuel 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 2><T MT17><P 255>

First þes fercastyng heretikis vnderstonden bi
þe chirche þe pope of rome and his cardynalis,
and þe multitude of worldly clerkis assentyng
to his symonye and worldly lordischipe aboue
alle kyngis and emperours of þis world;

<L 24><T MT17><P 256>

for þan it hadde don a3enst þe dom of god and
a3enst þe treupe of ihu crist and a3enst charite of
þe holy gost, for to putte away þes witnesses þat
knewen more of goddis preuyte and weren
holiere of lif, and to take witnessis not so
kunnyng of goddis dom no so holy of lif ne so
meke ne so stable in feiþ and in loue of ihu crist,
but þes sotil heretikis traueilen ny3t and day to
ensample þe multitude of worldly clerkis, þat
ben ful of symonye, pride, coueitise, glotonye,
lecherie and opere synnes, aboue ihu crist and
his gospel, for to haue here worldly lif, pride and
lustis meyntened, þat no man schulde lette hem
in here worldly glorie ne distrurble hem of here

lustis, þou3 þei neuere so foule lien of god and
sclaundren his peple.

<L 11><T MT17><P 257>

lord, hou doren cristene men meyntene siche
heretikis, a3enst goddis techynge and pees of
cristene peple? siche weiward heretikis ben ful
vnable to reule prelatis and lordis and comyns in
schrifte, in prechynge and preynge 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 27, 28><T MT17><P 257>

Capitulum 5m· Þe fourþe whel of belialis carte is
þis: 3if cristene men seyn þei knowen bi bileue
þat þis is cristis gospel, þes malicious heretikis
axen whi þei bileuen þat þis is gospel.

<L 22><T MT17><P 260>

but þes heretikis wolden haue þis cause: for þes
prelatis techen þat þis is cristis gospel;

<L 26><T MT17><P 260>

hou stiren suche heretikis and blasphemis god of
treupe to mercy bi here preicris, siþ god curseþ
to here blyssyngis, as he seiþ bi prophete
malechie, and here preiere is abhominable and
cursed, for þei turnen away and heren not goddis
lawe and fulfillen it in dede. hou meyntenen
lordis þe treupe of þe gospel and holy writt, siþ
þei meyntenen siche blaspheme heretikis to be
dowid in seculer lordischipe a3enst goddis
comaundement and ensauple of cristis lif and
his apostlis?

<L 9, 15><T MT18><P 265>

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>

Capitulum 2m· See now hou þes cursed heretikis
bryngen in þe firste blasphemye.

<L 26><T MT18><P 265>

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,
manquellyng and opere synnys, and open
heretikis and enemys of crist and his lawe and
his trewe seruautis.

<L 24><T MT18><P 266>

but anticrist wolde haue þis ende, þat in absence
of his cursed worldly prelatis and heretikis men
schulden not reproue here cursed synnes for

drede of lesyngis of charite and for bacbitynge.
<L 15><T MT18><P 273>

and 3if þat heresie were wel knowen, þes clerkis
were heretikis more þanne ony opere;
<L 14><T MT21><P 287>

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

but hou ar þei not heretikis þat trowen a3en crist
here?
<L 20><T MT24><P 349>

and of þis it wolde sue þat þe pope and hise ben
opyn heretikis, but where were þis fi3tinge
chirche 3if þis were sob of þe pope, 3if þe pope
and alle his clerkis weren dyuydid fro cristis
chirche.
<L 33><T MT27><P 425>

and as anentis heresies of þe pope and his clerkis
supposen many trewe 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. crist wole
puny3sche þis heresie and make it more knowun
her-aftir, al 3if anticrist and hise seyn nou þat
noone ben heretikis but þei þat seyn þus.
mennus diffynyng of heresie is litil worþ but to
blame men þat don and speken a3enus goddis
lawe, for siche ben mooste heretikis.
<L 3, 8, 10><T MT27><P 427>

þus alle þe resouns þat þe fend can make a3enus
crist and cristis prestis may be auoydid bi oure
feib, and make heretikis to shame of hem.
<L 13><T MT28><P 476>

þe wiche argument is þis in forme: þe ful holi
chirche of Rome haþ determenyd þus þat alle
cristendom ou3ten, vp peine of dampnacioun
and as þei wol not worþeli be dampnyd for
heretikis, beleue þus.
<L 286><T OBL><P 164>

And alþou3 seint Austen had conflict wiþ
diuerse heretikis, 3it I am not auidid þat he was
uexid wiþ any heretike þat durst dampne
scripture, or ellis seie þat it was fals or eresie, or
þat durst determene eyn þe contrarie of Cristis
logic and his wordis, as dar þis renagat þat sittip
in þe chirche, and contrariþ Crist nou3, and
enhausip himsilf aboue Iesu.
<L 464><T OBL><P 168>

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 ueyns of syluur in

speking, for of þo holi bokis we drawyn þe
begynnyng of our speche), Iob callip a3en
heretikis to be writtingis 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 636, 640><T OBL><P 173>

For, as we haue seide before, ofte tyme heretikis,
while þei studien for to afferme her owne
weiword þinggis, þei bringgen forþe seche
þinggis þat ben not holden in holi scriptures.
<L 646><T OBL><P 173>

For þe whilis þat heretikis couciten to be preisid
of hi3e witt, þei bringgen forþe as it were sum
newe þinggis, þe wiche ben not holden in þe
olde bokis of olde fadris'.
<L 650><T OBL><P 173>

And certis whoso wol nede Austens and Ieromes
bokes, þat had ful meche and grete conflict wiþ
heretikis, he schal se wel þat þei demed or
conuictid no man for an heretik, ne any doctrine
to be heresie, but bi hole sentens of holi scripture
þat is Goddis lawe.
<L 1011><T OBL><P 182>

For, as Gregor scip þer Heretikis lore is feire bi
worde and fonnysche bi vndurstonding'.
<L 1347><T OBL><P 191>

And þus antecrist, heed of heretikis, haþ don
grete uiolens a3enst Crist and his lawe in ful
many poynttis, in þe wiche he reuersip obstinatli
Goddis lawe boþe in maneres and in beleue. For
þou schalt vnderstonde here þat it is þe
condicions of heretikis, as Gregor scip {18
Moralia}, þat þei bi uiolens enforcen hemself to
bowe to here lewde vndurstonding þe sentence
of holi scripture contenyng ri3tful loris.
<L 1625, 1628><T OBL><P 198>

But Gregor spekip of heretikis of his time þat
were violent and dede strengþe astur her wittis
a3en holi scripture.
<L 1633><T OBL><P 198>

For where opur heretikis, as we mai rede in
Austens bokis and Ieromys, wolde seke colour
of scripture, þis renegat sitting in þe chirche
reckip litil of seche colourris, but wiþout charite
affermeþ obstinatli his owne wille, as we mai se
specialli in þe poynt of his wordli lords chip, and
in þe article of þe sacrid oost, and in ful many
opur poynttis in þe wiche he reckip not hou3
euen and openli he go a3enst Crist and his lawe,
notwiþstonding þat þe gospelle schuld be þe rule
of þe prelacie from þe hi3est unto þe lowist.
<L 1787><T OBL><P 202>

and þei demen hem for heretikis þat pituousli
hopen seche a child bi grace of þe Holi Gost to

come to euerlasting blisse.
<L 1832><T OBL><P 203>

for it is alle oon to denie þis as to deny3e þat
Crist mai not be God and man togedur, as many
heretikis han don, as Valentyne and Manicheus
wiþ her disciplis.
<L 1871><T OBL><P 204>

And siþ þe confession of Beringarie aftur his
heresie was aftur þe auctorite of þe gospel and of
þe apostlis, þes schameles glosers seien openli
inou3 þat Crist and his apostlis and alle olde
seinttis suyng her beleue and logic weren
heretikis, wiþ alle þe chirche of cristendom þat
beluuen not þis newe determynacioun.
Wherefor, se þou now hereaftur þe consail of
seint Gregor in his {Morallis} Not onli what
heretikis seien, but also wheder her wordis
strecchen', and þou schalt se þat þe wordis and
determynacioun of þis grete heretik antecrist
strecchen into þe most inconuenient þat mai be
þou3t.
<L 1900, 1903><T OBL><P 205>

And herfore þise feyned disciplis became
heretikis diuided from Cristis bodi.
<L 2061><T OBL><P 209>

þus is þis antecrist gon aweie from Crist wiþ þis
first heretikis in þe beleue of þe sacrid oost þat I
spak of before, and is igrowe into seche a
turmentour as I haue tolde, and it is likli þat he
schal neuer turne a3en fructefulli to Crist.
<L 2124><T OBL><P 211>

And þat meueþ þe gospel (Io· 6) wher Crist seide
þus to his disciplis, whan þe firste heretikis
aboute þe sacrid oost had forsake him: Wþer
3e also wolen go a weie?"
<L 2157><T OBL><P 212>

For sum ben þe fadris of þe Iewis and heretikis
bi mysbeleue;
<L 2645><T OBL><P 224>

and so it was of þe sectis of heþen philosophis,
and sectis of heretikis in Austenus time, of
Arrianes, Sabellianis and Donatistis and ful
many opur þat multipliidden opunions aftur þe
numbre of her sectis, as don nou3 our newe
sectis.
<L 2797><T OBL><P 228>

But heretikis seien "Naie, but here 3e what we
seien.
<L 3523><T OBL><P 247>

For þe esseis weren opun heretikis, for þei
refuside al Goddis lawe and helden to her owne
tradiciouns and rulis.
<L 652><T OP-ES><P 26>

And so þese maistir liers and heretikis shulden
vndirstonde here þat Crist, whos wordis ben ful
of heuenli fruyt, meneþ more perfeccioun in hise
blessid wordis þan faute of reste of a þeeues
heed upon þe gibat or þe cros.
<L 2527><T OP-ES><P 124>

Yf Y knowe ony heretikis, or of heresie ony
persones suspect, or of þaym fautours,
confortours, consellours or defensours or of ony
persone makyng priue conuenticules or
assembles, or holdyng ony diuers or singular
opinions from þe commune doctrine of þe
churche, Y shal late you, worshipful fadir, or
your vicar general in your absence, or þe
diocesans of suche persones haue sone and redy
knowyng, so help me God atte holy doom and
þese holy gospels!
<L 112><T SEWW05><P 36>

so þei seien priucli þat Crist and hise apostlis
and seyntis til freris camen yn weren expresse
heretikis.
<L 253><T SEWW15><P 81>

THE FUNCTION OF THE SECULAR RULER
{Tractatus de Regibus} Capitulum Primum
Sythen witte stondis not in langage but in
groundyng of treuthe, for þo same witte is in
Laten þat is in Grew or Ebrew, and trouthe
schuld be openly knowen to alle manere of
folke, trowthe moueþ mony men to speke
sentencis in Yngelysche þat þai han gedirid in
Latyne, and herfore bene men holden heretikis.
<L 5><T SEWW25><P 127>

Pope Pelagis ordeyned þat heretikis and
sismatikis schuld be punyschid bi seculer lordes.
<L 41><T Tal><P 176>

HERETIKKES...1
þese apostatas ben cursed & heretikkes boþe.
<L 523><T 4LD><P 258>

HERETIKS.....6
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 24><T A20><P 235>

for Cristis lawe, al 3if it be contrarie to þis
dowyng, is mor my3ty and groundid in resoun,
And so in þis poynt ben heretiks many in þe
world.
<L 18><T A26><P 434>

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 22><T A26><P 434>

And þus 3if alle bisshopis possessioners and freris weren wislyche examyned wheþer þey weren heretiks,— 3if þey seyden nay, wiþoute revelacioun fewe men or none weren holde to trowe hem;

<L 13><T A26><P 438>

For þer ben fewe prelatys now in þe Chirche, ne fewe oþer men, þat þei ne ben heretiks;

<L 23><T A26><P 438>

And 3if fewe trewe men wolden worche or speke aȝen þis traterie þat is in Goddis enmyes, þey quenchen hem as heretiks, bi cautel of þe fend;

<L 34><T A26><P 438>

HERETIKYS....4

þei worschipen false goddis and ben heretikys and blasphemys;

<L 15><T MT01><P 07>

Lord god, hou schullen anticristis mynystris of riȝtwisnesse be excused at þe day of dom, siþ þei enprisone falsly trewe men bi fals disceit of worldly heretikys;

<L 2><T MT04><P 96>

A lord, siþ crist and ion baptist and alle þe prophetis of god weren nedid bi charite to come out of desert to preche to þe peple and leue here solitarie preiere, hou dore we fonnyd heretikys seie þat it is bette to be stille and preie oure owen fonnyd ordynaunce þan to preche cristis gospel?

<L 2><T MT10><P 189>

and þis is open heresie by many kyn skylles, but here men douten comunly where men schuld loue þes heretikys, but it is no drede þat ne men schulde loue þer kynde and hate þe same kynde in þat þat þei ben so yuel, and so þe persones bi hem-silf schulden be loued in charite, and here synnes by hemsilf schulden men hate for goddis loue.

<L 15><T MT24><P 352>

HERETIKZ.....1

So forsop Iohn, wen he had ywryten ane Epistile of heretikz, he seid noȝt, Woso comþ to 3ow noȝt hauyng þe name of Criste, ne sey 3e noȝt to hym hayle,' bot, Woso bryngþ noȝt þis doctrine, will 3e noȝt receyue hym in 3our house ne seiþ noȝt to hym hayle.

<L 25><T Ros><P 93>

HERETYK.....1

And of þe discirvyng of heresie may men se, how eche man þat meyntenþ Goddis comandemetis is a cursed heretyk, for in þat he meyntenþ errour aȝenst holy writt.

<L 36><T A22><P 272>

HERETYKE.....10

And whoso cam þis day in þe chyrche and teelde þis ordre wiþ þis sentence, preestis wolden clepon hym heretyke, and moue oþre men to holde hym such;

<L 28><T EWS2-119><P 309>

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 worldus fame, he may liȝtly wiþ worschipe auoyde suche false frerus.

<L 122><T EWS2-67><P 69>

but let a man seye Godis lawe 3if it myslyke to þis pope he wole curse hym as heretyke and aftur sle hym 3if he may.

<L 82><T EWS2-MC><P 331>

And þus þe chirche here is fowly deformed fro childron of God to þe feendys lymes and herto vertewys ben transposude to vyces, as mekenesse is cowardyse and felnesse of pruyde is clepud riȝtwysnesse for to maynteine Godis riȝte, wrapþe is clepud manhede and myldnesse is schepnesse, and enuye is condicion of Godis child to vengen hym, and slowþe is lordlinesse, as God restuþ euermore, coueytise is prudence to be riche and myhty, glorie is largesse and lechery is merye pley, Godis seruauant is an ypocryte and heretyke is sad in feyþ;

<L 292><T EWS2-VO><P 376>

And yef he speke thy techyng / he shal ben holden an heretyke / & a cursed.

<L 27><T PCPM><P 31>

Lorde/ it was neuer thy dome to sayen that a man is an heretyke & cursed for brckyng of mans law/ & demen him for a good man that breketh thyne hestes.

<L 21><T PCPM><P 41>

For lord/ to demen thy folke for heretykes is to holden the an heretyke/ & to brennen hem is to bren nen the/ for thou seydest to Paul whan he persecuted thy people/ Saul/ Saul wherfore persecutest thou me/ & in the name thou shalt sey/ that ye haue done to the lest of myne/ ye haue done to me.

<L 29><T PCPM><P 45>

Consyder you whether it is not all one to denye Christes wordes for heresye and Christe for an heretyke, for yf my worde be a lye, then am I a lyer that speaketh the worde.

<L 12><T WW><P 06>

Therefore yf my wordes be hereby then am I an heretyke that speaketh the worde, therefore it is all one to coudempne the worde of God in any language for hereby and God for an heretyke that spake the worde, for he and hys worde is all

ane and they maye not be seperated, and yf the worde of hym is the lyfe of the worlde as it is written.

<L 15, 18><T WW><P 06>

HERETYKES....24

and that seint Austin and his suers be vnderstonden to speke of such heretykes and yuel cristen men that baptisen and sacren in verrey feith of holy church, though they ben departide fro the unitie of the church by open sisme and other curside sinnes.

<L 12><T 37C><P 129>

for nyne kyndes of accidens han contrarye maner, siþ eche of hem is a maner of substaunce of a þing and hit may not be by hymself as heretykes dremen.

<L 87><T EWS1-34><P 367>

And here þese blynde heretykes wanton wyt as ydiotes, whan þei seyn þat Petur synnede not in smytyng of Malcus here, but 3af ensauple to preestis to fi3te, and þus Crist lettud hym to fi3te more;

<L 89><T EWS1-43><P 415>

But here þese blynde heretykes, þat ben vnable to conceyue sutilte of holy writ, schulden furst lerne þer owne wordis.

<L 94><T EWS1-43><P 416>

And so suche heretykes musten nede sewen anticrist and be dampned wiþ hym for defawte of here byleue.

<L 101><T EWS1-43><P 416>

And þus seyn þese two folc to princes of þe world þat þese heretykes ben false men a3eynes holy religioun, and þei casten to destruye lordschipes and rewmes, and þerfore comaunde hem to be deed or lette hem to speke. But lordis seyn a3en þat þei schulden knowe þe lawe þat hooly chyrche hap to punysche suche heretykes, and þerfore þei schulden go forþ and punyschen hem by þer lawe.

<L 29, 33><T EWS1-45><P 425>

for by þis cautel of þe feend ben manye trewe 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 41><T EWS1-45><P 425>

Certis þese fonnede heretykes schulden wel wyte þat alle þinge mut nede come as God hap ordeyned.

<L 94><T EWS1-45><P 428>

And wolde God þat heretykes in mater of þe sacred oost kowden vndurstonde þis sutyl wordis

and soþe, to þe entent of þe Holy Goost!

<L 64><T EWS1SE-13><P 531>

Leue we þes heretykes as foolis, and sey3 we som wyt þat God hap 3ouen vs.

<L 18><T EWS2-110><P 280>

þe chirche syngup of oure Lady þat sche hap destruyed alle heresyces, for sche is special maystresse to destruye þes heretykes.

<L 34><T EWS2-112><P 286>

And, as Crist tellup, þese þat stonden in Cristus cause han þer names caste owt as cursude men and heretykes, for þer enemyes ben so blynde, and so depe in þer synne, þat þei clepon good yuel, and yuel good.

<L 100><T EWS2-65><P 58>

for þese worchen by ypocrisie, and ben myhty heretykes, and medlede among trewe men, and þus þer fy3tyng is fellure.

<L 23><T EWS2-67><P 66>

3if a man charge Godis lawe more þan false name of suche lyerys in þe world þat doþ muche harm, comune not he wiþ hem, ne 3yue hem no goodis, byfore he haue assayed wher þei ben here heretykes;

<L 118><T EWS2-67><P 69>

And þus defaute of ry3t byleue, practisud among þese freris schulde dampne hem as heretykes, and take hem in þer owne falshede.

<L 137><T EWS2-67><P 70>

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>

for þei han newe lawys made bysyde Godus lawe, to dampne men to deþ as opone heretykes;

<L 112><T EWS2-74><P 110>

But þei iugen for heretykes al maner of suche men þat seyn þat þei schuldon suwe Crist, and leue þer worldly ly3f.

<L 115><T EWS2-74><P 110>

And ordres of sicche men, siþ þei glosen Godis lawe euen by contrarye wordys, and seyn þat þe wordis of God mute nedis be denyede, and wordis þat þei han fownden schulden ben vsude as byleue, and so þei seyn pryuely þat Crist and hise apostles and seyntis til freris comen yn, weron expresse heretykes.

<L 284><T EWS2-VO><P 376>

and þer-fore þe flen fro hem as anticrist and heretykes, as ioon þe euaungelist techip in his epistilis.

<L 7><T MT02><P 34>

For thy teachynge is dampned for heresye of wyse men of the worlde / and than moten they nedes ben heretykes that teachen thy lore / and all they also that traueylen to lyuen there after.
<L 10><T PCPM><P 32>

For lord/ to demen thy folke for heretykes is to holden the an heretyke/ & to brennen hem is to bren nen the/ for thou seydest to Paul whan he persecuted thy people/ Saul/ Saul wherfore persecutest thou me/ & in the name thou shalt sey/ that ye haue done to the lest of myne/ ye haue done to me.
<L 28><T PCPM><P 45>

And howe grete diuersite is betwene vs, þat trowes þat þis sacrament in his kynde is verray brede and sacramentaly Goddus body, and betwen heretykes þat trowes and telles þat þis sacrament may on none wyse be Goddus body.
<L 49><T SEWW01><P 18>

HERETYKIS....4

And so monye traueylon in veyn to wyte how heretykis schulden be knowone.
<L 18><T EWS1SE-02><P 481>

And þus men schulden by Godus lawe flee to comune wip heretykis.
<L 47><T EWS1SE-10><P 519>

and no man can avoyde þat opur men schulde þus suffre, or ellys ben vntrewe to God, as ben þese heretykis.
<L 39><T EWS2-63><P 44>

O Lord, sithen God dispysis þe blessingis and þe preyeris of siche ipocritis and heretykis, as God witnessis in many placis of holy writt, what helpis here long cursid preyeris and grete cnakkyng of curious song in menes eeris?
<L 123><T SEWW16><P 86>

HERETYKS.....1

how are þey not heretyks?
<L 9><T APO><P 55>

HERETYKUS....8

And defau3te of vndyrstondyng, þat schulde be of Godus lawe, and of þis doctour Ambrose, blyndup here þese heretykus.
<L 66><T EWS2-111><P 284>

IN VIGILIA MATHEI· Sermo 64· Uidit Iesus puppicanum· Luce 5· This gospel tellup how Matheu was choson and how heretykus grucchodon herfore;
<L 1><T EWS2-118><P 305>

þes heretykus þenkon not how Crist punyschup heere hise children, whiche he wole be pore

heere to be ryche aftur in heuene.
<L 129><T EWS2-122><P 325>

and specially herfore þat it sownep a3eyn þe pope and so a3enys hooly chyrche as heretykus caston to destruyon hyt.
<L 601><T EWS2-MC><P 350>

And 3et þese heretykus stryuen þat þis lawe is betturre þon Cristus.
<L 915><T EWS2-MC><P 361>

And þe argument of heretykus agayne þis sentens is lyth to a cristene man for to assolue.
<L 31><T SEWW01><P 18>

Owe! howe grete diuersite is betwene vs þat trowes þat þis sacrament is verray brede in his kynde, and betuene heretykus þat tellus þat þis is an accident wipouten a subiecte.
<L 45><T SEWW01><P 18>

For I dar sewrly say þat, 3if þis were soth, Crist and his seyntes dyede heretykus, and þe more partye of holy kirke beleuyth nowe heresye.
<L 51><T SEWW01><P 18>

HERETYKYS....3

And þan was Crist God, and God wolde þat prowde men and leprows heretykys wolden wel confesson þe feiþ, and þanne schulde þei ben hool.
<L 12><T EWS1-34><P 364>

And suche errowrys þat men han in logic and in kyndely science, bryngon men in, as heretykys, to grawnton aftur monye false þingus.
<L 106><T EWS2-63><P 47>

And þis word cownfortep symple men þat ben clepude heretykys, and enemyes to þe chyrche, for þei tellon Godis lawe;
<L 106><T EWS2-65><P 58>

HERITIKES....5

Whou sone this forimen seweden hys soule And oueral lolled hym with heritikes werkes.
<L 25><T PPC><P 18>

wheþur 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>

Daw, þi wordes ben man & euer medled with venym, For a3enes gode men strecche I no malice, Ne no of þilk Cristis secte þat myn callist, bot a3enes heritikes, bosteres, & lieres, Whiche han chosen hem a reule with blabereres of Baal.
<L 207><T UR><P 108>

þe fadires of freres, whiche were þe Pharisees,
Pursuwed Crist to þe paynful deþe— 3ee, callid
hym a blasfeme as 3e clepen hem heritikes þat
holde a3enes 3our falsehede, alle if þai men
trube.

<L 308><T UR><P 111>

Daw, aske þi capped maisters as if þai were
heritikes, What is the sacred host— & grounde
hem in scripture— To which we knele & doffe
our hodes & don alle þis wirchip.

<L 382><T UR><P 113>

HERITIKIS....4

CAP. III. But feynynge of ypocritis wole stonde
faste a3en, and criep to alle inen þat a3enstondip
þis 3e beþ heritikis and wickid men, and fewe
a3enst opere.

<L 26><T A21><P 247>

And so, 3if men maken lawis not groundide on
Goddis lawe, and dampnen men as heretikis for
þey don a3enus þes lawis, þes dampneres ben
heritikis, for þey wolen be anoper god.

<L 241><T EWS3-179><P 181>

Þenne þe men þat seyn þat þis sacrament is
nouþur bred nor Cristis body, but an axidens or
nou3t, ben fonned heritikis if þei mayntenen 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 42><T SEWW21A><P 111>

For 3isturdaye heritikis seiden þat þis sacrament
is no wise or no maner Cristis body, but accident
wipouten subiecte or nou3t;

<L 64><T SEWW21A><P 111>

HERITYKE.....2

And as anentis Helye þat is putt on seche men,
þei schulden lerne of Cristis paciens, hou he was
ledde oft to be stoned as blasfeme & herityke, &
at þe last deed bi þis colour.

<L 378><T 4LD-2><P 214>

what herityke or fool is he þat wold distru3e þis
gostly harpe?

<L 12><T MT23><P 340>

hermofodrite⁷

Hobbe⁸

HOBBE.....1

and þanne strumpatis and þeuys preisen sire
iacke or hobbe and williem þe proude clerk, hen

smale þei knacken here notis;

<L 27><T MT10><P 192>

homli⁹

HOMELI.....5

þat is: 'If þei han clepid þe fadir of þe
householde "Belsebul", hou myche more þei
wolen his homeli meyne?'

<L 121><T CG10><P 108>

And herfore concludip Poule þat we do good, þe
while we haue tyme, to alle manere of men, but
most to homeli men of bileue.

<L 78><T EWS1SE-45><P 668>

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 83><T EWS1SE-45><P 668>

And, certis, þe grete delite in þe florischild
enditing of mannys traditions drawn many
curious and couetous folis to loue it and studi it,
and to be besie þerin, and to sauer litil in homeli
speche of þe wisdom of God, þat conformep him
in grete partie to þe simplist mannys witti.

<L 1351><T OBL><P 191>

but þe peple schulde gladli fede hem, and þei
schulden homeli take þat þei founden.

<L 65><T SEWW23><P 121>

HOMELY.....23

But certis men han non enmyes more þan is þer
homely meynes;

<L 3><T A10><P 182>

Þe seconde 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>

And þei may not be excused bi ignoraunce, for
Seynt Poul seiþ, he þat hap not cure of his
owene, and most of his homely meynne, he hap
forsaken þe feiþ and is werse þan an unfeiþful
man þat nevere toke Cristendom.

<L 22><T A22><P 318>

And when men ben hardid in soche grete synnes,
and wil not amende hom, freris schulden fle hor
homely cumpanye, bot þei do not þus, lest þei
leese worldly frenschip, favoure, or wynnynge.

<L 15><T A24><P 377>

myche more wolde he be homely to his owne
kyn.

<L 19><T A25><P 413>

⁷ 0 variants; 0 occurrences.

⁸ 1 variant; 1 occurrence.

⁹ 7 variants; 50 occurrences.

And Crist þat may not lye seis, þat þo enemyes
of a mon ben specialy his homely meyne3;
<L 16><T A32><P 506>

Þat is: Worche we good to alle, but most to þe
homely of þe feiþe'.
<L 456><T CG12><P 162>

Towarde þis cite we ow3ten to hy3e vs fast, for
of þis worshipful cite we ben not straungers and
comelingis, but we ben burgeysis and cytesyns,
and þe homely meyne of þe kyng of þis cite, and
his eyris, and euen eris wiþ his son, Jesus Crist,
if we kepen his comaundementis and lyue and
eend in charite.
<L 1064><T CGDM><P 237>

furst to be homely wiþ hym, and leue somewhat
of worldly curys;
<L 170><T EWS2-86><P 184>

And of þis lady shulden men take heede, and
specialy erþly ladyes to be meke and homely, for
so was þe lady of þis world.
<L 39><T EWS3-127><P 14>

And Iesu seyde to hem þat þer is no prophet
wiþouten honour but in his cuntrey, in his hous
and in his kynrede, for in straunge cuntrey men
merken þe dedis, and in þes homely plasis þe
kyn.
<L 19><T EWS3-133><P 29>

Here Crist spac homely by his manhed, as he
shulde, for þe Trinite is þus his Fadir, and he haþ
a God as we han.
<L 29><T EWS3-184><P 200>

And 3if þou seye þat in þe sabot men shulden
not ete in þis maner, certis þis etyng was
homely, and men wolden scorne it today!
<L 27><T EWS3-213><P 262>

jaunce on us than a lord that sodaynly sleeth his
seruaunt for he pleyde to homely with hym;
<L 22><T Hal><P 43>

for bodily and goostly þis curat doiþ harm to his
sheep more falsly þan koude þe fend, for he is
more homely enemye, and þis wiþ-drawing of
godis for þis synne semyþ to streeche for opere
synnes, for 3if an herde be doup at home and
3yue hym to worldly ocupacioun, and wiþ-
drawe his goostly help fro his sheep þat he
shulde fede, or 3if he stonde in lordis courtis or
in offiss of þe king or of opere, and leue þe
seruyss þat god axiþ to kepe his sheep in goddis
lawe;
<L 30><T MT27><P 435>

Crist was moost homely man in lif, in dede and
in word;
<L 13><T MT28><P 462>

and if he and his secte be voyde fro cristis lawe,
and clensid wiþ besumms, and mad fair wiþ
sensible signes, þanne þe fend haþ a tokene to
dwelle homely wiþ þes men;
<L 2><T MT28><P 468>

and þus siche nestis shulden not be callid
perpetuel almes of worldly lordis, but dennes of
þeues, and nestis of serpentis, and homely housis
of quye deucls.
<L 9><T MT28><P 477>

all bene homely & none peceable;
<L 15><T Ros><P 102>

Summe ben wolues wiþoutforþ, and summe ben
wolues wiþyn and þes ben more perilous, for
homely enemyes ben þe worste.
<L 61><T SEWW13><P 66>

And, siþ takyng away of oure bileue is more
veniaunce takyng þan sodeyn takyng away of
oure bodily lif, and whanne we takun in bourde
and pley þe most earnestful werkis of God as ben
hyse myraclis, God takiþ away fro vs his grace
of mekenesse, drede, reuerence and of oure
bileue, þanne, whanne we pleyin his myraclis as
men don nowe on dayes, God takiþ more
veniaunce on vs þan a lord, þat sodaynly slechþ
his seruaunt for he pleyde to homely wiþ hym.
<L 41><T SEWW19><P 98>

And bicause Crist was a lew of nacioun and
tunge, and þe womman was a Samaritan, and
Samaritans and lewis comynen not togidere,
herfore Crist, for to bringe yn comynyng wiþ þe
womman of þe watir of liif, seide 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.
<L 629><T SWT><P 20>

and to schame euere greetli þerof, and to loue
alle vertues and to drawe to hem, ymagynyng
how mekeli Crist and his sueris bi ensauple
suffryden scornes and sclaudris, and how
patientli þei aboden and token þe wraþful
manassynges 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
contenance þei weren, how herteli þei weileden
and sorewiden for synne, how bisi þei weren to
lette and to distroie alle viciis, and how labourouse
and ioieful þei weren to sowe and to plante

vertues.

<L 1269><T Thp><P 63>

HOMLI.....3

First men seien, Heil, Marie, þat Gabriel lefte in his gretynge, to teche us þat he was homli and knowen wiþ þis ladi, and þefore wolde he not nemne þis name of Marie.

<L 17><T A05><P 111>

And wiþ alle þese men I was ofte homli and I comownede wiþ hem long tyme and fele, and so bfore alle opir men I chees wilfulli to be enformed bi hem and of hem, and speciali of Wiclef himsilf, as of þe moost vertuous and goodlich wise man þat I herde of owhere eiper knew.

<L 137><T SEWW04><P 32>

And wiþ alle þese men I was ofte homli and I comownede wiþ hem long tyme and fele, and so bfore alle opir men I chees wilfulli to be enformed bi hem and of hem, and speciali of Wiclef himsilf, as of þe moost vertuous and goodlich wise man þat I herde of owhere eiper knew.

<L 577><T Thp><P 41>

HOMLICH.....1

Herkne opon Hildegare, hou homlich he telleth How her sustinaunce is synne and syker (as I trowe) Weren her confessions, clenly destrued By shoulde nought beren hem so brag, ne belden so herghe.

<L 4><T PPC><P 24>

HOMLY.....12

He þat haþ not care of his owene, and most of his homly in houshod, haþ resceyved þe feiþ, and he is worse þan a man out of Cristendom.

<L 11><T A13><P 197>

And of hem þat geten false eiris of mennus wives, bi privy schryvyng and opere homly daliaunce, avyse eche man who ben siche.

<L 4><T A22><P 304>

After þey weren clepyd to see Cristes miracles and to be more homly wiþ hym þan þey weren byfore, but 3et þey turneden a3en to þe world by tymes, and lyueden worldly lyf to profi3t of folc þat þey dwellyden with;

<L 28><T EWS1-05><P 241>

Somme ben wolues wiþowteforþ, and somme ben wolues wiþinne, and þese ben more perelowe, for homly enemyes ben þe worste.

<L 68><T EWS1-48><P 441>

but þei schulde not be ydel þere, ne curyows in mete and drynk, but þe puple schulde gladly fedon hem and þei schulden homly take þat þei

fownden;

<L 74><T EWS2-58><P 19>

And þus seiþ Crist þat mannys enemyes ben his owne homly;

<L 41><T EWS2-72><P 95>

And Petre saw þat Ion was ny3 Crist, and homly wiþ hym, and spac to Iohn þat he schulde axe Crist wich was he þat schulde traye Crist, as Crist hadde seyde.

<L 25><T EWS2-92><P 219>

but I conseile, amoneste, and stire my freris in oure lord ihu crist þatwhanne þei gon bi þe world þat þei chide not and stryue not bi wordis, and þat þei iuge not opere men, but þat þei ben mylde, pesible and manerly, homly and meke, spekyng of al þingis as it is semely.

<L 31><T MT03><P 41>

And where euere freris ben and fynden hem to-gidre schewe þei hem homly bitwixe hem self, and sikyrly schewe eche to oper his nede.

<L 30><T MT03><P 42>

þe ei3te and þrittipe, þat þei ben not in lordis courtis reuleris of here householdis and worldly officis, and to homly wiþ gentil wymmen bi colour of fisik, for drede of slaundrynge 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>

for seynt poul seiþ pleynty þat he þat haþ not cure or kepyng of his owene, and most of his owene homly meyne, haþ forsaken þe feiþ and is worse þan an heþene man.

<L 20><T MT15><P 239>

As seint poul seiþ, He þat bath no cure of his, and most his homly or houshod meyne, haþ denyed þe feyth and is wars þan a heþen man'.

<L 107><T Tal><P 178>

HOMLYCHE.....1

Lorde/ syth Paul sayth/ that he that forsaketh the charge of thylke that ben homlyche with him hath forsaken his fayth/ & is worse than a mysbeleued man.

<L 22><T PCPM><P 72>

HOOMLY.....5

An for þis I cam dawen fro heuene & lyued man here more þenne þrittý 3ere so þat bi my dedis & by my wordis my breþeren schulden hoomly knowe me.

<L 10><T 4LD-2><P 198>

Crist & hise hoomly eten wiþ here fingurs/ 3e þou3 he were chef bischop/ & kynges son alworþiest/ wiþ outen pride of siluer spones/ or

such worldly tresour.
<L 7><T AM><P 137>

And þis was fyllyd, as Crist seyde by his prophete longe afor, telle 3e to Syon, þe do3ter of Ierusalem "Loo, þi Kyng comeþ to þe, hoomly, syttyng vpon an asse and vpon þe asse foole", whiche asse was a drawyng beest.
<L 34><T EWS1-26><P 327>

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 4><T SEWW05><P 34>

Y shal neuer aftir þis time be no recettour, fautour, consellour or defensour of heretikes or of ony persone suspect of heresie, ne Y shal neuer trowe to þaym, ner wittyngly Y shal felaship with þaym ne be hoomly wiþ þam, ne gyve þaym consell, sokour, fauour ne confort.
<L 110><T SEWW05><P 36>

homliness¹⁰

HOMLYNESSE...2

Þis homlynnesse was a gret grace, and moueþ men for to trowe þat þis Iohn hadde wyt of Crist.
<L 17><T EWS2-92><P 218>

and where euere ben ony freris þat wisten or knewen þat þei may not kepe gostly þe reule þei may and owen to renne to here mynystris, and þe mynystris owe to resceyue hem benygneþly and bi charite, and haue þei so muche famularite, or homlynnesse, aboute hem þat þei may seie to hem and do as lordis to here seruauntis, for whi so it schal be, þat mynystris be seruauntis of alle freris.
<L 19><T MT03><P 44>

¹⁰ 1 variant; 2 occurrences.

idiote¹

IDIOT.....2

As to þe substance of the reule þei forsaken obedience of god and obeschen to a synful idiot biddynge þe contrarie of goddis wille, þe whiche synful ydiot is in case dampnyd deuyll, and so for plesynge of þe world or lustis of here flech þei leuen þe comaundementis of god and don vnri3tful comaundement of þe fend, and magnyfien more;

<L 18><T MT03><P 48>

and so as myche as is in hem þei maken a synful idiot and in cas a dampnyd deuyll in helle more than almy3ti god in trinite, for þei don more afir his false comaundement þan afir comaundement of almy3ty god.

<L 35><T MT03><P 48>

IDIOTIS.....8

Perfore foolis and idiotis, þat leften þe unfructuous bisynes of þis liif for Goddis love, schulen scorne wise my3ti men of þis world, þat setten her trust and her joie in þat þing þat my3te not bifore God helpe hem.

<L 8><T A01><P 45>

And 3if þei seien þat þis sacrament is Goddis bodi, as it is in hevene, þes freris speken as idiotis.

<L 10><T A23><P 353>

3if þei seyn and meynntenen 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>

and we dwelten to-gidre in chirchis, and weren idiotis, and vnderloute to ale men.

<L 22><T MT03><P 46>

and by þis cause many prelatis coueyten to be riche and auaunsen men of þer kyn, al 3if þey ben idiotis;

<L 32><T MT27><P 439>

so now a fewe pore men and idiotis, in comparison of clerkis of scole, mown haue the treuthe of holy scripture a3ens many thousinde pre-latis and religiouse, that ben 3ouen to worldly pride and coueitise, symonie, ypocrisie and other fleschly synnes, moost sithen these pore men desiren oonly the treuthe and fredom of the hooly gospel, and of hooly scripture, and accepten manis lawis and ordynauncis, oonly in as myche as thei ben groundid in holy scripture,

eithir good resoun, and comyn prophit of cristen puple: and worldly prelatis and feyned relygioun grounden hem on synful mennis statutis, that sounnen pride and coueitise, and letten the

<L 27><T Pro><P 30>

3it worldli clerkis axen gretli what spiryt makith idiotis hardi to translate now the bible into English, sithen the foure greete doctouris dursten neuere do this?

<L 4><T Pro><P 59>

3it worldli clerkis axen gretli what spiryt makip idiotis hardi to translate now þe Bible into English, siþen þe foure greete doctouris dursten neuere do þis.

<L 131><T SEWW14><P 70>

idolatre²

ADOLYTERS.....1

And as damnable as it is for the pope to trust in the ryches of the ryches upon erth, to damnable is it also to learne that co-uenants made in Christes bloude, and to truste in the sayntes of heauen They that be in hea-uen knowe the elect that truste in Christes blo-ude and professe the lawe of god and for them onely praye that these wycked adolyters whiche haue no truste in the couenante of god ner ser-ue god in the spirite ner in the gospell of Chri-stes bloude, but after their blynde imaginary-on chosynge then euery man sundrye saint to be theyr mediatour, to trust to, and to be saued by their merites, do the saintes abhorre and be lyue.

<L 6><T WW-TWT><P 32>

IDOLATRE.....6

And in diuers maner doþ man idolatre;

<L 10><T APO><P 88>

And þus man doþ idolatre in hert synning;

<L 15><T APO><P 88>

And þus man hoping ouermikil or tristing in a ymage, or making oper to trist þer in, þat he may coueytously geyt þer good, forsop he makip to him þer of an idol, and þus in maner doþ as foul idolatre as eþen men.

<L 21><T APO><P 88>

þat doutles is idolatre, as trewe men seyn.

<L 24><T APO><P 88>

þat we schuld do no idolatre, ne worschip no þing for no iuel ende;

<L 16><T APO><P 89>

¹ 2 variants; 10 occurrences.

² 3 variants; 12 occurrences.

In swilk men schuld idolatre be fled, for þei
schuld desir no worschip, obediens, ne seruice,
but as God biddiþ hem;
<L 16><T APO><P 90>

IDOLATRERS....5

þe receyuer vnworþily are wiþ hem verrey
idolatrers;
<L 30><T APO><P 39>

And if þou þenk here þat þe idolatrers in þe olde
law offreden to fendis, as seint Poule seiþ, sekir,
þat is soþe;
<L 2937><T OBL><P 232>

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 oþur,
as it was of þe heþen idolatrers þat forged hem
imais 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
iþ.
<L 2983><T OBL><P 233>

But þei ben abhominable idolatrers hemself, and
so ensamplen þis synne to þe peple and sum þei
compellen þerto.
<L 3014><T OBL><P 234>

For alle þis I wote wel þat foolis wollen answere
me here as idolatrers answeredde þe prophete
Jeremye whan he prechid a3enst þis synne, as it
is wrete (Ie_ 44), for þei seiden to him þus: We
schal not here þi wordis þat þou hast spoke to vs
in þe name of þe Lord.
<L 3024><T OBL><P 234>

idolatrie³

IDOLATRIE.....2

his bidding be hynd, for keping of her, for þus
doyng þei don werst idolatri, and taken to hem
þe honor þat God schuld haue, and putten him
out.
<L 20><T APO><P 90>

þe law is giffen for 7_ þings: First to the callyng
ageyn of lowez doing ydolatri, werfor in þe be-
gynnyng of þe lawe is idolatri forbedde, Exo_ 20.
<L 3><T Ros><P 76>

IDOLATRIE.....54

so that thei sette not hope of helthe in the forseid
ymais, neither leeuen the werkis of merci

anentis pore men, which Crist comaundide undir
the peyne of eueure lastinge dampnacioun in the
xxv_ c*_ of Mathu, netheles to gon a pilgrimage
and visite suche placis and sette hope of helthe
in doumbe idolis or in ymagis maad with mannis
handis, in offringe to tho ymagis or to riche men
of the world the almes dedis that ben due to pore
men bi comaundement of Crist, is uttirli unleful,
and an opin signe of idolatrie, and spoilinge and
sleeynge of pore men, and apos-tasie either
goinge abak fro cristene feith.
<L 4><T 37C><P 24>

netheles to worshiþe tho as Crist or his seyntis is
open idolatrie, and it semeth pleyntli that alle tho
that onouren costli such idolis in spoilinge pore
men with vniust axingis or tallagis, oppressingis,
extortions, or othere fraudis, or in suffringe pore
men to pershe for hunger, cold, or othere
wretchidnessis, for whiche thei grucchen agens
God, onouren more idolis that ben doumbe than
oure Lord Jesu Crist.
<L 12><T 37C><P 24>

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 xvij_ c*_ , how moche more a
cristene king with assent of his lordis and trewe
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 9><T 37C><P 25>

And bi Crisos-tom on that word neithir bi
heuene, etc_ to swere bi a creature is to make
that creature God, and so to do idolatrie and
blasfemie.
<L 2><T 37C><P 37>

For bi him to swere bi a creature, is to make it
God, which thing is blasfemie and abhominable
idolatrie.
<L 7><T 37C><P 38>

and this is blasfemie and opin idolatrie.
<L 14><T 37C><P 38>

Alas! hou ful of blasfemie and idolatrie is oure
rewme, sith comounli ech bisshop and high
prelat swerith bi the patroun eithir spe-cial seynt
of his chirche, and holdith that oth more
solempne and stidefast, than if he swerith bi God

³ 2 variants; 56 occurrences.

almyghti.

<L 21><T 37C><P 38>

Certis here thei don double blasfemie either idolatrie;

<L 5><T 37C><P 39>

A! hou abhomi-nable is the feynid preiere othir hidous yellinge of siche prelatiſ othir religious in the conventicliſ of glotons, or in the housiſ of idolatrie ful of auarice, which is idolatrie, as Poul seith, sith thei stere not God to merci but more to veniaunce, bi seynt Gregori and othere doctouris.

<L 14><T 37C><P 112>

Sich alien and vncircumsidid schal not enter in to þe sanctuary, for as þe Lord forbediþ swilk to be ministriſ, so be storiþ hem her þat þei schal not accept grace, wil þei are swilk, ne schal not minister grace to þe puple, but swilk þat han gon a wey fro God in to error and ignoraunce, and swilk idolatrie, worschipping man a3en Goddis bidding, and doing oper iuel: þei schal bere þer wickidnes, as þei han synnid, so schal þei be punischid, and þei schal be huscheris and portars;

<L 26><T APO><P 36>

þer for sacraments are forbidun to be reyciuid of þe handiſ of such prestis, þat wan such prestis see hem dispicið of þe peple, þei be þe licliare callid to penaunce, and þus seyn we to our prestis bi þeis witnes, and oper moo do þus oft idolatrie, and are vnfeipful, and þus in mani oper crimes, what wondir if we be wounded in ilk sid, in many peynful wrechidnes.

<L 2><T APO><P 40>

for it is os þe synne of wychis to repungne, and as þe synne of idolatrie to not assent;

<L 30><T APO><P 84>

And for þis seiþ a noþer, If ymagis be worschupid, not bi vicary worschup, but by be same worschup of God, doutles it is idolatrie;

<L 16><T APO><P 85>

And if we worschup and luf þeis þingis, and oper men for hem, doutles we are foul, doing idolatrie;

<L 22><T APO><P 89>

And þus we schuld flee idolatrie þat we do wiþ men, þat honor we mikyl more þan Ihu Crist;

<L 24><T APO><P 89>

þat þei do not ido-latrie wiþ hem, if þei obey to þer biddingis a3en Goddis biddingis, or trust to

þer wordis, if þey be not wordis of God.

<L 22><T APO><P 90>

And syn God haþ forfendid þeis þingis, and holi doctoris boþ and þe kirk, as is oft declarid, it is veyn and supersti- coun, and þe kind of idolatrie to vse such þingis a3en þus mani biddingis, autoritees, witnes and counseilis, be for þat man may proue bi holy writ, and wittnes of seyntis, for þis is sob, þat is not contrari to himsilf, ne holy writt contrary to itsilf, ne feipful doc- toris contrary her to, þat seyn to us how þeis þingis are iuel.

<L 13><T APO><P 96>

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 2879><T OBL><P 230>

For siþ {pietas} in Laten is in Engliche 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 Engliche. And so þou maist se of seint Pouliſ wordis þat distroiynge of idolatrie was Cristis cheſ erand hedur, and þe chif cause whi God þe Fadur sent his Sone Iesu into þis world þe wiche is a grace.

<L 2883, 2888><T OBL><P 230>

For þou schalt vndurstond here, as seint Ierom seiþ in a epistle and seint Austen {De questionibus vetere et nove legis}, þat, for as meche as þe peple desireful to God sou3t to come to him bi vnleffful menys and dede idolatrie in many diuerse maneres, Crist ioined God and man in oo persone to schewe þat man is in kinde nexte to God.

<L 2894><T OBL><P 231>

And þe same seint writiþ þus {Ad Uigilancium} þat put idolatrie vpon Ierom and his felowis wiþ relikiſ I do þe to wete þat we wirschip neiþur sunne ne mone, heuene ne erþe, cherubyn ne seraphyn, angel ne archangel, ne any þing þat mai be nempned in þis world or ellis in þe world to come;

<L 2914><T OBL><P 231>

But, for as meche as þis mater of idolatrie nedith a special labour and a leiser þat lackiþ me now, I leue of þis now, conseiling al feipful 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

pei 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. Napeles of þis lilil processe tou3ching þe abhominacioun of idolatrie þou maist se hou3 ful of þe deuyl weren þo visered fendes þat nou3 late in Ynglond made a constitucioun and artid men to kepe it, þat no man schuld enpugne þe wirschip þat peple dob to imagis and relikis. For þis constitucion is a3en alle Goddis law, olde and newe, þat chefli and most riueli forfendeþ þe grete synne of idolatrie.
 <L 2918, 2927><T OBL><P 231><L 2932><T OBL><P 232>

For, as Austen seiþ, seinttis while þei lyued here lettid men to do idolatrie wiþ hem, and 3it wold if þei were present, as 3e mai rede of Petur (Act_10), and of Poule and of Barnabas (Act_14), and of þe blessid angel þat schewid to Ion þe Apocalips {Apoc_ultimo}, and of seint Ion þe Baptist (Io_1) þat put from himself þe name and þe wirschip of Iesu Crist and told þe peple to whom þat wirschip was du3e, whan he seide Loo, þe lombe of God!
 <L 2960><T OBL><P 232>

For, if seinttis wold assent to seche idolatrie, þei my3t not abide in heuene.
 <L 2992><T OBL><P 233>

And he puttþ þer an ensample of þe golden calues þat þe wickid king Ieroboam made and commaunded to be wirschipt, þe wiche idolatrie for olde custum and fau3te of tru3e correccioun semed suffreable and also holi, so ferforth þat Hieu, þat zelid for Godis, and distride meche maumetrie, left hem vndistroied (4 Re_10). 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 inpugne it. 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. And here we mai se hou3 harmful ipocritis and dampnable ben þe kinggis and þe lordis of cristendome, þat ben or schold be þe vicaris of þe godhede and so bi uertu of her office ou3t to kepe hemself and al her peple from þe abhominacioun of idolatrie and so to kepe þe maieste of God hole upon alle her peple.
 <L 2998, 3002, 3003, 3005><T OBL><P 233><L 3012><T OBL><P 234>

So þat folis, as don cristen foolis nou3, witen idolatrie her prosperite and censing þerof her aduersite. Pan of þes few wordis þou maist se hou3 abhominable is þis deuyllich constitucion, for if it haue his cours it wol stablische þe chirche of Ingland in idolatrie for euer.
 <L 3036, 3040><T OBL><P 234>

I seiþ also þat idolatrie, þat is seruyce onli du3e to God don to a creature, is a passing grisful abhominacioun, for God speking of þe same seruice seiþ Ði lord God þou schalt wirschip, and him alone þou schalt serue!
 <L 3180><T OBL><P 238>

And bi þis a man mai se what him ou3t to seiþ of idolatrie, of þe lordschip of þe clerge, of begging of freris and many seche oþur synnys.
 <L 3381><T OBL><P 243>

At the laste God took gret veniaunce on hem for idolatrie, whanne thei forsoken the feith and worshipyng of God, and onoureden 3oten calues bi stiryng of the deuel.
 <L 13><T Pro><P 04>

And for the peple of Israel dide fornicacioun and idolatrie, God bad Moyses hange alle the princis a3ens the sunne, that the strong veniaunce of God were turned away fro the peple of Israel.
 <L 15><T Pro><P 05>

Furthermore God techith, that who euer is conuyct by tweyne eithir thre witnessis, that he hath do idolatrie, he shal be stoonid, first by the witnessis, and thanne by al the pepil.
 <L 25><T Pro><P 06>

Furthermore God forbedith idolatrie, and to enquire con- iourers, and to kepe dremys and chiteryng of briddis;
 <L 33><T Pro><P 06>

Afir him roos king Asa in Juda, and he dide ri3tfulnesse bfore God, and dide away idolatrie and sodomytis fro the lond, and his herte was perfit with God in alle daies.
 <L 35><T Pro><P 13>

Afir manye yuele kingis of Israel roos Acab, the worste of alle bfore hym, and he weddide Jesabel, an hethene womman, the dou3tir of Mechaal, king of Sydonyes, and Achab dide manyfoold idolatrie.
 <L 41><T Pro><P 13>

This Joas dide wel in the tyme of Joiada, and reparilide the temple of Jerusalem, that was destroyed bi Atalia and hir sonnes: but afir the deeth of Joiada he was flaterid bi the princis of

Juda, and thei felden to idolatrie, and forsoken
the temple of God.
<L 23><T Pro><P 24>

CAP_X_ This proces of Paralytomyon in the
j_ and ij_ book schulde stire cristene kingis and
lordis to distroie synne, and loue vertu, and
make Goddis lawe to be knowe and kept of her
puple, for heere thei mown se, hou sore God
punischide yuel kingis, that lyueden yuele, and
drowen the puple to idolatrie, either other gret
synnes, and hou greetly God preyside,
rewardide, and cherischide good kinges, that
lyueden wel, and gouernede wel the puple in
Goddis lawe, and opin resoun, and good
conscience.
<L 38><T Pro><P 29>

God graunte that thei repenten verily and make
amendis to God and men, as he dide, in the ende:
for thei setten idolis in Goddis hous, and exciten
men to idolatrie, and scheden innocent blood in
many maners, as Manasses dide.
<L 38><T Pro><P 30>

therefore, as Gregory seith in ij_ bok of Pastrals
v_ c*_ , prelatis ben worthi so many dethis, hou
manye ensaumplis of perdiscoun thei senden to
sogettis, and in xxv_ c*_ of Numery, God bad
Moises hange alle the princis in iebatis a3ens the
sunne, for the peple of Israel dide leccherie and
idolatrie bi ensaumples and suf-fraunce of hem.
<L 35><T Pro><P 33>

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 44><T Pro><P 33>

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
patient in tribula-coun, and go neuere a wey fro
dreede and loue of God.
<L 38><T Pro><P 35>

The book of Wijsedom, thou3 it be not a book of
bileeue, techith myche ri3tfulnesse, and preisith
wysdom, and repreuith fleschly men for hire
false bileeue and yuel lyuyng, and comendith
myche just men, sad in bileeue and vertuose
lyuyng, and touchith myche of Cristis
incarnacoun, his manheed and god- heed
togidere, and dampneth gretly idolatrie, and fals

worschiping of idolis, and false goddis.
<L 28><T Pro><P 41>

The firste book of Macabeis tellith hou gret
distruccioun and cruelte Antioke the noble dide
a3ens the Jewis, and hou many thousandis he
killide of hem, that wolden holde Goddis lawe,
and brente the bookis of Goddis lawe, and
defoulide the temple of Jerusalem, and
compellide men, for drede of deth, to do
idolatrie, and forsake God and his lawe;
<L 1><T Pro><P 42>

and he a3enstood the king and hise mynistris,
and killide the kingis mynistris, that com-
pellide men to do idolatrie, and he killide a man that
dide ydolatrie, and distroiede the auter wheronne
idolatrie was don.
<L 12, 13><T Pro><P 42>

Thanne is toold of the curside deedis of Jason
the prest, that cam in by symonye, and wolde
bringe Jewis to idolatrie and sodomye, and to
forsake God and his lawe.
<L 8><T Pro><P 43>

Of þe idolatrie of Salomon {patet 3_ Reg_11}.
<L 5><T Ros><P 98>

idole⁴
IDOL.....17
but þis þat is maad an idol bi hand, is cursid, and
he þat maad it.
<L 32><T APO><P 86>

Wil þei trist in þe idol þat is wiþ out soule,
swering iuel, þey wen hem not be noyed;
<L 19><T APO><P 87>

And vniustly þei sware in idol, dispicing
ri3tfulnes.
<L 22><T APO><P 87>

for þe apostil seiþ, An idol is no þing in þe
world;
<L 26><T APO><P 87>

Also of his gold and siluer a man makip an idol,
wan he worschipip it a boun God, for þe apostil
seiþ, þat auarice is seruice of idolis. And þus
man hoping ouermikil or tristing in a ymage, or
making oþer to trist þer in, þat he may
coueytously geyt þer good, forsoþ he makip to
him þer of an idol, and þus in maner doþ as foul
idolatre as eþen men.
<L 17, 20><T APO><P 88>

⁴ 3 variants; 56 occurrences.

and haþ not in him þe vertu of God, ne wit, ne wil, ne dede, wat is he but ymage and idol maad of men.

<L 27><T APO><P 89>

For as Austen meueþ in {De uerbis Domini} antecristis lemys wollen þat þe chirche be heedles as for Crist, alþou3 þei sette for him a worme-eten idol.

<L 2364><T OBL><P 217>

Bi þis hirde and idol, þat haþ þe condicions þat þe prophete spekiþ of here, men vndurstonden resonabli þe grete antecrist and renegat þat I haue ofte spoke, of þe wiche bi his owne presumpcioun and bi þe lewde assenting of þe peple sittip in þe chirche as heed þerof in stede of Crist, pretending to 3eue, as an heed schuld, witt and mouyng to alle þe lemys, and for to mynstere gostli liiflode to alle þe bodi of þe chirche in a maner like as a mannes heede doþ to alle þe bodi, or ellis þe rote þat is heed of þe tre to alle þe branchis.

<L 2371><T OBL><P 217>

But, for as meche as þis is not true but counturfetid in ipocrisie, þe prophete bi þe witt of God 3eueþ 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. And also as þe Apocalips seiþ Alle þe kingis of erþe han don fornycacion' gostli, þat is idoltrie wip þis idol. For þe chast beleue and true þat þei schuld haue 3eue to Iesu Crist, þe Sone of quyk God, þei haue 3euen to þis herde and idol. Þe vesellis of þis ipocrite, hirde and idol ben þe special lemys of antecrist þat ben his instrumentis, and so his vessellis aftur þe speche of Ebrew, wherbi he wircheþ his malice;

<L 2381><T OBL><P 217><L 2384, 2386, 2387><T OBL><P 218>

For God seiþ here þat he schal arere up in erþe a fonned hirde and an idol', and in doying and in suffring he schal harme Goddis flok as þe prophetis wordis sownen.

<L 2395><T OBL><P 218>

For, as þe holi man Iob seiþ, God schal make an ipocrite to regne for synne of þe peple', þe wiche ipocrite, as Gregor seiþ, is antecrist whom þe prophete here, bi maner of wondring upon his grete ipocrisie and malice þat he wirchiþ bi ipocrisie, callip him an hirde and idol leuing þe flok'. And on what wise þis idol harmeþ Goddis flok, as þe prophetis wordis sownen, men mai on diuerse wise coniecte of þe wickid doing and suffring of þis grete ipocrite þat is þus hirde and idol, þat falsli bi fauour of þe peple and nameli

of his special lemys presumeþ to be þe stone vpon whom Crist bildeþ his chirche, and so to be fundement and þe heed of holi chirche.

<L 2402, 2405><T OBL><P 218>

IDOLIS.....21

Therefore sith auarice, which is seruage of idolis, as Poul seiþ, and symonie and withdrawinge of Goddis word, and of holi ensauple of the prelat or curat, ben greuouse synnis in him, thanne is bodili for-nicacioun in the same curat, it sueth moche strongliere, that siche dymis and offringis shulen be withdrawe for these greuouse synnis fro such a curat trespassinge openli and customabli.

<L 20><T 37C><P 14>

1_ Corollary_ Though it myghte be suffrid that sike men go a pilgrimage in the rewme in visitynge the placis of seyntis to eschewe synnis and to geue godis to nedi men, so that thei sette not hope of helthe in the forseid ymagis, neither leeuene the werkis of merci anentis pore men, which Crist comaundide undir the peyne of eueure lastinge dampnacioun in the xxv_ c*_ of Mathu, netheles to gon a pilgrimage and visite suche placis and sette hope of helthe in doumbe idolis or in ymagis maad with mannis handis, in offringe to tho ymagis or to riche men of the world the almes dedis that ben due to pore men bi comaundement of Crist, is uttirli unleful, and an opin signe of idolatrie, and spoilinge and sleeynge of pore men, and apos- tasie either goinge abak fro cristene feith.

<L 22><T 37C><P 23>

netheles to worshiþe tho as Crist or his seyntis is open idolatrie, and it semeth pleyntli that alle tho that onouren costli such idolis in spoilinge pore men with vniust axingis or tallagis, oppressingis, extortions, or othere fraudis, or in suffringe pore men to pershe for hunger, cold, or othere wretchednessis, for wiche thei grucchen agens God, onouren more idolis that ben doumbe than oure Lord Iesu Crist.

<L 13, 19><T 37C><P 24>

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 xvij_ c*_ , how moche more a cristene king with assent of his lordis and trewe 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 7, 12><T 37C><P 25>

This is opin bi this, that Poul seith in the j_ pistil
to Cor_ v_ c*_ , seiynge thus, Now I wrot to you,
that ye be not medlid, othir comune not, if he
that is nemid a brothir among you, is a lecchour,
or an auerous, othir servinge to idolis, or a
wrong curser, or a drunkeleu, or a ravenour, that
ye take not meete with such a man.
<L 23><T 37C><P 125>

Also of his gold and siluer a man makip an idol,
wan he worschipip it a boun God, for þe apostil
seip, þat auarice is seruice of idolis.
<L 18><T APO><P 88>

þat we schuld mak now no dead ymagis, ne
idolis of our self, þat we do wan we are wiþ out
þe spirit of Crist, and lif in pride, lechery, and
fals coueytis, and swilk oþer synnis;
<L 17><T APO><P 89>

And Manasses knew that the Lord himself is
God, and he dide away alien goddis, and
symylacris, either idolis fro Goddis hous, and
distroiede auteris whiche he hadde maad in the
hil of Goddis hous and in Jerusalem, and castide
alle out of the citee, and he restoride the auteer
of God, and offride on it sacrificis and heryng,
and comaundide the puple of Juda to serue the
Lord God of Israel and natheles the puple offride
3it in hi3e placis to her Lord God.
<L 45><T Pro><P 27>

Manasses di3ede, and Amon his sone regnide for
him ij_ 3er in Jerusalem, and he dide yuel in
Goddis si3t, as Manasses his fadir hadde do, and
offride and seruede to alle idolis, which
Manasses hadde maad;
<L 5><T Pro><P 28>

Ferthermore he brente the boonys of prestis in
the auteris of idolis, and he clenside Juda and
Jerusalem, and distroiede alle ydolis in the citees
of Manasses and of Effrahym and of Symeon til
to Neptalym.
<L 16><T Pro><P 28>

and where king Josie prechide opinly Goddis
lawe in the temple to al the puple, and castide
away idolis, and brente the boonis of prestis, that
diden idola- 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 17><T Pro><P 30>

God graunte that thei repenten verily and make
amendis to God and men, as he dide, in the ende:
for thei setten idolis in Goddis hous, and exciten
men to idolatrie, and scheden innocent blood in
many maners, as Manasses dide. First thei setten
in her herte that schulde be the temple and
specialy chaumbre of God, the idole of coueitise,
either of glo- tonie, either of pride, either of
other greet synnes, for seint Poul seith, that oure
bodies ben the temple of the Hooly Goost, and
eft he seith, that auarice is the seruise of idolis
and eft he seith, that glotouns maken her bely
her God and God seith bi Job, that the deuil is
king ouer alle the sones of pride, and Jhesu Crist
seith, that the deuil is prince of this world, that
is, as Austin seith, of false men that dwellen in
this world. Thanne thei that setten pride, either
coueitise, either glotonie, either rauyn, in her
herte, settyn idolis of Baal, either of the deuil, in
the temple of God.
<L 38, 42, 46><T Pro><P 30>

Specialy lordis setten idolis in Goddis hous,
whanne thei maken vnworthi prelatis either
curatis in the chirche; for whi such vnable
prelatis either curatis ben idolis, as God seith in
xj_ c_ of Zacarie to an vnable pre- lat, "A thou
schepherde, and idole, forsakinge the floc;"
<L 1, 3><T Pro><P 31>

Lordis and prelatis, that han sett suche idolis in
Goddis hous, as Manasses dide, sue 3e Manasses
in very repentaunce, and making of amendis to
God and men.
<L 7><T Pro><P 33>

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 43><T Pro><P 33>

The book of Wijsedom, thou3 it be not a book of
bileeue, techith myche ri3tfulnesse, and preisith
wysdom, and repreuith fleschly men for hire
false bileeue and yuel lyuyng, and comendith
myche just men, sad in bileeue and vertuose
lyuyng, and touchith myche of Cristis
incarnacoun, his manheed and god- heed
togidere, and dampneth gretly idolatrie, and fals
worschipping of idolis, and false goddis.
<L 28><T Pro><P 41>

IDOLS.....18

and al þis is don, as it is seid, for couey-ties, and
þat is seruant of idols;
<L 18><T APO><P 12>

But and þe leuits, þat han gon a wey fro me in
error of þe sonis of Israel, and haþ errid fro me
after þer idols, and haþ born þer wickidnes, þei
shal be in my sanctuari huschers, and portars of
þe 3atis of þe house, and minis-tres of þe hous;
<L 6><T APO><P 35>

for þi þat þei ministred to hem in þe si3t of þer
idols, þei are mad in þe house of Israel in to
offens of wickidnesse, aftir I haue liftid vp my
hand vp on hem, seiþ þe Lord God, and þei schal
bere þer wickidnes, and schal not ni3e to me, þat
þei vse presthed to me, ne nye to al my
sanctuari, bi þe sancta sanctorum, but þei schal
bere her confusioun, and her felonies þat þei
haue done;
<L 10><T APO><P 35>

and þus seiþ Poule, Breþer, fle fro worschipping
of idols;
<L 13><T APO><P 46>

þu þat wlatis idols, dost sacrilege?
<L 10><T APO><P 57>

for þus seiþ God bi þe prophet Ezechiel, A man
of þe house of Israel, þat haþ sett his vnelennes
in his hert, and haþ set of his wickidnes a3ens
his face, and comiþ to þe prophet, asking me bi
him, I þe Lord schal ansuere to him in þe
multitude of his vnelennes, þat þe hous of Israel
be tan in þer hert, in wilk þei han gon a wey fro
me, in al þer idols. Þerfor be 3e turnid, and
departiþ fro alle 3our idols, and turniþ away 3our
facis fro al 3our folthis;
<L 31, 32><T APO><P 68>

for þe man wat euer he be þat be alienid fro me,
and sett his idols in his hert, and þe sclaunder of
his wickidnesse a3en his face, and cum to þe
prophet þat he aske me bi him, I þe Lord schal
answere him bi my self, and I schal sett mi face
vp on þat man, and mak him in to prouerb and
ensaumple, and schal seater him fro þe rniddis
my peple;
<L 2><T APO><P 69>

Þerfor respice schal not be idols of nacouns;
<L 1><T APO><P 87>

þe worschipping of cursid idols is þe bikynning,
cause, and ende of all iuel;
<L 16><T APO><P 87>

þer for bob schal cum worply to hem, for iuel þei
felid of God, tenting to idols.
<L 21><T APO><P 87>

But þu sey a3en, þat þes, and oþer swilk, are seid
of idols þat vnfeipful men worschapid as þer god,
and in wilk þei worschapid deuel, and þat forgid
to þe liknes of no þing;
<L 23><T APO><P 87>

for als mani idols haþ a man, as he haþ dedly
synnis.
<L 15><T APO><P 88>

Þerfor now, as Poule biddiþ, fle we for
worschipping of idols;
<L 12><T APO><P 89>

þan are we foul idols and foul fendis ymagis, as
Crisostom merkiþ wel.
<L 20><T APO><P 89>

þu art but peyntid and lied ymage, as Jerom
witnessiþ wel, and idols and simulacris.
<L 32><T APO><P 89>

as þe decre seiþ, þat þow no þing of iuel be
schewid to be in swilk þingis, neuerþeles 3et þei
are defendid of þe kirk to feipful men, þat þei go
not a3en vnder þe spice of diuining to þe wold
worschipping of idols.
<L 7><T APO><P 94>

Ye men of Athens_ I preyue that in all thynges, I
see you as vayne worshippers of Idols, for I
passed by sawe your mawmetes and founde an
aulece in the whyche was written to the un-
knowne God.
<L 2><T WW><P 05>

ignoraunce⁵
IGNORAUNCE....32
And so þorou3 ri3twisnesse of þe, we ben
counfortid in oure bilcue, þow we han lyued al
þe most part of oure lijf þoru3 ignoraunce,
illigence or wilfulnesse a3yns þi heestis.
<L 172><T 4LD-2><P 205>

And wickide men wiþouten pite of her owne
soule, in derkenes of ignoraunce and yuele
deedis, schulen be stile, þat þei heve not God to
queeme, ne schryve her synnes verrily.
<L 4><T A01><P 17>

as no mon wil sey þat ignoraunce of lordes, þat
wenen þat þei done wil, schulde in þis excuse
hom;
<L 23><T A20><P 237>

⁵ 1 variant; 32 occurrences.

what stireþ us foolis, ful of ignoraunce and moche synne, þat kunnen not governe o soule wel, to seke so bisily grete statis where we schullen governe many þousand, and for þe leste of hem alle answeere at domes day to þe blood of Jesus Crist, gilty of schedyng þerof 3if ony perische bi oure defaute.

<L 26><T A22><P 289>

And siþen alle ressetours and meynteneris of siche wityngly ben cursed, and þe pope ressetiþ hem and meynteniþ hem, and bischopis also, and þe kyng and parischens, alle þes semen cursed þeves, siþen þei may not be excused bi ignoraunce of Goddis lawe and here open dedis to knowe and wite hou þei ben þevys.

<L 8><T A22><P 318>

And þei may not be excused bi ignoraunce, for Seynt Poul seiþ, he þat haþ not cure of his owene, and most of his homely meynne, he haþ forsaken þe feiþ and is werse þan an unfeiþful man þat nevere toke Cristendom.

<L 21><T A22><P 318>

Here men wondren moche whi alle manquelleris schullen have þis frau- chise of þe sche, siþ God grauntide it only to hem þat sleen bi ignoraunce, or happily, not wilfully, and bi noon enemyte;

<L 18><T A22><P 323>

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 wip techinge of Gods lawe, when he sees hym renne to helle, 3he, by ignoraunce.

<L 26><T A24><P 370>

Sich alien and vncircumsidid schal not enter in to þe sanctuary, for as þe Lord forbediþ swilk to be ministris, so be storiþ hem her þat þei schal not accept grace, wil þei are swilk, ne schal not minister grace to þe puple, but swilk þat han gon a wey fro God in to error and ignoraunce, and swilk idolatrie, worschiping man a3en Goddis bidding, and doing oþer iuel: þei schal bere þer wickidnes, as þei han synnid, so schal þei be punischid, and þei schal be huscheris and portars;

<L 25><T APO><P 36>

and þerfor we pray God for 3eue vs our ignoraunce.

<L 6><T APO><P 38>

And 3if it be soo þat ani tyme ani of hem, þorou frelte, negligence, oþur ignoraunce, falle into ani

synne, as tyme as þey repente hem and axen of God wip deuoute preiere of merci and of grace, anon God neyheþ to suche a soule and for3eueþ him his synnes.

<L 98><T CG01><P 03>

For ny3t comeþ' he seiþ whan no man may wirche,' þat is, whan þe ny3t of synne comeþ, and ignoraunce of Goddis lawe, þanne noo suche werkes profiten vs to encrecyng of oure blisse.

<L 112><T CG02><P 16>

But here in þis world, whiche is as ny3t in comparision 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 techyng to hem þat sitten in derknesse, and in schadeue of deþ (þat is, in dedli synne), to dresse hire feet (þat is, hire affeccions) into þe weie of pees (þat is, into kepynges of þe commaundementis of God), which leeden to euerlastyng pees.

<L 363><T CG02><P 21>

Here moun clerkes lerne at þis hooly prophete þat þorou3 vertu of þe Holy Goost hadde so hi3 kunnyng and 3et he knowelechide in summe þyngis mekely his ignoraunce;

<L 289><T CG04><P 52>

Pere shal be kunnyng wipouten ony ignoraunce.
<L 1126><T CGDM><P 239>

elles no book schal be by whiche the sokeness of mannes ignoraunce schal be gouerned, if the moste leueful autorite of these bookis either dispisid be al don awaye, either forbodun be confoundid.

<L 32><T Dea2><P 459>

be ye war, for Crist seith, if the blynde ledith the blynde: they bothe fallen in to lake: and certis, ye schulen not be excusid by ignoraunce of Goddis lawe, for ye mygten kunne it if ye wolden seke it of godly disyre, and good lyuyng after kyndely resoun writun of God in youre soulis;

<L 10><T Dea2><P 461>

Þis Nychodeme cam by þe ny3t þat figurede his ignoraunce, but to þe literal wyt he dredde hym for his breþren to comen apertly in þe day and speke wip Iesu Crist;

<L 14><T EWS1-54><P 469>

But Poul confessuþ his ignoraunce þat he not
wheþur he was rauysched in body, or ou3t of
body by his spiri3t takon fro his body.
<L 78><T EWS1SE-14><P 536>

And 3if þow punyschest man of þe chyrche, for
double loue þat þow hast, boþe to þe chyrche
and to þis man, al 3if þow erre in þis man,
supposynge þat he be yuel, and he be good to
sy3t of God, and God excusuþ þin ignoraunce
for derknesse hyd to þe, 3et þow mayst be saf in
heuene;
<L 90><T EWS2-81><P 152>

But kepe we us in mekenesse þat Crist wolde
putton us inne, for ignoraunce of þis dou3te doþ
noon harm o Cristene men, and knowyng þerof
schulde do no good to getyng of þe lisse of
heuene.
<L 20><T EWS2-120><P 311>

rehersyng seynt Austin/ þat þis modir
ignoraunce þat we clepen vnkunnyng-nesse@
<L 13><T LL><P 121>

For siþþe þei ledyn hemself to helle-ward for
ignoraunce of holy writt or coueitise of worldeli
worschiþe, hei3e states and worldly muk, þei
wolen lede oþere men þe same weie.
<L 20><T MT02><P 32>

and þus þe dampnable ignoraunce of goddis
lawe and cursed lif of þes worldly prelati3s and
stronge meynthyng of here owen synne and
oþere mennus ben cause whi pore prestis and
cristen men han hem suspect of heresie and
enemyte boþe of goddis cause and his
seruauntis;
<L 2><T MT02><P 34>

For whanne þei ben vnable bi ignoraunce and
wickid lif to teche cristene peple goddis lawe,
þei wollen not suffre trewe men teche frely
cristis gospel wiþ-uten here leue and lettris,
þou3 trewe men ben neuere so mochil charged
and stired of god to preche his gospel.
<L 21><T MT04><P 105>

þat þei maken þe clene lawe of god vnder þe feet
of anticrist and his clerkis, and treuþe of þe
gospel be dampnyd fer errour and ignoraunce of
worldly clerkis;
<L 3><T MT07><P 157>

Capitulum 3m_ Also þei sclaudren and
defoulen þe holy ordre of presthod bi worldly lif
and ignoraunce of holy writ;
<L 21><T MT08><P 167>

and 3it ignoraunce of good lif and goddis hestis
is werse þan ignoraunce of latyn or of ony oþer
language;
<L 30><T MT08><P 167>

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 3><T MT08><P 176>

and þe fend bi sotil meny3s 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 oþere to teche hem frely and trewely
wiþ-uten flateryng for drede last his owene
falsnesse be knowen;
<L 26><T MT13><P 212>

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
ensaumple, þei han ignoraunce of goddis lawe,
and no wil to studie and lyue þer-aftir, but
kunnyng and practisyng in here owene
wickede lawis for pride and coueitise, and
feynen hem power of tirauntrie to stoppe trewe
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>

ignoraunt⁶

image⁷

IMAGE.....5

And Lin-coln seiþ þus, A cloyster of priuat
ordre, and specially 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. An image hap
þe similitud of a man, but not þe trowþ.
<L 7><T APO><P 105>

The preest purchaseth the offringes, But he nill
offre to none image;
<L 906><T PT><P 176>

⁶ 0 variants; 0 occurrences.

⁷ 1 variant; 5 occurrences.

and speciali man, þat was maade aftir image and likenesse of God, is ful worschipful in his kynde 3he, þis holi ymage þat is man God worschipid.

<L 1065><T Thp><P 56>

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 leeful 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 1169><T Thp><P 59>

indulgence⁸

INDULGENCE....7

And as þe popis lawe seiþ, in grauntyng of his pryvylegie he grauntip no3t suche indulgence but to contrit and confessid.

<L 19><T A21><P 254>

siþ no man is cursed of God but only for brekyng of his hestis, whatever worldly wrecchis blaberen, and no man is blissed of God and schal come to hevene, but only he þat kepip Goddis hestis, and namely in hour of his deþ, have a man nevere so many þousande bullis of indulgence or perdon, and letteris of fraternyte, and þousynde massis of prestis monkis and freris.

<L 3><T A22><P 337>

On, þat þe pope sellip indulgence. An oper, þat he may 3ef non indulgence noþer to man in purgatori, neiper to hem þat are prescit, þat is to sey þat are to be dampnid, or are now dampnid.

<L 2><T APO><P 07>

& manye 3eeris of pardoun/ & a plener indulgence@

<L 11><T LL><P 75>

(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 106><T SEWW02><P 21>

In þe secunde maner þei moun for3eue and relese penance folily enioyned to men and foly avowes and boondis þat men haue bounden

hemself wiþ, and þat is clepid indulgence or dispensacioun.

<L 112><T SEWW02><P 22>

INDULGENCES...6

Also þes proude clerkes, symoniours, silleres of pardoun and indulgences, of confessiouns and oper holy dedys, false law-yours, wyckede juriours and cursede advocat3, disseyvable notaries, and alle fals aqestis, grete swerers, vengeable fendes, proude men, and coveytous glotouns, and lecheours, bacbiters, and pursuers of Godes trewe servant3, and oper 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 16><T A04><P 103>

for he seiþ þat his power is more wiþowte mesure þen ony eþer is, as in grauntyng of indulgences and oþre dedis þat he dop.

<L 89><T EWS2-MC><P 331>

And 3if þei sullon þes indulgences and gabbon þus vpon God, þei chaffaren wiþ Godus power, and gabbon as fcendis on þer God;

<L 834><T EWS2-MC><P 358>

Anticrist vseþ fals lucratif or wynnyng lawis as ben absoluciouns indulgences pardouns priuelegis_ & alle oþir heuneli tresour_ þat is brou3t in to sale for to spoile þe peple of her worldli goodis/ & principali þise newe constituciouns_ bi whos strengþe anticrist enterditip chirchis_ soumneþ prechours_ suspendip resceyuours_ & priueþ hem þer benefice_ cursip heerars_ & takip away þe goodis of hem_ þat forþeren þe precheing of a prest@

<L 23><T LL><P 16>

neþeles þe pope and his officeris in þes indulgences presumen to ben euene wiþ god in knowynge certeynly þe comyng of þe dom and in departyng of meritis to whom þat hem likip.

<L 26><T MT04><P 81>

for þei den not here spiritual offis aftir goddis lawe, and 3it gredely gedren dymes and offryngis and procurasies, and senden moche gold coine for þe firste fruytis, and to purchase and aprope to hem moo benefices, preuylegies and indulgences;

<L 24><T MT04><P 92>

INDULGENCIS...47

Thanne if the bisshop of Rome or ony oþir mysusith the power of byndinge and assoilinge, he priueth himsilf of this power, and is worthi to

⁸ 10 variants; 90 occurrences.

lese his preuilege The xxiv_ Article_ Cristene men ben not holden for to bileue, that the indulgencis of the pope ben trewe on eche side, or withouten errour or leesyng, open or preuy.
<L 2><T 37C><P 57>

And if Crist and his apostlis had- den power to geue suche indulgencis and gauen hem not, whanne summe cristene men were not fulli purgid in this lif, and weren worthi to be holpen bi the suffragies of holi chirche, it semeth that Crist and his apostlis failiden in merci, or nameli that thei weren lesse merciful than the bisshop of Rome, or than othere bisshopsis to dai.
<L 8><T 37C><P 57>

Therefore it semith ful fals, that the pope and othere bisshopsis han power to graunte siche indulgencis at here likinge in othir manere than Crist and his apostlis diden. In partie for the puple is dis- seyuid in feith bi these feynid indulgencis, and is withdrawn fro the werkis of merci to do tho to pore men, as Crist comaundide in the xxv_ c*_ of Mt_, and is drawen bi there feynid indulgencis to geue moche tresoor to riche prelati bi title of deuocioun, of merci, or of gostli suffragie, which thing Crist and his apostlis neithir comaundiden ne counseiliden.
<L 20, 23><T 37C><P 57>

In partie for the puple is dis-seyuid in feith bi these feynid indulgencis, and is withdrawn fro the werkis of merci to do tho to pore men, as Crist comaundide in the xxv_ c*_ of Mt_, and is drawen bi there feynid indulgencis to geue moche tresoor to riche prelati bi title of deuocioun, of merci, or of gostli suffragie, which thing Crist and his apostlis neithir comaundiden ne counseiliden. For the puple is brought in bi these feynid indulgencis for to bileue that thei shulen haue more meryt to geue here godis to riche prelati for suche suffragies, than to geue tho to the pore men, which thing Crist comaundide vndir peyne of euere lasting dampnacioun in the xxv_ c*_ of Mt.
<L 2, 7><T 37C><P 58>

In partie for bi these feynid indulgencis the puple bileuith not stidefastli the comunyng of seyntis, and that who euere is in charite, hath part of alle meritis of holi chirche, as moche as he is worthi to haue part, bi the grace and just delinge of Jhesu Crist.
<L 14><T 37C><P 58>

For if cristene puple bileuide stide-fastli, that bi the kepinge of Goddis comaunde mentis and bi the strengthe of charite, it shulde haue part of alle the meritis of holi chirche bi the most

rightful departinge of God, what shulde moue the puple to bie with so greet cost suche indulgencis, which thing Crist counseilide neuere, and to geue not almes to pore men, which thing Crist comaundide souereynli. Truli it semeth that the greete pride and auarice of worldli prelati 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 5, 10><T 37C><P 59>

1. Corollary. A! hou greet abhominacioun it is to se almost the grettest lord of the world, that is, the priour of Roodis, with his suppriouris as the grette lordis of greete rewmi, to axe with greete indulgencis of the pope the almese dedis of cristene puple that ben assignid to pore nedi men bi comaundement of Crist, and to pretende and crie opinli in oure rewme, that so greet a lord and riche of the world hath power grauntid of the bisshop of Rome,
<L 20><T 37C><P 59>

2. Corollary. A! hou greet abhominacioun of discum-fort stondinge in the holi place, and witnessid undir the seal of the bisshop of Rome, is this, that the indulgencis of the chirche that ben Pretendid to be foundid on the meritis and passioun and the blood of Crist and of his seyntis, ben grauntid to so greet a seculer lord to sheede out the blood of vnfeithful men that shulen be dampnid vtirli withouten ony ascapinge if thei dien in vnfeithfulnesse,
<L 2><T 37C><P 61>

If the pope of Rome or his fautouris seyn, that he graunt-ith these indulgencis not to slee hethen men, but to defende cristendom agens hem, wite thei that bi mannis weie this shulde litil helpe, for the hethene men ben manie mo thousandis than cristene, and ben richere, and betere men of werre, and kunnen lyue hardere than we.
<L 1><T 37C><P 62>

Therfor a trewe successour of Petir shulde rathere graunte indulgencis, if he hadde such power as it is feynid, to cristene men to lyue wel and suffre mekeli peynis to conuerts hethen men, as Crist and hise apostlis and here sueris diden.
<L 7><T 37C><P 64>

Therefore whethir the bisshop of Rome is a verri suere of Crist and apostlis, othir Lucifer and ante-crist, cristene men, bileue ye to his werkis, and ye shulen knowe him bi his fruytis, in the x_ c*_ of Jon and vij_ c*_ of Mt_ For though a cristene man geue manie godis, yea, the tenthe part or the half of alle his godis, to the gadereris or procuratouris of suche indul-gencis, and

releue not hise pore neighboris which he knowith verri nedi, he shal be dampnid withouten ende bi the witesse of Jesu Crist in the xxv_ c*_ of Mt_ And though a cristene man geue nothing to the procura-touris of suche indulgencis, but helpe bi his power his nedi neighboris, he shal be sauid bi the witnessinge of Jhesu Crist in the same xxv_ c*_ of Mt.
<L 8, 14><T 37C><P 65>

Sith the most good pretendid othir feinid in siche indulgencis is releesinge of peyne enjoy- nid of the chirche that errith manifold, othir delyueraunce fro peyne of purgatorie to him that ben verrili contryt and shryuen, as it is bifore seid opinli in suche bullis, and the propre good that Jhesu Crist grauntith to hem that geuen almes to the hungri, thirsti, nakid, and suche pore, is remissoun of alle synnis and grauntinge of euere lastinge blis.
<L 10><T 37C><P 66>

And he norischep most men in synne bi his exempcions, priuylgies, indulgencis, and general perdon;
<L 16><T A22><P 331>

And of pis comen many heresies, as of assoilingis and indulgencis, and cursingis, wiþ feyned par- dons, þat make many men have conscience and trowe more to þe pope in sich a cause þan þei trowe to þe Gospel.
<L 20><T A23><P 345>

CAP_ VII_ Aftir þis shulden men wite of þe popis power in assoilinge, in graunting of indulgencis and oþer priuylgies, wiþ cursing.
<L 6><T A23><P 354>

Ande absolucions and indulgencis bothe fallen in mannes chaffare by brynge and sellynge;
<L 3><T A27><P 444>

2_ Also byschopus ande freris putten on pore men þat þei seyne, þat þo pope may not graunte ony indulgencis, ne ony oþer bischopis, ande þat alle men tristyng in sooche indulgencis ben cursid.
<L 6, 7><T A29><P 455>

And, þat is werst, þai senden indulgencis, foundid as þai faynen on Cristis charite and his dethe, to sle alle men contrarie to þeire lustis.
<L 31><T A29><P 458>

POINT II_ Also bischopis and freris putten on pore men þat þai sayne, þat þo pope may not graunt ony indulgencis, ne ony oþer bis-chopis, ande þat alle men tristyng in suche indulgencis ben cursid. Cristen men seyne þat þese

indulgencis, by maner as þai bene tied in writyng, done mykel harme to Cristen soulis and sownen erreure ageynes þo gospel.
<L 13, 14, 16><T A29><P 459>

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 wiþ pore mennus lyvelode.
<L 20><T A29><P 459>

3it þese indulgencis bene fals, for so many powsand of 3eris as þai speken of schul never be bifore þo day of dome, and after þai seruen of nou3t. Also a synneful man in þese indul-gencis presumes more þen Crist and his apostlis wrou3ten in erthe, and maken hem hey3er þen God, FFor God gyves none indulgencis from everlastyng peyne, no but til hym þat fynaly endis in charite;
<L 31, 33><T A29><P 459>

Also a synneful man in þese indul-gencis presumes more þen Crist and his apostlis wrou3ten in erthe, and maken hem hey3er þen God, FFor God gyves none indulgencis from everlastyng peyne, no but til hym þat fynaly endis in charite;
<L 1><T A29><P 460>

We owe not to tak as feiþ indulgencis, now sale worþ, for þi þat are not þus grauntid of our lord Jhu Crist.
<L 6><T APO><P 07>

feiþ of holi writ is sufficient to reule alle holi kirk, but men redun not þat ani of þe apostles grauntid silk indulgencis.
<L 11><T APO><P 07>

It semip to mani, þat it were wark of mercy to opun þe throwp of þe feiþ in þis part, þat þe pope haþ not power to graunt silk indulgencis for so li3t price.
<L 17><T APO><P 07>

But þe pope mai not siker ani man þat aftir his dede, or be forn, he schal haue so mikil indulgencis;
<L 21><T APO><P 07>

For þe pope wat not, ne of himsilf, if he be sauid of God, or prescit to be dampnid, þat if he be prescit, silk indulgencis rennun not forþ a3en þe ordinaunce of God, ordeyning aylastingly þe

contrary; þerfor, wan þe pope may not procure silk indulgencis generaly to himsilf, it is euident to many þat silk marchandis are suspect of coueytise of symonie. It is not a3en þe feiþ, or prouable a3en þe trowþ, þat mani popis þat be word onli hau grauntid mani large indulgencis are dampnid; þan how may þei defend þer indulgencis bifor God?

<L 24, 26, 30><T APO><P 07>

Also, putting to ouer for lewid men, þat can not þis orisoun, þat þei schal haue as mikil or more indulgencis for þe pr_ nr_ as oft as þei sey it, and as gret charite and mekenes deseruing indulgens.

<L 19><T APO><P 08>

þeis wel vnderstondun, it semep wel þat popis, cardinals, and oþer prelats, prestis, and oþer religiouse, may medfully and graciously selle indulgencis and merits of seynts and preysours and gostli suffrages, as þei may graunt be cristun men swilk þings or benfets and deds of mercy and oþer goodis;

<L 9><T APO><P 10>

But þis not a3enstonding, þei han founden a new ordinaunce and indul-gencis and remissiouns, if þei sle cristun men wiþ þer oune handis.

<L 32><T APO><P 77>

But what colour may men haue to trowe to suche indulgencis, for it were opon heresy to trowe þat Crist acceptuþ so personys and lefte þe goodnesse of his preysour for nouelri of mannus prayer?

<L 859><T EWS2-MC><P 359>

and 3it generaly in clerkis regnep most gile, for þei disceyuen men bi here weyn preieris and pardons and indulgencis, for þei knowen not þe goodnesse of here preieris ne abilnesse of men þat þei preien fore, but þei owen to drede sore þat þei stiren god to vengauce for here owene wickid lif;

<L 14><T MT15><P 238>

þe {correlary} is: it is an holy robbing of þe pore puple qwanne lordis purchase indul-gencis {a pena et a culpa} to hem þat helpith to his oste, and gaderith to slen þe cristene men in fer londis for god temperel, as we haue seen.

<L 147><T SEWW03><P 28>

INDULGENCES....2

þei þat persuen for indulgencis, exempeouns, and priueylegs, sey how þei geyt nowt wiþ out bying;

<L 18><T APO><P 12>

Wat of graunting of indulgencis, an abbot of gret riches 3af þre vndred marke, to geyt to his abbey, þries in þe 3eere, þe same in- dultence þat þe kirk of Rome is wont to graunt to hem þat visitun a place þat is callid porciuncula.

<L 21><T APO><P 12>

INDULGENES....1

If it be askid weþer þe pope selle indulgencis and merits of seynts, or þat men of þe kirke selle þer orisouns preysours or gostly suf-fragis;

<L 18><T APO><P 09>

INDULGENS.....8

Also, putting to ouer for lewid men, þat can not þis orisoun, þat þei schal haue as mikil or more indulgencis for þe pr_ nr_ as oft as þei sey it, and as gret charite and mekenes deseruing indulgencis. Also, a3en swilk feynid and on groundid indulgencis, howiþ a feiþful prest to multiply quek resouns, weil he hungriþ and þristiþ ri3twisnes of þe law of God, for by suelk sophymis of anticrist, þe lawe of God is despiciþ, and ri3tful is put in weyn hope, and vpon ilk side a liuar in þis world is falsly iapid.

<L 20, 21><T APO><P 08>

Also a doctor in þe lawe, Barthelmew in casis, seiþ þat dais or 3eris of indulgencis are not daies ne 3eris of heuen ne of purgatory but þei are daies of þis world. Also þe law seiþ, Pardonaris ow not to graunt indulgencis of þer wil of dede, ne dispens vp on wowis, ne asoil of swering, mansleyng, or of oþer synnis þei þat schriuis to hem, ne for3eue þingis iuil tan away and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne for3eue þe þridde or þe fourt part of penaunce en- ioinid, ne to draw sum tyme a soule fro purgatorie, as þei feynun falsly, ne graunt pleyn remissioun of synnis, {ne asoile a pena et a culpa}, for alle priuilegis up on þeis or ani of hem are a3en callid in.

<L 7, 9><T APO><P 09>

And þus if þe pope, or ani oþer, ani tyme feiþfully and charitably graunt and hi3t to ani man indulgencis, or part of merit of seynts, part of preysours, abstinens, wakyng, iens, or over deds, iustly, and on Goddis plesaunce, and graciousli, for her good deds, oþer þat þei be relesid of synnis, or of peynis, or þat þei be þe more sterid to þe feiþ, or to plesse God, blessidli þei selle swilk þingis to hem.

<L 22><T APO><P 10>

or led wiþ þe spirit of lust of flesche, graunt or behi3t ani swilk þingis, oþer for mony or oþer 3erpli bodili temporal good and fleschly þingis, or preysour 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 benefices, or oþer graces, wiþ swilk froward inwit, who doutiþ þat þei ne biþe sinfully, or veriliar en- force to bye þing þat schal not geyt? Also if þe pope, and oþer men of þe kirke, wil not graunt indulgens or benefices to hem þat þei he grauntid to frely, but if money or sum oþer þing be 3euen to hem, or if minstris of þe kirke wele not frely minster to hem þat þei schuld frely minster to, not but if mony or oþer þing be 3euen to hem, who dowiþ þat ne swilk men sellen synfully swilk þings? þis semþ be 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 3euen be hem, þof þei abiþd in þer synnes, nor mak not satisfaccoun dewly of þer synnis on oþer syde, but also eft turnun aþen þer to;
<L 9, 12, 18><T APO><P 11>

INDULGENSE....3

And so men nedon not to go to Rome to gete hem pleyne indulgence, siþ a man may gete here indulgence for monye þowsynde 3eer aftur domes day, siþ he may gete in half day an hundred þowsynde 3eer and more;
<L 13, 14><T EWS1SE-28><P 593>

Late hem lyue on þer werris, and on þer martris þat þey han geten, or sille þer feyned indulgence;
<L 20><T EWS3-221><P 278>

INDULGENSES...3

But þe fend dredþ not to feyne absolucionys and indulgences, wiþ oþre 3iftys þat God grauntyde neuere, to spuyle men of here mone, and not for sowle helpe for þanne wolde þei 3yue freely þese 3iftis, as Crist 3af hymself and bad oþre do.
<L 76><T EWS1-23><P 316>

But man may spendon al þat he haþ abowten oþur fysisyens and geten hym absolucion, 3ee, after þe day of doom, and manye in-dulgences wiþ lettres of fraternyte, þat heeten hym to come to heuene as sone as he is deed;
<L 46><T EWS1-24><P 319>

And herfore seyn Petre and oþre Cristes apostles assoylede not þus, ne 3euen syche indulgences, for þei diden neuere syche dedis but won God enspyrede hem.
<L 59><T EWS1-47><P 435>

INDULGENSIS...12

CAP_ XLIX_ Freris also ben moste privy and sotil procuratoures of sy-monye and foule wynnynge, and biggyng of beneficis, of

indulgensis and trinels, pardouns, and veyne privileges.

<L 9><T A24><P 400>

þei seyn þei graunton prauylegies and indulgensis wiþ oþre feynynigus;
<L 10><T EWS1SE-26><P 585>

And to conferme þis nouelrye þei alegghon of þe pope þat he made now late a prey3er, þat he clepuþ Domine Iesu Criste', and he grauntude to þis prey3er at byddyng of þe kyng of Fraunce, to eche mon þat is contrit, for o seying of þis preyer two þowsynde 3er of indulgensis fro þe peyne of purgatorie.

<L 12><T EWS1SE-28><P 593>

but who wolde trauele þanne so folylly to þe court of Rome in perele for to gete hym indulgensis?

<L 17><T EWS1SE-28><P 593>

And indulgensis þat now ben feyned weren not in Poulis tyme;

<L 47><T EWS1SE-53><P 693>

And þus marchaundise of schrifus, and grauntyng of indulgensis schewon oponly of þe pope þat he passuþ þe drede of God;
<L 839><T EWS2-MC><P 358>

and if reumes holde þis reule, þanne þey may be dischargid of blasfemyes of indulgensis, and of oþere false feynyngis;
<L 7><T MT28><P 464>

and bi þis may men se what þei shulen trowe of indulgensis. it is no poynt of bileue þat þe pope euere more in grauntyng of þes indulgensis acordiþ wiþ goddis wille; as it is no bileue þat so longe shal þis world stonde, as þe pope grauntiþ indulgensis. but bileue techiþ cristenmen þat indulgensis shulen no lengere laste; and þus it is no bileue 3if þe pope, for bidding of a kyng, grauntiþ so large indulgensis þat a man may in a masse tyme where euere he heriþ þis masse gete twenti þousynd 3eer of pardoun, and þat wole passe alle þe tyme þat soulis shulen dwelle in purgatorie;
<L 2, 3, 5, 6, 8><T MT28><P 482>

INDULGENSUS...1

for þanne schal alle indulgensus, and cursyngus, be weyed wiþ Crist, more or lesse aftur þat men han loued or hatud his lawe.

<L 464><T EWS2-MC><P 345>

ipocrisie⁹

⁹ 8 variants; 323 occurrences.

HYPOCRICE.....1

They bene dygne as dichwatere, that dogges in bayteth Lok a ribaut of hem that can nought wel redder His Rewel, ne his Respondes but be pure rote, His as he were a connyng clerk, he casteth the lawes Nought lowly but lordly, and lesynges lyeth For right as Btnoures most hypocrice vseth Ryght so ben prechoures proude, puriyeche in herte.

<L 1><T PPC><P 14>

HYPOCRISY.....2

Or maynteyners of men with maistry, Or stewardes, countours, or pledours, And serve god in hypocrisy;

<L 803><T PT><P 172>

and your heresy, For ye can live no better lyf, But clen in hypocrisy, And bringest thee in wo and stryf.

<L 1146><T PT><P 183>

IPOCRISIE.....37

2_ Corollary_ If freris mendicauntis and speciali menouris bilde our costlew housis bi false meenis and blasfeme begginge, and bi raveyn of pore mennis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superfluitees than othere worldli men, thei ben false profetis and disciplis of ante-crist, and disseyven the puple undir the colour of pite.

<L 17><T 37C><P 95>

and so it is to trowe þat þou schalt smyte þe heed of pride regnyng in hi3e princis and prelatis, 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 reftist 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, 21><T A01><P 28>

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 hap my3t, regnyng in hem for her synne.

<L 34><T A01><P 28>

Her fruyt is turnyd into pride and covetise and ipocrisie, þe whiche ben bask or bittir synnes in Goddis knowyng;

<L 27><T A01><P 42>

and bi þer feyned ipocrisie and cautelis of þe fend þei bigilen mo men þan doon oþere feendis.

<L 27><T A01><P 60>

and so whanne þes men failen resoun, þei tristen to mannish helpe, and feynen bi ipocrisie how myche good þei don a3en.

<L 11><T A23><P 343>

Þei spuylen þe puple many weies by ipocrisie and oþer leeingis, and bi þis spuylyng þei bidden Caymes Castelis, to harme of cuntreis.

<L 18><T A23><P 348>

And for þis ipocrisie is boþe in religious and seculer lordis, þerfore biddiþ Crist to his Se 3ee and fle 3ee fro þe sourdow of pharisees and þe sourdow of Eroude!

<L 2><T EWS3-130><P 19>

þat is clepid ipocrisie bi resoun of proprete of þing.

<L 18><T EWS3-130><P 20>

Ipocrisie of pharisees and of Eroude lastiþ 3it, for newe ordris bigilen þe puple, boþe beggeres and possessioneres, in þat þat þei feynen hem holy to spuyle of hem þer worldly godis.

<L 20><T EWS3-130><P 20>

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>

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>

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 72><T EWS3-130><P 22>

And þus Eroudis ipocrisie shulde be fled of men of þe world.

<L 52><T EWS3-137><P 38>

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 hap ful power of Crist þat

sendiþ mennus soulis to heuene as soone as he wole do þis.

<L 23><T EWS3-143><P 54>

IN DIE CYNERUM_Sermo 22_Cum ieiunatis_Mathei 6_ This gospel telliþ hou men shuldun faste and fle algatis ipocrisie, for alle gode werkis of men shuldun be don to plesse God, for God þat is ful of treuþe hat iþ ipocritis feynyng.

<L 1><T EWS3-144><P 56>

and 3it þer ben men of þat sort, for many ordris and men ben glad to haue lene and pale visechis— for siche men ben myche wurp to preye God, as þei seyen, and so þei wynnen myche good bi ipocrisie of siche men. But Crist forbediþ þis ipocrisie, and seiþ Sopely, Y seye to 3ou, þes men han take þer hire', for ipocritis han heere þer meede, and hem leueþ no meede in stoor at þe day of dom ne aftir.

<L 9, 10><T EWS3-144><P 56>

þe ri3t syde of a iust man ben ri3t werkis and gode maners, but þe left syde of hym ben yuel maners wiþ his werkis, as ipocrisie bryngiþ wiþ hym yuel maners, 3e wiþ gode dedis.

<L 72><T EWS3-145><P 62>

And al is ipocrisie wiþ coueitise of worldly godis, and idilnesse fro Goddis lawe.

<L 56><T EWS3-154><P 90>

And þus þey eten falsly Crist bi þer feyned ipocrisie.

<L 45><T EWS3-165><P 129>

And þis ipocrisie is in prestis þat colouren þer coueytise by almes.

<L 28><T EWS3-177><P 165>

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, wrappe to manhode, enuye to iustificacioun of wrong, sloupe to lordlynes, coueytis to wisdom & wise puruyance, glotonye to largynes, leccherie to kindeli solace, mildenes to schepisshenesse, holines to ipocrisie, heryse to pleyne sadnes of feyþ and oolde vsage, & holy chirche to synagoge of Satanas.

<L 45><T JU><P 56>

for þis is worse þan comyn robberye, siþen ipocrisie is feyned ouer wrong-taking of þes godis.

<L 28><T MT27><P 417>

þey ben disseyued in þer body, for þei ben robbid of bodili good and it is clepid almes bi ipocrisie.

<L 28><T MT27><P 420>

but þe fendis part is so strong, and strengþid bi ipocrisie þat mannus lawe is so hooly and biddiþ men to obesche þerto vp payne of þer dampnacioun, þat goddis lawe is put bihynde.

<L 3><T MT27><P 451>

and þei ponderen wiþ þis suspending þat þei don it for ri3twisnesse to teche curatis obedience and meke- nesse bi godis lawe, and al þis is falsly feyned bi anticristis ipocrisie.

<L 2><T MT27><P 457>

and 3it þis man bi ipocrisie seiþ þat he such next crist of alle þe men heere in erþe, and haþ moost power of crist and of feynyng of þis power;

<L 10><T MT27><P 457>

and so þey moten be trewe men and algatis mayntene it forþ, for 3if men loken hou it cam in, it cam not in bi very almes, but bi blyndnesse of þe world and ipocrisie þat þe fend tau3te.

<L 29><T MT28><P 469>

and whoso wol, þat þe grete ipocrite antecrist nou3 and long her afore regnyng wiþ his ipocrisie, þat is as it were an accident wiþout soiect, and is as effectif and sped iþ þe bodi of Cristis chirche, and as wel ech iþ it and norisch iþ it as dede Crist and his apostlis, and so worpi to haue þe same name wiþ Crist and his apostlis, þat ben uereli þe brede þat Poule spekiþ of!

<L 1576><T OBL><P 197>

Forsop, he principali takiþ ipocrisie upon him þat feineþ himself to be Godd whan he is a dampnyd man and no spirit.

<L 1612><T OBL><P 198>

But, for as meche as þis is not true but counturfetid in ipocrisie, þe prophete bi þe witt of God 3eueþ hym a name aftur his propurte and calliþ him an hirde or a feder and idol þat haþ countenance of liif and wirching wiþout þe truþe or dede.

<L 2380><T OBL><P 217>

For, as þe holi man Iob seiþ, 'God schal make an ipocrite to regne for synne of þe peple', þe wiche

ipocrite, as Gregor seiþ, is antecrist whom þe prophete here, bi maner of wondring upon his grete ipocrisie and malice þat he wirchþ bi ipocrisie, callþ him an hirde and idol leuing þe flok'.

<L 2401><T OBL><P 218>

þis hidnesse, as Austen seiþ (super Ps_ 9), is gile or disceite, as is ipocrisie, and þe lion betokeneþ violens of tirantrie, þe wiche two knyht togedur ben þe werst and þe last persecucion of antecrist.

<L 3231><T OBL><P 239>

but wane prestis or religious singen þe latanye for pride, for ipocrisie or for couaitise þan þei plesen not God, but þe fende and þe worlde, wiche ben þe maistris þat þei seruen.

<L 161><T SEWW02><P 23>

YPOCRISYE.....3

and so it is to trowe þat þou schalt smyte þe heed of pride regnyng in hi3e princis and prelatis, þe whiche blenden þe peple bi pryve ipocrisie, and so þi loviars schulen be stablid in þi trewe troupe of þi lawe, aftir þe knowinge of þis ipocrisie.

<L 19><T A01><P 28>

and þis is moste ipocrisie, and moste a3enus skyle.

<L 39><T EWS2-71><P 89>

and þis shame shal be more bi colour of ipocrisie, for þey seyen in þes dedis þat þey don þus for cristis worchip.

<L 26><T MT28><P 474>

YPOCRYSIE.....1

And þus þei ben baggid wiþ signes of ipocrisie, þat it were lasse harme to men of Cristis scoole to dele wiþ a legioun of feendis of helle þan wiþ a litil covent of siche qwike devels.

<L 24><T A01><P 60>

YPOCRICIE.....4

And þis erreure haþ brou3t þe pope & þe pepul in more depe erreures be freres ypocrisie, for þei iuge be þe face & not be þe werkes, & be cautelis of þe fende ofte ben deceyued.

<L 468><T 4LD><P 256>

But þe fende haþ founden mores gamen in þer hode þane euer he dide in seculeres, for be þer ypocrisie he deseyueþ þe puple and makeþ hem to trist on þing þat is a3ens beleue.

<L 487><T 4LD><P 257>

In fraytoure they faren best, of al the foure orders And vsun ypocrisie in al that thei werchen And prechen al of perfitesse: but loke now I the prep, Nought but profre hem in priuite,

a peny for a masse, And (but his name be Prest) put out myn eighe Though he had mormoney hid, than marchauntes of wolfe, Loke hough this loresinen lordes betrayen Seyn that they folwen, fully Fraunceyses rewle That in cotinge of his cope, is more cloth yfolden Than was in Fraunceis froc, whan he hem first made, And yet vnder that cope, a cote hath he furred With foyns, or with fichewes, other fyn beuere.

<L 2><T PPC><P 11>

Lordes loueth hem wel, for they so lowe crouchen But knowen men her cautel, and her queynte wordes Thei wolde worshypen hem, nought but alittle: The ymage of ypocrisie ymped vpon fendes.

<L 22><T PPC><P 11>

YPOCRICYE.....1

If we taken hede to rauishing of temperal goodis þat þei taken of tenauntes wiþouten autorite, it comeþ to many þousand pounde in þe reme of Englund, & siþen þei medelen ypoctricye & deseyuyng of þer soule, it is opon þat þis þeste is werst of al oþer.

<L 1080><T 4LD-4><P 284>

YPOCRISIE.....274

Bot siþen alle þese signes croken from treweþe, þe fende be his ypocrisie deseyueþ þe puple, for amonge alle þe craftis þat þe fende haþ, noon is soteler to hym þan þeise newe orderis.

<L 40><T 4LD-4><P 237>

And þerfore þer lesingis þat þei crien in þer clopes smaccheþ ypocrisie but seculeris not.

<L 721><T 4LD><P 268>

And o þing I am certen, if I hadde grace to kepe me fro ypocrisie of freres & not falle eft þerinne, I schulde sicurly be saued at þe dai of dome. But wel I wot þat I haue oft synned in ypocrisie & specially wanne I coueited to be hi3e in scole.

<L 120, 122><T 4LD-4><P 240>

Boost-yng of her power schulen tremble, for her dampnacioun may not be a3ein-clepid, for stinkinge of her ypocrisie.

<L 20><T A01><P 22>

for ypocrisie, by Poule seyinge, is most priuey synne þat dos harme to þe Chirche in þe laste daies.

<L 26><T A10><P 170>

And alle þes may be brou3t inne by lyttul and lyttul, of levyng of Cristis lawe and ypocrisie of þe fendus.

<L 1><T A10><P 180>

For þei docken Goddis word, and tateren it bi þer rimes, þat þe fowrme þat Crist 3af it is hidde by ypocrisie.
<L 12><T A10><P 180>

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, wiþ þank-yngis and heriynge of God.
<L 23><T A13><P 189>

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

And when þei come to age, what for drede of here frendis, and what for drede of povert in cas þat þei gon out, and for ypocrisie and flatirynge, and faire bihestis of þes religious, and for drede of takynge of here bodi to prison, þei doren not schewe here herte ne leven þis stat, þou3 þei knowen hemself unable þerto.
<L 17><T A13><P 190>

Panne, siþ prestis leven mekenesse, and taken worldly pride and bost, and forsaken wilful povert of þe gospel, and taken worldly lordschipis bi ypocrisie of veyn preieris, wiþ brennyng covetise, wrongis, extorsions, and sillynge of sacramentis, and leven discret penaunce and gostly traveile, and lyven in glotonye, wastynge pore mennys goodis, and in ydelnesse and vanyte of þis world, lordis, ben in dette to amende þes synnes.
<L 14><T A17><P 214>

and for drede þat hor ypocrisie schulde be knowen to þe puple, and ypocrisie is noght but if hit be hid, þei are wode when þei are reproved oght if hor vices;
<L 7><T A19><P 231>

And as Crist seiþ wiþ Poule his apostle, þe synne of ypocrisie schulde regne wiþ suche men, siþ þei feyne holynesse by sensible synges, and covetise wiþ opere synnes beþ huge in her soulis.
<L 18><T A21><P 245>

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 flateryng 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 11><T A22><P 272>

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.
<L 33><T A22><P 272>

Moche more worldly clerkis and here fautours schullen not be excused a3enst þe opyn mcke and pore and traveilouse lif of Crist and his apostlis, for no sotel ypocrisie of Anticrist, and blynde devocion of glotthouse manquelleris, for pride and covetise.
<L 8><T A22><P 273>

For þus þei wiþdrawen trewe prechynge of þe gospel fro Cristene men, and neden hem to ete and drynke venym of Anticristis lesyngis and flateryng, and to be robbid of here catel bi ypocrisie of stronge beggeris.
<L 21><T A22><P 274>

And þis is don bi blynd devocion of seculeris, þat knowen not Goddis lawe, and by ypocrisie of worldly clerkis and sillyng of here preiere.
<L 19><T A22><P 275>

For he avaunsiþ many lewid men, sumtyme techereris and disciplis of his owene lawe, not of þe gospel, sumtyme penne 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 wel-lyvyng men, lest þei asprie his heresie and ypocrisie, and warnen Cristene men þerof.
<L 9><T A22><P 278>

Also worldly proude clerkis, ful of covetise 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 comyneris;
<L 5><T A22><P 293>

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 biddiþ, þei boþe ben holden cursed and enemyes of holy Chirche, for as moche as þei don Cristis bidding, and more mercy to here pore neiþeboris, and leven unskilful devo- cion and blynde mawmete and foul ypocrisie of prestis.

<L 35><T A22><P 293>

it is a þousand fold more synne to sclandre holy Chirche, Cristis spouse, whiche Chirche, as Seynt Poul seiþ, is a pilere and foundement of trefþe, wiþ here cursed ypocrisie and robbery of Cristen mennis goodis bi long custom of wrong and synne.

<L 29><T A22><P 294>

For þei wolen wiþouten pite and answee curse, prisone, slee, and brenne trewe prestis, þat techen pleyntly Cristis lawe and his lif a3enst here pride coveitise and ypocrisie.

<L 6><T A22><P 296>

And comynly alle þe newe lawis þat clerkis han maad ben sutilly coniectid by ypocrisie, to brynge doun power and regalie of lordis and kyngis þat God ordeynede, and to make hem self lordis, and alle at here dom.

<L 29><T A22><P 298>

And siþen discensions 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 cronyclis, bi sikernesse of letteris of fraternyte and synguler preieris, and disceyven men of þe treuþe of Goddis word, and perverte almesdede fro pore bedrede and feble men to hemself, bi colour of ypocrisie.

<L 2><T A22><P 300>

and þei, under colour of hem, desiren to be gretteste lordis of þe world bi ypocrisie, to get moche drit of þe world by pleting cursing and fi3tting, to sclandre of God and alle his servauntis.

<L 16><T A22><P 301>

Also þes feyned religious, and opere worldly clerkis, amortisen many grete lordischipis bi fals title and gret ypocrisie.

<L 22><T A22><P 302>

and al þis is doun bi ypocrisie of Anticrist under colour of holynesse.

<L 22><T A22><P 305>

And as Judas was a þef and no membre of Crist, ne pert of holy Chirche, þou3 he mynstride þe ordre of bischopod, but was a devel 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 membrs of Crist, ne pert of holy Chirche.

<L 27><T A22><P 315>

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.

<L 5><T A22><P 324>

and þei schullen not preche wiþouten leve of þe bischopis, and þei wolen not suffre hem to preche fully þe treuþe of holy writt, and warne þe peple of Anticristis tirauntrie, and of his clerkis ypocrisie, as God biddiþ hem do. And whanne þei comen to þe purpos of here false ypocrisie, and stoppen trewe men fro prechyng of þe gospel, þei maken moche joie and gladnesse;

<L 4, 5><T A22><P 333>

Summe trewe men seyn, þat summe parische prestis conspiren togidre to selle sacramentis for a certeyn pris, and to lette trewe men to preche þe gospel, for drede last þei tellen out here cursed ypocrisie and symonye and heresie.

<L 15><T A22><P 334>

For þei wiþholden opere mennus r3ttis to hemself 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 hemself 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 14><T A22><P 336>

but 3if oon is moost of oþir, þat gileþ man bi ypocrisie.

<L 1><T A23><P 342>

And God my3te move summe of þes ordres to leeve þer ritis, and take Cristes lawe, for þei hiden now ypocrisie, and ben ydil fro many goode dedes.

<L 36><T A23><P 359>

And þus to magnyfie and mayntene hor roten
sectis, þei neden men by ypocrisie, fals techinge,
and stronge peynes to breke Gods heestis and
leese charite.

<L 27><T A24><P 370>

Bot freris by sotil ypocrisie geten to homself,
and letten þo pore men to have þis almes.

<L 22><T A24><P 372>

and 3itt þei moste con- trarien to Crist and his
apostils in ypocrisie, pride, and coveitise.

<L 10><T A24><P 373>

CAP_ IX_ Also freris drawn childre fro Cristis
religioun into hor private ordir by ypocrisie,
leesingis, and steelynge.

<L 21><T A24><P 373>

And so ypocrisie regnes, and synne is
mayntened by coloure of holynesse.

<L 27><T A24><P 375>

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

<L 25><T A24><P 377>

And to destrie þis ypocrisie, he ordeyned þo
temple of Jerusalem schulde be destried, for
synne done þerinne.

<L 28><T A24><P 380>

Bot freris done al þo contrarie, for þei visiten
riche men, and by ypocrisie geten falsely hor
almes, and wipdrawen hit fro pore men.

<L 4><T A24><P 388>

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
coveitise, schulden cum and disseyve Cristen
men, and biddes hom knowe hom by hor
coveitise and ypocrisie.

<L 11, 13><T A24><P 389>

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

<L 32><T A24><P 389>

CAP_ XXXIV_ Also freris by ypocrisie bynden
hom to impossible þing þat þei may not do;
<L 8><T A24><P 392>

Bot se ypocrisie of hom!

<L 21><T A24><P 392>

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
coveitise, ypocrisie, and fals desseyt.

<L 3><T A24><P 394>

and somme by more ypocrisie taken fre annuel
rentis of lordis cooferis; and þei robben þo
comyns of hor lyvelode by ypocrisie, and fals
beg- gyng, dampned by Gods lawe.

<L 5, 6><T A24><P 397>

and so at þo laste make discencioun bytwene
hom and hor childre, for dymes and offringes þat
we wil gete prively to us by ypocrisie, and make
discencioun bitwene lordis and hor comyns.

<L 17><T A24><P 401>

Þus þei done in dede, however þei feynen in
ypocrisie of plesing of wordis.

<L 24><T A24><P 401>

Also Hildegard seis, þat þes cursed sectis schal be
destried and dampned in helle, for hor ypocrisie
and deceyte of þo puple.

<L 28><T A25><P 421>

But defaute of bileve lettþ þis profyt, and
specialliche of freris, for þei procuren bisiliche
part for Antecrist, and sowen þikke lesyngs wip
her ypocrisie, and maken Cristis lawe fade bi her
fals signes.

<L 25><T A26><P 439>

Ande so, sithen þese religiouse dyen in þis false
triste, and have lyved in ypocrisie for þe more
parte of hore lyve, hit semes þat suche gone
prively til helle, and so be led in to fendus
temptacioun, for þai ben hardid in error of hor
private ordris.

<L 31><T A27><P 444>

alle and 3if religion founde of synful men, wip
pride and ypocrisie, were betre þan þe clene
religion in his clene fredom þat Crist made.

<L 23><T A28><P 448>

And þus, for pride and ypocrisie, þes newe
religions fordon þe reverence and þe name of
Cristis clene religion, and maken þat it is holden
for noon, as 3if foolis or synful men wolden
fordon Goddis makynge.

<L 33><T A28><P 448>

But it semeþ þat it is ypocrisie þat þei seyn, for every con- seil of Crist is to sum man and sum tyme a precept.

<L 4><T A28><P 452>

Ne no worldly preste excuse his heresie of possessions-havyng by his ypocrisie, þat þai bene not lordis of þer godis, but onely procuraturis;

<L 28><T A29><P 477>

Let al þo worlde deme wisely by þer open dedis, ande tiraunty on retenantis, ande sittynge in parlement above grete lordis, seyyng þat no parlyment may be holden wipouten hem, wheþer þis be feyned ypocrisie or treuth.

<L 4><T A29><P 478>

Be 3e not made thrallys to heretikus and fendus, by ypocrisie of þes nedeles halowyngus, þat comynly is verrey cursynge, but pray 3e whereuer ande when God 3yves 3ow moste devocioun ande fervour of charite.

<L 7><T A29><P 488>

Perfore Cristen men schulden honoure þo Trinite in verrey bileve wipouten erreure, ande holy lyvyng wipouten ypocrisie, and brennyng charite to frende ande enmye wipouten cessyng, ever encresynge þerinne, ande worschippyng ande helpynge pore men made to Goddis ymage ande lickenys, wipouten meynten- yng of nedeles beggars, þat stelen þo lyvelode of verrey nedey men and bedraden.

<L 8><T A29><P 492>

Also, 3if Cristis reule, 3oven to apostelis, and þe reule of privat sectis weren al on, wipouten resoun men leven þe ffirste and professeden þe toþer, but 3if it were to shewe here ypocrisie.

<L 26><T A33><P 513>

And opunly seiþ þe Spirit of God/ as Poul telliþ/ þat in þe last daye shal many fallen from þe feiþ/ taking hede to spiritis of errour & doctrine of deuelis/ spekyng in ypocrisie lesyngis & falsenesse;

<L 8><T AM><P 122>

justices & marchaundes þat falsly geten goodis & oper false men of craft/ & myche common puple/ manqwel-lers & reues/ & mysse beleeuynge folk þei blynden wiþ þat ypocrisie & by her shreude ensaumple/ bi her fals flatteryng/ bi her feyned preyers/ & by her vngrounded schriftes & false absoluciouns bou3t as þe court of Roome/ þat makip þis land ful feble.

<L 8><T AM><P 153>

Pese ny3t þeues moun bee vnderstonde þoo þat Crist seiþ in Jones gospel 'comeþ no3t in bi dore, but stieþ vp by anoper wei': þat is, proude symonient prelatys, 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 183><T CG02><P 17>

Also, þey ben fayre to mennes si3te anentis þe soule bi ypocrisie, for more ypocrisie was þer neuere in þis world þan is nowadayes, as in makynge of grete costi and curious cherches and manye diuerse and rialle ournementis þerinne, wiþ gret multitude of syngeris and gay chaunteris, in heeryng of manye masses, and manie suche opure signes of hoolinesse.

<L 430><T CG03><P 42>

but for to 3eue entent al to suche outward signes and leue charite, þat God loueþ so miche and wipoute whiche no man may be saued, is but feyned ypocrisie of þe fader of lesynges.

<L 443><T CG03><P 42>

And þus þe peple nowadayes is faire wipoute, as I haue schewed, as a rud, bi beute of bodi and ypocrisie of wordes;

<L 451><T CG03><P 42>

Certus hit semuth no cause, but 3if hit be ypocrisie þat þei schewen to þe peple her holynesse as pharisees don, and so to be more told by and ly3tlier to wyne goodys;

<L 20><T EWS1-08><P 253>

And Crist hymself exponyþ þis, and seiþ hit is ypocrisie.

<L 19><T EWS1-11><P 265>

And 3if þei profi3ten by any cas, þei dop harm ofture, as dop synne, and crien to men ypocrisie of suche ordris þat vsen hem.

<L 97><T EWS1-32><P 359>

for he þenkiþ mekely how he is a low scruaunt of God, and so ypocrisie makip not þat he hy3e hym ouer reson.

<L 56><T EWS1SE-15><P 541>

for þese worchen by ypocrisie, and ben myhty heretykes, and medlede among trewe men, and þus þer fy3tyng is fellure.

<L 23><T EWS2-67><P 66>

And siþen synne among opre þingus is moste abhominable to God and ypocrisie among opre synnes is moste abhominable to trowþe, Crist clepuþ wisly þis synne abhominacion hitself;

<L 124><T EWS2-MC><P 333>

And þis ypocrisie is worse þan þe toþur synne
byfore;
<L 270><T EWS2-MC><P 338>

Wel I wot þat such a feend mot algatis haue help
þat by ypocrisie schal disseyue þe puple;
<L 333><T EWS2-MC><P 340>

Þis onheede þat Crist made is welny exilud and
vnstabilnesse of þe chirche is turned into grauel,
and moste cause of þis þing is ypocrisie of men.
<L 241><T EWS2-VO><P 374>

FERIA VJ DOMINICE IIIJ ADVENTUS_
Sermo 8_ Videte et caute_ Marci 8_ This
gospel telliþ hou men shulden fle al ypocrisie,
for among fyue pridis þis is most perelous.
<L 1><T EWS3-130><P 19>

For ri3t as sourdou infectiþ bred þat men
shulden lyue wiþ, so ypocrisie fuyliþ good werk
þat mannus soule shulde lyue wiþ.
<L 19><T EWS3-130><P 20>

myraclis pleyinge been verrey leesyng, as thei
ben sygnis withoute dede, and for thei been
verrey idilnesse, as thei taken the myraclis of
God in idil after their owne lust, and certis
idilnesse and lessyng been the most gynnys of
the dyvul to drawen men to the byleve of Anti-
Crist, and therfore to pristis it is uttirly forbedyn
not onely to been myracle pleyere but also to
heren or to seen myraclis pleyinge, lest he that
shulde been the gynne of God to cacchen men
and to holden men in the bileve of Christ, thei
ben maad a3enward by ypocrisie the gyn of the
deyvl, to cacchen men to the bileve of Anti-
Crist.
<L 37><T Hal><P 46>

wiþ þe tung of flatering & feyned ypocrisie/ And
of þe comenes abouten hem_ þei whi3len in to
her handis@
<L 29><T LL><P 18>

bi wordis of ypocrisie/ þat þus þei don to Goddis
worschip/ & þis is duble wickidnesse #
<L 3><T LL><P 40>

fasten for vngroundid cause_ summe fasten for
ypocrisie@
<L 1><T LL><P 48>

to hide synne vndir peyntid religioun/ & cloþe
wickidnes in ypocrisie@
<L 11><T LL><P 51>

for sotiler ypocrisie/ to selle alle her suffragis@
<L 3><T LL><P 60>

þe fende wiþ hise membris/ what wiþ
ypocrisie@
<L 11><T LL><P 94>

by tirauntrie/ Neiþir prestis bi ypocrisie/ Neiþir
comvnes bi stelþe & robry/ Of þe firste it is
writen_ Isaie i _ {Principes tui infideles socij
furum'} Þi princis ben vnfeifþul@
<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
pore mennes blood/ and who þat cloþiþ him wiþ
suche goodis_ or fediþ him wiþ suche goodis_ or
rerip vp bildyngis wiþ suche gooten goodis@
<L 10><T LL><P 108>

seiden in ypocrisie/ If þei hadden ben in her
daies@
<L 5><T LL><P 133>

OF THE LEAVEN OF PHARISEES_
{Attendite a fermento phariseorum quod est
ypocrisis Luc}, 12* Capitulum primum_ Crist
comandiþ to his disciplis and to alle cristene
men to vndirstonde and flee þe sowrdow of
pharisees, þe wiche is ypocrisie.
<L 3><T MT01><P 02>

The firste two weren grete men of name and
hauynge, and weren stronge enemyes to crist and
his lawe, and disceyueden þe peple by ypocrisie,
and weren ful coueitous.
<L 11><T MT01><P 02>

And 3if oure newe religious ben in þese same
synnys, as ful of coueitise and ypocrisie, and
stryuen a3ens þe fredom of þe gospel and cristis
lif and his apostlis, þei ben cursid of god;
<L 18><T MT01><P 02>

and þerfore al þis nouelrie of ordris is suspect of
ypocrisie and luciferis pride and blasfemye of
antecristis ypocrisie.
<L 30><T MT01><P 02><L 1><T MT01><P
03>

It is a fendis pride a synful creature to putte
defaulte in þe ordynance 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 vnbounden 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 19><T MT01><P 03>

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 techeth, and it is comunly þe moste perylous synne of alle.
<L 30, 31><T MT01><P 03>

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 known of þe peple, þanne þei ben cruel ypocritis.
<L 2, 4><T MT01><P 05>

3if þei maken prelatys and lordis, bi here fals flateryng and lesyngis in confessions and preuei conseylls, to lette prestis to preche goddis lawe and to lette þe peple to knowe and to kepe þe comaundementis of god, lest freris ypocrisie and wynnynge be stoppid and þe peples almes betere spendid, þanne be þei cursed ypocritis. 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 flateryngs, þei ben þan trecherous ypocritis and perilous enemys of crist and his chirche.
<L 15, 22><T MT01><P 05>

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 euangelist seiþ as to here dampnacion.
<L 26><T MT01><P 09>

3if þei letten curatis and pore prestis to techen þe 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 34><T MT01><P 09><L 1><T MT01><P 10>

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 falsenesse and

ypocrisie of worldly prestis newe lawis;
<L 14><T MT01><P 12>

3if þei gederen to hem self many wast and precious cloþes bi feyned beggerie and sotil ypocrisie, and partiþ not with pore nedy men þt han nakid sidis and tome 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 clopid and kept fro deþ.
<L 9, 13><T MT01><P 14>

it semeþ þat þei ben preuy enemys of pore men and dis-ceyueris of riche men and sclauderis of crist puttyng on hym sicke worldly pompe and ypocrisie.
<L 30><T MT01><P 14>

but it is worse 3if þei be ypocrisie and false beggyng reuen fro pore prisoncris þe almes þat þei schulden ellis haue.
<L 21><T MT01><P 15>

and also þei conseilen sumtyme euene a3enst þe sterynge of þe holy gost, and maken men dispeire dampnyd for schrewidnesse of þis ordre and of men þer-inne, for þer-by þei lasten more and ben more hardid in synne and ypocrisie.
<L 16><T MT01><P 17>

but where is falsere holynesse, and so foulere ypocrisie?
<L 10><T MT01><P 18>

3if þei soone lesen pacience and bringgyn men out of pacience þat speken a3enst here ypocrisie and euyl dedis;
<L 15><T MT01><P 18>

and þerfore comaundiþ crist þat we be war and flee fro þe ypocrisie of pharisees.
<L 15><T MT01><P 20>

Here crist meniþ þat men schulden be war and oppynly telle þe trewþe a3enst þis ypocrisie;
<L 23><T MT01><P 20>

and þis is luciferis pride, stynkyng ypocrisie and anti-cristis blasphemye, to crie and meyntene þat suche ben able curatis and grete men of holy chirche. Capitulum 9m_ Also lordis fallen foule in ypocrisie and in defaute of charite, for þei ben redi to holde vp here worldly name, lordschipe and meyntene here courtis wiþ gret cost, sendyng of men boþe of lawe and of armes, and prikyng bi here owen persones for to plede, for to fi3tte and for to lyue and dye þer-

fore, and to be vengid on men þat don aʒenst here wille, worschipe, or profit;
<L 9, 12><T MT01><P 24>

certis 3if þei don þus and coueiten þer-bi to be holden goode cristen lordis, here pride, ypocrisie and false coueitise wole brynge hem to euere-lastyng peyne in helle.

<L 31><T MT01><P 24>

but certes þis is ypocrisie. Capitulum 10m_ Generally ypocrisie regneþ among alle statis of cristen men;

<L 15, 16><T MT01><P 25>

and many men don bodily penaunce, as fastyng and goyng barfote, but þei fasten not fro pride ne enuye ne coueitise, but preien for wrongful vengauce of opere enemyes aʒenst charite, and þis is foule ypocrisie to make men holden hem holy whanne þei stynken bifore god for old endured synne.

<L 26><T MT01><P 25>

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 destroe it, and mowne welle don it in dede, and to lette trewe prechors of þe gospel, and meyntene prechours of lesyngis, fablis and cronyclis for monye and worldely frendschipe. Capitulum 11m_ But 3it ypocrisie of phariseis is most cursed and perilous of alle opere; 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 drawn 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 ouermuche to false pardon and cursed preieris of ypocritis,

<L 23, 29, 31><T MT01><P 26>

but here þei suen þe fadir of lesyngis þat stired þe hei3e prestis and pharisees in cristis tyme to pute on hym and his disciplis þat þei disturbeden þe lond of iude and wolden distroe it, for crist and his disciplis reproueden þe coueitise, ypocrisie and falsnesse of þe hei3e prestis and false pharisees. so þe deuyll steriþ now false newe pharisees of synguler religion wiþ-out 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 knowen and distroied and goddis lawe knowen and kept and synne chasid out of lond.

<L 22, 25, 28><T MT01><P 27>

God kepe cristen men fro ypocrisie and false lesyngis of pharisees and here meynteneris.

<L 34><T MT01><P 27>

for þes worldly prelatis chargin men to speke not aʒenst here pride and coueitise ne brynge 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 seculeris þe lif of worldly prelatis schulde be knowen for ypocrisie and cursed- nesse, and þus bi þis feyned power of somonyng and cursyng worldly prelatis ben maad cruel turmentours of cristis seruauantis, 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 trynhte may not do for his ri3twisnesse and charite;

<L 28><T MT02><P 31>

and þei haten more cristis seruauantis 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>

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

<L 28><T MT03><P 49>

for bishopis, 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 perfit pouert of crist and his apostlis for pride of þe worldly staatis and flateriunge þer-to and ypocrisie and beggyng to geten esely and plen-teuously catel of lordis and ladies and comunis, and to geten 3onge childre to here feyned ordre by symonye, as aplis, purses and opere iapes and false bihestis, and bi false stelyng aʒenst here frendis

wille, and a3enst goddis comaundement.
<L 23><T MT04><P 68>

and þus symonye regneþ in alle staatis of þe chirche, boþe in statis groundid of crist and in opere groundid of foolis as 3if þei weren statis of holy chirche, but þei ben statis of þe wicked chirche brou3te in by lesyngis and ypocrisie.
<L 36><T MT04><P 68>

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 23><T MT04><P 73>

but lyuen in pompe and pride, coueitise, and in wraþþe, 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 16><T MT04><P 76>

almy3tty god for his endeles mercy distroieþ þis pride, coueitise, ypocrisie and heresie of þis feyned pardon, and make men bisi to kepe his hestis and sette fully here triste in ihu crist.
<L 24><T MT04><P 83>

And þis newe pursuyng of prelatis is don bi more sutil ypocrisie and after more benefice resceyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause a3enst anticristis clerkis þat destroyen þe treuþe of cristis lif and his apostlis in word and dede;
<L 8><T MT04><P 87>

so þat whanne þei schulden ben most wilful pore and preche þe gospel of cristis pouert and his apostlis, þei may not for schame, for sclaudryng of hem self, and lest þei maken here owen ypocrisie knowen to þe peple;
<L 31><T MT04><P 87>

for þei dreden 3if lordis weren in reste and pees þat þei schulden perceyue þe cursednesse of here symonye, ypocrisie, coueitise, and robberie of here pore tenauntis, and suffre not prelatis be worldly lordis and tirauntis, as þei ben now, and þerfore þei casten to occupie lordis in werris, and conseilen þer-to vnder colour of wisdom and charite þat þei may regne in here lustis and

coueitise as hem lykeþ.
<L 1><T MT04><P 91>

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 meynthyng of synne bi fals pardon and fals absolucion and cursed preieris, and leuen kunnyng and techyng of holy writt and edefiying of cristene soules to heuene by good ensauple of here holy lif.
<L 8><T MT04><P 95>

and bi þes iapis þei disceyuen þe peple, and gedren to hem self þe goodis of þis world and magnyfien hemself, here ordris, and here lawes more þan crist and his lawis, and maken þe peple to holden vp þis ypocrisie and heresie.
<L 22><T MT04><P 97>

and hou þei robben þes parties it is open ynow3, þerfore we moten telle of more ypocrisie lesse knowen.
<L 7><T MT04><P 98>

for þei resceyuen and purchasen bi gret ypocrisie secular lordischipis, a3enst goddis lawe olde and newe and en-sauple of cristis lif and his apostlis, as lefful, profytable and nedeful;
<L 14><T MT04><P 100>

and her-bi hei3e prelatis wynnen many þousand pondis in fewe 3eris and holden grete housholde as lordis, and þus by þis ypocrisie in boþe poyntis ben lordis and prestis and comunes encombrid, and goddis lawe dispisid and broken, and synnes gedrid in grete hordis.
<L 31><T MT04><P 100>

Capitulum 36m_ Also prelatis bi sotil ypocrisie horden and meynthenen here synne and opere mennys;
<L 1><T MT04><P 101>

and so þei wolden bi ypocrisie haue þis ende, þat no man schulde speke opynli and sadly a3enst here cursednesse in no manere, but suffre hem wexe roten in here lustis and robbe þe peple and disceyue cristendom wiþ-outen ony letting;
<L 7><T MT04><P 101>

but of sclaudre anemptis god and his angelis reckon 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
lordischipis þat ben cause of here synful lyf.
<L 20><T MT04><P 101>

and þus whanne þei han robbid lordis bi
ypocrisie of here temperal lordischipis sotylly
and wrongfully þei rauyschen þe goodis of pore
prestis vnder hem;
<L 16><T MT04><P 103>

and bi þes seculer lordischipis þat þei han be
ypocrisie þei ben emperours and tirauntis of
opere prestis.
<L 20><T MT04><P 103>

For bi þis sotil ypocrisie anticrist wolde quenche
and owtlawe holy writt and make alle men
dampnyd;
<L 20><T MT05><P 109>

and þis amorteisynge cometh in bi ypocrisie of
preiynge be moup þat is preised of hem more
þan prechyng of þe gospel;
<L 16><T MT06><P 117>

for þei comen in vnder colour of seynt benet and
seynt austyn to lyue in mekenesse and pouert
and bi labour of here hondis for her liflode, and
bi ypocrisie þei rennen in-to pride, coueitise,
worldly worschipe and welfare and idelnesse,
and ben wode whanne men tellen þe soþe of
cristis gospel and his pore lif and þe soþe of here
owene reule and profes-sion;
<L 18><T MT06><P 120>

and þerfore þei maken a scheld of ypocrisie and
worldly frendischipe aʒenst þis treuþe.
<L 25><T MT06><P 120>

for þei comen bi false menys as ypocrisie and
lesyngis to þes grete lordischipes and bi colour
to spende hem in almes of pore men, but þei
wasten hem in glotonye and pompe and pride
and worldely gaynesse, as pelure and costelewe
clopis and proude slitterede squerys and haukis
and hondis and mynstralis and ryche men;
<L 11><T MT06><P 121>

and þerfore þei ben many times nedid and bi
ypocrisie disceyued to leue goddis hestis vndon
and to performe þe wrongful biddynge of
anticrist;
<L 5><T MT06><P 122>

for þei þat schulden be most meke and wilful
pore and in most deuocion and myrrour of alle
vertues to worldly men ben now turned in-to
luciferis pride and sathanas coueitise and
anticristis ypocrisie and ydelnesse, and ben
myrrour of alle synnes, and no tonge in þis lif

can telle þe harmes her-of.
<L 5><T MT06><P 123>

seih, and þus þei disceyuen þe peple bi
ypocrisie.
<L 19><T MT06><P 125>

and here is foule ypocrisie and cursed blaspheme
and forsakyng of god as seynt poul witnesseth
plenerly in holy writt.
<L 16><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 studiynge 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 26><T MT06><P 126>

and so 3if a cristene man wole forsake a wickid
worldly couent ful of pride, ypocrisie, coueitise
and symonye, after snybbynge as crist techeth in
þe gospel, þei pursuen him as apostata and
cursed man, for he doþ as crist and his apostelis
techen;
<L 23><T MT06><P 127>

Capitulum 17m_ Also þes possessioners wasten
bi ypocrisie nedeles many pore mennys goodis,
for seculer possessioneris han many precious
clopis and costy and riche peluris;
<L 29><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 11><T MT06><P 128>

where ypocrisie and worldli pride and coueitise
and lecherie schullen make him exempt fro dedis
of mercy and comaundement of god;
<L 11><T MT06><P 129>

and 3it þes mendynauntis passen alle opere
possessioners in þis ypocrisie and defaute of
pite for to gete worldly þank and grete
wynnyng.
<L 19><T MT06><P 129>

and 3it þei witte not where here preiere turne to
here owene dampnacion, and be cursed of god,
and stire god of holynesse and treuþe to
vengauce for here owene wickid lif and

ypocrisie.

<L 1><T MT06><P 130>

and in þis ypocrisie þes mendynauntis beren þe baner for svtelte and feyned pouert.

<L 7><T MT06><P 130>

Capitulum 24m_ Also þes possessioners ben neuere ful of worldly goodis and seculer lordschipis, but euere purchasen, be it ri3t be it wrong, bi gold, be ypocrisie of preiere and bi pardons;

<L 17><T MT06><P 131>

for 3if þer be ony among hem þat drawe hem to pouert and deuocion and reproue here pride and ypocrisie, he schal be clepid ypocrite, distroier of holy chirche, and sumtyme prisoned, þat it were betre to him dwellen among heþene þan in suche congregacions;

<L 10><T MT06><P 133>

Capitulum 28m_ 3it þes possessioners disceyuen men by ypocrisie and wasten moche good in veyn;

<L 18><T MT06><P 133>

and þus þei faren as þeues, slepynge 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 in-to day and day in-to ny3t and maken moche wast.

<L 24><T MT06><P 133>

sip þei owen to wyten þat here preieris ben cursed and abhominable to god, for þei breken cristis hestis in holdynge þus seculer lordschipis, and lynen in pride, coueitise, ypocrisie, glotonye and ydelnesse, þat drawen hem to synne of sodom and maken hem worschiperis of false goddis.

<L 26><T MT06><P 134>

and þei suffren, helpen and meyntenen false prechouris, gloseris, to robbe þe peple bi fals beggyng, bi symonye and ypocrisie and blasphemye putt vpon crist;

<L 4><T MT06><P 135>

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; and specially bi þis ypocrisie þat no man schul preche wiþ-outen here leue.

<L 22, 23><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 down, and mekenesse and holynesse ensaumplid of crist and his apostlis knowen and kept, and ypocrisie and oþere synnes aspiet and distroied;

<L 10><T MT06><P 136>

and þei ben groundid on pouert aftir crist and his apostlis, but þei ben turned in-to worldly coueitise bi many sotiltes and ypocrisie;

<L 19><T MT06><P 136>

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 10><T MT06><P 138>

for þei axen and coueiten name of holynesse and reuerence wiþ þis proude worldly lif, and þat schal no man reproue hem of here opyn ypocrisie, symonye and coueitise: and ihu crist my3tte not kepe holynesse wiþ suche worldly lif and axe such worldly reuerence as þes possessioners don.

<L 30><T MT06><P 138>

god almy3tty stireþ prestis, lordis and comunes to knowe ypocrisie, heresie and treson of anticristis worldly clerkis, and knowen and meyntenen þe ri3tful ordynaunce of god and þe perfit fredom of þe gospel.

<L 6><T MT06><P 140>

for neiþer þei wolen lerne hem self ne techen holy writt, ne suffre oþere men to don it leste lucre owene synne and ypocrisie be knowen 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 detraccion and enuye and a3enst charite;

<L 11><T MT07><P 148>

and þus closen þe kyngdom of heuene fro hem and leden hem to hello bi here blynde ypocrisie and coueitise, us crist seiþ hym self.

<L 20><T MT07><P 148>

þei assenten to pardoners disceyuyng þe peple in feiþ and charite and worldly goodis for to haue part of here gederyng, and letten prestis to preche þe gospel for drede laste here synne and

ypocrisie be knowen and stoppid;
<L 10><T MT07><P 154>

pei maken lordis and comunes bi blynd deuocion and ypocrisie to meyntenen worldly clerkis in pride, coueitise and ydelnesse and false techynge of anticristis errors vnder colour of fredom and worschipyng of holy chirche and goddis lawe.
<L 2><T MT07><P 162>

Capitulum 17m_ Prestis weiward of lif turnen vpsodoun cristis techynge bi lesyngis and ypocrisie;
<L 2><T MT08><P 174>

but most pei schullen be depe dampnyd for here grete ypocrisie, for pei maken it so holy bope in word and signes, as knockynge on here brest, knelynge and seyinge of matynes and euensong, and herynge of massis, and many opere deuotions to colour here falsnesse, þat symple men supposen no more ri3twisnesse in ony man þat leueth in herþe.
<L 13><T MT09><P 183>

But of laweiris of þe consistorie or chapitris is more synne and ypocrisie to schewe.
<L 6><T MT09><P 184>

See newe þe ypocrisie of þis false seyinge;
<L 7><T MT10><P 188>

þus þe fend blyndiþ men to clepe þis cursed hauntynge of arlotrie and synne gret worschipe of god, and to elope deuocion of preieris and sade mynde of cristis pouert, penaunce and dep and of þe day of dome ypocrisie and folie;
<L 15><T MT12><P 207>

3it feyned religious men pursuen pore prestis to prison and to brennyng bi many cursed lesyngis and sclaudryng priue and apert, for as mochel as pei prechen trewly and frely cristis gospel and goddis hestis and reprouen here ypocrisie, symonye, coueitise and opere disceitis;
<L 32><T MT13><P 211>

and þus in stede of werkis of bodely mercy and charite is comen in ypocrisie of worldly name and coueitise and norischynge of synne and sotil excusynge þer-of, and euyl is clepid good and good euyl.
<L 14><T MT13><P 212>

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 neiper may ne kan ne wole, for his opyn synne and worldly lif and ignoraunce of holy writt and negligence and worldly vanyte and drede of

worldly shame and loos, teche hem goddis lawe, ne suffre opere to teche hem frely and trewely wiþ-outen flaterynge for drede last his owene falsnesse be knowen;
<L 24><T MT13><P 212>

þe seueneþe, þat þe loue more þe treuþe of holy writt þan ypocrisie and lesyngis of þe fend.
<L 20><T MT14><P 220>

þe two and twentiþe, þat þe make not comyns so pore hi sotil ypocrisie of gredy beggyng 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 16><T MT14><P 222>

þe fyue and twentiþe, þat þe quenche not þe 3iftis of god and so þe holy gost as moche as is in hem, lettyng trewe prechyng of þe gospel, laste here pride, coueitise and ypocrisie be knowen.
<L 30><T MT14><P 222>

þe seuene and twentiþe, þat þe blyndyn not þe kyng and lordis bi ypocrisie and false lesyngis to meyntene wrong ordynaunce of synful men for pride and coueitise, a3enst goddis lawe and here owene profit and helpe of þe comyns.
<L 3><T MT14><P 223>

þe prittiþe, þat þe mendynauntis disceyuen not children bi lesyngis and ypocrisie and biheste of worldly honour and welfare as wel as gret prelatis and bischopis to come and lyue herby in here priuat secte, preisyng it more þan þe noble and free religion maad and kept of ihu crist and his apostlis.
<L 20><T MT14><P 223>

litel reprof or vilonye of a lord or a grete man of þis world he schal be pursued and peyned þerfore þat alle þe world or many men schullen wondere vpon hym, but 3if men speken falsnesse bi oure god, seying þat crist beggede as men don now nedles, or dispisen his name bi cursid sweryng, or speken vilonye of lecherie or of opere foule synns to foule cristene soulis þerbi, þe ben not pursued ne hurlid out, but chirischid and holde goode felawis, and summe 3it ben holden holy men, for goddis lawe is not knowen and here ypocrisie is 3it hid, and þus vnri3twisnesse regneb vpon many sidis.
<L 17><T MT15><P 233>

and whanne trewe clerkis meyntenen here trewe part bi holy writt and reson and ensaumple of cristis lif and his apostlis, and newe ypocritis meyntenen here fals part bi ground of synful

men and bi ypocrisie and worldly power and 3iftis of money and censures, as suspendinge, cursynge and prisonynge, and þanne is debat and strif reised at þe fulle.

<L 29><T MT15><P 236>

for prelatis hidden þe gile of here symonye and ypocrisie, þat vnneþis comeþ ony to ony grete benefice wipouten symonye, priuy or apert;

<L 11><T MT15><P 237>

but here renneþ moche gile and ypocrisie of anticrist and his clerkis, for þei seyn þat secular lordis han no power vpon clerkis, but 3if prelatis clepen hem to chastise clerkis whanne þei ben rebel and wolen not ben amendid bi here prelatis.

<L 31><T MT15><P 240>

And 3if lordis schullen presente clerkis to 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 13><T MT16><P 246>

for whanne þei ben falsly amendid bi officialis and denes no man be hardy to waken hem out of here lustis of synne, for þat schulde distroie iurdiccioun and wynnyng of prelatis, and þis cursed extortion is clepid bi ypocrisie þe grete almes of anti-cristis clerkis;

<L 23><T MT16><P 249>

and hou symple prestis durren take siche benefices, but 3if þei weren my3tty of kunnyng and goode lif and herty to a3enstonde þes wrongis and moo þan we may now touche for þe multitude of hem and sotil colourynge bi ypocrisie.

<L 11><T MT16><P 251>

and for þei willen not be conuyet of here pride and ypocrisie and forsake here coueitise and lustis of here bely and here propre wille.

<L 2><T MT17><P 256>

for þei mosten þan knowelche here falsnesse and ypocrisie, bi þe whiche þei disceyueden cristene men fro þe bigynngne of here nouelries til þis tyme.

<L 8><T MT17><P 256>

and for feiþ is scheld of cristene men a3enst alle temptacions of þe fend and ground of alle vertues, þerfore sathanas ordeyned þes newe seetis to be so manye and haue name of kunnyng and holynesse bifore alle opere, and

groundiþ in hem pride, enuye, coueitise, glotonye, lecherie and ypocrisie to walwe among þe peple and stire hem bi word and ensauple to be vnstable in þe feiþ; and stireþ hei3e worldly prelatis to be fauourable to hem and meynntenen hem in þis ypocrisie to coloure here owene synne þer-bi, and to lette treue men to preche pleyndly and frely cristis gospel and þe hestis of god for sauynge of mannus soule.

<L 23, 26><T MT17><P 261>

and here-bi 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, flaterynge, 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 comaundiþ, cristene men schulden not resceyue hem in-to here houses ne seie to hem, heil.

<L 32><T MT17><P 261><L 2><T MT17><P 262>

HOW SATAN AND HIS PRIESTS, ETC_ Hou sathanas and his prestis and his feyned religious casten bi 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 5><T MT18><P 264>

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 þer-of is trewe;

<L 18><T MT18><P 266>

but certis bi þis ypocrisie þei wolen bryng in what heresie þat hem likiþ and meyntene it for good treuþe and profitable.

<L 33><T MT18><P 266>

Also newe religious ben brou3t in-to þe chirche to reise up cristis mekenesse, pouert and penance, and to ben a bok of þis pouert and dispisyng of þe world to alle men to loken on, and þei ben turned to ypocrisie, pride, coueitise, glotonye and slonþe and bisynes of þe world

more þan opere worldly men, and ben fals bokis
ful of synne and heresie;
<L 18><T MT18><P 268>

and now þei hen nedid to rob þe pore peple bi
fals beggyng, and sclaudren crist wiþ þis
clamosse beggyng dampned of goddis lawe, and
3it þes open þefte is stifly meyn- tened a3enst
goddis lawe, reson and charite bi sotil ypocrisie,
and no chasti3yng don þer-onne.
<L 2><T MT18><P 270>

but see þe waiward-nesse and cursednesse of þes
deuelis ypocrisie and sheld of synne.
<L 10><T MT18><P 271>

trewe men seyn here þat ihu crist reproued
scribis pharisees bi name and in here absence, as
þe gospel witnessiþ 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 9><T MT18><P 273>

and certis þanne schulde lordis knowe ypocrisie,
heresie and disceit of worldly prelati3 and feyned
religious;
<L 5><T MT18><P 274>

þus almy3tty god in trinyte distroieþ 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 prelati3 and prestis
and peyntid reli- gious;
<L 20><T MT18><P 274>

þe secunde þat þe grete opyn synne þat regneþ in
diuerse statis be distroied, and also heresie and
ypocrisie of anticristis and his folweris.
<L 4><T MT19><P 276>

þat worldly clerkis and feyned religious vsurpen
not þe kyngis regalie, ne stelle fro hym his holy
power graunted of god for no cryng or
ypocrisie;
<L 16><T MT19><P 280>

þat þe kyng and lordis gouerne hem self in here
astat 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 traucile 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 25><T MT19><P 280>

and þus techiþ ilche word of crist, þat reproueþ
þise newe sectis, for here newe obseruauncis to
whiche þey oblischen hem so myche smacchen
som weye ypocrisie, or ellis þey ben superflue,
and oblischen men wiþ-oute chesoun a3en þe
fredom of cristis lawe.
<L 16><T MT22><P 299>

And of þise sectis spekiþ poul to his disciple
tymothe: "þe holi gost seiþ openliche þat in þe
last tymes summe shal depart fro bileeue,
takyng hede to spiritis of errour and to loris of
fendis, þe wiche fendis speken lesyng in
ypocrisie;
<L 22><T MT22><P 303>

and non drede siche seniours ben fendis þat
speken lying in ypocrisie, and þei hauen here
conscience brent wiþ fier of coueytise, for al þat
þei may gete to here ordre, of men or of
worldliche goodis, þei þenken þei geten newe to
god, þat god is wel payed þerwiþ, and þus þise
ypocritis letten to wedde boþe of prestis and of
nunnes, and bi þis þei fallen in foul lecherie,
leuyng þat þat god haþ grauntid;
<L 32><T MT22><P 303>

and so þe offys of hem, who so vndirstondiþ
hem wel, is to shewe heere ypocrisie and to hyde
heere synnes wiþ-inne forþ.
<L 29><T MT22><P 315>

3if þise cloþis ben gurde and more large in
widnesse, þei beren on hem more synne, for
more ypocrisie in hem. And knottis þat
bitokenen penaunce hongyng bfore fro þe bodi
ben signes of ypocrisie and noon oper holynesse;
and þus widnesse of siche cloþis is an hord to
hyde synnes, as gabbyngis and ypocrisie, 3if it
be not superflue.
<L 9, 11, 12><T MT22><P 316>

Here men þenken þat þe fend vsiþ hise ypocrisie,
and contrarieliche to crist moueþ men bi sensible
signes.
<L 21><T MT22><P 321>

for by sich ypocrisie may he drawe hem boþe to
helle, and do harme to þe churche þus more
þenne he doþe on þe toþur syde.
<L 23><T MT23><P 335>

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

hap outword schewing of substaunce of uertuus
lyuyng wipout þe þing in himself, so as þei han
determenyd her sacrament after her witt hap al
outword signys of substaunce wipout trew þe
answering þerto.

<L 697><T OBL><P 174>

And of þis processe nou3 last seide wondur þou
þe lesse, for as meche as Crist seiþ, þat neuer
seiþ but treuthe, þer schal ryse vp pseudo-
prophetis, þat meueþ sotil ypocrisie, and þei
schal 3eue signys so þat þei be brou3t into
errour, 3e, þe chosyn if it mai be'.

<L 716><T OBL><P 175>

And þis myschif, Poule, is brou3t in þe chirche
bi þilke viserid fendes and dai deuyllis, freris,
þat þou specifidest of wher þou seidest þus þe
Spirit seiþ opinlich þat in þe last tyme schal sum
parte aweie from þe feiþ, taking hede to þe
spiritis of errour and to þe doctrine of deuyllis,
speking lesing in ypocrisie'.

<L 752><T OBL><P 176>

for þe whiche heresies and erroours and
ypocrisie þat þei vside Crist wisship hem wo
þere ofte tymes, þe which wo as þe Maistir of
Stories telliþ is euerlasting dampnacioun.

<L 666><T OP-ES><P 26>

And boþe þese parties eche on her side han
euydencis suche as þei ben to coloure wip her
ypocrisie and her apostasie fro Crist and his
purid lawe.

<L 684><T OP-ES><P 27>

But after tyme þat þe kyngis arid lordis weren
bidotid and ablindid bi þe ypocrisie of þe clergie,
many, as Constantin and opir, 3auen her
lordships to prestis.

<L 1056><T OP-ES><P 43>

And so þese ypocritis, and nameli þe religiouse
endowid, as mounkis and chanouns and suche
oper sectis, han foul robbid and maad pore
Cristis chirche, and þat wip 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 2204><T OP-ES><P 106>

But wolt þou se what gloos oure maistir liers and
her couetouse sectis of ypocrisie 3yuen to þis?

<L 2514><T OP-ES><P 124>

For in suche dennes þeeues loten and hiden
hemsilf, and so þese þeeues daren, loten and
hiden hemsilf so priueli vndir her ypocrisie in
abite and opir hooli signes, þat vnneþe ony man

mai cleerli perseyue þese þeeues.

<L 2554><T OP-ES><P 125>

And so, for as moche þat, alpou3 many be callid,
3it fewe ben chosun, as Crist seiþ, and vnneþe þe
chosun of God shal mow asprie þe falsnesse of
þese pseudo, I wundre sumwhat þe lesse, alpou3
ful many, and nameli fleshli and beestli men, in
þe whiche sensualite hap ouercome resoun, ben
blyndid wip þis ypocrisie.

<L 2566><T OP-ES><P 126>

þese ben þe foure aungels at þe hardist weie of
Sathanas, bi ypocrisie transfigurid into aungels
of li3t;

<L 2979><T OP-ES><P 140>

And where king Ezechie made him ful bisy to
clense Goddis hous, and do a wey al vncleennesse
fro the sentuarie, and comaundide pretis to offre
brent sacrifice on Goddis auteer, and ordeynede
dekenis in Goddis hous to herie God, as Dauith
and other prophetis ordeyneden, summe cristene
lordis in name, and hethene in condiscouns
defoulen the sentuarie of God, and bringin in
symonient clerkis, ful of coueitise, eresie, and
ypocrisie, and malice, to stoppe Goddis lawe,
that it be not knowen and kept, and frely
prechid;

<L 12><T Pro><P 30>

so now a fewe pore men and idiotis, in compari-
soun of clerkis of scole, mown haue the treuthe
of holy scripture a3ens many thousinde pre-latis
and religiouse, that ben 3ouen to worldly pride
and coueitise, symonie, ypocrisie and other
fleschly synnes, moost sithen these pore men
desiren oonly the treuthe and fredom of the
hooly gospel, and of hooly scripture, and
accepten manis lawis and ordynauncis, oonly in
as myche as thei ben groundid in holy scripture,
eithir good resoun, and comyn prophit of cristen
puple: and worldly prelatis and feyned relygious
grounden hem on synful mennis statutis, that
sounnen pride and coueitise, and letten the
treuthe and fredom of Goddis lawe to be knowen
and kept, and bringen cristen puple in nedcles
tharldam and greet cost.

<L 29><T Pro><P 30>

Also sour dou3 is set sumtyme in yuel, where
Crist seith, "be 3e war of the sour dou3 of Fari-
"sees, which is ypocrisie;"

<L 15><T Pro><P 45>

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 63><T SEWW13><P 66>

Bei robben her nei3bors bi cautels of þe feend,
and ouer þis þei priuen hem fro her ri3t bileue,
and bi her ypocrisie þei disseyuen hemsilf and
opir.

<L 41><T SEWW15><P 76>

So 3e seemen wiþoutforþ ri3twise to opir men
but wiþinne 3e ben ful of wickidnesse and
ypocrisie.

<L 175><T SEWW15><P 79>

And so fals ypocrisie is biried wiþinne hem and
stynkyng pride wiþ many opir vices, but her
ground þat þei coueiten is boones of deede men,
for þe substaunce of her goodis coueiten þei
moost, and þei sleen þese men bi falsnesse of
bileue.

<L 181><T SEWW15><P 79>

And þus þenken many men þat þese newe ordris
ben ful of ypocrisie;

<L 187><T SEWW15><P 79>

And 3it þei seien falsli þat pharisees bifore hem
diden vntruli to truþe, but þei wolen helpe truþe
and maken Cristis religioun to renne among þe
peple, but as moche as þei taken of her owne
ypocrisie, as moche þei drawen fro þe ordir of
Crist.

<L 204><T SEWW15><P 80>

Þis oonhed þat Crist made is wel ny3 exilid, and
vnstabilnesse of þe chirche is turned into grauel,
and moost cause of þis þing is ypocrisie of men.

<L 215><T SEWW15><P 80>

and þes hye synagogis ben resseytis of theftis
and nurschyng of synnes by priuylegies and sotel
ypocrisie.

<L 150><T SEWW16><P 87>

And so long as Crist lyvyd amongst þe Iues, he
reprovyd þe byschopis and þe princis of preastis
and þe scribes and pharisees, whiche were of our
religion and lyvyng, whiche were contrary to
Cristis lyuing and his teachyng, for þei were all
gyven to auaryce and to lordschipe, and by
ypocrisie seamyd holy in þer abytis and þer
lyvyng.

<L 23><T SEWW17><P 89>

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, whosoever schuld dye in yt,
he schuld haue þe iijde part of his synnys
forgyven, to fayn longe praers, and contynually

day and ny3t to wache by þis owtward ypocrisie.
<L 120><T SEWW17><P 92>

And þerfore to pristis it is vttyrly forbedyn not
onely to been myracle pleyere but also to heren
or to seen myraclis pleyinge, lest he þat shulde
been þe gynne of God to cacchen men and to
holden men in þe bileue of Crist, be maad
a3enward by ypocrisie þe gyn of þe deuel to
cacchen men to þe bileue of anticrist.

<L 157><T SEWW19><P 101>

And þus, as þe Iewis in tyme of Crist boostiden
and magnifieden hemsilf of þe bodily
circumcisioun, not charginge þe circumcisioun
of þe herte þat God cheefly sou3t, so now cristen
ypocritis, defoulid or infect wiþ þe sourdow of
fariseis þat is ypocrisie, wherof Crist comaundid
his disciplis to be war, boosten of her bodily
baptym, not charginge þe baptym of soule from
al vnclennesse.

<L 145><T SWT><P 07>

And of þis blynd ypocrisie, in þe which restiþ þe
chirche boþe of lelid and of lewde, sorwfully
pleynþ seint Bernard {super Cantica omelia
xxix} where he techiþ 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 151, 155><T SWT><P 07>

Woo to þis generacioun for þe sourdow of
farisees þat is ypocrisie! And it shulde be seid
ypocrisie, þat now hidip him not, and for
aboundaunce may not, and for defaute of shame
it desirip not to be hid.

<L 163, 164><T SWT><P 07>

þei han forsake me and defoulid me bi foul liif,
foul wynnyng and foul marchaundise', as is
symonye and opir marchaundise in þe chirche,
and also bi ypocrisie.

<L 180><T SWT><P 08>

And to þis purpos spekiþ also Crist in Mathew
xvii* c*, seiynge þat Helie shal come and restore
alle þingis,' declaringe þe gilis of antecrist and
his ypocrisie, and as Abraham, Moyses and Crist
shal renewe þe lawe of God in þe puple and
bringe þe puple to þe knowing of God.

<L 278><T SWT><P 10>

Þe cause whi þat Crist and his apostlis wolde no
beggeris be may resonably be þe greuouse
synnes þat comunly suen customable beggeris,
as ypocrisie, flateringe, lyinge, enuye,
drunkenesse and leccherie.

<L 583><T SWT><P 18>

And biside þe lawe of God weren brou3t yn
coueitouse sectis as farisees, gaderinge to
hemsilf wiþ her ypocrisie þe substaunce of þe
almes a3ens þe lawe of God.
<L 588><T SWT><P 19>

þus in þe newe testament aftir þe chargeous
noubre of sectis brou3t yn biside þe lawe or
ensaumple of Crist þat as farisees bi ypocrisie,
flateringe and fals suggestioun appropren to hem
þe goodis of hooly chirche, swolewinge up þe
substaunce of almes due bi Cristis wille to poore
men þat I haue specified bifore, and aftir þe fal
of þe clergie into þis wondirful worldynesse,
ben wrecchid cristen men as we seen for to gete
hem goodis constreyned for to grope aboute
from dore to dore and crye and begge.
<L 594><T SWT><P 19>

And so as þe prestes of Bel stale vndir þe awter,
To bigile þe kyng to thefly cache here lyflode,
So 3e forge 3our falshed, vndir ydil ypocrisie,
To bigile þe puple, boþe pore & riche, & as þe
prestes fayned þat Bel ete þe kynges sacrificise, So
3our wikkid wynnyng, 3e saye, wirchipiþ God.
<L 126><T UR><P 105>

Bot 3our misse shapen shelde, bihynde at 3our
shulderes, Blowiþ 3oure ypocrisie & blyndiþ
many foles.
<L 186><T UR><P 107>

Bot þe cursid ypocrisie of etyng of 3our fleshe,
Shuld iche man despise for 3our rotun rewle;
<L 200><T UR><P 108>

ipocrite¹⁰

HYPOCRITES....2

Then howe say the Hypocrites that take on them
to make our Lordes bodye, loo whether make
they the gloryfyed bodye ether make they a-
gayne the spirituall bodye whyche is rysen frome
deathe to lyfe ey ther make they the fle-shely
bodye as it was before he suffred deathe and yf
they saye also that they meke the spiry-tuall
bodye of Christe it maye not be so, for that
thyng that Christe sayde and dyd he dyd it as he
was at supper before he suffered hys passyon, as
it is wrytten that the spirytuall do dye of Christe
rose agayne from deathe to lyfe.
<L 25><T WW><P 09>

good man among them that had neded, he wolde
haue geuen, and yf he had knowen of any lacke
of Pristes he wold haue geuen to mayntayne
moo: But now sence the-re be moo then I now, e,
and haue more then euerye man a suficient
lyuyng, how shuld he haue ge-uen then, but to

here their praiers of pure mistrust in chrystes
blod and if robbing of wydous houses vnder
pretence of longe prayers be damnable)
Matthe_xxiii_ Then is it damnable also for my
doomes to suffer them selues to be robbed by the
longe pattrynge of hypocrites, thorow my truste
in Christes bloude: ye that is it not damna-ble to
mayntene such abhominacioun.
<L 19><T WW-TWT><P 33>

HYPOCRYTES.....1

But here wyll I make an ende desyryng the
reader to loke on thys thyng wyth indyferent
eyes, and iuge whe-ther I haue expounded the
wordes of thys Te-stament as they should seame
to signify, or not Iuge also whether that maker
therof seame not by hys worke both vertuous in
glory: which if is so be thynke not that he was
the worsse bycause that deede body was burnt to
asshes, but rather ler-ne to know the great desyre
that hypocrytes ha-ue to fynde one craft or other
to dase the trueth wyth, and cause hit to be
counted for heresy of the simple and vulnerned
people which ar so igno-raunt that they can not
spyke their sotterlty, hit must neade be heresy
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,
<L 17><T WW-TWT><P 37>

IPOCRITE.....25

And to afferme that God mai not forsake an
ipocrite othir unfeithful man and bifore knowe to
be dampnid, whanne he pretendith him to make
sacramentis, yea, in forme of the chirche, is to
take awei fredom fro God, and to constreine him
to worche with his capital enemy at the wil of
his capital enemy, and this is for to blasfeme the
Lord almyghti, and maken him bonde to cursid
men and deuelis in caas.
<L 25><T 37C><P 122>

But he loueþ not his bodily abite, for þat ipocrite
may better perbi gile fooles of þe worlde.
<L 31><T 4LD-4><P 236>

and summen seyn þat þis speche falliþ not fro
fendis gabbing but 3if þe pope speke bi þe
contrarie, as a mount haþ his name of mouyng,
for among alle men in erþe þis ipocrite lyueþ
ferrest fro crist.
<L 17><T MT27><P 457>

but napeles he colouriþ himself as an ipocrite
vndur þe name of Crist.
<L 78><T OBL><P 159>

And bi þis feiþful men schuld be meued to stond
stifli in Cristis wordis and his apostlis, alþou3 þe

¹⁰ 11 variants; 411 occurrences.

grete ipocrite and renegat, þe angel of Sathanas transfigurrid into an angel of li3t, besiþ himself to dampne Cristis lawe.
<L 443><T OBL><P 168>

And wondre 3e but litil, alþou3 þis grete ipocrite and renegat, þat is so fer falle wiþ þe first apostata Lucifer from his owne astate and degre, holt himself not in oo pli3te a3en God, but nou3 enhaunsiþ himself and is enhaunsid bi oþur aboue God, and nou3 schewiþ hymself as he were God.
<L 775><T OBL><P 176>

out into euery kost of cristendom professours of his lawe in dyuers degreis, þe wiche opyn her mouþe into blasfemie a3en God of heuene and lacken Cristis lawe to the peple, and seien þat it is not onli insufficiente to gouerne Cristis chirche, but also þat it is fals and heresie, and þat hit killiþ þe peple, for þei seien aftur her owne fals menyng þat þe letter scleeþ, and þat Cristis law is not of none auctorite but in as meche as it is amittid bi þe chirche, þe wiche ys most famosli told or seide of þis grete ipocrite þat sittip in þe chirche, as it is seide before.
<L 836><T OBL><P 178>

For ri3t as þe frute of Sodom is feire wiþout and roten wiþynne, as Lyncolne seiþ in a dicte, so it is of the lore of þis renegat þe grete ipocrite.
<L 1344><T OBL><P 191>

And þerfor he wol haue it þus in effect, þat is to seie: as alle þis special antecrist, þat is þe grete ipocrite, þat haþ licknesse or signys bi treu3e legeaunce or feiþfulness to God wiþ out the trupis answering to tho signys, as Poule spekiþ of þe same antecrist, so þis sacrament schal haue no subiect or substance in itself, but it schal haue alle þe outward accidentis and signys of substance or kinde wiþout sub-staunce or kinde answering þerto.
<L 1558><T OBL><P 196>

And certis seche a sacrament, and any seche my3t be, wolde wel answere to þe grete bodi of antecrist þat is a double ipocrite!
<L 1565><T OBL><P 197>

and whoso wol, þat þe grete ipocrite antecrist nou3 and long her afore regnyng wiþ his ipocrisie, þat is as it were an accident wiþout soiect, and is as effectif and spedip in þe bodi of Cristis chirche, and as wel echip it and norischip it as dede Crist and his apostlis, and so worþi to haue þe same name wiþ Crist and his apostlis, þat ben uereli þe brede þat Poule spekiþ of! And herfor þis antecrist, notwiþstonding þat him fau3tiþ þe substaunce of truthe and so is a ueri

ipocrite, 3it he presumeþ to be callid apostle or apostlich man.
<L 1575, 1581><T OBL><P 197>

Herefor Iob seiþ þat 'God makip an ipocrite man to regne for synnes of þe peple'. For, as Gregor seiþ upon þe same word, Bicause þat þe Iewis wolde not þe ueri king, þat is God, to regne upon hem, þerfor here meritis asking þei toke an ipocrite', as Saul and many oþur ipocritis aftur him.
<L 1590, 1593><T OBL><P 197>

And Gregor to þis same purpos rehersiþ Poule seiying þus: For as meche as þe peple haþ not take þe charite of truthe þat þei my3t be made saff, þerfor God schal sende to hem wirching of errour, þat þei beleue to lesing', þat is to seie to antecrist þat is þis ipocrite. And þan Gregor spekiþ furþumore vpon þe same text þus: In þat worde þat scripture seiþ "God makip an ipocrite to regne for synnes of þe peple" mai antecrist, þe heed of al ipocritis, be undurstonde or betokened.
<L 1601, 1603><T OBL><P 198>

Lo, hou3 þis olde clerk wiþ Austen and wiþ oþur 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 1619><T OBL><P 198>

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 oþur ipocrite sectis incorporat in him.
<L 1662><T OBL><P 199>

þe vesellis of þis ipocrite, hirde and idol ben þe special lemys of antecrist þat ben his instrumentis, and so his vessellis aftur þe speche of Ebrew, wherbi he wircheþ his malice;
<L 2386><T OBL><P 218>

For, as þe holi man Iob seiþ, 'God schal make an ipocrite to regne for synne of þe peple', þe wiche ipocrite, as Gregor seiþ, is antecrist whom þe prophete here, bi maner of wondring upon his grete ipocrisie and malice þat he wirchiþ bi ipocrisie, calliþ him an hirde and idol leuing þe flok'. And on what wise þis idol harmeþ Goddis flok, as þe prophetis wordis sownen, men mai on diuerse wise coniecte of þe wickid doing and suffring of þis grete ipocrite þat is þus hirde and idol, þat falsli bi fauour of þe peple and nameli

of his special lemys presumeþ to be þe stone
vpon whom Crist bildeþ his chirche, and so to be
fundement and þe heed of holi chirche.
<L 2398, 2399, 2404><T OBL><P 218>

Napeles, as Iob seiþ, God makip an ipocrite to
regne for synne.
<L 3020><T OBL><P 234>

To whom þe kyng seid, 'Ipocrite, þu liest;
<L 495><T Tal><P 191>

IPOCRITES.....2

And þis tryacle haþ God ordeyned a 3enus
preestis and ipocrites, þat þei schulde not
dysseyue þe puple, bostynge þat þei ben of hooly
chyrche, for be þei popis, be þei byschopis, or
opre preestis more or lasse, þei bosten and
hewon aboue þer heed, 3if þei ben prowde of þis
title.
<L 43><T EWS2-55><P 02>

The eytþe woo is seyð of Crist in forme of þese
wordis: 'Wo be to 3ow, scribis and pharisees,
ipocrites, þat edifyen sepulchrus of prophetis and
make feyre beryelis of ri3twise men and seyn
ouer-falsely, "3if we had ben in tyme of owre
fadres, we wolde not haue don to deþ syche
holye prophetis" and þus ben 3e wytnessis þat 3e
ben sones to þese men þat slown þese
prophetis;
<L 215><T EWS2-VO><P 373>

IPOCRITIS.....41

bi hou greet priys and errour lordis and comunis
bien bi manie seculer lordshipis and dymis and
offringis the cursid and the blasfeme preieris of
symonient prelatys and curatis and religiouse
men that ben ipocritis.
<L 5><T 37C><P 17>

Also such a preest wole enioyne to a man
satisfaccioun of monei turn- ynge into his owne
wynnynge, and exclude the werkis of merci
anentis pore men, and applie tho to riche prestis
or ipocritis reli-gious, that han more than nedith
to hem.
<L 11><T 37C><P 22>

Thanne if Innocent the thridde, or othere
ipocritis, aftir the unbyndinge of Sa-tanas,
affermen that this worshiþeful sacra- ment 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.
<L 22><T 37C><P 42>

1_ Corollary_ If religiouse possessioneris that
oughten to be merour of gostli and heuenli

conuersacioun in doinge abstinence and
satisfaccioun for synnis of the puple bi teeris and
deuout preieris, wasten opinli the godis of here
foun- douris 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 3><T 37C><P 91>

2_ Corollary_ If privat religiouse chargen more
the sta-tutis eithir counseilis of a synful man
than the maundementis and the counseilis of the
Sauour, and geuen tente to auarice and to
seculer officis and ples, yea vniust, vndir colour
of religioun and of holinesse, thanne thei ben
blasfemis and perlous ipocritis, knightis or
messengeris of Satanas, and in the eresie of the
Fariseis and of scribis that weren in the olde
Testament.
<L 19><T 37C><P 91>

Therfore holi chirche and feithful prestis turne
agen to the ordenaunce and ensauple of Jhesu
Crist and his apostlis in lyuyng of fre almes of
the puple, to whiche thei preche the gospel, and
forsake thei seculer proprete of beneficis, which
is brought into chirche bi vnkunninge men,
ipocritis, and worldli coucitous men.
<L 6><T 37C><P 153>

þe deedis of tirauntis and of ipocritis, hi3ed in
þis world, ensaumplinge wickidnes, schulen be
lowid þoru peyne eendeless, whanne trewe meke
men schulen have coroun of joie;
<L 25><T A01><P 05>

He knowip it verrili þat fulfillip it, not þat redip
it or tellip it, for so doon ipocritis, encmyes
þerof;
<L 6><T A01><P 25>

but it may falle þat many men at þe day of dom
come bifore, and so þis Lord shal seye þanne to
shame of þes ipocritis '3yue 3ee stede to þis
man, and remoue hem fro þis bord!' For alle þes
ordris ben leeues of wordis and fantasies of
feyned colours, and so þes pappes ben not ri3t,
for þei leden men to ipocritis placis.
<L 57, 60><T EWS3-123><P 03>

For certis Crist putte neuere holynesse in siche
signes of ipocritis, but whanne þes signes crien
hem holy, þei ben false to disseyue þe puple.
<L 24><T EWS3-130><P 20>

And þus alle þes newe ordris, þat leeuen fredom
of Cristis ordre for goodis þat ipocritis han getun
to þes newe feyned statis, don heere a 3enus

Crist, and vnhablen hemsilf to come to heuene.
<L 63><T EWS3-137><P 38>

And so Cristis reule in þes prestis is more
reuersid þan in worldly lordis, and siþ þei
professen and seyen þis gospel boþe in word and
in op, it is opyn þat þes false ipocritis disseyuen
þe puple and harmen þe chirch.
<L 53><T EWS3-140><P 46>

3if Crist cam nou doun and reprouyde þes
ipocritis for doying aʒenus his lawe, litil wolden
þei tellen bi hym, so þat he were vnknowun to
hem.
<L 34><T EWS3-143><P 54>

IN DIE CYNERUM_ Sermo 22_ Cum ieiunatis_
Mathei 6_ This gospel tellip hou men shuldun
faste and fle algatis ipocrisie, for alle gode
werkis of men shuldun be don to plesse God, for
God þat is ful of treuþe hatip ipocritis feynyng.
And so Crist seiþ bi Matheu þat whanneeuere
men fasten þei shulden not wille to be sorowful
as ipocritis, for þei putten þer face out of forme
to seme fastinge to men. Pus diden ipocritis in
Cristis tyme;
<L 3, 5, 6><T EWS3-144><P 56>

But Crist forbedip þis ipocrisie, and seiþ Soþely,
Y seye to 3ou, þes men han take þer hire', for
ipocritis han heere þer meede, and hem leeuþ
no meede in stoor at þe day of dom ne afir.
<L 11><T EWS3-144><P 56>

But heere faylen þes ipocritis þat counselen not
to pees but to fi3t, for Poul biddip God forbede
þat men synne to do good.
<L 33><T EWS3-145><P 61>

And þerfore whanne þou doist þyn almes, nyle
þou trumpe bifore þee, as ipocritis don in
synagogis and stretis, for to be wurchipid of
men.
<L 66><T EWS3-145><P 62>

'And whanne 3ee preyen, 3ee shal not be as
ipocritis þat louen to stonde to preye in chirchis
and corneris of stretis, for to be seyn holy of
men.
<L 74><T EWS3-145><P 63>

And 3if þat freris lyuen þus whan þei walken
þour3 cuntrees, þat þei be stille wiþout tounnys
and in tounnys bidde þer bedis, and algatis þat
þei synge þe bridde day bifore þe puple, and so
in opere gode dedis þei seken þer wynnyng and
wurchip of þe puple, who dredip þat ne þanne
þei ben ipocritis and harmen hemsilf and eke þe
puple?
<L 81><T EWS3-145><P 63>

'And þus 3ee auoyden Goddis heest bi 3oure
veyn tradicioun. O, 3ee ipocritis!
<L 15><T EWS3-161><P 113>

And disciplis of Crist þou3ten oone hou it was
writun in þe Salm þe zeles of ipocritis in Goddis
hous hap etyn Crist' in þer lyuyng, for þey
feynen of alle þer dedis þat þey ben Cristis
werkis.
<L 41><T EWS3-165><P 129>

but it is foule enuye and coueytise of ipocritis.
<L 47><T EWS3-165><P 130>

And þus þey ben ny3t þeuys in þer entre, and
day þeuys in þer opyn spuyllyng, for by feyned
ri3t of þes ipocritis þey seyen þat þey may wel
do þus But þes sheep þat Crist hap 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 38><T EWS3-201><P 238>

and 3it he wiste þat herfore þes ipocritis shulden
shape his deþ.
<L 18><T EWS3-229><P 293>

And þe Lord answeride to hym, and seyde 3ee
ipocritis!
<L 25><T EWS3-232><P 303>

And siþ holynesse of men makip holy plase and
not aʒen, and siche cursid apostataas þat louen
more muc þan men, ben moost cursid ipocritis,
þer plase is entirditid of God. And to be biried in
siche a plase doip no good to þe soule, for herby
þey feden ipocritis to greet harm of þe chirche.
<L 30, 32><T EWS3-238><P 316>

and siche ben turnyd in-to woluy3 fro herdis
staat, as ipocritis;
<L 17><T MT27><P 439>

to þis riching of þersouns kyn moueþ þe fend þes
ipocritis bi feyned mersy and bi kynde;
<L 25><T MT27><P 439>

And I merueile þat sum ipocritis, pretending
tendurnes of consciens, mai not here asent wiþ
olde seinttis and þe gospel to cal þis sacrid oste
Cristis bodi and brede', and han consciens inowe
to reuerse alle þat Crist and his apostlis, and
seint Austen, and seint Denyse and opur olde
seinttis han and wreten in þis mater.
<L 517><T OBL><P 170>

For, as Gregor seiþ upon þe same word, Bicause
þat þe Iewis wolde not þe ueri king, þat is God,
to regne upon hem, þerfor here meritis asking

þei toke an ipocrite', as Saul and many oþur
ipocritis aftur him.
<L 1593><T OBL><P 197>

And þan Gregor spekiþ furþurmore vpon þe
same text þus: In þat worde þat scripture seiþ
"God makiþ an ipocrite to regne for synnes of þe
peple" mai antecrist, þe heed of al ipocritis, be
undurstonde or betokened.
<L 1604><T OBL><P 198>

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 oþur ipocrite sectis
incorporat in him.
<L 1660><T OBL><P 199>

But 3it þes ipocritis, þat holden so streitli þe
sentence of þe gospel in þis poynt þat sounneþ
no þing a3enst her wordli lordschip, lust and
liking, as openli as þei mai, þei gon a3en þe
gospel in the mater of her wordlinesse and in the
article of þe sacrid oost, and ful many oþur
poyntis of tru3e beleue.
<L 1833><T OBL><P 203>

And here we mai se hou3 harmful ipocritis and
dampnable ben þe kinggis and þe lordis of
cristendome, þat ben or schold be þe vicaris of
þe godhede and so bi uertu of her office ou3t to
kepe hemself and al her peple from þe
abhominacioun of idolatrie and so to kepe þe
maieste of God hole upon alle her peple.
<L 3009><T OBL><P 233>

Wherfor this reule my3t be clepid thus, that it
were seid of the medlid chirche, that is, that
comprehendith chosen men to blisse, and also
ipocritis, that schulen be dampned.
<L 2><T Pro><P 47>

O Lord, sithen God dispysis þe blessingis and
þe preyeris of siche ipocritis and heretykis, as
God witnessis in many placis of holy writt, what
helpis here long cursid preyeris and grete
cnakkyng of curious song in menes eeris?
<L 123><T SEWW16><P 86>

IPOCRITUS.....1

And þus þes ipocritus feynedon to fulfulle her
lawe, and þus it is today of þese hy3e preestis;
<L 109><T EWS2-74><P 110>

IPOCRYTIS.....1

Al þis is hud þing, for 3if suche men semon to
doon yuele, and somme syche semon to do good,
as ben manye ipocrytis, neþeles þe ende is hyd

of whyche þei schulden take þer name.
<L 83><T EWS2-55><P 04>

YPOCRIT.....4

But blasfemye presumpcioun of anticristis
clerkes wil putte hem in cloþes and spoyle hem
from þer soulis, But þis is an impossible ypocrit
þou3t, and herfore seiþ Crist þat kynrede of
horedom sechiþ suche synnes to be schewed to
þe worlde.
<L 654><T 4LD><P 264>

So swilk similitudis of religious efter habit, and
ypocrit signis, and neuerþeles not hauing þe
vertu of Cristis religioun;
<L 9><T APO><P 105>

Capitulum 8m_ Also þes ypocrit is possessioners
chargen hem self more þan crist and his apostelis
wolden or my3tten, and wittingly take þe werse
and leuen þe betre.
<L 24><T MT06><P 121>

But þer is anoþer 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 prelatis,
contrarius to Crist in lyuyng and teching, þe
wiche ben specialli and most passingli þe bodi of
antecrist!
<L 119><T OBL><P 160>

YPOCRITE.....40

And anempte þe fite, þat is good preier, siþen it
stondeþ in good lijf & fer fro ypocrites, it
stondeþ more comounli in seculeres þan in
freres, siþen þei blinden þer preeris wiþ ypocrite
signes.
<L 827><T 4LD><P 272>

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 reproved of Crist þat schal
sei to þee as his traytour, Wicked seruant, I þe
iuge of þine owne mowþe'.
<L 113><T 4LD-4><P 240>

And so iche proude mon hyes hymself for þat
þat he schulde haue sorowe, as an ypocrite
schulde bisy hymself to large his holynes.
<L 7><T A09><P 122>

Meke-nesse and servise and povert to þo worlde
schewis þo fals feynyng of such an ypocrite.
<L 29><T A09><P 140>

Þat is: 'Ypocrite, first drawe oute þe beem of þin
owne y3e'.
<L 242><T CG13><P 171>

Oon is of þe mouþe, þat is: abstinence fro metis,
of whiche spekiþ Crist in þe gospel, seying þus:
{Cum ieiunatis, nolite fieri sicut ypocrite
tristes}.

<L 259><T CG15><P 190>

The story tellith þer was a riche man þat
disusede hys richessys in pruyde and in
glotenye, for he was clopid in purple and bys
(þat ben precieuse clopis, bothe reed and whit),
and so he was an ypocrite þat schewed hym to
þe world boþe austerne and clene, as worldly
men don.

<L 6><T EWS1-01><P 223>

But by lore of Crist men schulden seye to hem
Ypocrite, cast furst þe beem owt of þin own y3e,
and þanne maistow pyke betur þe mote fro þi
broþur'.

<L 84><T EWS1-04><P 239>

Heere may men towche þe malis of ypocrisye
for þer is no werse synne, ne more general, ne
more venemows, for hit is more euyl þat hit þus
contrarieþ to trewþe, siþ an ypocrite feyneþ hym
hooly, and he is a false fend.

<L 32><T EWS1-23><P 314>

and for þis cursyng seyn somme men þat þe
pope is more ypocrite, for he makup hym Cristus
felowe, and seiþ he is moste hooly fadur.

<L 36><T EWS2-71><P 89>

but al 3if þese wordis weron soþ, 3et þis ypocrite
seyde hem falsely;

<L 34><T EWS2-74><P 107>

And þus many men þenkon þat Eroude was an
ypocrite, for he caste to sle þis seynt, and
florischede it wiþ falshede;

<L 20><T EWS2-115><P 296>

And as anemptus þe þridde condicion þat is
profi3tyng to þe chirche, siþen it schulde be
goostly profi3tyng grownded in ver-tuwis, no
dreede such an ypocrite doþ moste harm to þe
chirche;

<L 97><T EWS2-MC><P 332>

and more abhominacion was neuere þen an
ypocrite to stonde þus and lyue þus contrariely
to Crist, for he is worse þan opre feendus.

<L 118><T EWS2-MC><P 332>

clepiþ hem sorowful ypocritis_ Mat_ vi_*_
{'Cum ieiunatis nolite fieri sicut ypocrite tristes'}

/ for of þe veyn preising of mannes mouþe@

<L 3><T LL><P 48>

as Crist seiþ þat mai not lie_ Mat_ xxiii*_*_ {'ve
vobis scribe & pharisei ypocrite qui comeditis
domos viduarum orationes longas orantes_
propter hoc accipietis iudicium amplius'} #

<L 17><T LL><P 50>

Non enim corpus domini est quod cum illo non
erit in eternum quia ypocrite non cum illo
dicendi sunt quamuis in eius vidiantur esse
ecclesia/ Est enim diabolus caput impiorum qui
sunt eius quodam- modo corpus ituri cum illo in
supplicium ignis eterni'}

<L 6><T LL><P 129>

For comunly an ypocrite doþ neuere verrey
penaunce, for trist þat he has in his owen holy
feyned lif and for likyng of veyne glorie and for
wynnyng of worldly goodis;

<L 34><T MT01><P 03>

and on þis ypocrite manere þei seyn preuely þat
fonnyd worldly here- tikes ben wiser and trewere
þan þe holy gost, þan crist and his apostlis;

<L 15><T MT04><P 89>

for 3if þer be ony among hem þat drawe hem to
pouert and deuocion and reproue here pride and
ypocrisie, he schal be clepid ypocrite, distroier
of holy chirche, and sumtyme prisoned, þat it
were betre to him dwellen among heþene þan in
suche congregacions;

<L 11><T MT06><P 133>

for þei seyn þat such a good prest is an ydiot and
an ypocrite and sclaundriþ men of holy chirche
and lettib men to do here deuocion to holy
chirche;

<L 6><T MT07><P 155>

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 5><T MT15><P 243>

but þere he ony symple man þat desirþ to lyue
wel and teche treuely goddis lawe and dispise
pride and opere synnys, boþe of prelatis and
opere men, he schal ben holden an ypocrite, a
newe techere, an heretik, and not suffred to
come to ony benefice.

<L 2><T MT16><P 246>

men shulden merke hou Iames biddiþ þat men
shulden shrine iche to opur þe synnes þat þei
fellen inne, and þus þei shulden knowleche

mekeli þe freelte þat þei weren inne, and not oon feyne as an ypocrite þat he were more hooly before a-nopur, and had vertu to for3yue synne.
<L 18><T MT23><P 344>

And certis, hauyng no reward to þis grete ypocrite and renegat þat we speken of and of his condicions, hou3 he is wel ny sett al in signys of perfeccioun and holinesse wipout þe trupe answering to þise signys, no wonder alþou3 he determene þat þis sacrament be no brede, ne substance, ne accidente in soget or substaunce, but an accident or many accidenttis wipout substaunce.
<L 687><T OBL><P 174>

For ri3t as þis ypocrite was disposid for to receyue a spirit whan he began þis werke, so wipout dou3te he receiuyd it;
<L 693><T OBL><P 174>

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 wipout þe þing in himself, so as þei han determenyd her sacrament after her witt haþ al outword signys of substaunce wipout trew þe answering þerto.
<L 695><T OBL><P 174>

And it is no dou3te þes deuyllus ben also þis gret renegat and ypocrite, antecrist, for þer my3t no creature haue brou3t in þis, and he had stonde feiþfulli and clereli aftur þe ordenaunce of God and his gospel.
<L 753><T OBL><P 176>

And li3ttli þis ypocrite takip him a kolour of þe gospel, wher Crist seiþ But if a man renounce to alle his possessions, he mai not be my disciple'.
<L 1242><T OBL><P 188>

For þe proud presumpcioun of þese sectis þus boostinge of her meritis makip þat her dedis ben refusid of God, as Crist techip 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 480><T OP-ES><P 20>

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 anetum.
<L 1241><T OP-ES><P 52>

And if men loþen a religiouse ypocrite and callen him apostata þat chaungip þe abite or þe rule þat his synful foundour haþ bitake him, hou moche rapur shulden men loþe suche, and calle hem apostatas þat þus dampnabli straien awei fro þe perfeccioun of þe gospel, to þe which, as þei seien, þei han maad here professioun?
<L 1510><T OP-ES><P 66>

And wite þou wel þat such a foul dede of a dogge mai not he so loþeli, ne so abhominable in þe si3t of a deedli man, as is þe doying of suche houndlish ypocrite þat turneþ a3en to worldli lordship aftir tyme þat he dicþ þus and renouncip to þe world.
<L 1590><T OP-ES><P 69>

And þis is to be fiede for many þings: First for scripture comandeþ: Ecce_1_, "Ne be þou no3t ane ypocrite in þe si3t of men, & be þou no3t sklaundered in þi lippes," & Math_6_, "Takeþ hede þat 3e do no3t 3our ri3twisnes afore men, þat 3e be sene of þam".
<L 34><T Ros><P 101>

þe 4_ for þe louyng & þe ioy of ypocritis bene schorte: Iob_8_, "þe hope of ane ypocrite schal periche," & Iob_20_, "þe louyng of wicked men is schorte, & þe ioy of ypocritez as it war a pointe".
<L 27><T Ros><P 102>

þe 5_ for ypocritez schal be dampned: Iob_13_, "þer schal no3t come in his si3t forsoþ yche ypocrite".
<L 30><T Ros><P 102>

Idem, 15_ Moralium}, "Ane ypocrite wille konne diuine speches, & neþerlesse he wille no3t do þam;
<L 6><T Ros><P 103>

And, houeuere þis ypocrite seiþ, he spekip aboue his owne witt, and þat he sillip ri3twisnesse for þe money þat he takip for no man chaungip oo þing for anoþer but it boþe þese þingis were.
<L 98><T SEWW15><P 77>

Goddis seruant is an ypocrite and an heretik is sad in feiþ;
<L 261><T SEWW15><P 81>

3he, and þe same daie aftir noone þou, metyng þat worþi doctour in Watlynge strete, clepidist him fals flaterer and ypocrite'.
<L 1966><T Thp><P 84>

YPOCRITES.....48

But þe freres contrarien in costily houses, & so
me þinkeþ þis ypocrites blasfemen in God for
þei puttyn vpon hym suche manere of lyuynge.
<L 377><T 4LD><P 251>

But witte wel þese ypocrites, siþen þei straungen
fro þe apostilis more þan oþer men doun, þise
wordes seide to Peter ben ful fer fro hem, siþen
þei reuerse Crist.
<L 757><T 4LD><P 269>

And anempte þe fifte, þat is good preier, siþen it
stondeþ in good lijf & fer fro ypocrites, it
stondeþ more comounli in seculeres þan in
freres, siþen þei blinden þer preeris wiþ ypocrite
signes.
<L 825><T 4LD><P 272>

Þes ypocrites were most contrarie to Crist, and
þe peple wrou3te mucche after here lore.
<L 3><T A04><P 110>

And þus, yf þes ypocrites seyeh þat hy kepeþ
here reule and Godes lawe boþe, bot byholde
here dedis.
<L 16><T A04><P 110>

Bot ypocrites speken here as God were on slepe;
<L 33><T A20><P 238>

CAP_ XV_ Also freris by lettris of fraternite
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 prayers of ypocrites, þat, in caas, ben
dampned deuels, þen in þe helpe of God, and in
hor owne gode lyvynge.
<L 22><T A24><P 377>

Lord, what schulde move Crist Almyghty, al-
witty, 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 24><T A24><P 379>

Bot first may men se, hou þis maner of doynge
savers heresy in proude ypocrites.
<L 10><T A25><P 420>

ffirst to feyne hor holynesse, makynge trompe
bifore hom, as ypocrites done, and spoilen pore
mennes godes by maner of rentis, and to be
confedrid with hom as wiþ hor owne breþeren.
<L 35><T A25><P 420>

And so schulde men sup- pose þat soche
ypocrites ben deppere in helle þen any oþer men.
<L 31><T A25><P 421>

Bot 3itte go we nerre to þese ypocrites, and telle
hom þat merytes and delynge of merytis ben
dyverse in hor kynde, as þei con knowe hit.
<L 17><T A25><P 423>

God kep his Chirche fro fals ypocrites and
ungroundid newe statis, not foundid in Crystes
lawe.
<L 32><T A27><P 445>

Paraventure þes ypocrites sayen, to exclude alle
þes resouns and manie mo, þat þe reule to which
þei make professioun is not straunge, ne diverse
fro þe reule of apostilis þat Crist or- deynede,
but it is utterly þe same, and non oþer.
<L 21><T A33><P 512>

For many men wenen to be merciful to
ypocrites, and þei don harm to men to whiche
þey wenen do profi3t.
<L 36><T EWS1-04><P 237>

Lordes iugen ofte tymes þat oþer men don amys,
whan þey displeson hem in þer wrong wille, as
we dampnen Clement with his fautours and þei
dampnen vs, and o kyng dampnyth his aduersary
and he dampnyth hym a3en, and comunes
dampnon prowde men and oþur men to ben
ypocrites.
<L 51><T EWS1-04><P 238>

And, for defawte in al þis comyth of ypocrisye
of prelatys þat schulden techen pleyndly Godys
lawe and not here erþely wynnyngus, perfore
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 77><T EWS1-04><P 239>

and feynud falsely ri3twysnesse of ypocrites
clepup Crist no ri3twysnesse, al 3if ypocrites
clepon hit so, but of scribes and pharisees, þat is
to seyne vnri3twisnesse, feynud, as hit were,
ri3twisnesse of scribus and pharisees.
<L 7, 8><T EWS1-06><P 244>

for ellis we comen not to heuene, but schullen be
dampnyd with ypocrites.
<L 47><T EWS1-06><P 246>

He clepyd Crist reuerently maister', for hit is
maner of ypocrites and of sophistrus to phaghen,

and to speke plesauntly to men but for an euyl entent.

<L 26><T EWS1-18><P 292>

Pese ypocrites seyn þat her sectis, and alle þe dedys þat þei doon, is growndyt vpon Crist as is Cristus religioun, and so þei han none newe ordres bute newe customys þat þei mow leue.

<L 78><T EWS1-18><P 294>

But Crist schewyde furst þe purpos of þese ypocrites.

<L 19><T EWS1-23><P 314>

And herfore Crist biddup to be war wip sowrdow of þe pharisees, siþ þer is no resoun to ypocrisye but to schewe mennys synne, and to disseyuen on eche syde boþe þe ypocrites hemself and opre men þat dwellen wip hem.

<L 45><T EWS1-23><P 315>

Þe seculeris ben lasse ypocrites, but þei lyuen al amys, siþ þei dwellen wip kyngus and lordis for to getun hem benefices, and in þe mene tyme þei lyuen in lustis and leuen þe stat þat þei schulden kepe.

<L 86><T EWS1-28><P 338>

and so, 3if God wole, boþe ypocrites and tyrauntis schullen be destuyed, as þe antipope wip his cowrt and þese newe religiouse, and þan schal Godis lawe reygne wip þe trewe partis of his chirche.

<L 57><T EWS1-36><P 375>

And þese men þat smellen Crist in his lif and in his lawe þei clepon hem ypocrites, and maken hem ceson to spekon of Crist.

<L 92><T EWS1-39><P 394>

And so algatis ri3twys lyf ys þe beste in mannys preyere, for such lif preyep betture to God þan hy3e voyces of ypocrites.

<L 57><T EWS1-51><P 456>

But 3if ypocrites worchen here, al 3if þei seyn siche wordis, þe hows and þe puple ben worse þat þese falsee men comen among.

<L 66><T EWS2-58><P 18>

Certis þese ypocrites ben owte of byleue for þei schuldon trowe þat þer spiri3t schal euere be;

<L 555><T EWS2-MC><P 348>

and not only wischeþ hem, but ordeyneþ hem to come to þese ypocrites, for þei disseyuon his puple. The furste who þat Crist seiþ is teeld on þis maner: 'Wo be to 3ow, scribis and pharisees, ypocrites, þat closen þe kyngdam of heuene

byform opre men;

<L 6, 8><T EWS2-VO><P 366>

Þe secownde wo þat Crist wyscheþ is seyð þus of Crist: 'Woo worþe 3ow, scribes and pharisees, ypocrites, þat eton wydewes howses, makynge longe prey3eres; and herfore schal 3e take more iugement of God.' For þese ypocrites person howses of lewode men, and eton good mete þat her meyne schuldon ete;

<L 34, 36><T EWS2-VO><P 367>

and so vndurstondyng and wylle ben blyndude by þese ypocrites, and þus schal þei ben iugede of many kynnes falscheede.

<L 43><T EWS2-VO><P 367>

The þridde tyme seiþ Crist vnto þes false folc: 'Woo worþe 3ow, scribes and pharisees, ypocrites, þat gon abowte boþe watur and londe to make a child of 3owre ordre, and whan he is maad 3e makon hym a chyld of helle, dowble more þan 3ow'.

<L 49><T EWS2-VO><P 368>

Woo worþe 3ow, scribes and pharisees, ypocrites, þat tyþen ment and anet and comyn, and 3e forsakon opre þingus more greuows of þe lawe, for to doo ri3t iugement to men þat 3e iugen, and to do mercy to sugetis þat ben vndur 3ow, and to do feiþ to God and to man.

<L 143><T EWS2-VO><P 371>

'Woo worþe 3ow, scribis and pharisees, ypocrites, þat clensen wipowteforþ of þe cuppe and of þe dysch;

<L 180><T EWS2-VO><P 372>

The seuenþe woo þat Crist wyscheþ to þese ypocrites is seyð in þese wordis of Crist þat is al-wytty: 'Woo to 3ow scribis and pharisees, ypocrites, þat ben ly3k to sepulchrus, whyte wipowte, þat semen wipowte- forþ fayre to men, but þei ben wipynne fulle of dede mennys bonys and alle maner of fulþe þat comeþ of dede careynes.

<L 190, 192><T EWS2-VO><P 372>

And þus þese newe ypocrites drawon to þis ende, for þei quenchen trewþe and Cristus religioun, and so þei sle Crist in monye of hise membris.

<L 223><T EWS2-VO><P 374>

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 244><T EWS2-VO><P 374>

But they with her falshe faith, mychel folk
shendeth Christ calde hem himself kind
Ypocrites: How often he cursed hem, wel can I
tellen.

<L 14><T PPC><P 17>

And also Christ him self seide to swyich
ypocrites, He loueth in marketes ben met, wit
gretynge of pouere And lowynge of lewed men,
in lentes tyme For thei han of Bichopes
ybought with her proper siluere And purchased
of penaunce the puple to asoyl: But money may
maken mesure of the peyne.

<L 27><T PPC><P 19>

þe 3_ for ypocrites bene cursed of our Lorde, {vt
patet occies} Math_23_ "Wo to 3ow scribes &
phariseez, ypocritez", & Lu_11_ sexies.

<L 6><T Ros><P 102>

{Idem, 30_ Moraliū}, "Ypocrites suffereþ þam
no3t to be persed wiþ any dart of blamyng, bot
in euery syne þat þai do þai putte to þe schelde
of proude defencion, forwy wen any of siche is
reproued of þe gylte of his wickednes, he þenkeþ
no3t alson how þat he amend his synne, bot wat
þat he putteþ into helpyng of his defendyng".

<L 8><T Ros><P 103>

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 86><T SEWW21A><P 112>

Bot 3our ypocrites habit, to whiche 3e ben hard
weddid, Dop more harme þan þes, bi þes two
skilles: Oon for þe coloure þat signifyeþ sadnes,
Whan 3e ben most vnstedfast of any folk in erþe;

<L 176><T UR><P 107>

YPOCRITIS.....246

And so til þe glotoun haue to miche mette &
drynke, preie we þese ypocritis let God haue
summe priuillage, siþen summe of his 3eftis
betoken his priuilegis.

<L 966><T 4LD-4><P 278>

Þese men, wiþ alle opere þat ben wickid, þou3
þei han greet welþe and ese in þis liif, and
ypocritis þat leeten as þei weren riche of goostli
goodis, crijnge her holynes in outwarde tokenys,
he lefte empty of grace and joie, þou3 þei ben ful
of fauour of folk, and vile lustis priueli, and
manye apertly, but in þe day of doom þei
schulen fynde nou3t but peyne.

<L 10><T A01><P 51>

as men þat ben ypocritis hyen hom in holynes,
and somme men hyen hom in witte þat God

haves gyven hom, and sum men hyen hom in
giftis of kynde, as sum men ben proude of bodily
strenght, and sum men ben proude of bodily
bewte.

<L 25><T A09><P 121>

And alþof many ypocritis excusen hom fro þis
ire bi coloure of þo firste ire, nereþoles þo juge
above schal juge at þo day of ire hou þat treuthe
stondes.

<L 31><T A09><P 134>

For many men may as ypocritis aske in Cristis
name, and in lyfyng or wirching do agens his
lawe.

<L 10><T A10><P 170>

And certis, as þe word of Jesus Crist is better
þan þes cloþes, and use wiþ profite of hem
schulde profit more to man, so þes ypocritis of
þe fende don more harme to þe Chirche þan dos
þes turmentours þat þus defowrmen þer cloþes.

<L 16><T A10><P 180>

Þe secunde defaute is, þat wifis 3even here
husbondis goodis to stronge beggeris and riche,
and opere curleris, to geten hem swete morselis,
and sum tyme spende here husbandis 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
litol 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. And 3if wifis
favouren and meyntenen siche ypocritis, and
stiren here husbandis þerto, for prive lecherie
bitwen hemself, and for fals sykernesse þat þe
ypocritis maken to hem, þou3 þei dwellen stille
as swyn in synne, it is so mochel þe worse.

<L 21, 22, 25, 27><T A13><P 199>

And warne þe pepul of here grete synes, and of
fals prestis and ypocritis þat disceyvyn Cristen
men, in feiþ and virtuous lif, and worldli goodes
also.

<L 1><T A15><P 207>

3if freris sellen her prechyng, her preying, and
her schryvyng, þe symonye is þe worse in siche
ypocritis.

<L 9><T A16><P 211>

For Jesus seiþ, Woo to 3ow Scribis and
Phariseis, ypocritis, þat eten widewis houses,
preiynge longe preieris;

<L 4><T A18><P 223>

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 blasphemem God.
<L 5, 10><T A18><P 228>

CAP_ III_ But feynynge of ypocritis wole
stonde faste a3en, and criep to alle inen þat
a3enstondþ þis 3e beþ heritikis and wickid men,
and fewe a3enst opere.
<L 25><T A21><P 247>

But ho is more perilous folke to rewmes þat þei
dwelliþ inne, þan beþ suche ypocritis?
<L 19><T A21><P 266>

And of þe noumbre of Goddis curses set in his
lawe uponliche ypocritis is not esy to wise men
to sette a terme, for witty men may not fully
comprehende alle þes curses in þis lif.
<L 18><T A22><P 293>

And for esy penaunce of money þat þei
enyoynen men, for trentalis and masse pens, and
makynge of gaie wyndowis and grete housis, þat
þe world may see and preise, þe moste viciouse
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 21><T A22><P 299>

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>

and aftirward camen oper names bi feynynge of
ypocritis;
<L 13><T A23><P 341>

For þei chargen hemsilf as ypocritis, boþe in
office and in name;
<L 18><T A23><P 344>

CAP_ VI_ Also freris seyn in dede, þat hit is
medeful to leewe þo com- aundement 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 richesse, bothe in
grete waste housis, in preciouche clothis, in grete

feestis, and mony jewels and tresoure.
<L 11><T A24><P 372>

Cap_ VIII_ Also freris feynen hom, as ypocritis,
to kepe straytly þo gospel and povert of Crist
and his apostils;
<L 8><T A24><P 373>

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 24><T A24><P 378>

Bot, as Seynt Hildegard seis in hir prophesye, þis
beggyng abode þis peri- louse tyme, when fals
ypocritis disseyven þo puple.
<L 5><T A25><P 413>

Bot loke now þat þese ypocritis wolden here
passe popis.
<L 1><T A25><P 424>

And þus new ypocritis seyn þat it is more
medful, aftir unkunynge pro- fession, to do
after þe biddynge of synful man, or errors of a
fool, and, in cas, of a devel of helle, þan to do
after þe hestis or conseilis of God. And þus þes
new ypocritis wiþ here newe obedience distroien
obedience of Goddis lawe, and comyn lawe of
men, and chargen only here owen obedience
founden of hemself.
<L 24, 27><T A28><P 449>

And so ypocritis clepen þe worldly lord- ischipsis
þat prelatis han, a3enst Goddis lawe, boþe old
and newe, and a3enst Cristis lif and his apostilis,
þe patrymonye of Jesus Crist don on þe cros, for
to fere secular lordis to taken a3en here owen
goodis, and governe hem ri3tfully, and to bryng
clerkis to Cristis owene ordynaunce.
<L 2><T A28><P 451>

þerfore, 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 whiche heretikis, havynge þo nome of
prelatis and prestis, makyn sacrificise to Belial, by
pride, covetise, glotony, leccherie, symonye, and
alle cursidnessis.
<L 4><T A29><P 479>

þe fourþe article is þis,— þat Cristis techinge
and bileve of þe sacrament of his owne body, þat
is pleynly tau3t by Crist and his apostelis in
gospellis and pistillis, may be tau3t opynly in
chirchis to Cristen puple, and þe contrarie
techinge and fals bileve, brou3t up by cursed

ypocritis and heretikis and worldly prestis, unkunynge in Goddis lawe, distried. 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 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 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 17, 24><T A33><P 520>

and dampne we þis cursed heresie of Anticrist and his ypocritis and worldly prestis, seiynge þat þis sacrament is neþer bred ne Cristis body, but accidentis wiþouten suget, and þerunder is Cristis body.
<L 3><T A33><P 523>

Crist weddid not hymself n3 noon of hise to oon certeyne cloping for þe tyme of here lyues/ as ante- crist doiþ/ ne wiþ beclus/ ne wiþ durgardes/ as ypocritis vsen.
<L 15><T AM><P 148>

ypocritis, wel is prophecied of 3ow, þis peple honorip me wiþ þer lippis, but þer hert is far fro me.
<L 17><T APO><P 45>

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>

And heere may religious ypocritis and prestis be sore aferd, þat 3euen hem so miche to multitudes of preieris vndeououtli momelid wiþ her mouþ, and haten communi- cacioun of Goddes 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.
<L 252><T CG03><P 37>

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 518><T CG03><P 44>

In þis also (blyndenesse of demynge) beþ alle opere ypocritis þat kunne see a mote in anoþer mannes i3e, but þei kunne not see a beem in hire

owne, þat is: þei kunne see a defaute in hire breþeren deedis, but setteþ at no3t wel grettere in hire owne.
<L 364><T CG10><P 115>

sum men ben lad bi þe deuel, as ypocritis þat fasten principalli to be holde hooli in þe si3t of men.
<L 40><T CG11><P 122>

þat is: 'When 3ee fasten, be 3ee not made as ypocritis sorouful'.
<L 260><T CG15><P 190>

þe iij is of ypocritis, oonly for to be seen.
<L 272><T CG15><P 191>

And so no þing is falsere þan ypocritis to boste þus.
<L 61><T EWS1-47><P 435>

So þat, 3if men takon heed to seruys of þe chyrche þat Crist hap lymytud, it is al turned vpsedoun, and ypocritis ben maade rehetouris, so þat vnneþus is left only seruys of Cristus chirche.
<L 22><T EWS1SE-03><P 487>

And excusyng of ypocritis, þat þei kepon þus charite, schal be dampned by þe hierste iuge, whanne noo synne may asterte hym.
<L 15><T EWS1SE-11><P 521>

Poul wolde not þat men gessedon þat he were hooly ouer þe soþe, for þis ys maner of ypocritis þat hy3en falsly þer owne staat.
<L 99><T EWS1SE-14><P 537>

Wel we wyton þat þes habitis and þes cloystres wiþ opre signes ben browte in to blende mennys y3en in holynesse of þes ypocritis. 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 118, 121><T EWS1SE-14><P 537>

for it is foul to bere drit by þe seruys maad to fend, but euere þes ypocritis dredon þat Godis lawe schulde be schewyd, and þei conuycte of falsehede, for God and his lawe ben more strong.
<L 101><T EWS1SE-19><P 559>

þes ypocritis may for a tyme holde men in þe feendys þraldam and feyne þat þei 3yuon leewe to synne, or gabbe on God þat is worse þat it is meedful to obesche þus.
<L 103><T EWS1SE-19><P 560>

And so putte þow away false mekenesse, as is in
ypocritis, and constreyned mekenesse, as is in
þeuys and prysoneris, and take þe vertu of
mekenesse þat haþ ground in Iesu Crist.
<L 9><T EWS1SE-21><P 565>

And þes two sectis ben myche medlid wiþ fals
feynyng of ypocritis.
<L 9><T EWS1SE-32><P 614>

For ypocritis seien þat þei louen, and don þus for
charite;
<L 53><T EWS1SE-32><P 616>

Bi þes wordis yuele vndurstondun may many
trawantis and stronge beggeris be mayntened in
Cristis chirche bi colour of almes of ypocritis.
<L 100><T EWS1SE-32><P 617>

And wolde God þat ypocritis vndirstoden wel þis
word of loon;
<L 132><T EWS1SE-32><P 619>

As men of þes foure sectis þat puttyn bihynde
Cristis lawe, and takun hem a newe patroun and
newe reule wiþoute Crist: þes men ben ypocritis
þat Crist hatip most of alle.
<L 31><T EWS1SE-40><P 644>

But Poul seiþ to þes ypocritis þat þei shulden not
wille þus erre, for, howeuere þes ypocritis seyen,
God wole not heere be scorned.
<L 64, 65><T EWS1SE-45><P 667>

But þes ypocritis þat feynen þat þei suen Crist
and þer patrounes, and 3it þei suen þer goostli
enemies and goon contrariouly to Crist, men
shulden not helpe þes so myche as trewe men in
Goddis cause.
<L 85><T EWS1SE-45><P 668>

And herfore Crist lyuede comun lyf, and hise
apostles aftur hym, and were not weddid wiþ
þese newe sygnes, as now þese ypocritis ben.
<L 139><T EWS2-62><P 41>

And 3eet þei han anopur cawtel þat þese
ypocritis vson;
<L 109><T EWS2-64><P 52>

For we supposon þat in Godus lawe is al trowþe
þat ys nedful, and 3if þis feyned þing of
ypocritis were nedful to cristone men, he wolde
telle þat, as he doþ opre;
<L 28><T EWS2-70><P 83>

But tomorwe, whan he is deed, cessup þis
ypocritis name, for he hyriþ his name, and þe
huyre goþ wiþ his dep.
<L 42><T EWS2-71><P 89>

Alle þe ypocritis in Cristus tyme durste not
speke so greete blasfemyes, and of þis ypocrisye
ben monye opre falshedus colowrede.
<L 45><T EWS2-71><P 89>

But gretture tribulacion is in dampnyng of
sowlus whiche ben in false byleue of þes
ypocritis;
<L 118><T EWS2-71><P 92>

But wyte wel, it is noon almys to make ypocritis
more cowardis, or to 3yue þes newe ordris
þingus þat þei ben charged by;
<L 83><T EWS2-108><P 276>

Somme men ben prowde for holynesse þat þei
feynon, and þes men ben ypocritis moste
perelous of alle opre;
<L 45><T EWS2-122><P 321>

and he schal putte his part wiþ ypocritis þeere
schal be wepyng and gnastyng of teep'.
<L 528><T EWS2-MC><P 347>

And alle þes men ben dronkone, but more þes
ypocritis þan opre;
<L 574><T EWS2-MC><P 349>

And his part of þe iugement schal be wiþ
ypocritis;
<L 579><T EWS2-MC><P 349>

and siþ þey my3te be as hooly wiþowte suche
feynede signes, opur þei moton in holynesse
passe disciplis of Crist, or ellis þer signes ben
false, and hemself ben ypocritis. And herfore
Crist clepuþ so ofte þes pharisees ypocritus and
seiþ heere þat false prelatis schal haue þer part
wiþ ypocritis.
<L 594, 596><T EWS2-MC><P 350>

The sixþe woo þat Crist wyschep to þese
ypocritis is seyð in þese wordis in þe gospel to
cristene men. '
<L 178><T EWS2-VO><P 372>

and herfore Crist clepuþ hem scuene syþes
ypocritis, and not wiþowte cause, siþ þei my3te
do as muche good to profi3t of holy chirche 3if
alle þese signes weron away3e, and þei kepton
pure Cristus ordre.
<L 210><T EWS2-VO><P 373>

Therefore the pristin that seyn hemsilf holy, and
bysien hem aboute siche pleyis, ben verrý
ypocritis and lyeris;
<L 26><T Hal><P 49>

Woo to 3ou scribis & pharises ypocritis þat
cumpassen aboute þe see & þe lond to make 3ou
a novise/ & whanne 3e han founden him 3e
maken him helle broond@
<L 23><T LL><P 12>

so þe fals impunyg of þe truþe_ of þise sotil
ypocritis schal hastli be made open_ #
<L 27><T LL><P 12>

clepiþ hem sorowful ypocritis Mat_ vi*_
{'Cum ieiunatis nolite fieri sicut ypocrite tristes'}
/ for of þe veyn preising of mannes mouþe@
<L 2><T LL><P 48>

Woo to 3ou scribis & pharisees ypocritis/ þat
eeten þe housis of widows@
<L 19><T LL><P 50>

vpon þis seiþ Crisostom_ om_ xliiii_ {'Inpo-
sturas ypocritarum mulieres non possunt facile
cognoscere &c'}/ þe slei3tis or þe whilis of
ypocritis@
<L 23><T LL><P 50>

þat sowiþ discorde among nei3bours/ þise
ypocritis wole suffre no darte@
<L 16><T LL><P 110>

þat schal not he wiþ him wiþouten eend for
ypocritis ben not seid to be wiþ him@
<L 10><T LL><P 129>

Þere ben lecchours_ fornicarieris_ avowtrieris_
inces- tours_ þat is defoulears of her owene kyn_
& alle vnclene men & wymmen þat ben wiþynne
ordir or professioun/ for seint Ion seiþ_ Ap_
vltimo_ {'Foris canes & venifici & impudici &
homicide & ydolis seruietes_ & omnis qui amat
& facit mendacium'}/ Þere ben ypocritis
sodomitis_ sacrilegers_ & sellars of sacramentis
for Crist seiþ_ Mat_ xxiii*_ & Luk_ xii*_ /
{Diuidet eum partemque eius ponet cum
ypocritis ibi erit fletus & stridor dencium'} #
<L 24, 26><T LL><P 130>

And þerfore Seint Joon baptist and crist clepede
hem ypocritis and serpentis and addir kyndles,
and jhu cursede hem ofte, 3ee ei3te tymes, as þe
gospel seiþ.
<L 12><T MT01><P 02>

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 þer-of is
more dampnable, as lyncolne and oþer clerkis
prouen; and þerfore crist in þe gospel cursid so
ofte ypocritis more þan oþere synful men.

Capitulum 2m_ See now wheþer oure religious
þis day ben ypocritis. 3if þei bynden hem self bi
herte, word and sygnes to moste mekenesse after
crist and his apostelis, and 3it ben most proude
of worldly goodes, of beaute, of welschap, of
strengþe of body, of connyng, of worldly and
fleschly frenschipe, of kyn, and of holynesse of
here singuler religion, þan ben þei moost cursed
and synful ypocritis.
<L 2, 8, 9, 15><T MT01><P 04>

and do þis for worldely wyunnyng and veyn
glorie, and preisen more here owen longe
preieris þan oþer mennus, þei ben þan foule
ypocritis. 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. 3if þei
ben glad of here enemys myslyuyng or techyng,
to lette þer-by men to teche freliche goddis lawe,
þei ben cursed ypocritis. 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 22, 26, 30><T MT01><P 04><L 5><T
MT01><P 05>

þan be þei cursed ypocritis. 3if þei maken
prelatis and lordis, bi here fals flateriung and
lesyngis in confessions and preuei conseils, to
lette prestis to preche goddis lawe and to lette þe
peple to knowe and to kepe þe comaundementis
of god, lest freris ypocrisie and wyunnyng be
stoppid and þe peples almes betere spendid,
þanne be þei cursed ypocritis. 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 flateriungs, þei ben
þan trecherous ypocritis and perilous enemys of
crist and his chirche. 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 gaiest wast housis
and costly places, as chirchis or castelis to
herberwen lordis inne and ladyes, and beggen of
pore men þer-to þat han nou3t to lyuen by ne
here children, þei ben perilous ypocritis and
dysceyuen riche and poore. 3if þei ordeynen
ydiotis to ben lymytours þat best kunnyng 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 helþe, þanne be
þei fals ypocritis and worschipe false
maummetis.

<L 11, 17, 23, 30, 36><T MT01><P 05>

3if þei bynden hem to traueile faste and techyng
of þe gospel frely, as crist and his apostelis
diden, and her-wiþ 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 wynnynge, þei be þanne
ypocritis at þe fulle. 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
her-bi fro preiyng and rysyng at mydny3t, þei
ben ypocritis; for þei don not goddis seruyce in
hem selfe bu drawen oþere men þer-for. 3if þei
bynden hem to grete penaunce and abstynence of
mete and drynk and þer-of bosten to þe peple,
and here-with seken lustys of costly metis and
drynkis, and bien hem derrere þan lordis don,
and dwellen in courtis with lordes and ladies to
feden here bely faat, and leuen here deuociouns of
cloistre, þei ben foul ypocritis, for þei maken
here stynkyng bely here false god as seynt
poule seiþ.

<L 7, 11, 18><T MT01><P 06>

þei ben wickid ypocritis and robberis of poore
men and traitours to lordes and ladies.

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

þei ben foule ypocritis.

<L 28><T MT01><P 06>

þei ben cursid ypocritis and distroien
cristendom.

<L 34><T MT01><P 06>

And þus þei ben ypocritis moste damp- nable bi-
for god.

<L 4><T MT01><P 07>

and in þe gospel of matheu seiþ crist þat siche
ypocritis worschipe him wiþ outhen cause;

<L 19><T MT01><P 08>

þei ben perilous ypocritis and disceyuen foule
cristen men to meyntene goddis traitors
principaly.

<L 9><T MT01><P 13>

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>

3if þei ben faste aboute to haue riche men biried
in here housis for wynnynge and offryng and
worldly meyntenaunce and forsaken pore men to
be biried þere, þei ben false ypocritis,
traueilyng in coueitise and pride and þefte, for
þei drawen riche men fro her gostly fadris and
here owne parischenys, and so departen in tyme
of deþ curatis and here gostly children.

<L 34><T MT01><P 15>

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 spekij of siche and
biddij cristen men knowe hem bi here opyn
werkis and flee fro hem; þanne ben þei perilous
ypocritis and heretikis a3enst goddis worschipe
and sauynge of cristene soulis.

<L 6, 8><T MT01><P 16>

þei failen foule in werkis of charite and ben false
ypocritis.

<L 20><T MT01><P 17>

3if þei don þus and welle werse a3enst þe hestis
of god and werkis of mercy boþe bodily and
gostly, þei ben foule ypocritis and not worþi but
to be putt out fro cristen men and defoulid, and
not worþi to be putt in þe erþe, þat is to haue þe
leste office in þe chirche.

<L 31><T MT01><P 18>

and þis is on of þe most vengauce þat god takij
on synful men, to suffre suche ypocritis to reule
þe peple and drawe hem to helle bi wiþ-
drawyng of goddis word and 3euyuge of opyn
ensaumple of synne.

<L 34><T MT01><P 23>

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 biddij, techyng
men to do verray penaunce for here synnes and
not trusten ouermuche 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 9><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 3euynge and of almes and open prechynge a3enst synne error a3enst charite.
<L 30><T MT01><P 27>

and 3it þes ypocritis seyn þat þis is worschipe of holy chirche, but certis þei lien, but 3if þei clepen be contrarie name þe deuelis chirche to be holy chirche, as þei clepen hem self men of religion and þat þei forsaken þe world;
<L 3><T MT04><P 61>

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 wynne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocritis to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggynge 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 32><T MT04><P 73>

but þe fend blyndiþ men bi syche false colour to tristen in ypocritis preieris, and sumtyme in preieris of fendis, and not to amende hem of here synne but repere to meyntene hem þer-inne; 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 28, 31><T MT04><P 78>

but here ypocritis seyn þat þei taken no þing for pardon but for þe bulle þat is selid: certis a litel deed leed costiþ many þousand pond bi 3ere to oure pore lond, sikire þei disceyuen þe peple and iapen hem, for þei sillen a faat goes fer litel or nou3t, but þe garlek costiþ many shillyngis.
<L 29><T MT04><P 82>

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>

And 3if seynt austyn, seynt gregory and seynt bernard and opere seyntis and reson wiþ manere of lyuynge of þes proude posses- sioneris ben wel sou3t in matere of preiynge, þere wole seue

a sentence of grete wepyng and mornynge, schewynge how men ben disceyued bi ypocritis preire boþe in feiþ hope and charite and worldely goodis and pees and reste.
<L 32><T MT06><P 117>

Capitulum 20m_ Þes possessioners ben foule ypocritis vnder name of religion and cursed of crist for here disceitis bi whiche þei disceyuen cristene peple;
<L 21><T MT06><P 129>

þerfore crist curseþ scribis and pharisees, ypocritis, þat eten widewis houses bi suche longe preieris.
<L 2><T MT06><P 130>

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 40m_ 3it þes ypocritis possessioners ben traitouris to god, to lordis, and to comunis also;
<L 18><T MT06><P 139>

Capitulum 14m_ Also þei ben foule ypocritis, clensynge þe gnatte and swolwynge þe grete camaile alhool;
<L 21><T MT08><P 172>
and 3it þes ypocritis feynen hem ful holy in si3te of þe peple, and knelyng and knackyng on here brest and opere signes, as 3if þei wolen flee to god al hool, and 3it ben his stronge enemys and disceyueris of his peple.
<L 29><T MT08><P 172>

Capitulum 18m_ Also þei ben foule ypocritis and setten more prise be an oxe, hors or asse þan bi þe soule of here maistir þat costiþ mychil on hem;
<L 14><T MT08><P 174>

hou bi þes foure þe fend lettਿþ hem fro prechynge of þe gospel_ First whanne trewe men techen bi goddis lawe wit and reson þat eche prest owiþ to do his my3t, his wit and his wille to preche cristis gospel, þe fend blyndiþ ypocritis to excuse hem by feyned contemplatif lif, and to seie þat siþ it is þe beste and þei may not do boþe to-gidre, þei ben nedid for charite of god to leue þe prechynge of þe gospel and lyuen in contempla-cion.
<L 3><T MT10><P 188>

certis þei ben opyn foolis and don pleylnly a3enst cristis gospel and, 3if þei meyntenen þis error,

bei ben cursed of god and ben perilous ypocritis
and hereikis also;
<L 9><T MT10><P 189>

but ypocritis allegen þe gospel, þat magdaleyne
chees to herself þe beste part whanne she saat
bisiden cristis feet and herde his word;
<L 19><T MT10><P 189>

and þes ypocritis wenen þat here dremys and
fantasies of hem-self ben contem- placion, and
þat prechyng of þe gospel be actif lif and so þei
menen þat crist tok þe werse lif for þis world,
and nedid alle prestis to leue þe betre and take
the worse lif; and þus þes fonnyd ypocritis
putten error in ihu crist. Also þes blynde
ypocritis alleggen þat crist biddiþ vs preie
euermore, and poul biddiþ þat we preie wiþ-oute
lettyng, and þan we prestis may not preche as
þei feynen falsly. but here þes ypocritis schullen
wite þat crist and poul vnderstonden of preiere
of holy lif, þat eche man doþ as longe as he
dwelliþ in charite;
<L 1, 6, 7, 10><T MT10><P 190>

and principally þes ypocritis þat han rentes and
worldly lordschipes and parische chirchis
appropriid to hem, a3enst holy writt boþe old and
newe by symonye and lesyngis on crist and his
apostelis for stynkyng gronyngys and a-bite of
holynesse and for distroiyng 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 my3tten wite þat
þei han neiber þe ton ne þe toiþer, siþ þei
chargen more veyn statutus of synful men, and in
cas of deuelys, þan þei chargen
<L 22><T MT10><P 190>

3e, ypocritis of priuat religion maken grete
houses and costly and gaely peyntid more þan
kyngis and lordis bi sotil beggyng and
confessions and trentalis and meyntenyng of
synne, and herberewe lordis and riche men and
namely ladies, and suffre pore men lie wiþ-oute
or geten houslewth at pore men or ellis perische
for wedris and cold.
<L 5><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
vnbleckid fro þis world, as seynt iame techiþ:
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 17><T MT13><P 211>

and 3it þes ypocritis blenden lordis and prelati
to enprisone siche pore prestis techyng þe
treuþe bi comaunde- ment and ensauple of
crist and his apostlis, not-wiþstondyng þat
lordis and prelati ben charged vp peyne of
dampnacion to helpe hem and meyntene þis
treuþe and prechouris of it.
<L 33><T MT13><P 211>

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 7><T MT15><P 235>

but ypocritis seyn þat newe religion, founden of
synful men and gadrid of many erroris, of
foolis and worldly, proude and coueitise
wrecchis, is best;
<L 16><T MT15><P 235>

and he my3tte not erre neiber in þou3t ne in
word ne dede, but summe ypocritis seyn a3enst
þis in worde or dede or boþe, þat it his best to
feyne holy pouert aftir crist and his apostlis, and
þer-wiþ lyuen in lustis of worldly gaynesse, of
costy housyng and grete more þan lordis don,
and in costly cloþing for ony lord, and in cost of
mete or drynke and makyng of grete festis of
riche men.
<L 1><T MT15><P 236>

and be þei neuere so pore and in grete dette þes
ypocritis ceessen not to robbe hem bi fals
beggyng, dampned of goddis lawe. oþere
ypocritis seyn in dede þat it is betre for clerkis to
haue worldly rentis and lordschipis dowid to
hem and parische chirchis appropriid to hem bi
symonye and lesyngis þan to lyue in wilful and
honest pouert as crist and his apostlis diden, and
3it þei reulen not wele þe peple, as lordis
schulden, but seyn þat þei ben dede to þe world;
<L 11, 12><T MT15><P 236>

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 suspendyng,
cursyng and prisonyng, and þanne is debat
and strif reised at þe fulle. for many lordis and grete
men ben disceyued bi þe multitude of ypocritis,
and many blente bi 3iftis of money and worldly
profitis þat þei geten of þes ypocritis, and
summe bi fleschly loue and worldly frendi-

schipe, and for þat fewe stonden wiþ þe trowþe
and but fewe lordis or riche cristene men
stonden bi goddis lawe and profit of cristene
mannus soulis for to wyne þe blisse of heuene;
<L 28, 32, 34><T MT15><P 236>

for god wole sonere here many pore ri3tfully
crynge vengauce þan a lord and many ypocritis
axyng vnri3tfully helpe and wynnyng of
worldly goodis;
<L 18><T MT15><P 240>

but certis god suffriþ siche ypocritis and tirauntis
to haue name of prelatis for grete synnyng of þe
peple and vnworþinesse þer-of, þat eche part
lede oþer to belle bi blyndnes of þe fend;
<L 12><T MT16><P 251>

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 32><T MT18><P 269>

trewe men seyn here þat ihu crist reproued
scribis pharisees bi name and in here absence, as
þe gospel witnessiþ 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 8><T MT18><P 273>

Þat pore tenauntis of oure lond be not robbid bi
þe gredy and nedles beggeris of sotel ypocritis
hauyng þe name of religiouse men, and þat ihu
crist be not sclaudred her by affermyng þat he
begged nedely fro hous to hous, as feyned
religiouse vsen now;e;
<L 30><T MT19><P 278>

TRACTATUS DE PSEUDO-FRERIS_
Tractatus de Pseudo-freris_ Capitulum primum_
For many beren heuy þat freris ben clepid
pseudo or ypocritis, antecristis or fendis, or ony
siche name, it were to telle what goddis lawe
seyþ here, and hi lore of goddis lawe men
schulden stonde stifly.
<L 2><T MT22><P 296>

for siche kepyng of þise habitis techiþ þat þei
lasten in þis synne, and consenten to þe first
errours, as ypocritis a3ens god.
<L 11><T MT22><P 299>

and herfore crist clepiþ so ofte pharisees
ypocritis, and seyþ: "fle 3ee fro sourdou of
pharisees, þat is ypocrisie, for þei ben blaunchid
wiþ-oute as sepulcris, and wiþ-inne ful of fylþe.
<L 18><T MT22><P 299>

for crist tolde more sharpliche þis wo, when þis
lan-are hadde tolde þis perile, and men may see
of þe same word þat consenteris to siche
ypocritis ben in þe same dampnacioun, siþ crist
seyþ: "and to 3ou be wo".
<L 32><T MT22><P 299>

for þise habitis crien to þe fole holynesse and
stabilnesse, þat god wole haue hid to hym, and
þus þei ben ofte false signes and garnementis of
ypocritis, as crist clepiþ ofte pharisees.
<L 6><T MT22><P 302>

and þus it semet þat poul wolde mene þat in
tymes of þise ordris men departen fro bileue þat
þei schulden haue of cristis ordre, and many taken
ouer-mech hede to gostliche men of þise ordris,
þiet erren as ypocritis and magnifien here owen
ordris.
<L 30><T MT22><P 303>

and non drede siche seniours ben fendis þat
speken lying in ypocrisie, and þei haue here
conscience brent wiþ fier of coueytise, fer al þat
þei may gete to here ordre, of men or of
worldliche goodis, þei þenken þei geten newe to
god, þat god is wel payed þerwiþ, and þus þise
ypocritis letten to wedde boþe of prestis and of
nunnes, and bi þis þei fallen in foul lecherie,
leuyng þat þat god haþ grauntid;
<L 36><T MT22><P 303>

for ypocritis shal be depperst dampned of alle þe
fendis þat shal be in helle.
<L 32><T MT22><P 306>

ffirst "þei comen in cloþis of sheep," for
ypocritis bigilen men bi þis, Aftir "þei ben
wolues of raueyn," siþ for worldliche goodis þei
feynen holynesse.
<L 16><T MT22><P 313>

þe sixte deceyte of ypocritis, þat bigyliþ men in
þis matere, is þat þei liuen honestliche in
chirche, in hous, and in gardyn, and in alle
ornamentis þat fallen to worship of god;
<L 16><T MT22><P 321>

þus ornamentis of ypocritis harmen þe peple þat
þei duellen wiþ, and al heere lif doiþ harm to
men boþe to body and to soule.
<L 17><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>

But here I wote wel þat þes two wordis {forma}
and {species} in Latyn disceyuen our ypocritis

þat ben alle dreint in signys and accidentis.
<L 707><T OBL><P 175>

But I wote wel þat þe malice of oure prestis þat
schewen þis hate aʒenst Crist and his breþe
passiþ wiþout comparson þe malice of þe
ypocritis of þe olde lawe.
<L 980><T OBL><P 182>

and he schal departe him and schal put his parte
wiþ ypocritis;
<L 1053><T OBL><P 184>

And in reþref of her rulis and tradiciouns or
ordynauncis, þe whiche þei kepte streytli and
made oþir 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 91><T OP-ES><P 07>

And þere Crist specifiþ summe of her lewid
obseruauncis, þe whiche were chargiouse to þe
ypocritis of þat religioun.
<L 100><T OP-ES><P 07>

And wel seiþ seynt Petir þat þe wordis of þese
ypocritis ben feyned, for þei ben false and
wiþout ground.
<L 477><T OP-ES><P 20>

And þe Wise Man seiþ {Oracio humiliantis se
nubes penetrabit}, þat þe praier of þe man þat
mekiþ himsilf shal peerse þe cloudis, And of þis
comendacioun of mekenesse we mai se þat þe
praiers or suffragiis of þese pre- sumptuouse
ypocritis, be þei neuere so long or solempni don,
ben not worþi or acceptable at God.
<L 521><T OP-ES><P 21>

And also for þis skill þe couetise of þese
ypocritis is greet, þat þei wole haue so moche
good of men for ri3t nou3t.
<L 544><T OP-ES><P 22>

Neþeles, hou so euere it stonde of suche colours,
wel I woot þat ech of þese sectis haþ or mai haue
many opun euydencis of hooli scripture, and
resoun of oolde seyntis writun and of her lyuyng,
and also (þat is moost of autorite to suche
ypocritis) of her owne rulis to proue, ech upon
oþir, þat þei ben apostatas fro Crist and þe
perfeccioun of his gospel, and fro þe vertuous
mene þat he chees to him and hise apostlis, and
to alle þo þat wolde sue him in þe plente of þis
perfeccioun.
<L 688><T OP-ES><P 27>

For þei lefte þe possessiouns and þe lordships,
and so al maner of seculer lordlynesse or
lordshiping, þe which mounkis and chanouns
and oþir religiouse ypocritis þat ben
possessioners ful lecherousli clippen to hem, and
han leuer to be deed and go to helle wiþ hem þan
leue hem.

<L 762><T OP-ES><P 29>

Also we seen wel at i3e þat þo two vicious
lyuyngis, as for hem þat shulde perfourme þe
perfeccioun of þe gospel, han worldli bisynesse
anexid to hem, þe which distractiþ suche
ypocritis fro heuenli lyuyng.
<L 799><T OP-ES><P 31>

And dredeles þe lay peple, and nameli þe lordis,
shulde take heede ful tendirli to þis vois of Crist,
for þis apostasie of þe clergie wole not oonli be
cause of dampnacioun of þese ypocritis, but also
of alle þo þat mai amende þis vnryllynesse
among þese apostatas and doen not;
<L 1498><T OP-ES><P 64>

And of þis processe men mai se þat þe clergie,
and nameli þe religiouse ypocritis, blabren
manye waast wordis, and doen many oþir vein
werkis as toward heuene blis.
<L 1515><T OP-ES><P 66>

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 abynden wiþ hem moche folk
3he, suche men þat ben callid wise men in þis
world.
<L 1884><T OP-ES><P 90>

But here I woot wel þat clerkis þat ben lordis,
and oþir religiouse ypocritis þat louen vnkyndli
þis lordlynesse, wolen glose here, and seie þat
þei ocupien not suche lordships in propre liik as
seculer lordis doen but in comoun, liik as þe
apostlis (Act 4) and þe perfit peple diden in þe
bigynnyng of Cristis chirche, þe which hadde
alle þingis in comoun, liik as suche clerkis and
religiouse han now.
<L 1920><T OP-ES><P 92>

And of þis processe and experience þou maist se
þat oure ypocritis failen foul of þis perfeccioun.
<L 2016><T OP-ES><P 97>

But sikir what þat euere þese ypocritis seien, I
woot wel þei ben rotun in þe roote, and it is
falsnesse and doublenesse wel ny3 al þat þei
delen wiþ.
<L 2036><T OP-ES><P 97>

And vnneþe in ful many placis is þer left a losel prest þat can lyue best at þe alehouse, and mai nowher wel abide for his lecherie and opir viciouse maners, And þus is þe fair polecie of þe chirche distried bi þat þat þese ypocritis callen perpetuel almesse'. 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 sustynauce.
<L 2200, 2201><T OP-ES><P 106>

Sif þanne þese ypocritis taken and holden þese goodis a3ens þe will and ordynauce of God, þat is cheef lord, and haþ assigned þese goodis to þe two statis in his chirche þat stonden in gouernaunce, it sueþ pleyntli þat þis is þefte. And þus þese þeeues ypocritis han robbid Cristis chirche of goodis of fortune, of goodis of kynde, and of goodis of grace as ben vertues.
<L 2210, 2213><T OP-ES><P 108>

And of þis þou maist se also hou harmful a peple in Cristis chirche ben þese ypocritis, þat callen þis robberie perpetuel almesse. And ferþermor þou maist vndirstonde of þis processe þat wiþdrawyng of þese goodis fro þese ypocritis, and restoring of hem to þe statis þat God hadde assigned hem to, shulde be callid not robberie of hooli chirche, as þese ypocritis seien, but rapier ri3twise restitucioun of goodis wrongefulli and þeefli wiþhol-dun, And þese harmful ypocritis han no cause to pleyne, alþou3 þis were don in dede.
<L 2243, 2245, 2247, 2249><T OP-ES><P 110>

But þe lordis speciali shulde se here what were plesynge, not to þese ypocritis but to God, and þat shulde þei do. For what þat euere þei swere bi sugestioun and disseit of þese ypocritis, herto þei ben boundun bi vertu of her office upon peyne of dampnacioun, and þer mai no man dispence wiþ hem of þat boond stondinge her astaate.
<L 2278, 2279><T OP-ES><P 112>

and þanne, as I am sikir, þei shulde grucche a3ens þis folk wiþ me, and knowe cleerli ynow þat no þing þat þese ypocritis doen is worþi euerlastyng blis or plesaunt in þe si3t of God, as it is declarid bifore. And herfore seiþ God to suche ypocritis (Isaie I) þat her solempnytees or halidaies, wiþ her offryngis, sacrificis and praieris weren hatouse and abhominacioun to him, as it is tau3t þere bi long processe.
<L 2297, 2299><T OP-ES><P 112>

For þou shalt vndirstonde here þat þo ypocritis þat robben Cristis chirche as it is seid bifore, and maken his peple to be in myse and ouer greet nede ben mansleers.
<L 2307><T OP-ES><P 112>

And so, sif þese ypocritis han defraudid Cristis chirche in ech astaate of þe liiflood þat God hadde assigned to his peple, and þat was needful to hem, þei ben mansleers.
<L 2311><T OP-ES><P 114>

þanne, alþou3 it so were þat þese ypocritis diden many sacrificis and almesse of þese goodis, þe whiche þei callen so falsli perpetuel almesse, 3it her dedis ben not acceptable in þe si3t of God.
<L 2331><T OP-ES><P 114>

and þat mai not be among þese ypocritis duringe apostasie þat þei stonden yn.
<L 2367><T OP-ES><P 115>

And as Lucifer dide þis harm to Adam and Eue vndir colour of loue and frendship and helping of hem, so doen now hise aungels, oure ypocritis þat I speke of, þat transfiguren hemsilf into aungels of li3t, and disseyuen þe peple bi fals biheest of heuenli help þat þei wolen procure to hem for her goodis.
<L 2433><T OP-ES><P 118>

sif he is boundun bi þe lawe of kynde to ordeine for hise children, and ouer þis he is yboundun bi Goddis lawe to susteyne þe staat of seculer lordis þat ben autorisid now in þe chirche bi Crist and hise apostlis, where þese religiouse ypocritis ben not so expresli groundid.
<L 2449><T OP-ES><P 120>

And wundir it is þat þese ypocritis mai euere 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.
<L 2457><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 2466><T OP-ES><P 120>

Ferper mor now I wole telle 3ou hou falsli and
weiwardly pese couetouse ypocritis glosen
anoþer text of Cristis gospel, þe which goiþ
euene a3ens her worldli lordship;
<L 2492><T OP-ES><P 122>

I preie þee take heede hou waiward, contrarie
and rotun is þe gloos þat pese ypocritis 3yuen
here!
<L 2515><T OP-ES><P 124>

For, certis, and þe loue þat Crist shewide to us
upon þe cros were sunkun to þe roote of oure
herte, and if we heelde wiþ Crist for þe
clennesse of his Fadris chirche, it were no
wundur alþou3 we dide outrarously or more
steernli a3ens pese enmyes of Crist and his lawe
þan dide Crist whanne he made him a scourge,
and chaside out biers and sillers of his Fadris
temple, þe which figuride pese false bribours
and viserd deuels þat ben now, þoru3 slei3t of þe
feend, cropun into þe chirche, and marchaundise
of þe peple wiþ feyned wordis and ypocritis
signes, and so robben þe peple as it is seid
bifore.
<L 2549><T OP-ES><P 125>

And I wolde wundre here of þe blyndnesse of þe
lordis and opir peple, þat þei perseyue not þe fals
couetise of pese ypocritis, saue þat Crist, þat mai
not lye, prophecieþ of þis blyndnesse, seiynge
þus, as it is rehersed bifore, þat sotil fals peple,
þe which he calliþ pseudo, shah arise;
<L 2557><T OP-ES><P 125>

For þei han not so moche colour of scripture to
seie þat Crist beggide lompis of breed, as þei han
for to seie þat Crist beggide money whanne he
seide to þe ypocritis þat temptiden him þus:
'Shewe 3e to me a prynt or a coyn of money'.
<L 2711><T OP-ES><P 130>

And þus pese ypocritis bilien here þe manhed of
Crist.
<L 2713><T OP-ES><P 130>

But up hap þou seist here, as folk þat ben
disceyued bi ypocritis doen, as Crisostum seiþ
upon þis word of þe gospel (Mt_ 7) {Attendite a
falsis prophetis}, where Crisostum aresoneþ a
man þat is disceyued wiþ ypocritis þus: 'Vp hap
þou seist "Hou mai I seie þat he is no cristen
man, þe which, as I se, knouelechiþ Crist, and hap
an auter, and offriþ sacrifice of breed and wyn,
and cristenep, þat rediþ þe hooli scripturis, and
hap alle þe ordris of hooli prestis?"
<L 2833, 2836><T OP-ES><P 134>

And bi such long praiers þe scribis deuouride þe
housis of widues, as Crist seiþ (Mr_ 12), as oure

ypocritis now wiþ her long praiers, and opir myri
noys þat þei maken in þe eeris of þe peple,
deuouren not oonli þe housis of widues but also
of ful many worpi lordis and kny3tis, bi whom
oure rewme, 3he, al cristendom was sum tyme
moche gouerned and sokourid.
<L 2919><T OP-ES><P 137>

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 hemsilf 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>

and whanne 3e maken a fonned bischop, that can
not and loueth not Goddis lawe, stonde my- trid
at the auter, 3e make an horned asse storide at
the auter, in the stede of Crist and so of othere
vnresonable beestis, as lyouns, wluis, beeris,
apis, dragouns, hoggis, horsis, doggis: and
othere viciouse prestis, proude, coueitouse,
raueynouris, wrathful, ypocritis, trecherouse,
glotenouse, lecherouse, enuyouse, and
bacbiteris;
<L 3><T Pro><P 33>

for whi ypocritis schulen be seid to be not with
Crist, not oonly withouten ende, but also now,
thou3 thei seemyn to be in the chirche of Crist.
<L 30><T Pro><P 46>

But no reproued man þat is prescite to
euerlastyng peyne is membre of þis body, warfor
seiþ Augustinus, {De Doctrina Christiana, regula
2_ Ticonia}, "Forsop it is no3t þe body of our
Lorde þat schal no3t be wiþ it wiþoute ende, for
ypocritis ar no3t to be seid to be wiþ hym, þof al
þei be sene to be in his chirche".
<L 5><T Ros><P 68>

23_, "Wo to 3ow scribez & phareses, ypocritis,
þat edifieþ þe birialles or graues of prophetez
and anourriþ þe monumentis or graues of ri3twis
men etc".
<L 1><T Ros><P 69>

þe 4_ for þe louyng & þe ioi of ypocritis bene
schorte: Iob_ 8_, "þe hope of ane ypocrite schal
periche," & Iob_ 20_, "þe louyng of wicked men
is schorte, & þe ioi of ypocritez as it war a
pointe".
<L 26><T Ros><P 102>

But if ypocritis worchen here, al if þei seien
suche wordis, þe hous and þe peple ben worse
þat pese false men comen among;
<L 58><T SEWW23><P 121>

Crist telliþ ei3te woos to þese pharisees, and not oonli wischiþ hem, but ordeyneþ hem to come to þese ypocritis for þei disseyuen his peple. Þe first woo þat Crist seiþ is teeld on þis maner: Woo be to 3ou, scribis and pharisees, ypocritis, þat closen þe kyngdom of heuens bifore oþir men, for neþer 3e entren ne suffre oþir to entre.
<L 6, 7><T SEWW15><P 75>

Þe þridde vndirstonding of þese wordis of Crist mai be applied to lyuyng of þese pharisees: þei lyuen ypocritis lijf þat hem- silf han founden, and þei maken oþir men confoorme hem þerto, for þei seien þat þis lijf is þe best of alle;
<L 20><T SEWW15><P 75>

Þe secunde woo þat Crist wischiþ is seid þus of Crist: Woo worþe 3ou, scribis and pharisees, ypocritis, þat eten widowis housis, makinge longe preiers, and herfore schulen 3e take þe more iugement of God. For þese ypocritis persen housis of lewid men and eten good mete þat her meynee schulde ete;
<L 31, 32><T SEWW15><P 75>

and so vndirstonding and will ben blyndid bi þese ypocritis, and þus schulen þei be iugid of many maner falsched.
<L 38><T SEWW15><P 76>

Þe þridde tyme seiþ Crist vnto þese fals folc: Wo worþ 3ou, scribis and pharisees, ypocritis, þat goen aboute boþe watir and lond to make a child of 3oure ordre, and whanne he is maad 3e maken him a child of helle, double more þan 3ou.
<L 44><T SEWW15><P 76>

Þe fifte wo þat Crist telliþ to come to suche ypocritis sueþ in þese wordis þat Crist seiþ in þe gospel: Woo worþe 3ou, scribis and pharisees, ypocritis, þat tiþen mynte, and anett and comyn, and 3e forsaken oþir þingis more greuours of þe lawe for to do ri3t iugement to men þat 3e iugen, and to do mercy to sugetis þat ben vndir 3ou, and to do feiþ to God and to man.
<L 126, 128><T SEWW15><P 78>

Þe sixte woo þat Crist wissip to þese ypocritis is seid in þese wordis in þe gospel to cristen men: Woo worþe 3ou, scribis and pharisees, ypocritis, þat clensen wiþoutforþ of þe cuppe and of þe dissh, but wiþinne in 3oure soule ben 3e ful of raueyne and of vnclennesse in þou3t and in will.
<L 159, 161><T SEWW15><P 79>

Þe seuenþe wo þat Crist wischiþ to þese ypocritis is seid in þese wordis of Crist þat is al witti; Wo to 3ou, scribis and pharisees, ypocritis, þat ben lijk sepulcris, white wiþoute, þat semen

wiþoutforþ fair to men, but þei ben wiþinne ful of deede mennes boones and al maner of filþe þat comeþ of deede careynes.
<L 170, 171><T SEWW15><P 79>

and herfore Crist clepiþ hem seuene siþis ypocritis, and not wiþoute cause, siþ þei my3ten do as moche good to profit of hooli chirche if alle þese signes weren away, and þei kepten pure Cristis ordre. Þe ei3tþe wo is seid of Crist in foorme of þese wordis: Wo be to 3ou, scribis and pharisees, ypocritis, þat edifien sepulcris of prophetis and maken fair biriels of ri3twise men and seien ouer falsli "If we hadden be in tyme of oure fadris, we wolden not haue don to deep suche hooli prophetis, and þus ben 3e witesse þat 3e ben sones to þese men þat slowen þese prophetis, and 3e wolen do wel worse for 3e casten to slee Crist, heed and eend of alle prophetis.
<L 188, 192><T SEWW15><P 79>

And þus þese newe ypocritis drawn to þis eende, for þei quenchen truþe and Cristis religioun, and so þei sleen Crist in many of hise membris.
<L 199><T SEWW15><P 80>

And bi þis cause pharisees pursuen trewe 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 218><T SEWW15><P 80>

For þei han not so moche colour of scripture to seie þat Crist beggide lompis of breed, as þei han for to seie þat Crist beggide money whanne he seide to þe ypocritis þat temptiden him þus (Luc_20), "Shewe 3e to me a prynt or a coyn of money".
<L 54><T SEWW18><P 94>

And þus þese ypocritis bilien here þe manhed of Crist.
<L 56><T SEWW18><P 95>

Þerfore þe pristis þat seyn hemsilf holy, and bysien hem aboute siche pleyis, ben verry ypocritis and lyeris.
<L 242><T SEWW19><P 103>

Þese ypocritis weren eueremore contrarie to Crist, and þe comoun pepel wrou3te myche after þer counseil.
<L 76><T SEWW20><P 109>

And þus, 3if oure ypocritis seyne now þat þei kepen here owne reule and Goddis lawe boþe, biholde to here werkis and 3e schal fynde þe

con- trarie.

<L 89><T SEWW20><P 109>

wheper 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-nyng 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 92><T SEWW21A><P 112>

what menep þise waast placis of þise hidde
ypocritis, but to telle men bi her synagogis
where Satanas seet is?

<L 84><T SEWW22><P 117>

And þus, as þe Iewis in tyme of Crist boostiden
and magnifieden hemsilf of þe bodily
circumcisioun, not charginge þe circumcisioun
of þe herte þat God cheefly sou3t, so now cristen
ypocritis, defoulid or infect wiþ þe sourdow of
fariseis þat is ypocrisie, wherof Crist comaundid
his disciplis to be war, boosten of her bodily
baptym, not chargynge þe baptym of soule from
al vnclennesse.

<L 144><T SWT><P 07>

And also aftir þo þre dayes bi þe whiche, as
Cristis aduersaries seyen, he shulde haue beggid,
Crist 3ede down wiþ Marie and Ioseph into
Nazareth and was sogete to hem, and vside, as
summe doctouris seien, Iosephis craft— and þis
is ful licly, for þe Iewis calliden him not oonly
carpenteris sone, but also þei calliden hym Iesus
þe carpenter, as it is writun in Markis gospel—
and þat shulde not Crist haue doon if it hadde be
so greet of perfeccioun to lyue bi customable
begging as summe ypocritis boosten now,
namely siþ þe gospel seiþ þat fro þis tyme forþ
Iesu wexide in wiisdom, age and grace bifore
God and al þe puple'.

<L 682><T SWT><P 21>

janglen¹

IANGELYN.....1

for if thei iangelyn oonli of this blessid lawe to
schewe here cunnynge abowe othere men and
kepe not it opynli in here wikkis but doon opynli
the contrarie, thei ben contrarie to hem silf and
this cunniyng turnyth hem to more
dampnacion. moeirdfg
<L 3><T Dea><P 447>

IANGLEN.....2

ianglen her lessouns/ as iaies chatiren in þe cage:
<L 21><T LL><P 55>

But redars in þe fendis chirche ianglen her
lessouns as iaies chatiren in þe cage, and wot not
what þei menen, striueyng feel siþis for nou3t
iche a3ens opir, for rulis of her ordinal and
manye veyne questiouns.
<L 124><T SEWW22><P 119>

JANGLETH.....1

And yet he jangleth as a jay, And understont
him-self nothing He woll serve bothe erl and
king For his fynding and his fee, And hyde his
tythin and his offring;
<L 791><T PT><P 172>

janglere²

IANGLERIS.....1

But a fool my3te seye here þat, siþ Crist is God
and man, eche word is Cristis word, and so veyn
iangleris spekon þis lore.
<L 59><T EWS1SE-12><P 527>

jangling³

JANGELINGIS...1

and I clenside my mouþ spekyng Goddis
wordis, þat bifore was filid þoru unfructuose
jangelingis.
<L 37><T A01><P 29>

IANGING.....1

or on lewid ianging/ & wittis oueresett:
<L 2><T LL><P 50>

IANGLING.....2

And Mary spac not boostful iangling, ne wordis
þat weren unpertinent, but heriede God of al þis
grace, and stood in her firste mekenesse.
<L 29><T EWS3-127><P 14>

but for Goddis loue, 3e symple men, be war of
pride, and veyn iangling and chydying in wordis
a3ens proude clerkis of scole and veyn religions,
and answeere 3ee mekely and prudently to
enemyes of Goddis lawe, and preie 3e hertly for
hem, that God of his greet mercy 3eue to hem
very knowing of scripturis, and mekenesse, and

charite, and euere be 3e redy, what euer man
techith eny treuthe of God, to take that meekely,
and with greet thankings to God;
<L 29><T Pro><P 49>

jape⁴

IAPES.....8

þei feeston hem and 3yuon hem 3iftus as applus,
pursos and opre iapes, and, þat is moste yuel of
al, þei gylon hem wiþ false wordys.
<L 67><T EWS2-VO><P 368>

And þis chaffering wiþ douues is not onely by
silling of chirchis, but in preching and shryuyng,
and welny in alle werkis of prestis, as hawewyng
of chirchis and auteris, and visityng wiþ opere
iapes;
<L 24><T EWS3-165><P 129>

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 24><T MT01><P 12>

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 perfit pouert of
crist and his apostlis for pride of þe worldly
staatis and flateriunge þer-to and ypocrisie and
beggyng to geten esely and plenteuously catel
of lordis and ladies and comunes, and to geten
3onge childre to here feyned ordre by symonye,
as aplis, purses and opere iapes and false
bihestis, and bi false stelyng a3enst here frendis
wille, and a3enst goddis comaundement.
<L 26><T MT04><P 68>

but we shulden beleue þat grace of god is so gret
and plentyuouse, þat if a man synne neuer so
miche ne so longe in his lyue, if he wole aske of
god mercye and be contrite for his synne, god
wole for3yue him his synne wiþouten siche
iapes feyned of prestis.
<L 29><T MT23><P 339>

Capitulum primum· For it is seide in holdyng of
oure haly-day þat we schulde ocupie þe tyme in
prechyng and preiynge and deuoute heryng of
þe lawe of god, and ouer þis many freris, as
bastardis to goddis lawe, tellen iapes or lesyngis
and leeuene þe herfore schulden men lerne of þe
good vertues, þat þe gospel of poule clepiþ feiþ,
hope, and charite.
<L 4><T MT24><P 347>

¹ 3 variants; 4 occurrences.

² 1 variant; 1 occurrence.

³ 3 variants; 4 occurrences.

⁴ 5 variants; 40 occurrences.

It is but a faynt folke, yfounded vp on iapes.
They maketh hem Maries men, and so thei men
tellen.

<L 20><T PPC><P 03>

And it may be trewed þat þo iapes or
deceuyngs & many mo bene fulfilled today to
gostili witte or vnderstandyng.

<L 27><T Ros><P 60>

IAPIS.....24

If þei 3iuen hem to glotony to fede fat her fleishe
wiþ costious metis and delicious drinkis of
diuerse wynis, whatsoeuer þei coste, sittynge as
longe at mete as þow þei were kyngis, wiþ
myrþis of mynstralsie and many oper iapis, and
þe sely pore men abiden at þe 3ate to be fed wiþ
her trenchouris þat comen from her borde;
<L 583><T CGDM><P 223>

And here monye men ben to blame þat vson
wordis of mannys lawe, and opre þat be not
medful, and wordis of strif wiþ opre iapis;
<L 55><T EWS1SE-12><P 527>

On þe bridde maner þes ordris ben veyn þat
prechon iapis to begge betture, and to susteyne
hem cloystres and howsus, and opre goodis þat
þei coueyton.

<L 74><T EWS1SE-27><P 591>

And þis is a comun synne among men now on
lyue, for þei tellon more prys by lawe cyuyl or
canoun, to konnen hem or opre iapis, þan to
konne Godys lawe;

<L 23><T EWS2-71><P 89>

so þat holy chirche were betere þat siche iapis
weren not usid, for þes prestis by siche iapis
fuylen hem and harmen þe puple.

<L 25, 26><T EWS3-165><P 129>

Also in vn honest wordis, as worldly songis and
talis of iapis.

<L 34><T EWS3-237><P 313>

And also 3if þei 3euen a benefis for men ben of
here kyn, or for fleschly loue, or worldly
frendischiþe, 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
worschiþe of god and profit of mannes soule, it
is stynkyng symonye bi-fore god, as lawes and
seyntis techen.

<L 10><T MT04><P 65>

3e to spende at rome many 3eris and daies, to
paie for selis or bullis, to plede for benefices,
offryngys, dymes, and many mo causes, to paie
þe pope þe first froytys, and cardynals and
bribouris to spede here nedis, and for pardons,
quyenals, priuylegies, for assoilyngis of woves,
and many feyned iapis, þat men supposen alle

þes passen þre fifteenþes;
<L 21><T MT04><P 66>

and bi þes iapis þei disceyuen þe peple, and
gedren to hem self þe goodis of þis world and
magnyfien hemself, here ordris, and here lawes
more þan crist and his lawis, and maken þe peple
to holden vp þis ypocrisie and heresie.

<L 18><T MT04><P 97>

and 3if þere be ony good bischop þat wole chace
þe fendis of lecherie or vsurie and siche moo,
anoon coueitous laweieris wiþ here gnackis and
iapis, delaies, excusacions and fals appelis,
letten þe bischop to ponysche þis synne.

<L 19><T MT09><P 184>

þan were matynys and masse and euen song,
placebo and dirige and comandacion and
matynes of oure lady ordeyned of synful men, to
be songen wiþ hei3e crynges to lette men fro þe
sentence and vnderstandyng of þat þat was þus
songen, and to maken men wery and vndisposid
to studie goddis lawe for akyng of hedis: and of
schort tyme þanne weren more veyn iapis
founden;

<L 26><T MT10><P 191>

but now it is turned in-to vanyte and nysete and
knackis and iapis and is 3ate of synne, of pride,
of rebaudrie, sleuþe, coueitise, glotonye,
dronkenesse and lecherie and meynntenynge of
synne and hordam, of wrapþe and enuye and
bost and cursed swerynges and wast of goodis
and robberynges of pore men and distroynges of
londis and good cristendom.

<L 20><T MT12><P 205>

clerkis seyn þat lordis ben cursed 3if þei
chastisen hem, þou3 þei ben neuere so foule
lecherous and neuere so cursed heretikis, for
symonye and coueitise and meynntenynge of
synne and robberynges pore tenauntis bi extorcions
for anticristis correccions and veyn halwynges of
chirchis and auteris and opere iapis.

<L 6><T MT13><P 214>

but when þei comen out of þis prisoun þei ben
dilaui in heere tungis in gabbyngis and other
iapis þat sounen not to charite: Juge men wheþer
ony freris ben siche þat hauen sich veyn religion.
<L 1><T MT22><P 306>

and myche more ben þey to blame þat prechen
iapis and gabbingis;

<L 8><T MT27><P 438>

þis prechoure may synne on many maners bi þat
þat he sowiþ not good seed, but iapis and
gabbingis or opere tryuolis, and leueþ to preche
þe word of god.

<L 22><T MT27><P 442>

and no drede þey shapen þer sermons bi
dyuysious and opere iapis þat þey maken moost
plese þe puple.

<L 31><T MT27><P 445>

and as it is seyð bifore, þe puple is smyttid bi þis
synne, for þe puple assentiþ to hem bi iapis and
wilis þat þey tellen hem. 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 oþer goddis lawe. and þis bourding
or opere iapis shulde make þes freris suspect
heere and make hem wante worldly wynnynge,
for þey ben worþy myche more peyne;
<L 9, 12, 15><T MT27><P 446>

See, 3e lordis and prelati, that maken vnable
curatis, for fleshly affeccoun and 3iftis, and
specialy for pleyinge at the bere, and othere
vnleeful iapis, what tresoun 3e doon to God, and
what harm to Cristis chirche and 3oure
auaunseeis;

<L 39><T Pro><P 32>

And þe menes bi whiche þei stelen suche
children ben ful of venym: þei feesten hem and
3yuen hem 3iftis as applis, pursis and oþir iapis,
and þat is moost yuel of alle, þei bigilen hem
wiþ fals wordis;

<L 59><T SEWW15><P 76>

Also summe recreacioun men moten han and
bettere it is, or lesse yuele, þat þei han þeyre
recreacioun by pleyinge of myraclis þan by
pleyinge of oþer iapis.

<L 126><T SEWW19><P 100>

JAPE.....1

Also, sith þei supposen þat hor naked graunte is
als myche worthe as graunte wiþ hor letters, þen
hor letres serven of noght bot for to jape þo
pepul.

<L 17><T A25><P 420>

JAPES.....4

Bot helpe is fer fro þo trewthe of þoo oþer thre
japes.

<L 3><T A09><P 148>

For freres in her prechinge fordon prechinge of
Crist, and prechen lesyngus and japes plesynge
to þe peple;

<L 6><T A10><P 180>

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 21><T A10><P 180>

Therefore oute of doute siche myraclis pleying
pretith myche more venjaunce than dide the
pleyinge of the chyldren of Israel, after the
heriynge of the calf, as this pleyinge settith but
japes grettere and more benfetes of God.

<L 45><T Hal><P 55>

JAPIS.....3

For sich japis availen not, but disceyven men þat
trusten in hem for evere.

<L 14><T A28><P 453>

and þei þat occupien hem wiþ japis, and
remembren hem of þer old iuel in to lyking þer
of, and þat steriþ men in to morning for þei schal
lese þis world, and þei mornyn for her frendis
leuen it;

<L 21><T APO><P 82>

Also, summe recreacioun men moten han, and
bettere it is or lesse yuele that thei han theyre
recreacoun by pleyinge of myraclis than bi
pleyinge of oþer japis.

<L 1><T Hal><P 46>

JAPEN⁵

IAPEN.....3

But here ypocritis seyn þat þei taken no þing for
pardon but for þe bulle þat is selid: certis a litel
deed leed costip many housand pond bi 3ere to
oure pore lond, sikire þei disceyuen þe peple and
iapen hem, for þei sillen a faat goes fer litel or
nou3t, but þe garlek costip many shillyngis.

<L 32><T MT04><P 82>

In seruauantis regneb gile, for þei traueilen faste
awhile in presence of her maister, and in absence
ben ydel and iapen and don litel good, and
sweren faste þat þei may not labore trewliere and
bisiliere þan þei don.

<L 11><T MT04><P 238>

Also siche myraclis pleying is scorning of God,
for ri3t as earnestful leuyng of þat þat God biddiþ
is dispisyng of God, as dide Pharao so
bourdfully taking Goddis biddynge or wordis or
werkis in scorning of hym, as dyden þe lewis þat
bobbiden Crist, þanne, syþen þes myraclis
pleyeris taken in bourde þe earnestful werkis of
God, no doute þat þei scornen God as diden þe
lewis þat bobbiden Crist, for þei lowen at
passioun as þese lowyn and iapen of þe myraclis
of God.

<L 93><T SEWW19><P 99>

IAPID.....1

Also, a3en swilk feynid and on groundid
indulgens, howiþ a feiþful prest to multiply quck

⁵ 4 variants; 6 occurrences.

resouns, weil he hungriþ and þristiþ ri3twisnes
of þe law of God, for by suelk sophymis of
anticrist, þe lawe of God is despicið, and ri3tful
is put in veyn hope, and vpon ilk side a liuar in
þis world is falsly japid.
<L 25><T APO><P 08>

JAPEN.....1
Thanne sythen thes myraclis pleyens taken in
bourde the earnestful werkis of God, no doute
that thei ne scornen God, as didden the Jewis
that bobbiden Crist, for thei lowen at his
passioun as these lowyn and japen of the
myraclis of God.
<L 9><T Hal><P 45>

JAPID.....1
3ee, Iamnes & Mambres japid not so þe kyng,
As þou with þi cursid sect þe kyng & þe puple.
<L 211><T UR><P 108>

japer⁶
JAPER.....1
And suppose of þe secound word, þof it he
euident of dede him not be þe vicar of Petre, syn
Petir was not hardi to accept þis foule hardy
presumpcoun, but suppose þat Petre or aungel of
heuun accept to lowse or to bynd, he may not do
þis, but in as mykil as it soundiþ to þe hed of þe
kirk abouyn, And as þis consonaunt is vnknown
to be japer, so þis fendly marchaundy is
vneuident to þe feiþful peple knowend þis;
<L 4><T APO><P 09>

JAPERERS.....0

JAPERES.....1
þei sitten in castels & townes wiþ mynstralcie &
lau3tur/ wiþ tregetours & tomblers/ wiþ gestours
& japeres; &
<L 15><T AM><P 128>

JAPERIS.....1
and how mowen thei be more takyn in idil than
whanne thei ben maad mennus japynges stikke,
as when thei ben pleyid of japeris?
<L 29><T Hal><P 50>

JAPERS.....2
þei chesen to hem boosters sotil men & sly3e/
riche/ proude & Japers.
<L 11><T AM><P 131>

hem followeþ many a grete horse/ wiþ iestours
& japers on hakeneyes bak/ wiþ swerdis &
bokilers/ as it were to a batayle/ & wiþ kny3tes
at robes & fees often to leden her bridelis.
<L 8><T AM><P 132>

japinge⁷

⁶ 5 variants; 5 occurrences.

⁷ 4 variants; 8 occurrences.

IAPYNG.....1
somme men han childus wylle, þat feedon þer
wyttis wiþ sensible þingus, and iapyng of
chyldeþes gamen as þei weron foolis;
<L 138><T EWS2-122><P 325>

IAPYNGE.....3
And to suche penaunce he chees a couenable
place þat was deserte, and not houses of kynges,
as mynstralles wiþ her
iapynge, and flateris wiþ her liyng, and folled
religijs men wiþ her feynynge.
<L 362><T CG03><P 40>

þe fend and his techen that suggettis and
seruauntis ben cruely beten, pyned, prisoned and
sumtyme hangid and drawn for worldly trespas
and defaute of here seruyce doyng, and
vnreuerence a3enst worldly souereyns, but of
trespas and dispit of god and his lawe no charge
but mirþe and liyng and iapynge.
<L 29><T MT13><P 213>

He, forsoþe, hap beden vs alle to halowyn his
name, 3yuyng drede and reuerence in alle mynde
of his werkis wiþoute ony pleying or iapynge, as
al holynesse is in ful earnest.
<L 99><T SEWW019><P 99>

JAPYNG.....2
Loke thanne, frend, 3if thi byleve tellith that
God dide his myraclis to us for we shulden pleyen
hem, and yn trowe it seith to the, "nay, but for
thou schuldist more dredyn hym and lovyng hym,
and certis greet drede and gret effectuel loove
suffrith no pleyinge nor japyng with hym.
<L 35><T Hal><P 50>

myche more in thung that is with the spirit, and
alwey exsawmplid in the lif of Christ, and so
fully writen in the booke of lif, as is levyng of
myraclis pleyinge and of alle japyng, thou
schuldest not holden a3enys it, but if it rny3te ben
schewid a3ens the bileve, sythen in al thung that
is doughtous men shulden holden with the partye
that is more favowrable to the spirit, and more
exsawmplid in the lif of Christ;
<L 9><T Hal><P 51>

JAPYNGE.....2
He forsothe hath beden us alle to halowyn his
name, 3yvyng drede and reverence in alle mynde
of his werkis, withoute ony pleyng or japynge,
as al holynesse is in ful earnest men, thanne
pleyng the name of Goddis miraclis, as
plesyngly thei leewe to do that God biddith hem,
so thei scornen his name and so scornyn hym.
<L 15><T Hal><P 45>

and how mowen thei be more takyn in idil than
whanne thei ben maad mennus japynge stikke,
as when thei ben pleyid of japeris?
<L 28><T Hal><P 50>