

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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Volume II

Caim¹

CAYM.....25

& 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 186><T 4LD><P 243>

But anticrist clerkes wolen be free fro þis & herfore be þei folk wipou3ten hed, but if þei haue þese foure, Caym & Scariot & anticrist þe þride, & him þat next deceyued hem, þat þei clepen þer beupere.

<L 1071><T 4LD-4><P 283>

as Caym was fadir of ire, sleeing his broþer.

<L 02><T A09><P 135>

Ffor by þis entent þei make hom a cyte, as Caym, to carve to.

<L 08><T A25><P 416>

Crisostom seiþ þat anentis men þer ben mani generacions, but anentis God but two, whiche han her bigynnyngis in Caym and Abel. Alle þoo þat haue be, and beþ, and schul be into þe Day of Doom, pursueris of true cristen peple, ben of þe generacioun of Caym;

<L 698, 701><T CG02><P 30>

Also, þe apostle Judis seiþ: {Ve illis, qui in via Caym abierunt}.

<L 456><T CG11A><P 144>

for God louede Abel bettore þan Caym þat was his broþer.

<L 96><T EWS2-90><P 210>

siþ Crist seiþ þat þe blood of iust Abel schal be requirud of Caym, myche more þis blood of Crist;

<L 33><T EWS2-95><P 231>

seiing in þis forme: ca· 1· · {Ve qui in via Caym abierunt: & in errore Balaam mercede effuci sunt:

<L 16><T LL><P 15>

in contradiccione Chore perierunt'} þat is to seie: woo to hem þat walken in þe weye of Caym:

<L 19><T LL><P 15>

Of þe þride it is written: Ge· iiiii· Hou þat cursid Caym: alou3 his innocent broþir Abel:

<L 17><T LL><P 97>

Pere ben alle þat preien: seruen or 3yuen 3iftis for chirche or spirital 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/ Pere 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 03><T LL><P 131>

bi weye of sclaudir & sleeing/ and þus Caym: þat false enuouse cursid man:

<L 15><T LL><P 132>

in a prolog on þis spalme: Quid gloriaris' þat Caym was þe bigynnyng of Babiloyn/ and anticrist schal be þe endar/ And Abel was þe bigynner of Ierusalem:

<L 18><T LL><P 132>

3if þou feynest þee an ordre þat þou preyst and þenkist on god, and þerwiþ þou hast cure bi þy viker þat kepib 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 25><T MT27><P 425>

þe firste bok of þe olde lawe tellib of abel and caym, hou þey brenten þer tyþis to god, and þe smoke wente up to heuene.

<L 20><T MT27><P 431>

and þat seyntis marken of Abel and Caym, for it is seid of Abel þat God hadde reward first to him and aftir to hise 3iftis, but not so of Caym.

<L 2340, 2341><T OP-ES><P 115>

for þus seint Iohun Baptist hewe upon þe apostasie and þe goostli auoutrie of þe clergie of þe oold lawe, in whom at þat tyme was cheefli þe malice of anticrist and his chirche, þe which haþ growe forþ wiþ Goddis chirche 3he, growiþ and shal growe fro þe first wickid man Caym into þe last þat shal be dampned.

<L 3025><T OP-ES><P 141>

but Cayme, þat is possession, is kept, 3ee, and Caym þe erþetyller is made þe hirde or gouernour of sowlis. For it is not axyd in þe chirche if he kan well teche, or if he kan wepe and weyle for synys, but 3ef he be Caym, þat is, an erþetilyer þat kan well till þe londe.

<L 385, 387><T OP-LT><P 73>

Of the kyntede of Caym, he cast the freres, And founded hem on Sarysenes, feyned for God.

<L 11><T PPC><P 17>

and hou Caym displeside hym by synnes, and specialli by enuye, hatrede and manquellyng.

<L 38><T Pro><P 3>

¹ 4 variants; 43 occurrences.

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 gluson it as hem likeþ.
<L 23><T SEWW20><P 107>

CAYME.....2

but Cayme, þat is possession, is kept, 3ee, and Caym þe erþetyller is made þe hirde or governour of sowlis.
<L 384><T OP-LT><P 73>

Syche ben acursid as Cayme was, þat led owte þe schepe Abel, and brynge hym not a3en, but disseyuen hym— of whiche God saiþ by þe prophete Ezechiel “Her schipardis han disseyuyd hem”
<L 396><T OP-LT><P 75>

CAYMES.....14

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 181><T 4LD><P 243>

and in figure of þis, Caymes heved tremblid, and despeyred for to have remyssion of his synne.
<L 20><T A09><P 135>

þen schulden Caymes castels of þo newe ordires be voydid fro fendes, as Crist taught in dede;
<L 09><T A20><P 241>

þei spuylen þe puple many weies by ipocrisie and oþer leesingis, and bi þis spuylng þei bilden Caymes Castelis, to harme of cuntreis.
<L 19><T A23><P 348>

Ffor þis fre goynge aboute and fre preching is leueful 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 27><T A24><P 368>

þerfore myche more charite schulde dryve freris to cum out amonge þo puple, and leue Caymes Castels þat ben so nedeles and chargeouse to þo puple, sith þei connot occupye homself so wil in suche solitarie lif and contemplacioun, as couthen Crist and Jon Baptist.
<L 33><T A24><P 368>

And to þis same ende Crist ordeyned alle his apostilis and disciplis to lyve an open gode lif in mekenesse and willeful povert and discrete penaunce, to teche bisily his gospel to þo puple, and not be closid in grete cloystres and coystily, as Caymes Castels.
<L 06><T A24><P 369>

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 30><T A24><P 398>

Cursid be þei þat gon in Caymes weie', þat first couetise bigan.
<L 457><T CG11A><P 144>

þes ben cockers in couentis and coueitous in marktis, marrers of matrymonye & Caymes castelmakers, 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>

þei visiten riche men, and namely wydewis, for to haue here goodis to caymes castel, and sikeren hem of so many massis and preicris duryng þe world;
<L 27><T MT06><P 129>

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 22><T MT13><P 211>

Be not bygynne that bord, a beggere with sorowe, And first sitten in se, in her synagogues, That beth her heigh helle hous, of Caymes kind.
<L 20><T PPC><P 19>

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><T UR><P 108>

CAYMS.....5

and þes ben cayms childire and seyn her synne is more þan her dissert is to serue blis or ellis goddis mercy.
<L 11><T MT24><P 351>

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>

and þus lordis of þis world þat mayntenen lumpis of þes ordris and þer housis and possessiouns, wiþ opere þingis þat þey han foundun, moten nedis synne, in as myche as þei reuersen cristis ordenaunse, and in þat þat þey letten pore prestis to preche þe gospel to þe puple, al 3if þey ben not of þes newe ordris þat ben closid in cayms castels.
<L 04><T MT27><P 448>

and þus ben manye cayms castels maad and maytened to þes ordris a3enus leue of þe cheef lord.
<L 01><T MT27><P 449>

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 01><T MT28><P 478>

caitif²
CAITIF.....2
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 15><T MT01><P 10>

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 steryng of crist and þe holy gost for þis feyned obedience to a synful caitif;
<L 12><T MT06><P 131>

CAITIFTE.....3
And 3it myn arowis I schal drunken, {De cruore occisorum et de captivitate nudati inimicorum capitis;} Of þe blood of slayn and of caitifte and þe nakid heed of enemyes. Verrili ben þei slayn þat ben deede fro þe joie of God wiþouten eende, and of þe caitifte of helle, of þe nakidheed fro al solace of hevene or of erþe, of enemyes dampnyd.
<L 16, 19><T A01><P 47>

This proces of Esdras and of Neemye schulde styre vs to be bisy to bylde vertues in oure soule, aftir turnyng a3en fro caitifte of synne, and to fi3te a3ens temptaciouns, and bylde faste vertues, as thei fou3ten with oon hond a3ens enemyes, and byldeden with the tothir hond;
<L 27><T Pro><P 35>

CAYTIFS.....1
And sem caytifs sore acale, And ever in oon without encrees, Icleped lollers and londlees;
<L 71><T PT><P 149>

CAYTYFEZ.....1

Vnclene spiritez, ybondon by a wicked crafte to simulacrez, in bryngyng þe soulez of þair worschiperez into þer felawschippe had wrechedly made caytyfez: vnde apostolus, We wotte þat ane ydole is noþing.”
<L 03><T Ros><P 97>

candel³
CANDEL.....7
þat þe kirk performe it solemply, candc slekennid, bell rogun, and þe cros trunid vp so doun.
<L 29><T APO><P 19>

but on a candel stike, þat it schyne to alle þat ben in þe house”.
<L 291><T CG02><P 20>

And, þou3 þei comen hoom into hire chambre, þei letteþ þe candel falle, and brenne hire bed, hemself, and hir wyfe, hire children, and alle hire godes.
<L 69><T CG11A><P 133>

but it fariþ bi holy writt and cursed clerkis and foolis as it fariþ bi drunken men and þe none And candel; 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 33><T MT18><P 267>

for yf a man lyghte manye candels at one candel as longe as they brenne there wylbe many candelles lighted and as well, the laste candel as the fyrste;
<L 23, 25><T WW><P 15>

CANDELE.....1
Thise heretikus mys vndirstonden hooli writ and they clepin her owene errour hooli writ, and thus the deuyl blyndith hem an disseywyth hem and beiapith hem: as a drunke man demeth of a candele 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 05><T Dea><P 451>

CANDIL.....2
Wil þe offir a candil þat þu geyt merit and grace;
<L 09><T APO><P 48>

þis renegat usiþ his owne deternynacioun as a stumblyng stole while þe candil is out, and besiiþ himself to make men fal þer that grucchen a3enst his wordli lordschip and vngrounded begging.
<L 1737><T OBL><P 201>

² 4 variants; 7 occurrences.

³ 5 variants; 13 occurrences.

CANDILS.....1
til þe messe be seide/ & þanne offre vp her
candils;
<L 30><T LL><P 103>

CANDLES.....2
þei enioynen hem to brede & water & to go
barefote/ & so offren vnto certeyn ymages
candles/ & make to syng masses himself for to
saue/ and to go in breche & shurte aboute
churche & chepyng/ or to stoned at þe fonte
wiþ a tapur brennyng.
<L 13><T AM><P 149>

Thus they putten us to payn, With candles
queynt and belles clinke.
<L 40><T PT><P 148>

Candel-masse⁴
CANDELMASSE.....1
þe ferþe of þes feestis is seyð in þis gospel, and
is clepud comunly þe feeste of Candelmasse;
<L 04><T EWS2-99><P 244>

canonizen⁵
CANNONISID.....1
but in as miche as þe chirche hæþ autorised it/ &
cannonisid it/ for þei sein þat no man knowiþ
suche wordis to be þe gospel:
<L 26><T LL><P 30>

CANONISED.....2
And syn þer wordis are canonised, and approuid
of holi kirk, oþer be houþ to graunt þer wordis,
or to denay þe canonising and aproving of þe
kirk;
<L 08><T APO><P 46>

but can sey þat wordis of holy writt, and þat are
canonised of al holy kirk, soundun not wel, and
wel lede vs bi a kirk þat þey seyn erriþ oft, and
disseyuiþ and is deseyuid, begiliþ and is bigilid.
<L 01><T APO><P 98>

CANONISID.....4
But, for to haue þe more clere and vndeceyuid
knowyng of þis mater, cursing and assoling in
mater of domis, and geuing of sentence in ani
maner of dome, priuey or comyn, and in mater
witnessing, and in materis to be don, holid,
susteynid, aprouid, confermid, canonised,
autenkid, or to be helpid, in ani maner of cause a
geyn ani man, or for ani þing me semþ now
spedy to sey summe þings.
<L 24><T APO><P 15>

An oþer poynt putt is þis, þat þe prest is not
holden to his horis canonised, not but if he be to

syng.
<L 32><T APO><P 44>

And Parisiensis seiþ, Wan any aucrous or
couetous is canonised in þe kirk, or maad cheef,
þan may þe oþer chanouns of þe chirche sey, our
moder hæþ gotun to vs a moldewarp for a broþer.
<L 16><T APO><P 57>

Ne þat we schuld know it, ne lif þer after, seying
þat we may not understond it, ne þe holy
doctoris þat han expound it, wilk þe kirk hæþ
canonised, 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 30><T APO><P 97>

CANONISIE.....1
And wan a bachitar is canonise, þan hæþ þat
kirk gendrid a serpent.
<L 19><T APO><P 57>

CANONISE.....1
And summe þenken a greet evidence, þat if þe
pope canonise þis man, þanne he mut nedis be
seint in hevene.
<L 08><T A23><P 344>

CANONISID.....1
But it mai falle þat manie men þat ben canonised
by þes popis ben depe dampned in helle, for þei
disseyven and ben disseyved.
<L 13><T A23><P 344>

CANONIZID.....1
For men ben canonizid, God wot how, and for to
speken more in playn, trewe cristemen supposin
þat þet poyntis of þilk noble man þat men clepin
seyn Thomas, were no cause of martyrdom.
<L 111><T SEWW03><P 27>

CANONYSE.....3
Ffor comynly, if ony trewe man wille impugne
or contrary þeire worldly life, ande telle out
þeire cursidnes to þo pepul as God biddis, þai
wil not canonyse hym þow he dye in þis poynt,
and be never so fervent in charite, as hit felle of
Robert Grosthede.
<L 16><T A29><P 467>

and þus anticrist my3te not for shame canonyse
þis emperour;
<L 03><T MT28><P 475>

and certis þis were an yuel ground to canonyse
þis man in heuene;
<L 13><T MT28><P 475>

CANONYSED.....1
and þe fend confermeh þis part, and makip
seyntis be canonysed, þe whiche resseyueden
siche dowyng, to proue þat þis was wel don.
<L 01><T MT28><P 469>

⁴ 1 variant; 1 occurrence.

⁵ 14 variants; 23 occurrences.

CANONYSEDE.....1

And monye men supposon þis more þan of þes seyntus þat now ben canonysede by þe court of Rome, for lordschipe, or money, or fauour of partus.

<L 57><T EWS2-93><P 223>

CANONYSES.....1

as cronyclis schewen þat þat one pope canonyses, anoþer dampnes, and a3eynward;

<L 11><T A29><P 468>

CANONYSID.....3

And as amentis many seyntis þat ben canonysid of þe pope, þat helden boþ in lyf & word þat þis dowyng was nedeful, here it is a poynt of falshed þat begyleþ many men;

<L 351><T 4LD-2><P 213>

in his epistil canonysid/ þe fleeyng of Dauid from kyng Saule:

<L 10><T LL><P 20>

But up hap þou þenkist here þat I speke to presumptuousli a3ens þe clergie, and nameli a3ens þe monkis, of whom han he ful many hooli men þat ben now seyntis, canonysid bi oure hooli fadris, popis of Rome, and also þei ben of ful oold fundacioun.

<L 2569><T OP-ES><P 126>

CANONYSUDE.....2

þe fourþe tyme þes ordris blyndon men wiþ talis bysyde holy writ, þat so monye myraclis han þei doon, and so many seyntis of hem ben canonylude.

<L 83><T EWS1SE-28><P 596>

But wiþ þis it is soþ þat monye ben seyntus in heuene, as Laurence and Katerine, al 3if Rome canonylude hem neuere.

<L 73><T EWS2-93><P 224>

CANONYSUB.....1

þerby schulden alle men stonde as by þer by leue, as whomeuere he canonysub, assoyluþ or dampneþ, he is þus di3t of God, siþ God mot confermen hym, and whateuere þe pope doþ, siþ Crist byhi3te þis to Petre.

<L 300><T EWS2-VO><P 376>

canonizing⁶

CANONI3ING.....2

And syn þer wordis are canoni3ed, and approuid of holi kirk, oiþer be houþ to graunt þer wordis, or to deny þe canoni3ing and aproving of þe kirk;

<L 09><T APO><P 46>

and were it vnsikir to trow to her canoni3ing, approuing, or affirming, or autori3ing bifor þat þei proue hem bi sikirar ground;

<L 11><T APO><P 99>

CANONYSING.....1

for canonysing of þes seyntis is not bileue of cristenmen.

<L 03><T MT28><P 469>

CANONYSYNG.....2

ne men owen not to byleve ne stonde to þo canonysyng of þoo seyntus made by þo courte of Rome in þis part.

<L 06><T A29><P 489>

It is knowen þat monye harmys and monye errourus fallen by þes feestus, furst in þe purchasyng of canonysyng of seyntus at Rome, aftur in þe coueytous occupyeng to gedere money by suche seyntus;

<L 95><T EWS2-93><P 224>

CANONYSYNGE.....2

ne men owen not for to byleve ne stonde to þo canonysynge of þo seyntes made by þe courte of Rome in þis part.

<L 15><T A29><P 456>

and siþen popis and prelati3, as þer dedis openly schewen, ben unconnyng in holy writte and holy lyife, proudely lyvynge, fulle of fleschly affeccions and covetise, by fals wittnessis þai moone sone be deceyved in canonysynge of sum riche man.

<L 13><T A29><P 467>

careine⁷

CAREN.....3

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 11><T 4LD-4><P 235>

And yet lorde/ he that seyth he is thy vyker wyll demen our thoughtes/ and asken vs what we thynke/ nat of the lorde ne of thy hestes/ for they caren lytell for hem/ but of him and of his/ whilk they setten aboute thynke/ and maketh vs accusen our selfe/ or sls they wyllen accursen vs/ for our accusers mowen we nat knewen.

<L 12><T PCPM><P 43>

But whanne ony man spekiþ of þis mater sum men anoon caren for susteynyng of greet bildyngis of tree and stoon, and recken not of þe susteynyng of þe hooly temple of God þat is man, þe which, glorified in body and soule, shal

⁶ 4 variants; 7 occurrences.

⁷ 7 variants; 17 occurrences.

be euerlastyng tabernacle of God, for þe which to be repareilid Crist fro þe myddis of his herte shedde out his precious blood endelesly, lasse reckinge of sich costlew bilding.
<L 559><T SWT><P 18>

CAREYNE.....6

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>

Now riseþ not vp þe dedli careyne, but þe soule ariseþ þat lay ded in þe quyke careyne.
<L 140, 141><T CG03><P 34>

Þe brydde was þe stynkynde careyne, þat he qwykude in þe graue.
<L 17><T EWS1-16><P 284>

and of suche religious wrecchis seiþ Robert grosted þat siche on is a dede careyne gon out of his sepulere wlapid with cloþis of mornynge, dryuen and stirid of þe deuyll among men.
<L 31><T MT06><P 123>

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 offrynge and worldly honour, but pore men schullen not lie among hem þou3 þei axen it neuere so faste for charite.
<L 11><T MT13><P 212>

CARIEN.....2

For ri3t as men carien not her schippis forþer fro þe tyme þei ben commen to lande, ne maken her schipp heuyer in þe watre þenne it may bere hem vp, so Cristen men schulden do wiþ goodis þat þei muten leue in þe hour of dep.
<L 285><T 4LD-2><P 210>

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 22><T MT13><P 211>

CARIONE.....1

Where Criste mekely travelid wiþ grete penaunce upon his fete for to preche þo gospel, þese popes, more þen emperoures, resten in palaycis chargid wiþ pretious, in þer feete and in al þer stynkyng carione, ande prechen not þo gospel to Cristen men, but crien ever aftur worldly glorye and riches, and make newe lawes for to magnyfie þer worldly state, þat Crist and his apostlis durste never do.
<L 23><T A29><P 458>

CARIOUNS.....2

Þe sixt peyne of þis prison shal be contynuel, orrible and foule stynke þat þei shullen haue, boþe of her owne cursid cariouns þat shal euer stynke of þe synnes þat þei haue done, and also of þe fire þat shal brenne hem þere, of brymston and of piche, as Jon seiþe in þe Apocalipse.
<L 899><T CGDM><P 232>

þei han descendit to þe fundamentis of þe lake as rotid cariouns'.
<L 905><T CGDM><P 232>

CARYONE.....2

Ffor mon when he is deed is mony weyes more foule þen any oþer caryone of oþer dede bestis.
<L 05><T A09><P 125>

LINCOLNIENSIS· ÞERE is, he seis, a deed caryone cropun of his sepulchre, wrapped wiþ clothes of deul, and dryuen wiþ þo devel for to drecche men.
<L 01><T A19><P 230>

CARYOUN.....1

As, þo glotorous mon coveytis to haf lust, or ellis to have strenght or beute of body, bot þo contrarie falles of alle þes þinges, sith a glotoun by his synne schortis his lif, and makes hymself feble in strenght of his body, and a stinkyng caryoun by resoun of his glotorye.
<L 29><T A09><P 156>

cast⁸

CAST.....115

The xxxvij· Article· Seculerte among prelatis and curatis so that oon take propirli to himsilf alle the profitis of a chirche, and departe tho as hym liketh, whethir he do truli the gostli office or nai, owith to be cast vtterli out awei fro holi chirche;
<L 13><T 37C><P 147>

sipen þat freres schulden coucite poyntis of mekenes & eschewe as venym henesse of þe worlde, it semeh þei schulde not þus cast for suche degres.
<L 110><T 4LD-4><P 240>

þei li3tiden into þe ground of turmentis, as a stoon cast into þe ground comeh nevere a3ein.
<L 26><T A01><P 19>

Þat is, þe folk þat God lovede, 3evynge plente of goodis, haf cast up at God, dispisinge hise maundementis, multiþlyng hem in richnessis.
<L 35><T A01><P 36>

Sees gendren manye fischis to substaunce of mankynde, so þat, bi manye mennis cast, þere ben mo and moore fischis in þe see þan ben

⁸ 3 variants; 222 occurrences.

beestis upon londe, for þe space and matir is
moore.
<L 35><T A01><P 67>

And so þo fend haves cast a boon, and made
þese honndes to feht;
<L 22><T A09><P 133>

3if holy wryt on the þridde manere be brent or
cast in the see, holy writ on the secunde manere
may no3t faile, as Crist seiþ In Dei nomine,
Amen.
<L 07><T A12><P 187>

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.
<L 05><T A19><P 231>

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 07><T A21><P 245>

And þis is þe falseste conquest þat evere þe
devyl hap cast, ffor þus my3te he li3tly 3eve
rewmes to his servauntis, and make hem of
nowun power to a3enstonde his cautels.
<L 03><T A21><P 247>

And to performe þis malice, Antecrist hap cast to
be knyttid wiþ kyngis and use her power;
<L 11><T A26><P 439>

þei taken a weie & plucke a weie fro þe flok þe
donge/ mylke/ and wolle/ to dwelle & to
sojourne wiþ lordis & wiþ ladies/ to write to þe
kynges seele/ & hold secular countes to by3e & to
selle/ & to cast at þe countes kychyn clerkis &
stywardis: Antecrist holdeþ hym a pay3ed of þis/
& punyshþ hem not perfor;
<L 11><T AM><P 138>

Sonnid salt is not worþ, but þat it be cast forþ,
and soild of suynne.
<L 10><T APO><P 02>

for now is þe axe sett to þe rote of þe tree, þerfor
ilk tree þat makip not good fru3t, schal be kyt
down, and cast in to þe fire.
<L 28><T APO><P 04>

is wiþ inne þat is cast out, and he is wiþ out þat
semip wiþ inne.
<L 04><T APO><P 18>

And so seiþ Crist, 3e schal be blessid wan men
schal curse 3ow, and persew 3ow, and sey al iuel
a3en 3ow, and reproue 3ow, and cast out 3oure
name as iuel, liand vp on 3ow for me, and for þe

gospel;
<L 31><T APO><P 24>

To þis we sey þat God bi his ensaumpel reþrouip
synnars þat stoppun her 3eris, and wil not here
his word, ne cast out þe wold venyn, and be
helid, and reseyue vertu to 3ele oper.
<L 12><T APO><P 97>

And if ani obey not to our word, bi þe epistil, þat
is to sey, þat he absten him fro begging, wan he
may wiþ bodily traueyl geyt his lyfyng, lok þat
3e be not men kyd wiþ him, þat he be
counfoundid, and cast out fro alle, wexe
schamid, tul he soget him to þe biddingis of þe
apostil. And syn no man how to cast out fro
comyng of cristun men, but for dedly synne, it
folowip þat he synnip dedly, þat wilfully, and
witingly, bindip him to swilk a staat contening
traueil, þat he beg for euer, And it semip þat oon
þus endurid, is not in þe staat of men to be sauid.
<L 09, 10><T APO><P 109>

And þus may þei dred in þis lest þei be childre of
iudas gostly in maneris, and þe synful begging
be despitously kast on hem, os is prayid in þe
Salme, Wandring bi his sones borne, and beg
þey cast out of þeir dwellingis.
<L 07><T APO><P 113>

þe wilde boor of þe wode hap wrotid it vp, or
cast it out of hire place, and þe singulcer wilde
beest hap eten it vp'.
<L 293><T CG08><P 89>

Þanne, if þe word of God be cast into suche a
soule, it hap noon erþe of goodwill to keuere
wiþ þe seed, but lyip aboue al open to þe si3t of
fendis, whiche camen and smartli eeten it vp
anoon.
<L 93><T CG09><P 95>

By þese þre goingis oute ben vnderstonden þre
maners of synne, in whiche ben conteyned alle
oper synnis oute of whiche euery man most cast
hym to go if he schulde able hym to aske mercy
for his synful soule.
<L 278><T CG12><P 157>

þat is: Seiþe God, "Cast hem oute fro my face,
and go þei forþe, And if þei seyne to þee: whider
shul we go oute?
<L 40><T CG13><P 166>

And þus in þis maner is cast oute of proude men
Lucifer, þe deuel;
<L 58><T CG13><P 166>

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 spekip effectuelly anend himsilf;
<L 77><T CG13><P 167>

Also, suche a man of whom þe feend is cast oute spekip honestly anentis God and þe worship of God.

<L 104><T CG13><P 167>

Þat Crist lifted vp his y3en and sawe þat greet multitude came to hym may bytoken þe diligent y3en of rewarde þat euery prelate and curat schulde haue on his peple, seying hou greet multitude peple is bitaken to hym of God into goostly cure, to answeere for hem alle at þe greet account, and þat þei may not be susteynid goostly in þe desert of þis worlde wipouten food of Goddis worde, cast vpon hem þen pitous y3e of mercy, wilnyng to fulfille it in dede wip suche as God hape sent hym.

<L 84><T CG14><P 178>

Also if he that redith my writyngis undirstondith othere men in that word, in whiche he undirstondith not me: leye he my book asidis, or cast away, if it semeth good to him;

<L 39><T Dea2><P 458>

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>

And so seke we furst þe kyndam of God and ri3twisnesse of hym, and alle syche þingus schal be cast to vs.

<L 63><T EWS1-15><P 281>

And so alle syche men tooken peyne by iust iugement of God, þat þer willes schulde be bownden and þer profi3table werkis, and schulde be cast into helle, where men schulde wepe and gnaste wip tep.

<L 81><T EWS1-20><P 303>

And whan þe folc was cast owt, Crist wente into þe hows and took þe hoond of þe wenche and seyde, Wenche, rys vp!

<L 22><T EWS1-24><P 318>

Þe gospel seiþ þus þat þis myracle was doon: whan Iesus hadde cast vp his ey3en, and saw þat rnyche folc was come to hym to here Godis word, he seyde to Philip wherof þei schulde bughge breed for to fede þis folc, for he wiste þat þei hungredon.

<L 06><T EWS1-25><P 322>

And whan he hadde cast owht þis feend, þis man dowmp byforn spak, and þe peple wondrede herof for gretnesse of þe myracle.

<L 04><T EWS1-42><P 407>

And so Crist suffrede more freely þan Baptist or obre martires, but he was more nedid by wisdam

to suffren as hymself hadde cast.

<L 65><T EWS1-43><P 414>

And aftur seiþ Crist, as here is seyde, þat who þat dwelluþ not in hym schal be sent owt as a kyt brawnche, and so he schal druye, and siþ be cast into fuyr and þere he brenneþ wipowton ende in þe fuyr þat euere schal laste.

<L 70><T EWS2-55><P 03>

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 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 98><T EWS2-68><P 74>

Þis salt ys not worþ aftur but to be cast owt and be defowlut of men, þat schulden take heed to þis salt.'

<L 09><T EWS2-80><P 142>

Crist techeþ þat 3if þei faylon þei schal be cast owt, and defowlude of men, and to þes two ben þei worþ.

<L 49><T EWS2-80><P 144>

for by þis mo men traueylon by symonye, for monye by þe feendus cast louen to be hye prelati3, for lordschipe and rychessus, more þan to qwykene þe chyrche aftur þe pouerte of Crist.

<L 64><T EWS2-88><P 195>

And þis is þe cast of þe feend to kyndely fuyre in herdis;

<L 41><T EWS2-104><P 264>

and, as men supposon, al þis cast cam furst of þis false womman.

<L 22><T EWS2-115><P 297>

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 18><T EWS2-117><P 302>

Crist bidduþ afturward, '3if þin hond or þi foot sclaudre þe, kyt it of and cast it fro þe'.

<L 77><T EWS2-120><P 313>

3if þin ye sclaudre þe, pyke it ou3t and cast it fro þe'.

<L 87><T EWS2-120><P 313>

Ion was trayed for he reprouyde Eroude of his broþer wif þat he helde, and wyles weren cast

for Iones deþ bi þe wickid womman Erodias.
<L 05><T EWS3-131><P 23>

And, whanne Crist hadde cast out þis fend, he wente fro þe man and noyede hym not.
<L 15><T EWS3-134><P 30>

nou þe prince of þis world shal be cast out.
<L 67><T EWS3-177><P 166>

But now þe fend haþ cast a roote to disturblyng 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>

And sith myraclis pleyng reversen penaunce doying, as thei in greet likyng ben don and to grete likyng ben cast biforn, there as penaunce is in gret mournyng of hert and to greet mournyng is ordeynyd biforne, it also reversith dissipline, for in verry discipline the verry voys of oure mayster Crist is herd, as a scoler herith the voys of his mayster;
<L 44><T Hal><P 43>

þat is put of bi wisdom of seyntis/ as þe firste was cast out bi steadfastnesse of martiris.
<L 06><T LAC><P 25>

Men of holy Chirche schal be seyð in a manere of careyne/ þei schal be cast out as dogge in myddis placis.
<L 02><T LAC><P 32>

þer schal no man dore birie þer bodies/ for þei schal cast þer fleische to foulis of þe heire:
<L 24><T LL><P 19>

Forsoþe þe litil boot was cast aboute in middis of þe see:
<L 08><T LL><P 23>

þat is clepid mammon/ ha3 cast his poudir afore 3oure i3en:
<L 26><T LL><P 37>

not to consent to Goddis word/ For þis cause: þerfore þat þou hast cast away þe worde of þe Lord: þe Lord haþ cast away þat þou be not kyng ||
<L 04, 05><T LL><P 82>

he cast out alle sellars & bicars in þe temple:
<L 19><T LL><P 91>

3if þe salt be fonnyd it is not worthi ouer þis, but 3if it be to be cast out and be defoulid of men;
<L 20><T MT04><P 57>

but oure prelatis wolen not þat we deme here seiynge, þou3 it be contrarie to goddis lawe opynly, and certis þis is þe deuyll cast of helle to distroie þe treupe of holy writt and þe lif of ihu crist and his apostlis, and to coloure pride and coueitise and symonye and extorsions as moche as euere þei wolen, for bi here cost men schullen not reprove hom þerof, what synne euere þei don.
<L 31><T MT04><P 84>

it semeh þat to þise tuo bi cast of þe fend;
<L 32><T MT22><P 315>

þis semih a feendis presumpcion to him þat knoweh not kynd of lawe to ordeyne lawe in siche a maner, of whiche noo siche shulde be made, and þus it semeh to many men þat antecrist haþ cast þis cast to make alle men soget to the pope;
<L 09><T MT23><P 329>

And þis flode, as seint Ion seiþ, þe dragon cast out of his mouthe after þe woman fleynge into desert, þe wiche woman, as Gorham seiþ, bemeneþ holi chirche, as I wrote onys.
<L 1230><T OBL><P 188>

And þus is þe prophecie of Danyel fulfillid nou3, wiche he spake of antecrist vndur colour of the grete tyrant and enmye of Goddis lawe, Antioch, as seiþ seint Gregory {32 Moralia} where he rehersiþ Danyel prophesiynge þus of anticrist: 'He haþ cast down of þe strenghe of þe mone and of þe sterris and he haþ troden hem.
<L 1393><T OBL><P 192>

And he haþ cast downe þe place of þe halowing of him.
<L 1396><T OBL><P 192>

And tru3e schal be þrist or cast adowne in þe weie;
<L 1398><T OBL><P 192>

And as me semeh experience openeh nou3 alle þis prophesie of Danyel: for þis grete apostata and renegat haþ cast downe of þe strenthe, for he haþ cast downe and vndo of þe secler lordis whom Poule callih potestatis or strengþis (Ro- 13), 3e, as I suppose of þe more partie of cristendom.
<L 1401><T OBL><P 192>

For he haþ cast downe the emperour þat schuld be chiff potestate of cristendome, and amenusid his power and state, and brou3t him so lowe þat he mai not bere up his heede;
<L 1404><T OBL><P 193>

þis renegat haþe 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 haþ chastisid hem so þat þei schul not be so hardi onys openli to grucche a3enst his most passing abhominacions, ne auenge hemself, haue þei neuer so meche wrong, ne detecte the auou3trie of oon of his special lemys, alþou3 he fynde him upon his wiif, but rapur hele hem and lete hem li3e stille. Þus þan, as Danyel seiþ, haþ þis antecrist cast downe þe sterris and troden hem vndur fote!
<L 1412, 1419><T OBL><P 193>

Napeles, whoso groundeþ himself sadli upon þis stone, schal not be cast downe for euer bi wickid maneres or mysbeleue.
<L 1934><T OBL><P 206>

And wondur þou not alþou3 I haue vndurstonde þe rapur text of þe gospel as feiþ itau3t of þe sacrid oost, for so dop seint Austen playnli in {De ciuilate Dei li· 17}, wher seint Austen rehersiþ þis texte of scripture 'Cast me into a parte of þi presthood to ete brede'.
<L 2051><T OBL><P 209>

Furþurmore, þe prophete Daniel seiþ þat antecrist haþ cast downe þe place of halowing of þe prince of strengþe.
<L 3048><T OBL><P 234>

For I wote wel þat antecrist cast neuer downe þe holi angellus, þat ben þe holi see of God as al oþur spiritis ben;
<L 3079><T OBL><P 235>

ne antecrist mai not cast downe almy3tti God, þat is þe most holi place to alle seinttis as I wrote ri3t now.
<L 3082><T OBL><P 235>

And hou3 antecrist haþ cast downe þe place of halowing it is open in partie of þing wreten tofore.
<L 3088><T OBL><P 235>

For, as fer as he haþ taken power a3enst þe sacred oost, he haþ wrou3t to cast downe and distreie þe trewe beleue þerof, as I haue schewid before bi long processe.
<L 3090><T OBL><P 236>

And a3enst seche rauing 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 declarip'.
<L 3565><T OBL><P 248>

Sip þanne þat oure clergie, and nameli þei þat ben callid religiouse, dien as to þe world whanne

þei entren into religioun, in tokenyng wherof þei renouncen alle her worldli þingis, into fadir and modir, sistir and broþer, and wynden hem in her shroud as deed careyns euere redi to be cast into þe pitt, and þis renounsyng is, or shulde be, al so hool and as verri wiþoute ony doublenesse or symylacioun as a lay man renounciþ whanne he dieþ bodili, it were a foul abhominacioun þat such peple resume, loue and ocupie þat þing þat he haþ so vtirli renouncid and forsakun as þing moost worldli, þe which is seculer possesioun or lordship, þe which as I haue ofte seid bifore was brou3t yn a3ens þe plesaunce of God, and most nedis be forsake here for þe vnperfitnesse þerof.
<L 1578><T OP-ES><P 69>

And euere, siþ þat þis flood was cast upon þis woman, she haþ don more and more auoutrie a3ens hir spouse, þat shulde be Iesu Crist and his seed, and delitiþ hir in þis synne but neuere so moche as now.
<L 3061><T OP-ES><P 142>

And so with a vayne name of newe lernyng / and with their auctorite & opinion of olde lernyng & auncyentnesse of the churche / they so blynded the same peple that herde Christes doctryne of his owne mouth / sawe his lyuinge and his myracles / & they that at his comyng to Hierusalem / met him by the way / cast their clothes and grene bowes in his way / cryenge with an open voyce: Blessed is he that commeth in the name of the lorde.
<L 20><T PCPM><P 01>

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 8><T PPC><P 05>

Of the kyntede of Caym, he cast the freres, And founded hem on Sarysenes, feyned for God.
<L 11><T PPC><P 17>

Here hertes ben clen whid, in her heighe cloystre Is cures from rareyne, that is cast in diches.
<L 9><T PPC><P 22>

and the bookis of the olde testament, that ben not anentis Ebreies, and ben not of the noumbre of holy writ, owen to be cast fer away;
<L 17><T Pro><P 2>

and Eliodorus was cast downe to the grounde, and was born out on a bere, and lay domb.
<L 03><T Pro><P 43>

The Pellican he had cast to pull.
<L 1329><T PT><P 189>

On him they cast a rufull cry When the Griffon
down was fall.
<L 1351><T PT><P 190>

Reg:15}, "For þou has cast away þe worde of
our Lorde our Lorde haþ cast þe away þat þou be
no3t kyng vpon Israel".
<L 25, 26><T Ros><P 91>

And þe gouernour cam to hym and seide to hym,
What art þou cast down in slep?
<L 06><T SEWW07><P 42>

And I seide, Y am cast away fro þe si3t of þin
e3en;
<L 05><T SEWW07><P 43>

Certis it semes þat siche ymagis ben meenes cast
of anticrist clerkis to robbe pore men boþe of
feyþe and hope, of charite and of worldly godis,
and to mayntene anticrist clerkis furþe in her
pride, coueytise and lustis a3enus Cristis lif and
bise apostelis.
<L 84><T SEWW16><P 85>

And sif myraclis pleynge reuersen penaunce
doyng, as þei in greet likyng ben don and to
grete likyng ben cast biforn, þere as penaunce is
in gret mournyng of hert and to greet mournyng
is ordeynynd biforne, it also reuersiþ discipline,
for in verry discipline þe verry voys of oure
mayster Crist is herd, as a scoler heriþ þe vois of
his mayster, and þe 3erd of God in þe hond of
Crist is seyn, in þe whiche si3t alle oure opere
þre wittis for drede tremblyn and quaken as a
childe trembliþ seyng þe 3erde of his mayster.
<L 60><T SEWW19><P 98>

And þis persecucioun is moost perelous, as
Bernard seiþ, for If þer roos up an opyn eretiik
he shulde be cast out and wexe drye, and if þer
roos up a violent enemy a man my3te hide him
fro him.
<L 157><T SWT><P 07>

Certeyn, so haue we greet mater of weping, if we
biholden þe nobletec, glorie and clenness of þe
raþere chirche in Cristis tyme and his apostlis
and þo þat sueden hem vnto þe tyme þat þe
serpent (as I seide bifore) had cast þe greet flood
aftir þis womman.
<L 191><T SWT><P 08>

Aftirward formosus diede and Stephen 6 pope
was his successour, which siþen gaderid to gider
and dampned and reprevid alle þe dedis of
formosus and demede formosus to be draw out
of his sepulter and to be clothid with lewid
menis cloþing and þe fingris kutte offe with
which he sacride and to be cast into Tibre.
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. This Sergius he had a
generall counseil gaderid to gedere, dampned
alle þe dedis of theodre and of John his
predecessour, And degrauid alle þat hade take
degre bi þe same predecessouris and
commaundide þe bodi of formosus foundun to
be clopide with pontifical cloth and afterward
the heede to be girde off and to be cast into
Tibre, at which body, trewly after foundun bi a
fischer and born in to þe chirch, imagis bowid
hym.
<L 65, 68, 73><T Tal><P 177>

But after whan he was come to þe popehode, so
much he pursued pope formosus þat note oonly
he reuokid his dedis but also he mad þe bodi of
formosus, latte deede, to be takun out of þe erþe
and brou3t in pleyn consistore, vncloþid him of
popis clothis and clopid him in lewid cloþis and
ij fyngres of þe ry3t hond cut of and cast þe bodi
in to Tibre.
<L 174><T Tal><P 181>

For whi Cristofer his prest enprisoned him and
bi Raveyn assayled þe popehode, but after þe iiij
monþe, he was cast out. Also in þe 3eer of grace
ix· vji Pope Sergeus þe iiij after þat he hade cast
out Cristofir sate pope vij 3eer, which Sergeus,
sumtyme deken and cardinal repreued bi pope
formosus, went to frenchmen, bi whos helpe he
prisoned cristofir, Raveynour of þe popehode,
and so he occupied, which for vengauce of his
casting out mad pope formosus to be draw out of
his sepulter, as it is bi for seid. Also in þe 3er
of grace ix· xvj pope John þe x sate in popehode
xiiij 3er, which was sone of Sergeus pope and
bischope of Raveyn, bi whos helpe alberik
marchis cast out Saresenes of Italye. At þe last,
discord made bi twix hem, þe pope cast out
Marchis of þe cite;
<L 180, 181, 187, 188><T Tal><P 181>

butte otho turning a3en, cast out þe same John
and ordeynynd siluester þe ij.
<L 227><T Tal><P 182>

Butte after he knoulechid his huge synnes, his
cardinal is clepid to him, and mad him to be kute
lemmel and cast out seyng, 'Haue here þe office
of membris which sou3t þe omage of hem;
<L 239><T Tal><P 183>

þis benet was cast out of popehode and an oper
siluester bi name set yn and him cast out, þis
benet was restorid. But 3it þis cast out, John
archprest of scint Jonys by fore be port latyn, þat
after is clepid gregory þe vj, was ordeynynd pope.
<L 242, 243><T Tal><P 183>

þe vij was to cast out Iewis, apart of money left to hem to go out.
<L 470><T Tal><P 190>

a3enward þe lord þe pope, sitting in a chaire and holding þe Emperour crowne with his feet, þe heede of þe Emperour bowid downe, sette down þe crown, whom anon he cast of with his feet into þe erþe, bitokenyng bi þis þat popes him silfe hath pouer to mak þe Emperour if he haue deserued, and to put down him if he haue deserued.
<L 480><T Tal><P 190>

But þe Cardinal standing ny3 a3en pute on þe crown on his heed, þus cast down.
<L 483><T Tal><P 190>

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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 vij. 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 02><T 37C><P 121>

And Gregori acordith with this sentence in parti, in the j. part of pastoralis, the ij. c., writinge thus, "Alle unworthi men shulden fle the birthuns of so greet gilt, if thei weiden with bisi eere of herte the sentence of truthe, bi which he seith, If a man sclaudrith oon of these litle that beleven in me, it speditih to him, that a melle stoon of assis be hangid in his necke, and he be caste down in to the depthe of the see.
<L 16><T 37C><P 138>

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 767><T 4LD><P 269>

þe hors and þe stier he caste down info þe see.
<L 04><T A01><P 18>

þe hors, þat is, alle dampnable wrecchis þat now beren hem ful proude, and þe stier, þat is, þe devel, whom alle yevele membris beren, he caste down into þe see, þat is, into þe pit of helle.
<L 12><T A01><P 18>

þe cartis of Farao and his oost he caste into þe see.
<L 06><T A01><P 19>

And þat is wel seene, for þe cartis of Farao, þat is, þe boostful pride of þe devel, and his oost, þat is, alle unri3twise men þat serven to him as hise trewe kny3tis, for þei han levere to dien in pryde

and in malice þan to lyve in mekenes and charite, hem he caste into þe see, þat is, alle siche on domesday schal Crist caste wiþ þe devel, fadir of alle þe children of pride, into þe bittir peyne of helle wiþouten eende.
<L 13, 14><T A01><P 19>

And þe Lorde schal caste þe down bifore þin enemyes, and be þi careyn etyn wiþ beestis and foulis.
<L 22><T A02><P 91>

And if he abstinence hym fro masse, and resseyve þo sacrament, sith he resseyves hit gostly wiþ an unclene bileve, he dos more despit to Gods body þen if he caste hit in þo lake;
<L 07><T A09><P 164>

Loo, I schal caste to 3ow þe armie, and sprede abroad upon 3oure face þe þost or dirt, of 3oure solempnyte'.
<L 15><T A18><P 222>

and in þe lawe of grace alle men schuden caste stoness of charitable correccion or reproving.
<L 23><T A22><P 292>

Also, þou3 þe clergie bi comyn assent caste þe kyngis deþ, quenys, and of alle þe gentel blood of þe rewme, and conspiren to be kyngis in hemself, and make oon of hem kyng of alle þe world, 3it þe kyng wiþ alle his lordis may not ponysche hym in o ferþingworþ of good.
<L 26><T A22><P 314>

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 prison, to make opere men aferd to stonde wiþ Goddis part a3enst here heresie.
<L 24><T A22><P 324>

And þus it semeþ þat he dispeireþ of comyng of þe day of dome, as 3if he caste nevere to rekene wiþ God þat muste be heierste Juge.
<L 07><T A23><P 348>

And sip yvel partyng 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>

Hit semes þat þis offryng to ymagis is a sotile caste of Anticriste and his clerkis, for to drawe almes fro pore men, and cumber worldly prestis with muck, þat þai nouper know God ne hemselfe, but maken sacrificise to Sathanas by glotony, lecherye, pride, slouthe, envie, and

many oþer synnes.
<L 18><T A29><P 463>

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, fredom, and clenness of þe reule of Jesus Crist.
<L 19><T A33><P 512>

þat is: 'Caste we awei' he seiþ þe werkis of derknesse, and be we clopid wiþ þe armuris of li3t,' þat is, of vertues.
<L 67><T CG02><P 14>

And þerfor caste John þis wey to þe honoure of Crist, to sende þus his disciples on þis message to Crist, seiynge: Art þou he þat art to come to saue mannes kynde, þat þe lawe spekeþ of, or we abideþ anopur?
<L 57><T CG03><P 32>

and also þat in Belsebul, þe Prince of Fendes, he caste ou3te fendes;
<L 113><T CG10><P 108>

Caste in þyn herte what he þynkeþ bi þe of whom þou þenkest to be praised for þi goode dede.
<L 167><T CG11A><P 136>

þerfore seiþ Dauid: 'þou hast caste hem down while þei weren arerid'.
<L 363><T CG11A><P 141>

Also, a man þat is onys poysound and by medicynis castiþ it oute and is delyuerid þerof, if he dronke after þe same venoum þat he caste oute, he is wors poysond þen he wes first.
<L 329><T CG13><P 173>

Crist Ihesu, kyng of mercy, wysdom and charite: make thi puple to knowe verily and kepe feithfully thyn holy gospel: and to caste away antecristis errours, and veyn bondis that tarieth many men fro feith and charite, and cumbren many men in endeles dispeyr.
<L 20><T Dea2><P 461>

After þis telluth þe story how Crist wente into þe temple, and caste owht boþe sellerys and byggherys, and seyde to hem þat Hit is wryten "myn hows schulde be an hows of prey3er", but 3e han maad hit a den of þeuys'.
<L 33><T EWS1-10><P 261>

For what wolde hit profyte to a man to byssyen hym þus abowte þe body, syþ he may not caste þerto a cubyte ouer þat kynde 3yueþ hym.
<L 44><T EWS1-15><P 281>

And þus deede bodies, caste in þe watyr or in eurþe, chaungen þe eyr and al owre place þat we dwellen inne opur wyse þan hit schulde haue ben

in þe stat of innocens;
<L 19><T EWS1-27><P 330>

And þus caste Iohn þis weye to worschipe of Crist.
<L 19><T EWS1-28><P 336>

And herfore byhetuþ Crist his chyrche þat schal be of heþene men þat manye of þe east and west schal come, and reste wiþ patriarkes in þe kyndom of heuene, where children of þis rewme schal be put owht and caste into helle;
<L 63><T EWS1-34><P 366>

For siþ 3e seyn þat I caste owht a feend by anopur, nedis o feend mot be contrarye to anopur'.
<L 19><T EWS1-42><P 407>

Also '3if I caste ow3t a feend in vertew of Belsebub, 3owre children, þat ben my postlis, in whose name schulde þei casten owht fendis?
<L 36><T EWS1-42><P 408>

But certus, 3if Crist caste owht þus þe feend 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>

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>

And herfore comaundide Crist þe feendes þat he caste owht þat þei schulde not speke to wytnessen his godhede, for þese weren false witnessses to proue such a trewþe.
<L 67><T EWS1-42><P 409>

And whan Iesu caste vp hise ei3en, and saw a ful greet multitude was comen to hym, he seyde vnto Philip 'Wherof schulle we bugghe loues þat þese men ete?'
<L 08><T EWS1-43><P 412>

And þerfore caste we away þe werkis of derknesses, and be we clopude wiþ armys of ly3t.
<L 54><T EWS1SE-01><P 477>

And þus men þat lyuon in þis lif schulde not smache hy3e þingis, to caste hemself to be hy3e and to harme þer emcristene.
<L 93><T EWS1SE-09><P 516>

Caste owht þe handmayden and hire sone. So we schulde caste owht now cerymonyes of þe oolde lawe;
<L 69, 70><T EWS1SE-19><P 558>

And herfore caste 3e away al vnclennesse and habundaunce of malis;
<L 43><T EWS1SE-26><P 586>

And þus Goddis clerkis shulden heere caste al þer bisynesse into him, for he hap cure of hem, and for 3etip not þat þei don.
<L 29><T EWS1SE-33><P 621>

For an aumblyng blynd hors, whan he bigynneþ to stumble, he lastip in his stumblyng til he caste hymself doun.
<L 23><T EWS1SE-45><P 666>

And sche seyde to hireself, 'For þus hap oure Lord do to me, in þe dayus þat he caste to take away my reprof among men'.
<L 30><T EWS2-107><P 271>

And herfore God ordeynede here to be maystresse to hise apostlus, for sche fel not fro þe feip, ne fro þe wordus of hire sone, but kepte hem wel in hire herte, and caste wel what þei menton.
<L 31><T EWS2-112><P 286>

And þus many men þenkon þat Eroude was an ypocrite, for he caste to sle þis seynt, and florischede it wiþ falshede;
<L 21><T EWS2-115><P 297>

Caste away þes wickide werkis and turne þe to medful si3t.
<L 89><T EWS2-120><P 313>

The fowrþe and þe laste deede þat Crist bad hise apostlis doo was to caste owt feendys þat dwellyden in men. 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 74, 76><T EWS2-64><P 51>

And, as Crist telluþ, 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>

And Crist caste vp hise y3en in hise disciplis, and seyde fowre wordis, as it is teld byfore in þe furste sermon of martiris.
<L 34><T EWS2-68><P 72>

But Crist telluþ to hise disciplis 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 68><T EWS2-69><P 79>

And so þe feend caste a long tyme to marre men in byleue, and by þis error brynge aftur in mo synnes to blynde þe puple;
<L 16><T EWS2-70><P 82>

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>

But as a good hosbonde serueþ his meyne wiþ oold fruyt and wiþ newe, þat ben of two 3eerus, so a good prelat þat schulde teche his puple schulde konne two Godus lawys, and how þei cordon togydere, and teche his puple to knowe two wey3es to go þe wey3e of heuene, and flee þe wey3e of helle, and caste ow3t now þe ritus of þe oolde lawe.
<L 147><T EWS2-84><P 172>

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, oþur of þer frendis or oþre, by what menys þat þei can caste.
<L 140, 142><T EWS2-86><P 183>

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 heere techen þes newe ordris a newe caste of þe fend, þat Englihs men moten fi3t bifore wiþ enemyes of oþere londis, for ellis þei wolden firste fi3te wiþ us, and synne on boþe sydis shulde be more.
<L 30><T EWS3-145><P 61>

And Iesu entride into Goddis temple, and caste out alle bieres and silleres in þe temple, and turnyd upsedoun þe bordis of moneyouris, and þe chayeris of hem þat seelden douys.
<L 14><T EWS3-148><P 71>

And so telle þou Goddis lawe of antecriste and his felowis, and þei shal caste to kille þee.
<L 85><T EWS3-157><P 100>

And þey ledden hym to þe cop of þe hil about which þer citee was bieldig, for to caste hym doun hedlyng.
<L 25><T EWS3-159><P 108>

And whanne þei dwelten axinge hym, he heride hym and seyde to hem He þat is wiþout synne of 3ou, caste he firste a ston on here'.
<L 15><T EWS3-164><P 125>

And whanne he hadde maad as a chourge of smale coordis, he caste alle out of þe temple.
<L 05><T EWS3-165><P 128>

And, as Crist caste out of þe temple sheep and neet by bodyly strengþe, and shedde out metal of moneyours, bi which þey chafferiden in þe temple, so lordis shulden wiþdrawe mater of þis synne of prestis, for ellis þey mayntenyden þis synne and disusiden a3en God godis þat þei shulden be lordis off.

<L 27><T EWS3-165><P 129>

Iesu herde þat þey hadden caste hym out.

<L 58><T EWS3-167><P 136>

And Iesu caste up his eyen and seyde Fadir, Y make þanckyngis to þee, for þou hast herde me.

<L 68><T EWS3-169><P 142>

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 356><T EWS3-179><P 185>

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 04><T EWS3-187><P 206>

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 08><T EWS3-197><P 228>

3if we wolen þryue, loue we þis lawe, and caste away alle oþere lawis, but 3if þei helpen and semen herto, and so myche may þey be sufferid.

<L 38><T EWS3-207><P 250>

And 3if þi ri3t eye sclaudere þee, drawe hym out and caste hym fro þee'.

<L 37><T EWS3-209><P 254>

And þes werkis, al 3if þey ben gode and ben clepid þe ri3t eye, 3it, for perelis þat comen aftir, men shulden remoue hem and caste hem fro hem;

<L 43><T EWS3-209><P 254>

And 3if þi ri3t hond sclaudere þee, kitte it away and caste it fro þee.

<L 52><T EWS3-209><P 255>

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. For siche men dampnyd in helle han a worm of conscience, 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 40, 44><T EWS3-214><P 264>

He shal not breke a reid brisid, and he shal not quenche flex þat smokip, til he caste out iugyng to uictorye.

<L 11><T EWS3-219><P 273>

and þefore caste þis skile away.

<L 09><T EWS3-227><P 289>

But þat we sclaudere hem not, go to þe see and caste an hook;

<L 15><T EWS3-228><P 291>

And Y seyde to þi disciplis þat þey shulden caste out þis spirit, and þey my3ten not'.

<L 10><T EWS3-230><P 296>

And whanne Criste hadde seyen hym, anoon þis spirit troblide hym, and he caste down in þe erþe was walterid and froþide.

<L 15><T EWS3-230><P 296>

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 Iesu biheld hou þe puple caste money into þis tresourye;

<L 03><T EWS3-235><P 308>

Men schal falle on hem/ & caste hem out of her fatte beneficis/ and þei schule seye/ he cam in to his benefice by his kynrede/ þes bi couenant maad bifore/ he for his seruyse/ & þes for moneye cam into Goddis Chirche.

<L 05><T LAC><P 34>

as abiect & oute caste/ we schulden make no waast housis for to dwelle ynne:

<L 09><T LL><P 40>

in to þe vessel of blisse/ but þe yuel þei caste out:

<L 26><T LL><P 46>

For sathanas caste to purchase worldly honour and plente of worldly goodis and welfare and ydelnesse to 3onge prestis, and dalliaunce wiþ wommen and priue rownyng;

<L 23><T MT04><P 100>

but god seiþ to such a prest: þou hast caste a weie kunnyng of my lawe and I schal caste þise aweie þat þou be not sette in presthod to me.

<L 28, 29><T MT08><P 167>

but who wolde waste a precious water þat were distillid bi bisy trauel, and caste þis water in a lake where it stood to no mannus profit?

<L 05><T MT27><P 434>

and if the pepel of Israel and her children kepen not Goddis heestis, but worschipen alyen goddis, he schal do away Israel fro the face of lond which he 3af to hem, and God schal caste away fro his si3t the temple which he halewide to his name, and Israel schal be into a prouerbe and fable either tale to alle peplis, and this hous schal be into ensauple.

<L 34><T Pro><P 12>

and God schal caste hym doun bi swerd in his lond;

<L 05><T Pro><P 19>

And the king had the bischop and prestis and porters caste out of Goddis temple alle vessels that weren maad to Baal, and to other ydols;

<L 09><T Pro><P 20>

Nathes for the horrible synnes of Juda God turnede not a wey fro his strong veniaunce, but seide, that he wolde take away Juda fro his face, as he dide away Israel, and that he wolde caste away the citee Jerusalem whiche he chees.

<L 25><T Pro><P 20>

The Pellican caste an houghe cry, And sayd, alas!

<L 1109><T PT><P 182>

Bot bisily þi broþerhede amonysch þis, þat þai receyue brennyng of compunccion of þe si3 of þe þing ydone & þat þai be caste downe in worschiping of þe Trinite alone".

<L 14><T Ros><P 101>

And þe Lord seide to þe fish, and it caste out Ionas into þe lond.

<L 10><T SEWW07><P 43>

And þe wrd cam to þe king of Nynyue, and he ros of his sete and caste awei his cloþing fro hym, and is clad wiþ sac and sat in asshe.:

<L 06><T SEWW07><P 44>

And caste that euery erle may spende by yere iij ml markis of londes and rentz, and euery knyht c marcz of rent and iij plowlonde in his owne demeyns;

<L 13><T SEWW27><P 135>

But now whom shal a man caste out, or fro whom shal a man hide him?

<L 159><T SWT><P 07>

And felix pope caste doon, liberius bi licence and violence helde þe chirchis of petir and paul and laurence, so þat preestis and clerkis faving to Felix weren stranglid in þe chirche, liberius not forbeding;

<L 25><T Tal><P 175>

And he answered vnto them, caste downe this temple and in thre dayes I shall rayse it agayne, which wordes were fulfilled in hys tysynge agayne from deathe, but when he sayde vnto this temple, in that, that he sayde this, they were dyscende for they vnderstode it fleshye and had went that he had spoken of the temple of Jerusalem, for because he stode in it.

<L 30><T WW><P 19>

CASTIS.....4

And here mote we fle boþe rancour and hate and envye to oure nei3ebore, wiþ oþere schrewide castis.

<L 32><T A03><P 95>

CAP-VII· Sith þo fende temptis first men to pride, he castis mony weyes hou he schal desseyve hom. And so he castis byfore hom mony maters of pride;

<L 17, 18><T A09><P 127>

Alle false castis and þer ententis schal be knowone þanne to þe world;

<L 55><T EWS2-70><P 84>

castel⁹

CASTEEL.....1

Cristus wending into þe casteel bytoknyþ his lytul chyrche þat ys armed wiþ vertewys as þe castel is kept fro enemies.

<L 26><T EWS1-14><P 276>

CASTEL.....44

For what man þat makip a castel & laip stonyng deepe in þe erþe, he louþ as welc þe castel grounde as he doip þe werke þat is leid abouen.

<L 75, 76><T 4LD-2><P 201>

Anticrist is most daungerouse, and closid in a castel, and comynes not wiþ men by forme of þo gospel more þen a spirit in cloos;

<L 25><T A09><P 140>

Ffor prest is a spyere in his castel, to loke ofer perels of schepe;

<L 33><T A09><P 150>

As whoso were, up peyne of hangyng and drawyng, to fede many lege men of oure kyng, and toke þerfore wagis ynowe, and wastide hem, and suffride þe kyngis lege men die for hunger, or 3elde þe castel and hemself to þe kyngis enemys, he were a cruel traitour and sleere of all þes men;

<L 02><T A22><P 274>

As kny3t, chargid of þe kyng to kepe his castel and his men, and hereto hadde wagis ynowe, and wolde not do þis office, but lette oþere þat wolden save þes men for pite, but over þis he

⁹ 8 variants; 89 occurrences.

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 22><T A22><P 274>

Ffor þis fre goyng aboute and fre preching is leevful 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 27><T A24><P 368>

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 penance, and myche holynesse.
<L 30><T A24><P 398>

þese freris loken how myche þei may gete of godes of þo comynes, to carye to hor castel.
<L 07><T A25><P 416>

Þis gospel bigynneþ 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 82><T CG01><P 03>

Þis 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 150><T CG01><P 04>

Þis world mai wel be likenyd to a castel, for rith as a castel is a stronge hoold maad of stoness 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 154><T CG01><P 05>

Þe depe diche of stondyng watir þat cumpaceþ aboute þis castel mai wel be þe foule vnordynat loue þat þei han in her euele, of whiche spekeþ þe Wyse Man in his Prouerbis and seiþ þus: {Letantur cum malefecerint, et cetera} (Prouer·2·14).
<L 161><T CG01><P 05>

Þis castel is euermore a3ens Criste and þe true prechoures of his word, and þerfore seiþ Crist in Jones gospel, (Jo·5·1819): {Si mundus uos odit, et cetera}.
<L 171><T CG01><P 05>

Þe blessid Lord, seeyng many asses þus harde bounden in þe castel of þis world and many folis suyng hem, of his endeles merci haþ ruþe and pitee of hem and, also desiryng to haue hem to his roode, comaundeþ to his disciplis, seyinge: Vnbyndeþ and bryngþ to me.'
<L 221><T CG01><P 06>

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 350><T CG01><P 09>

In stude of þe real castel arayed wiþ riche cloþes, þei hadden a stinkyng stable in þe hy3e wey.
<L 260><T CG05><P 60>

And whanne he wente into a castel, ten meyselys comen a3eynys hym;
<L 03><T EWS1-14><P 275>

Cristus wending into þe casteel bytoknyþ his lytul chyrche þat ys armed wiþ vertewys as þe castel is kept fro enemyes.
<L 27><T EWS1-14><P 276>

Panne he sente two disciples to Ierusalem, þat was wallyd, and þerfore Crist clepuþ hit a castel, þat was a3en hooly chyrche.
<L 28><T EWS1-26><P 327>

Also 3if a strong man wel armed kepe his castel, alle þe þingus þat he haþ þerynne ben surly kepte in pees.
<L 47><T EWS1-42><P 409>

Þis stronge man is þe feend, his armes ben hise cawtelus, his castel ben hise lymes þat he dwelliþ ynne;
<L 53><T EWS1-42><P 409>

Luc seiþ þat Iesu entrede into a castel and a wommon þat hy3te Martha tok Crist into hyre hows to fede hym and hise apostlus.
<L 02><T EWS2-113><P 289>

And monye men þenkon here þat þis castel was a wallud town, for oftetymes þe gospel clepuþ siche wallude townys castelus.
<L 04><T EWS2-113><P 289>

And 3if men seyn of anoþur "Lo þis Crist is in a pryue plase", as in castel or chambre, trowe 3e

not herto'.

<L 355><T EWS2-MC><P 341>

And Crist bydduþ here Cristene men not trowe 3ef þe ton pope be clodus in a castel, and þe toþur walke in wildyrnesse, for neyþur of þes is growndud in God.

<L 1012><T EWS2-MC><P 365>

And þus he rauyschiþ þis castel bi a laddir maad of verture.

<L 31><T EWS3-125><P 08>

And Mary, whanne she he rde þis, roos soone and cam to hym, for Jesu cam not 3it into þe castel, but he was 3it in þat plase þat Martha hat cam to hym.

<L 52><T EWS3-169><P 142>

Seiþ not holy writt þat of Dauyþus seed, and of þe castel of Bedleem where Dauyþ dwelte, comiþ Crist?

<L 08><T EWS3-174><P 155>

Two of Cristis disciplis wenten on þis Sunday into a castel þat was clepid Emaus, aboute sixe myle fro Ierusalem.

<L 06><T EWS3-181><P 190>

And þey camen nye to þe castel whidir þey wenten, þat was a wallid town.

<L 52><T EWS3-181><P 192>

And þer weren pharisees and doctours of lawe, þat camen of eche castel of Galile, of Iude and of Ierusalem.

<L 04><T EWS3-204><P 243>

þei visiten riche men, and namely wydewis, for to haue here goodis to caymes castel, and sikeren hem of so many massis and preicris duryng þe world;

<L 27><T MT06><P 129>

And certis þis is gret traitere, for what man druste vndertake to kepe men biseged in a feble castel wiþ many stronge enemys, and þanne fle into an hogherdis office and lete enemys take þis castel and distroie it? were not þis opyn treson, and þis kepere gilty of þe castel lesyng and alle men þerinne?

<L 14, 16, 17><T MT07><P 149>

and 3if we taken heede to þe noubre of siche castel of þe fend, þey ben a3en wisdom of crist, siþ he approuede not siche housis.

<L 29><T MT22><P 322>

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>

but anticrist haþ hardy maner to holde his castel for many 3eere.

<L 27><T MT28><P 476>

For lo I 3af to him, Ioon Purueye, a benefice no but a myle out of þis castel, and I herde moore compleynt and wondir of his coueitise aboute tipis and oþer dewtees þan I dide of alle þe men þat weren awaunsid wiþinne my diosyse'.

<L 102><T SEWW04><P 32>

þe I questioun Knowen be it to alle men þat reden or heeren þis writinge byneþforþ þat on þe Sondai next aftir þe feste of seint Petir þat we clepen Lammasse, in þe 3eer of oure Lord a þousand foure hundrid and seucene, I, William of Thorp, beyng in þe prisoun in þe castel of Saltwode, was brou3t bifore Tomas of þanne Archebisshop of Cauntirbirie and chaunceler þanne of Ynglond.

<L 169><T Thp><P 29>

For lo I 3af to him, Ioon Purueye, a benefice no but a myle out of þis castel, and I herde moore compleynt and wondir of his coueitise aboute tipis and oþer dewtees þan I dide of alle þe men þat weren awaunsid wiþinne my diosyse'.

<L 542><T Thp><P 40>

and þat clerk went þan forþ, and soone he brou3te in þidir þe constable of Saltwode castel.

<L 2197><T Thp><P 92>

CASTELIS.....13

þei spuylen þe puple many weies by ipocrisie and oþer lecingis, and bi þis spuylyng þei bilden Caymes Castelis, to harme of cuntreis.

<L 19><T A23><P 348>

Twey men as Eldad and Medad profeciden in castelis, & on seid to Moises: sir, forbede hem; &

<L 83><T Buh><P 172>

þe gospel seiþ how Iesu wente abowten in þe cuntre boþe to more places and lesse, as citees and castelis, to teche vs to profi3te generally to men, and not to lette to preche to a puple for þei ben fewe, and owre fame schulde be luytul, for we schulden traueyle for God of whom we schulden hope owre þanc.

<L 05><T EWS2-64><P 48>

Castelis ben vndirstonde luytel townys, but wallyde, as Ierusalem is clepud a citee by Mathew;

<L 08><T EWS2-64><P 48>

and suche greete castelis ben clepude citees.

<L 10><T EWS2-64><P 48>

Heere schulden 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.

<L 09><T EWS3-235><P 310>

3if þei maken profession to most hey pouert and to be deed to þe world and worldely þingis, and wiþ þis stryuen ny3t and day who of hem may bilde gaigest wast housis and costly places, as chirchis or castelis to herberwen lordis inne and ladyes, and beggen of pore men þerto þat han nou3t to lyuen by ne here children, þei ben perilous ypocritis and dysceyuen riche and poore.

<L 28><T MT01><P 05>

And 3if þei seyn þat grete chirchis ben worschipful to god and lykyng for þe peple to serue god inne, axe hem what charite it is to laten parische chirchis fallen down for defaute, where þe peple schulde heere goodis worde, goddis seruyce, and resceyue here sacramentis, and to maken newe chirchis as castelis wiþ outen node;

<L 35><T MT01><P 14>

for a3enst cristis wilful pouert þei techen in dede worldly coueitise and moche wast in worldly goodis, and a3enst cristis mekenesse þei techen indede pompe and pride of þe world and of here stasis, and a3en cristis bysynesse in prechyng and preieyng and traueile bi contrees þei techen indede vanyte and idelnesse, and hen 3euen to glotonye and worldly bisynesse, and haunten courtis of lordis and worldly ples, and ben doubt fro þe gospel and tellen hero owen lawis to magnyfie here power and pride and coueitise, and couchen in castelis as lordis;

<L 19><T MT04><P 60>

for þou3 þei han many grete houses, costlewe and wasty, and alle þat þei han ouer here stretce liflode is pore mennys, as here owen seyntis and lawis seyn, 3it pore men may not be herbwerid amongis hem in here grete castelis or paleis, but lordis, and ladies namely, schullen soiouren amongis hem many 3eris.

<L 07><T MT06><P 129>

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 22><T MT13><P 211>

and 3it þei wolen not presente a clerk able of kunnyng and of good lif and holy ensauple to þe peple, but a kechen clerk or a pence clerk or

wis of bildyng of castelis or worldly doynge, þou3 he kunne not rede wel his sauter and knoweþ not þe comaundmentis of god ne sacramentis of holy chirche.

<L 16><T MT16><P 246>

and so when men loken on heere castelis þei hauen matere to wepe, boþe þise ordris and seculeris, but specialliche þe pore peple.

<L 32><T MT22><P 321>

CASTELL.....2

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 314><T 4LD-1><P 189>

þ 2; it ow to be done wiþ gret hastyng & deuoute, as Criste goyng beside 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>

CASTELLIS.....9

Also, þou3 comynte of clerkis and religious sende gold and goodis of þe rewme to aliens and enemyes wiþoutenforþ, and resseten many þousand enemyes in here paleices and grete houses, stronge as castellis, to robbe slece and brenne alle men in oure lond, 3it no man may take ony goodis fro hem bi þe same reson.

<L 15><T A22><P 314>

Pride þanne schal be ful hi3 in prelatiþ, for hir pride schal passe alle temperalle lordes in alle þyngis þat longeþ to lordes astaate, as in stronge castellis and ryalle maneris, proudeli aparaylit wiþinne, in halles, chaumbres, and alle oþure houses of office.

<L 419><T CG02><P 23>

Wher weren þe grete castellis and hye toures, wiþ large halles and longe chaumbres realli di3t wiþ doseris, costeris, and costious beddes, and corteynes of gold and selk, able to þe birþ of so hi3 an emperoure?

<L 251><T CG05><P 60>

prelates þat ben nowadaies han many dyuerse castellis, and maners as rial as þe kyng himselfe, to chaunge whanne so euecre hem likiþ for to take diuerse eiris wiþynne, araied as realli wiþ costli cloþes of gold and selk, and in multitude of oþer iewellis, boþe of seleur and of gold, in al maner housis of office, as þou3 it were in Salamons temple.

<L 229><T CG11A><P 137>

But þes newe ordris ben cowardis, for þei wolen haue many felowis in citees ny men and in þer castellis þat þei maken;
<L 63><T EWS3-123><P 03>

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 opere synnes.
<L 17><T MT02><P 30>

and whanne clerkis schullen conseile lordis and opere men hou þei may best serue god and saue here soulis in here astaat, þis conscil is turned into worldly wisdom as bildyng of castellis and arraiyng of housholde in lond of pees and of werre.
<L 13><T MT13><P 213>

þe seuentenþe þat þei drawn not noble bokis of holy writt and holy doctouris and opere nedeful sciencis fro curatis and clerkis into here owene cloistris, þat ben as castellis or palcicis of kyngis and emperouris, and suffre hem be closed þere and waxe roty, and neiþer 3eue hem ne lene hem ne selle hom to curatis and clerkis, þat my3tten, couden and wolden lerne holy writt and teche it frely for loue of mennus soulis, þe ei3tenþe, þat þei louen more comyn profit of cristene men, boþe gostly and bodily, þan here synguler worldly profit and here owene bodily ayse and welfare.
<L 28><T MT14><P 221>

Also in þe 3er of grace Ml iij^e vij, pope Clement þe v þat travelid for to gader tresours and bildid castellis, dampned þe ordour of Templers, ordeyned þe vij book of decretallis, þat is Clemencins, but soon after he reuokid þe same book in a conseil which he made at vyncens.
<L 541><T Tal><P 192>

CASTELS.....17

Here we preien not, as freris, neiþer of Crist ne Baptist, to lyve worldli liif and likinge to oure flesch, ne go to þe wey of werre to fi3te wiþ oure enemyes, ne to spoile þe peple, and gadere her goodis to oure castels, ne bi þe craft of lesyngis to plese to þe world;
<L 15><T A01><P 60>

þen schulden Caymes castels of þo newe ordires be voydid fro fendes, as Crist taught in dede;
<L 09><T A20><P 241>

þerfore 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 connot occupye homself so wil in suche solitarie lif and contemplacioun, as couthen Crist and Jon Baptist.
<L 34><T A24><P 368>

And to þis same ende Crist ordeyned alle his apostils and disciplis to lyve an open gode lif in mekenesse and willeful povert and discrete penaunce, to teche bisily his gospel to þo puple, and not be closid in grete cloystres and coystily, as Caymes Castels.
<L 06><T A24><P 369>

CAP XVII. Also freris bylden mony grete chirchis and costily waste housis, and cloystris as hit were castels, and þat wiþoute nede, wherethorw parische chirchis and comyne weyes ben payred, and in mony placis undone.
<L 02><T A24><P 380>

þei sitten in castels & townes wiþ mynstralcie & lau3tur/ wiþ tregetours & tomblers/ wiþ gestours & japeres;
<L 13><T AM><P 128>

But poul tau3te aftir hou he laborede, to 3iue ensauple to men aftir þat þei schulden not bilde hem castels and liue oon pore men bi beggerye.
<L 32><T MT22><P 300>

James spekiþ not heere of þe ordris þat holden here castels or liuen as ankeris, but of þe religioun þat crist haþ ordeyned to fi3te wiþ þe world and profite to needi men, as crist dide wiþ hise apostlis.
<L 20><T MT22><P 304>

but anticrist castiþ anoþer gile, þat his herdis dwelle afer in castels and be doump of lore of lif and lore of word to helpe þer sheep, and so it is nedeful þat þe peple be disseyued in body and soule.
<L 25><T MT27><P 420>

3if þou feynest þee an ordre þat þou preyest 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 25><T MT27><P 425>

and þus lordis of þis world þat mayntenen lumpis of þes ordris and þer housis and possessiouns, wiþ opere þingis þat þey han foundun, moten nedis synne, in as myche as þei reuersen cristis ordenaunse, and in þat þat þey letten pore prestis to preche þe gospel to þe puple, al 3if þey ben not of þes newe ordris þat ben closid in cayms castels.
<L 04><T MT27><P 448>

and þus ben manye cayms castels maad and maytened to þes ordris a3enus leeu of þe cheef lord.

<L 01><T MT27><P 449>

and þus þat crist durste not do, ne his apostlis aftir hym, anticrist dare blyndly do in holding of sicke castels, and þis is a fendis cautel þat he hap brou3t yn of newe.

<L 29><T MT28><P 476>

and to þe foorme of anticristis skile: he and alle hise kunnen not grounde þat þis was euere ony almes to make þus sicke cayms castels.

<L 01><T MT28><P 478>

Ne lorde/ thou ne taughtest nat a man to ben a begger to beggen of men more than him nedeth/ to bylden gret castels & maken gret festes to thylke that han no need.

<L 15><T PCPM><P 72>

And Esehie ordeynede cumpanyes of prestis and of dekenis, bi her departingis, ech man in his owne offis, as wel of prestis as of dekenis, to brent sacrifices and peesible sacrifices, that thei schulden mynystre and knouleche and singe in the 3atis of the castels, eithir oostis, of the Lord.

<L 15><T Pro><P 27>

Hir servaunts bet to hem unhold, But they can doublin hir rental To bigge hem castels, and bigge hem hold;

<L 475><T PT><P 162>

CASTELUS.....1

And monye men þenkon here þat þis castel was a wallud town, for offtetyes þe gospel clepup sicke wallude townys castelus.

<L 06><T EWS2-113><P 289>

CASTELYS.....1

for componyes and castelys makon us not sure here.

<L 97><T EWS2-122><P 323>

casten¹⁰

CASTEDEN.....3

And þis was gret 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 76><T EWS2-61><P 33>

and þerfore many men wolden consele þat þei casteden away þise habitis and sich fool oblysshing, and token fredom of cristis lawe;

<L 12><T MT22><P 299>

and þus þei casteden to deprauē crist when þei my3ten not forsake þe treupe;

<L 09><T MT22><P 312>

CASTEDON.....1

And þus seiþ Crist in þe gospel Syre, propheciedon we not in þi name, and castedon owt feendis fro men?'

<L 29><T EWS15E-15><P 540>

CASTEN.....47

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 81><T 4LD-4><P 238>

þe bowe of þe staleworþe is þe trist of riche men and covetouse, þat þei beenden to wynne to þe honour and lordship of þis world, and þat is overcomun, for Crist hap dampnyd it, and schal breken it, and casten it into þe fier of helle.

<L 07><T A01><P 15>

þanne fendis and yvele men comen and casten before hem manye noyes to letten hem;

<L 36><T A01><P 21>

But holy mennys affeccious ben as of hertis, þat li3tly lepen over all lettingis, and casten out fro her hertis al vile glat þat stoppiþ her breeþ.

<L 36><T A01><P 31>

For as Crist techiþ us to axe generali, so þese seyntis casten to close þer preier in charite, and to aske þis eende in þe name of holy Chirche.

<L 10><T A01><P 56>

And seke wisely in alle here dedis, and þou schalt fynde þat þei seken worldly heynesse, and prosperite of worldly muk, and ese of body, and wombe joie, and norischyng of synne for annuel rente, and pilyng of here sugetis boþe lerid and lewid, and casten to distroie holy writt, and myrrour of Cristis lifo and his postlis, and alle men þat techen it.

<L 20><T A22><P 296>

but þes Sathanas children casten bi alle here power to slee þe soule in everelastyngē peyne.

<L 28><T A22><P 310>

For þei casten and ymagynen þo deth of trew men þat desiren and travelen to delyver hom fro þo fendis mouth and everelastingē deeth, and to bringe hom to þat staate in whiche Crist ordeyned prestis to lyve inne.

<L 11><T A24><P 393>

Bot 3itte þo freris casten out oþer blynde resouns, þat Crist beggid a house, to eete inne

¹⁰ 14 variants; 119 occurrences.

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 08><T A25><P 415>

And, certis, þer is no witte in þo wordes þat trewauntis casten oute in þis mater, þat evere þo better part schulde be supposed;
<L 22><T A25><P 421>

CAP. III. But her grucchiþ þe world, and grenneb on trewe men, and seip þat þei ben heretiks, and casten destrie al holy Chirche and feyþ þerinne.
<L 22><T A26><P 434>

And Crist spekiþ of byssynesse moste pryncipally in man, and so trewe men wyten wel þat eche man schulde casten al his bussynesse in God, as seynte Petur byddyth, And þus seyth Crist þat we schulde not be byssy to owre lyf, what we schulden ete, ne to owre body what we schulde be cloþud, for, siþ lyf is more þan mete and mannys body more þan cloþ, as God 3yueþ man þese two, so wole he ordeyne for hem.
<L 34><T EWS1-15><P 280>

{DOMINICA XXIII POST FESTUM TRINITATIS. Euangelium. Sermo 23. Abeuntis pharisei. Mathei 22}. Þe storrye of þis gospel telluþ how þe pharisees casten to desseyue Crist by wordis of ypocrisyse.
<L 01><T EWS1-23><P 313>

And by þis same skyle hope and sorwe schulle iugen vs, for we casten more owre bussynesse in hope of a worldly prow þan we doon in hope of heuene or heuently blisse þat we schulden haue.
<L 98><T EWS1-35><P 372>

but Israel suffisede not to casten hem owt of þis lond, and so heþene folc dwelton þere til Crist cam.
<L 63><T EWS1-41><P 403>

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 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 þefore comaunde hem to be deed or lette hem to speke.
<L 30><T EWS1-45><P 425>

as þe fowrþe dower of men in blysse, answeyryng to þe furste of þe body, is sutylyte of mannys sowle, þat hit takyþ alle kynne trowþe and herby is not vndisposud to casten owht o trowþe by anopur;
<L 91><T EWS1-49><P 447>

wher þes foure sectis casten to haue her owne wille more bussyly þen þe wille of God?
<L 79><T EWS1SE-15><P 542>

but þei shulen seie a more preysyng God lyueþ þat ledde out and brou3te to be seed of þe hous of Israel fro þe lond of þe norþ and fro alle oþer londis, to þe whiche Y haue casten hem'.
<L 49><T EWS1SE-55><P 700>

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 75><T EWS2-64><P 51>

and blessud schal 3e be won þat men schal hate 3ow, and whonne þei departe 3ow from Cristene men þat þei louon, and whenne þei schal reproue 3ow, and casten owt 3owre name as yuel, for 3e holden wiþ Cristus lawe, al 3if it displece to þe world;
<L 50><T EWS2-68><P 73>

Þe fourþe werk þat preestus schulde do, schulde be þat þei schuldon casten ow3t feendus.
<L 61><T EWS2-83><P 163>

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.
<L 62><T EWS2-83><P 163>

And þus þei perseyuen clerely gostly harmyng of þes fendis, for þei forsaken þer firste ordre and casten hem to bigile þe world.
<L 64><T EWS3-130><P 21>

Y wot wel þat 3ee ben Abrahams children, but 3ee casten for to sle me, for my word takyþ not in 3ou'.
<L 27><T EWS3-150><P 78>

but nou 3ee casten to sle me, a man þat spekiþ treuþe to 3ou, þe which Y haue herd of God.
<L 33><T EWS3-150><P 78>

But one of hem þat hi3te Cayphas, and was bischop þat 3eer, seyde to hem 3ee kunnen no good, ne casten ou3t þat it spekiþ to 3ou þat o man dye for þe puple, and al þe folc perische not'.
<L 25><T EWS3-175><P 158>

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>

For first þey synnen in þer purpoos, for þey wolen not heele gostly but casten menes to spuyle þe puple;
<L 23><T EWS3-203><P 242>

þat casten yuel maners from her soule/ or prechen þe gospel to Cristis entent:
<L 06><T LL><P 10>

casten out þise deuelis/ from þe saruauntis of God:
<L 10><T LL><P 59>

Lord· Lord· han not we prechid in þi name & casten out deuelis in þi name· & wrou3t many vertues in þi name/ Seint Austin seiþ· þe Lord schal not denaye þis/ for who euer þe prechour be·
<L 16><T LL><P 109>

for þei dreden 3if lordis weren in reste and pces þat þei schulden perceyue þe cursednesse of here symonye, ypocrisie, coueitise, and robberie of here pore tenauntis, and suffre not prelati be worldly lordis and tirauntis, as þei ben now, and þerfore þei casten to occupie lordis in werris, and conseilen þerto vnder colour of wisdom and charite þat þei may regne in here lustis and coueitise as hem lykep.
<L 03><T MT04><P 91>

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 15><T MT04><P 104>

and bi þis þei casten to ende in here coueitise, symonye and robberie and meyntenynge of anticristis chirche, and it is to drede last þei enden in þis blasphemye a3enst þe holy gost.
<L 13><T MT04><P 106>

for siþ þei ben enemyes of crist and his lawe, as it is schewid bi here opyn euyl lif, and in caas deuelis of helle, þei casten þat no man schal teche trewely cristis lawe wipouten leue of cristis traitour and of deuelis in helle;
<L 26><T MT06><P 135>

for hereby þei wasten here owene goodis and ober mennus and comen to pouert and ben casten in prison til þei steruen.
<L 15><T MT13><P 217>

HOW SATAN AND HIS PRIESTS, ETC· Hou sathanas and his prestis and his feyned religious casten bi þre cursed heresies to distroie alle good luyng 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

feiß, bi treue keyynge 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 vertuuous lif and iustise, and meyntene alle manere of synne bi þes þre cursed groundes.
<L 01, 05><T MT18><P 264>

and þus in speche a3en freris men casten to holde þise two, aud 3if þei faylen in ouper of hem pei cryen on god mercy and help;
<L 31><T MT22><P 297>

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 ordri, 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>

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 mancry;.
<L 1931><T OBL><P 206>

And þese daies maken a tyme and tymes and half a tyme, þat is to scie þre 3eer and an half, þe whiche menen þe same gospel, bi þe which þe womman þat is hooli chirche was norishid in desert of contemplacioun and heuenli luyng, into þe tyme þat vnausid men at þe mouyng of þe dragoun of helle casten upon þis womman watir as a flood, þat is to scie greet habundance of worldli possessiouns, wherbi þis womman is ydrawun fro heuenli luyng.
<L 3052><T OP-ES><P 142>

þe ei3þe wo is seid of Crist in foorme of þese wordis: Wo be to 3ou, scribis and pharisees, ypocritis, þat edificen 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 deeb suche hooli prophetis, and þus ben 3e witesse 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 end of alle prophetis.
<L 196><T SEWW15><P 80>

For men þat may not haunt hore leccherie at home as þei wolden, for drede of lordis, of maystris, and for clamour of ne3eboris, þei casten many dayes byfore and gederen what þei may, sore pynyng hemself to spare it, to go out of þe cuntrey in pilgrimage to fer ymagis, and lyuen in þe goinge in leccherye, in gloterie,

indrunkenesse, and mayntenen falsnesse of osteleris, of kokis, of tauerners, and veynly spenden hore good and leeuve þe trewe labour þat þei shulden do at home in help of hemsilf and hore ne3eboris, bostyng of her gloterie whan þei comen home, þat þei neuer drank but wyn in al þe journey, bi whiche myssespendyng gret partyeof þe puple faris warreïnþeire household þe halue 3eer after, and
<L 133><T SEWW16><P 86>

Treuli he knouelehid 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>

CASTEP.....1

and as crist sauede þe world by writyng and techinge of foure Euangelistis, so þe fend castep to dampne þe world and prestis for lettyng to preche þe gospel by þes foure;
<L 09><T MT10><P 196>

CASTID.....2

As, 3if a dampned man was riche, and castid to gedere hym moche good, and ordeynede whan he diede to gete hym worldli glorie bi þis, þat spiry3t is more punyshid aftir þat þis errour groweþ.
<L 37><T EWS1SE-32><P 615>

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 30><T MT07><P 158>

CASTIDE.....11

for Iewis weren castide out of þe chirche, and heþene foic taken for hem.
<L 75><T EWS3-157><P 100>

Thanne Semey, that was of the kyn of Saul, dispiside Dauith, and clepide him a manquellere, and a man of Belial, and a rauenour of the rewme, and he curside Dauith, and castide stoonis and erthe a3ens Dauith, and a3ens alle the seruautis of king Dauith, and whanne Abisay wolde slee this cursere, Dauith bad him suffre Semey to curse him, and seide, God comaundide hym that he curse Dauith.
<L 39><T Pro><P 10>

And Salamon castide away Abiathar, that he was not the prest of the Lord, and exylide him also, for he assentide to Adonyas, and was traytour to the king.
<L 07><T Pro><P 12>

Also whanne Jeroboam stood on the auter and castide encense, a man of God cam fro Juda bi the word of God, and seide, "A sone, Josias bi

"name, schal be born to the hous of Dauith, and he schal sle on this auter the prestis of "hi3e placis, that brenne now encense in this autir, and he schal brenne boonys of men on "this auter;"
<L 12><T Pro><P 13>
and Elisee castide doun the tree, either helue, and the irun houede, and was taken up therbi.
<L 15><T Pro><P 16>

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 12><T Pro><P 17>

for God was wrooth a3ens Jerusalem and Juda, til he castide hem away fro his face.
<L 46><T Pro><P 20>

And God smoot Joram with vncurable sorewe of wombe twey 3er, so that he rotid on erthe, and castide out hise entrailis, and di3ede in worst sykenesse.
<L 08><T Pro><P 24>

And Manasses knew that the Lord himself is God, and he dide away alien goddis, and symylacris, either idolis fro Goddis hous, and distroicde 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 offrude on it sacrificis and heryng, and comaundide the puple of Juda to scrue the Lord God of Israel and natheles the puple offrude 3it in hi3e placis to her Lord God.
<L 01><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 idolatrie, summe cristen lordis in name not in dede, preisen and magnifen 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>

Herfore also Crist, comyng to purge þe chirche of his Fadir, he bigan at þe temple and castide out alle þe abhomyaciouns þerof, and chacide away out of þe temple biggeris and silleris, þe whiche, as Parisiense seip in þe Book of Vicis figurij symonyentis.
<L 333><T SWT><P 12>

CASTIDEN.....12

Lord, Lord, whethir we profecieden not in thi name, and castiden out fendis in thi name?
<L 13><T 37C><P 121>

And so þey castiden to sle hym, þe whiche is boþe God and man, and shulde be fadir to hem and make hem fre 3if þey shulden þryue.
<L 27><T EWS3-150><P 78>

And þei token hym, and castiden hym oute of þe vyne3eerd and killiden hym.
<L 12><T EWS3-157><P 97>

And alle men in þe synagoge þat herden þes wordis of Crist weren fillid of ire, and þou3ten þat he iugide hem vnrþi to be helpid, And þei rysen and castiden hym out wipoute þer citee, þat was Ierusalem.
<L 24><T EWS3-159><P 108>

And þey castiden hym out.
<L 57><T EWS3-167><P 136>

Ion seiþ þat Jesu walkide into Galile, fer fro þe temple, for he wolde not walke into Iude, for Iewis castiden to sle hym.
<L 03><T EWS3-172><P 149>

Þes prestis castiden siche hie feestis moost for to take Crist, for þey helden a worchip to God to sle Crist and fordo his name, and þat þey shulden moost do in siche a gederyng of þe puple.
<L 16><T EWS3-172><P 149>

And þes kny3tis seyden togidere Kerue we it not, but make we lottis þerof, to whom it shal falle', þat þe scripture shulde be fillid þat seiþ þey partiden to hem my cloþis, and on my cloþ þey castiden loott'.
<L 276><T EWS3-179><P 182>

And þanne þey castiden þer net, and þey my3ten not drawe it for multitude of fysshis.
<L 13><T EWS3-183><P 196>

And while þey dredden and castiden down þer face to þe erþe, þe aungelis seyden to hem What seke 3ee þe lyuyng among deede men?
<L 15><T EWS3-189><P 209>

and many riche men castiden myche.
<L 04><T EWS3-235><P 308>

and thei distroieden the auteris that weren in Jerusalem, and thei distroieden alle thingis in which encense was offrid to ydolis, and castiden forth in to the stronde of Cedron.
<L 08><T Pro><P 27>

CASTIDEST.....1
þou castidest bihynde þi bak to for3eting alle my synnes, þat þou se hem not to ponesche, for

whom þou hast poneischid sufficientli here, þou wolt not ponesche eft wipoute newe forfetyng.
<L 02><T A01><P 12>

CASTIP.....18
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 synges, ffor bi boþe þes schal Cristis ordre be best shent;
<L 12><T A21><P 245>

And siþ þei witen not who is betetid by entryng into þes ordris, þei doon as a blynd man castiþ his staf, to bryng ony to þer ordre.
<L 23><T A23><P 349>

but now castiþ Antecrist to hepe hise disciplis, so þat ilche may strengþe oþer in her malice;
<L 32><T A26><P 437>

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 makij men to forsake þe seuen dedly synnys and taken in þe seuen vertuis whiche þat ben her contraries.
<L 51><T CG13><P 166>

Also, a man þat is onys poysound and by medicynis castiþ it oute and is delyuerid þerof, if he dronke after þe same venoum þat he caste oute, he is wors poysond þen he wes first.
<L 327><T CG13><P 173>

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 09><T EWS1SE-45><P 665>

And þus men shulden be comfortid in eche vertu þat þei don aftir þe power of Goddis cleernesse, siþ þei shulden knowe as bileue þat God seep cleerli alle þer uertuous dedis, and wille and purpos þat þei haue, and castiþ to rewarde al þis.
<L 46><T EWS1SE-54><P 697>

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>

For certis no man doiþ ou3t in hiddis, and 3it he castiþ to be in apert, for þis were falsed of mannus lif in doying and in entent.
<L 28><T EWS3-172><P 150>

þe seueneþe word þat Crist seiþ heere It is
endid', as it shulde be, castih out aueriss and
opere synnes, whanne men holden hem payed of
ynow, and seyn wiþ Poul Whanne we han fode
and coueryng, holde we us payed'.
<L 335><T EWS3-179><P 185>

castih from him foule corrupcioun:
<L 06><T LL><P 44>

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 euangelistis, so
þe deuel sathanas castih bi anticrist and his
worldly false clerkis to distroie holy writt and
cristene mennus bileue bi foure cursed weies or
fals resons.
<L 04><T MT17><P 255>

but anticrist castih anoþer gile, þat his herdis
dwelle afer in castels and be doump of lore of lif
and lore of word to helpe þer sheep, and so it is
nedeful þat þe peple be disseyued in body and
soule.
<L 24><T MT27><P 420>

and for þe pope is holdun moost and nexst viker
of iesu crist, þerfore þe fend in þe pope haþ
gederid many worldly poyntis boþe of lordchip
and worldly lif, and castih to disseyue þe chirche
by hym.
<L 11><T MT28><P 461>

but anticrist a3enus þis, fro þe tyme þat he be
maad pope til þe tyme þat he be deede heere,
coueytiþ to be worldly riche, and castih bi
manye shrewid weyes hou þat he may þus be
riche.
<L 09><T MT28><P 462>

And, as bileeue is ground of alle opir vertues, so
þe feend castih to marre men in trupe;
<L 263><T SEWW15><P 81>

And þus mai oold bileeue be opunli suspendid,
and newe bileeue may growe as anticrist castih.
<L 270><T SEWW15><P 81>

And for to conseyue more openly þis perel
Lyncolne in þe nynteneþe dicte puttih þis caas,
þat if a nedy man þat vnneþe haþ plente of oo
loof bynde streitly himsilf to feede plenteuously
and gloriously a ful greet puple perisshinge for
hungre, and he puttih herto also þat he þus
boundun be negligent to seke mete
notwiþstondinge þat he haþ but ful litil, and it be
litil what he haue 3it he castih it away folily, is

not sich oon gilty of þe deef of hem þat
perisshen for hungir, whom bi his boond he is
hooldun to feede?
<L 43><T SWT><P 04>

CASTON.....9
And to þis wyt spekuþ Poul þat, siþ þis ordre is
reuersud by grace of Crist þat furst ys li3t, and
siþen schyneþ vpon kyndely euyn, we schulden
caston away werkis þat ben of derknesse of
synne, and furst in þis goostly gendrure be
cloþude wiþ armys of þe furste ly3t.
<L 80><T EWS1SE-01><P 478>

And heronne monye þenkon to luytul, þat fy3ton
and pleton, and caston weyus how þey schulden
be venged here, as 3if God knewe not þer
wrongus.
<L 38><T EWS1SE-02><P 482>

And þerfore as Petre bidduþ we schulden caston
al oure bussynesse in God; for no þing batuþ
more mennys contenaunse fro þe plesyng to God
þan bussynesse abowte worldly þingus, for
suche caston down þer hed fro God.
<L 56, 58><T EWS1SE-04><P 493>

now ys iugement of þe world, now þe prynce of
þis world schal be caston owt.
<L 04><T EWS2-117><P 302>

þer ben somme men þat lyuon here in swet and
bussynesse, and caston hem not for to profi3te
wiþ goodus þat God haþ lent hem, for to wyne
þe blisse of heuene, as God haþ bedon hem to
do;
<L 71><T EWS2-78><P 131>

for 3if vche man hadde a felow þat were as
strong a man as is he, þat wolde smyton hym to
þe herte and caston hym aftur into deep watur,
þis were a ful perelous caas to men to lyue
among here breþren, but þis tyme is more
perelows, for monye fowlon her breþren wiþ
synne and putton hem to depe helle;
<L 215><T EWS2-MC><P 336>

and specially herfore þat it sowneþ a3eyn þe
pope and so a3enys hooly chyrche as heretykus
caston to destruyon hyt.
<L 600><T EWS2-MC><P 350>

and 3e wolen do wel werse, for 3e caston to sle
Crist, heed and ende of alle prophetus'.
<L 219><T EWS2-VO><P 373>

CASTUD.....1
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>

CASTUDE.....1

and þis childhede is bettore, 3if vertuwis ben castude berto.

<L 11><T EWS1SE-18><P 552>

CASTUN.....7

for ilk creater of God is good, and no þing to he castun a wey, þat is hawid bi þe doing of grace.

<L 07><T APO><P 103>

And by þes wordis it semeh 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 29><T EWS2-115><P 297>

And whoeuere sclaudere oon of þes litile þat ben trowynge in Crist, it is good more to hym þat a mylnestoon of an asse be boundun aboute his necke, and he be castun into þe see.

<L 30><T EWS3-214><P 264>

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 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 05><T EWS3-234><P 306>

Also crist techiþ in þe gospel þat 3if salt vany3sche away it is not worþ aftir but to be castun ont and be defoulid of men;

<L 09><T MT27><P 419>

for luk seiþ þat þat is seed þat no defaute is foundun yanne, al 3if þre defautes ben in þe loud vpon which þis is seed is castun.

<L 25><T MT27><P 442>

CASTUP.....5

for greet vertu is in þat man þat castup hym to suffre, and kepup venians to God, and hopup þat God for þis pacience wole counforte hym.

<L 35><T EWS1SE-02><P 482>

And, 3if it sue ony tyme, it fallup as a blynd mon castup his staf.

<L 70><T EWS1SE-03><P 488>

The nynþe condicion of þis loue ys þat it castup not uel, for it castup to worschipe God and menes þat ledon herto.

<L 78><T EWS1SE-15><P 542>

þe feend varieth in synful willis, and castup his schadwys by monye weyes, and chaungeþ his wille by monye whiles;

<L 25><T EWS1SE-26><P 586>

casting¹¹

CASTING.....9

Of þis casting oute spekiþ Crist in þe gospel (Jo 12:31), and seiþ þus: {Nunc princeps huius mundi eiicietur foras}.

<L 26><T CG13><P 165>

Of þis maner of casting oute of feendis spekiþ þe gospel of Luke, þere he seiþ þat Crist þrew oute of Madaleyn seuen feendis þat is, þe seuen dedly synnis, as diuerse holy doctouris in þis mater acorden.

<L 55><T CG13><P 166>

For after þe first casting oute, þe venoum is more fouler and violent for to sle þen it wes tofore.

<L 330><T CG13><P 173>

boþe in Mark ix° & in Luc° ix° {Magister vidimus quemdam in nomine tuo demonia eicientem qui non sequitur nos & prohibuimus eum/ Iesu autem ait/ {Nolite prohibere eum'} Seint Ion euaungelist seide vnto Crist·Maister he han sen a man casting out deuelis in þi name· þat swep not vs:

<L 02><T LL><P 11>

lord, wher þis casting out and þis defouling þat crist spekiþ of be 3yuyng of godis to siche curatis, and mayntenynng of hem in þis staat.

<L 10><T MT27><P 419>

For bi þis is þe wickid scruant þat schuld lede Cristis peple the ri3t weie to heuene put out of mesure and rule of Goddis lawe, and so, as Crist seiþ, casting no perel of soule þat is to come, etih and drinkkiþ wiþ folk drunken þat ben not vndur þe mesure of Goddis lawe, neiþur in manerys, neiþur in beleue.

<L 1369><T OBL><P 192>

Herefor, bi þe casting down of þe place of halowing most be vndurstonde Goddis lawe, þat techiþ good maneres and trew beleue, in þe wiche men ben and mow be halowid, alþou3 þat God forbede þat þer were no material chirche, ne prest, ne prelate in þis world.

<L 3084><T OBL><P 235>

for Crist and his apostilis vseden þe office of an exorsiste in casting ou3t of fendes to mannys saluacioun.

<L 198><T SEWW2 24><P 19>

Also in þe 3eer of grace ix° vji Pope Sergeus þe iiij after þat he hade cast out Cristofir sate pope vij 3eer, which Sergeus, sumtyme deken and cardinal repreued bi pope formosus, went to frenchmen, bi whos helpe he prisoned cristofir, Raveynour of þe popchode, and so he occupied,

¹¹ 3 variants; 22 occurrences.

which for vengauce of his casting out mad pope formosus to be draw out of his sepulter, as it is bi for seid.

<L 184><T Tal><P 181>

CASTYNG.....7

Pe story telluþ how Iesu was castyng owt a feend of a man, and þis feend was dowmp, for he made þis man dowmp.

<L 03><T EWS1-42><P 407>

forsoþe hit was ful greet, and passyde þese wymmenys power to remeuen hit fro þe dore by castyng of þe pharisees, for þei seyden þat Cristis disciples wolden comen and stelon his body.

<L 13><T EWS1-46><P 429>

How myche schulde men drede pruyde, þat God wole þus punysche, and haue no veynglorie þat þei ben Cristus angelus, and don wondres in his name in castyng owt of fendys!

<L 54><T EWS2-61><P 32>

þei choson two þe whiche þei wiston moste able to be apostle, and mo þei wolden haue chose 3if þei hadde knowe suche mo, but for þei knewe not þe betture of Ioseph and Mathy, þey putton hyt in Godus iugement wheþur of þese two Crist wolde haue, and preyedon ful deuou3tly, siþ Crist knew þe hertus of men, þat Crist schulde schewe wheþur of þes two he hadde chose by castyng of lottis.

<L 93><T EWS2-87><P 189>

For it is not leueful, for vertu of byleue, to denye þat God wrow3te in castyng of þes lottus, and in alle dedis of þes apostlus þe whiche choson Mathi.

<L 27><T EWS2-101><P 252>

Also vj· citees of refuyt eithir of franchise shulen be, that he that sleeth a man, not by hatrede but a3ens his wille, be saued, and he that sleeth a man bi hatrede and bifore castyng, shal be slayn with oute mercy, eithir raunsoun.

<L 41><T Pro><P 6>

by sich zele wolde Iosue þat Moises had forbedde Heldad & Medad to haue prophecied, Numeri 11; and wiþ þis zele forbedde þe apostiles a man castyng out deuelles, {vt patet Marc· 9· & Lu· 9·}, and sich zele is reproued, {24·, q·3·, Non, per Rabanum}.

<L 09><T Ros><P 104>

CASTYNGE.....6

And of þis may trewe men se, þat ri3t as þe fend bi o castyng in of a venemed boon, þat is, dowinge of clerkis a3enes Cristis ordynaunce, hap vnymed Cristene men, boþe seculeris and clerkis, and meveþ men of armes to batayls and stryves, so by on openyng of tresour of his

lesyngis, þat he may asoylle men boþe of peyne and synne 3if þei weie holde on his side a3enes Cristis ordynaunce, he hap hight his clerkis alle rewmes of þe world.

<L 06><T A21><P 244>

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, Leuetici xxiiij, so alle cristene men schulde stone thise heretikis and blasfemers bi stonis of the Gospel, that is scharp and opyn repreuyng, and castyng out of cristene lond.

<L 22><T Dea><P 451>

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 propurtes of hem.

<L 104><T EWS1-52><P 463>

And Iesu wendyng furþere bysyde þe see of Galile, saw Symond, and Andrew his broþur, castyng þer nettis into þe watur;

<L 26><T EWS2-88><P 194>

Mark telliþ hou disciplis seyden to Iesu Maystir, we sawen oon in þi name castyng out fendis of a man, and we forfendiden hym for he such not us'.

<L 03><T EWS3-214><P 263>

This sentence I vndirstonde, sere, Crist appreueþ himsilf, castyng out mynstrals or þat he wolde quyken þe dede damysel'.

<L 1362><T Thp><P 65>

cautel¹²

CAUTEEL.....2

Also, noþing þat is abhominable and reproved of seyntis schulde not be brou3t in of oþere, by ony colour or cautel.

<L 16><T A33><P 512>

and suche lewode men ben wydwes from þe lawe of Crist, siþ by þe furste cautel þei pryoun men from Godis lawe;

<L 38><T EWS2-VO><P 367>

CATELL.....2

To catch catell as covytous As hound, that for hunger woll yall;

<L 385><T PT><P 159>

For thou cansst no catell gete, But livest in londe, as a lorell, With flosing gettest thou thy mete;

<L 1137><T PT><P 183>

CATTALL.....1

¹² 9 variants; 64 occurrences.

And bad them be both simple and slye, And
carkē not for no cattall, And truste on god that
sitteth on hye;

<L 250><T PT><P 155>

CATTEL.....1

Preestes shuld for no cattel plede, But chasten
hem in charitē;

<L 109><T PT><P 150>

CAUTEL.....28

And so siben þei mi3ten more do þis obediens to
Crist wipouten suche prelatiſ, as þe chirches
dide before þat suche worderes were brou3t inne
be cautel of þe fende, it semep þat suche
obbediens serueþ of nou3th.

<L 403><T 4LD><P 253>

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 14><T A24><P 397>

Ffor byfore þat freris comen by cautel of þo
fende, þo puple gaf no more rente for so myche
to hor lordcs.

<L 32><T A25><P 416>

And 3if fewe trewe men wolden worche or
speke a3en þis traterie þat is in Goddis enmyes,
þey quenchen hem as heretiks, bi cautel of þe
fend;

<L 01><T A26><P 439>

And þis is þe cautel of þe feend: to wipdrawen
his malice, and schewe signes as myraclis whan
he haþ sowen euyl seed, as 3if God were wel
payed wip sowyng of sych seed;

<L 20><T EWS1-36><P 374>

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 39><T EWS1-45><P 425>

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>

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 07><T EWS1SE-45><P 665>

for þis vice in iurisdiccion was not 3eet browt in
by cautel of þe feend, as it now is, to lette trewe
prechyng.

<L 19><T EWS2-64><P 49>

And as anemptis Cristus lawe þat men schuldon
growndon hem inne, anticrist haþ fownde þis
cautel, to seye þat it is muche false;

<L 10><T EWS2-66><P 60>

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
mony comunes wip hem, and of alle maner of
men;

<L 16><T EWS2-66><P 60>

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 wip
trewþe of hem excusub hem of þe dede.

<L 54><T EWS2-115><P 298>

And siben Crist was so acordynge wip
lordschipe of þe empyre þat he chargede hyt not
in beggyng, ne almys takyng but taw3te how it
schulde stonde bope in word and dede, how is he
Cristus vyker þat reuersub 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 68><T EWS2-MC><P 331>

And by þis cautel þe fend of helle haþ take
lordschipsis fro worldly lordis, and amortisib
hem, and 3eueþ hem to bischopis and many
opere clerkis so þat þese lordis ben aftirward
nedid to sille beneficis for scruse.

<L 53><T EWS3-App><P 321>

sotil cautel of þe fend to fordo goddis lawe and
knowynge and loue of oure goode god.

<L 14><T MT02><P 38>

and bi þe same cautel þei letten prestis to teche
treuely and freely goddis lawe and his
ordynaunce bi power grauntid of god, last here
pride and worldly worschipe be brou3t doun,
and mekenesse and holynesse ensaumplid of
crist and his apostlis knowen and kept, and
ypocrisie and opere synnes aspied and distroied;

<L 05><T MT06><P 136>

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>

but heere haþ þe fend shapun a sharp cautel to
strengþen þis robbery.

<L 10><T MT27><P 417>

for þis is a cautel of þe fend contrarie to goddis
lawe.

<L 18><T MT27><P 437>

and þis cautel cam latere yn and is alarged by þe pope.

<L 24><T MT27><P 445>

for þis is þe laste and þe mooste fendis cautel;

<L 19><T MT27><P 446>

and bi þis cautel of þe fend ben many men dampnyd to helle.

<L 14><T MT28><P 461>

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 he hæþ brou3t yn of newe.

<L 29><T MT28><P 476>

and se þe cautel of þe fend, hou quentely he hæþ brou3t þis yn.

<L 13><T MT28><P 477>

Lordes loueth hem wel, for they so lowe crouchen But knowen men her cautel, and her queynte wordes Thei wolde worshypen hem, nought but alitle: The ymage of ypocricie ymped vpon fendes.

<L 20><T PPC><P 11>

and suche lewid men ben widowis fro þe lawe of Crist, siþ bi þe first cautel þei priuen men fro Goddis lawe, and bi þis lawe schulden þei be weddid to Crist her saueour.

<L 35><T SEWW15><P 76>

And þe þridde cautel of þe feend in which he traeliþ moost is to varie þe bileeue þat God himsilf hæþ ordeyned.

<L 229><T SEWW15><P 80>

And, if þou say þat mony men by priuelege bene exempt, and 3it þai dwellen in kyngus rewmes and taken of her godis, certys by þis way is broken þo regaly of kyngus, and hor rewmes bene feblid by anticristis cautel, for he is no legeman ne soget to his kyng (þat is, full sugett to hym by his kyngus lawe).

<L 90><T SEWW25><P 130>

CAUTELLS.....1

to telle þe fendis cautells/ þat he vsiþ in hise membris:

<L 20><T LL><P 80>

CAUTELLS.....23

ffor bi fallyng in þis synne þei haf mon lightly to hor proprur synne, by cautels of hor temptyng.

<L 18><T A09><P 155>

And þerfore men moten use cautels, and axe hem questiouns a3en, whether Crist lefte his gopellis here for to counforte his Chirche.

<L 06><T A12><P 186>

Do we gode whil þat we have tyme, for Judas slepes not nyght ne day, bot studyes by alle his cautels hou þat he may slee Crist in his lymes.

<L 04><T A19><P 230>

And þis is þe falseste conquest þat evere þe devyl hæþ cast, ffor þus my3te he li3tly 3eve rewmes to his servauntis, and make hem of nowun power to a3enstonde his cautels.

<L 04><T A21><P 247>

Stonde we stablyche in feiþ þat Cristis lawe techeþ, ffor it was nevere more nede for cautels of þe fend.

<L 09><T A21><P 247>

And cautels of blasphemis þat perverten oure fayth schulden be schaken away by scharp dyvynes.

<L 10><T A25><P 428>

wiþ sli3 cautels of mannes lawe ||

<L 02><T LL><P 44>

in no þing failing Of þe fendis cautels bi whiche he pursueþ in hise membris:

<L 27><T LL><P 79>

þe fende wiþ his cautels/ hæþ whilid in to þe chirche:

<L 10><T LL><P 107>

þe fende wiþ hise cautels/ hæþ 3ouun leue to ·XII· men:

<L 21><T LL><P 111>

þe fende wiþ hise cautels/ moveþ discorde in þe hertis:

<L 16><T LL><P 123>

to þise cautels of þe deuel:

<L 13><T LL><P 125>

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

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

and þis consent of my3ti men bi strengþe and cautels of þe fend hæþ maistry of pore sheep of crist, and autorisip siche wrongis in erþe.

<L 30><T MT27><P 421>

but 3it þise fend hæþ founden cautels to bringe in vikeris in persouns stede, and bi colour of siche vikeris be seiþ þat propring of chirchis is leeuful, and noun residense is excusid bi siche a viker þat holdiþ his stede, Heere men þenken þat it were good to haue a viker þat were nedy to take bodily almes of men whanne þe persoun traelide not þerfore;

<L 27><T MT27><P 424>

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 28><T MT27><P 426>

for siche prelatiþ þat kunnen not preche or wolen not for bisynesse, and letten opere trewe prestis to preche bi þer lordly cautels, passen þe fend in þis synne bi menes þat he hæþ ordeyned to hem.
<L 08><T MT27><P 444>

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 27><T MT28><P 460>

but heere men knowen þe fendis cautels, and sliden not fro bileue for þis;
<L 03><T MT28><P 469>

Amonge oper þinges þat distroyen rewmys, þis is a special þat anticriste hæþ brou3t inne: þat sectis bene in rewmes by auctorite of þo pope and bene nou3t kyngis legemen, al 3if þai take here lordschipe more largely þen oper men and by lesse seruyce, for þus my3t rewmys be destroyed by cautels of anticrist.
<L 127><T SEWW25><P 131>

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 opir.
<L 39><T SEWW15><P 76>

And þis is oon of þe moost cautels þat þe feend vsiþ.
<L 146><T SEWW15><P 78>

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>

CAUTIL.....2
And heere men seen þe fendis cautil þat he hæþ tau3t many men.
<L 09><T EWS3-170><P 145>

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>

CAWTEL.....4
for he passeþ from vnyte, as doþ þe nowmbre of two, and a3en eche comaundement he hæþ cawtel of dowble entent.
<L 102><T EWS2-62><P 40>

but þe feend by his cawtel hæþ browt in now opere þre, as monkys and chanownys and frerys, and monye brawnches of hem.
<L 141><T EWS2-62><P 41>

And 3eet þei han anopur cawtel þat þese ypocritis vson;
<L 108><T EWS2-64><P 52>

And þe þrydde cawtel of þe fend, in whiche he traueyluþ most, is to uarye þe byleue þat God hymself hæþ ordeynot, as we may see oponly of þe sacred hoost, þat is, þe whyte þing and rownd þat þe preest hæþ sacred, and is parceyued monye weyes wiþ bodily wyttis, þat Cristen men seyn is Godus body in forme of breed, as trewe clerkis and lewede men han byleued siþ God wente to heuene.
<L 257><T EWS2-VO><P 375>

cautelous¹³
CAUTEELUS.....1
and þerfore ben þei feynede, and by cauteelus of ypocritis is þe folc bygylud.
<L 73><T EWS2-74><P 109>

CAUTELIS.....27
And þis erreure hæþ 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>

For king of alle þe children of pride, þat is Anticrist, leediþ siche cloisteris, and techiþ hem siche cautelis, And herfore seyn sum men, as Lyncolne and opere, þat þei ben dede careynes copen of her speulcre, wlapid in cloþis of deel, and dryven of þe deuel for to drecche men.
<L 20><T A01><P 60>

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 herfore were hit gode to witte þo cautelis of þis giloure;
<L 23><T A09><P 127>

3it alle þo þat disseyven here nei3eboris in ony chaffare or seruyce, 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>

Sum men shulden helpe bi resoun þat is taken of Goddis lawe, and summe by worldli power, as erpely lordis þat God hæþ ordeyned, and alle men bi good liif and good preieris to God, for in

¹³ 8 variants; 43 occurrences.

him liggip þe helpe here a3ens þe cautelis of þe fend.

<L 31><T A23><P 351>

But here men dreden blasphemye, and oþir cautelis of þe fend;

<L 21><T A23><P 363>

And so a neste of Anticrist clerkis is mayntened by sotil cautelis of þo fende.

<L 30><T A24><P 376>

Somme men ben here bussye for to kunne worldly wyt, as cautelis of mannys lawe, and craftus to wyne myche money;

<L 60><T EWS1SE-08><P 511>

þus cristen men sufficien not to telle þe cautelis of þes fendis, and hou þei blynden worldly men wip false wordis of þer maystir.

<L 78><T EWS3-130><P 22>

And herfore seiþ Salomon Take 3ee us litil foxis þat shrapen doun þe vines', for saury lore of heuenly þingis þat schulde growe in Cristis chirche is destried bi worldly men þat lyuen bi cautelis as foxis.

<L 23><T EWS3-138><P 40>

þese þat comen in pryuyly 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 þus bi cautelis of þe fend he haþ brou3t in foure 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.

<L 63><T EWS3-App><P 321>

for þei traueilen ny3t and day, bi watir and lond in cold, and in hete, bi false sotiltis and cautelis and grete sweringes nedles and false, for to gate muche drit or muk of þis world, to gete riche wyues, and purchase londis and rentis, and dewelle in pere mennus dette after þat þei han desceyued hem in bynge of here catel;

<L 02><T MT01><P 25>

and herfore riche men owen to drede of treson and traire a3enst god and his lawe whanne þei meyntene not þe treuþe of þe gospel, but ben aboute to stoppe it and techeris þerof bi sotil cautelis and false lesynges for fleschli loue or coueitise.

<L 08><T MT01><P 26>

and 3if he consente wilfully to þis foule symonye þanne he is dede in synne, as poul seiþ,

and 3if he a3enstonde it, what bi cautelis of anticrist and malice of þe fend, he schal be tourmentid bi wrapþe and vnpacience and traueile and peyne of his bodi and loos of his catel, þat vnnepis schal he be sauyd but nedid to be dam pnyd;

<L 04><T MT04><P 70>

þanne as þei louen more þe roten peny þanne þe sauynge of cristene soulis, so þei louen more þe roten peny þan þe blood of ihu crist, and in tokene þerof þei ben besy boþe ny3t and day to gete þe þeny wip falsnesse, cautelis and tirauntrie, but of mennus soulis is left care;

<L 10><T MT04><P 72>

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 p lee, 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 prelatis he schal haue hero enemyte, and he sclaudrid to þe kyng and grete lordis, and pursued hi false cautelis til he he vndon, 3if þei may bi ony lesyng.

<L 27><T MT04><P 87>

But bi þes worldly possessions and lordischip þei ben turned to pompe and pride and coueitise and grete bisynesse of worldly ptees and worldly festis and seculer lawis, þat deuocion and holy meditacion and studynge and techynge of cristis holy gospel is for3eten, and discencion among cristene men brou3t in, and meyntenyng of wrongis and oppressynge of pore men bi here worldly power and cautelis holden vp.

<L 12><T MT06><P 116>

and 3if oþere men wolen treuly and frely preche þe gospel and dispise synne, as crist comaundeþ, þes proude possessioneris letten hem bi cautelis of anticristis censuris and worldly power and sclaudrynge and prisonynge, and dryuen hem out of londe and ellis brennen hem 3if þei may.

<L 22><T MT06><P 124>

þei schulden drawe men fro worldly vanytes and techen hem þe perilis of þis lif and to þenke on here deþ day, and be myrrou to hem to morne for here synnes and oþere mennus and fer longe tarynge of heueneley blisse, and laste in holy preicris and trewe techynge of þe gospel and aspiynge þe fendis cautelis, and warne cristene men of hem.

<L 21><T MT07><P 151>

Also þei maken men to forsweren hem and norischen hem þerinne, and maken men to charge more þe peny þan þe trewe conscience and maundementis of god, and þerto maken

dyuors bi false witesse and opere cautelis, and so reisen debatis and enemytes bitwene weddid men and here wiwes bi many priue menys of anticrist.

<L 17><T MT09><P 185>

bi þes cautelis and many moo the fend and his disciplis distroien werkis of mercy and fallen into loos of þingis þat þei coueiten mochel and into endelis myschefes þat þei wolen to askape, for þei wolen not be reulid bi goddis lawe and reson but bi hire wille, and þefore alle þingis schal turne a3enst hem at þe laste.

<L 29><T MT13><P 215>

In marchauntis regneb gile in ful grete plente, for þei sweren falsly be alle grete membris of crist and bi alle my3itty 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 þerof bifore þe day of dom.

<L 08><T MT15><P 238>

but 3if he have ony litel pore place to lyuen a pore lif onne, he schal he so pursued and sclaudrid þat he schal be putt oute bi wiles, cautelis, fraudis and worldly violence, and enprisoned, disgratid or brent, 3if anticristis clerkis may for ony gold and cursed lesyngis.

<L 06><T MT16><P 246>

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, ofwrongis, and worldly vanytes.

<L 129><T SEWW16><P 86>

CAUTELOUS.....2

Þes cautelous clerkis and religious of lucifer seyn þat no man wot whiche is the gospel but bi approuynge and confermynge of þe chirche.

<L 29><T MT17><P 259>

and 3it is þe fend as cautelous as he was þanne, and envyous to disseyue men.

<L 178><T SEWW16><P 87>

CAUTELUS.....3

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 56><T EWS1-42><P 409>

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>

and þis is on of þe moste cautelus þat þe feend vsop.

<L 164><T EWS2-VO><P 372>

CAUTELYS.....6

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 þis is moste perelows harm þat þe chirche hadde euere, for cautelys of anticrist disseyuen manye men.

<L 112><T EWS1-42><P 411>

Alle men schulden be war of cautelys of þe feend, for he slepuþ not, castynge false wey3es, And al þis doon feendis lymes for þei knowe not þe Fadur and his Sone by propurtes of hem.

<L 103><T EWS1-52><P 463>

And þus, as Crist was pursewyd and kyld of þese fowre folc, so by cautelys of anticrist ben men kylde today.

<L 54><T EWS2-67><P 67>

Þei robbon þer ney3ebores by cautelys of þe feend, and, our þis, þei pryuon hem fro þer ry3t byleue.

<L 44><T EWS2-VO><P 367>

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>

CAWTELIS.....2

Here may men towche of al maner of sunne and specially of false prestis, traytours to God þat schulden trewly clepe men to blys, and telle hem the weye of þe lawe of Crist, and make knowen to þe peple þe cawtelis of antecrist.

<L 106><T EWS1-02><P 231>

Of which cawtelis tresours vnnoumbrable camen to þe popis hond.

<L 552><T Tal><P 193>

CAWTELOUS.....1

And, for ypocritis ben cawtelous for to take men in wordis, þefore Crist bidduþ fle hem, and calluþ her synne sowrdow;

<L 30><T EWS2-70><P 83>

CAWTELUS.....1

Þis stronge man is þe feend, his armes ben hise cawtelus, his castel ben hise lymes þat he

dwellip ynne;
<L 52><T EWS1-42><P 409>

cavillacioun¹⁴

CAUELACIONES.....1

But norischen pledynge and debate among men for to haue a veyn name and wynnen hem a litil worldly stynkyng muk wiþ goddis curs, and wittingly meyntenen 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 21><T MT09><P 182>

CAUELLACIONES....2

and þou3 it be bou3t opynly a3enst þe lawe, 3it bi cauellacions þes lawieris holden it forþ, þat þe ri3tful heir may as wel bien a straunge lordschipe as geten his owene.
<L 34><T MT09><P 183>

and 3it men of lawe, þat schulden distroie siche falsnesse bi here offices and don eche man ri3t and reson, meyntenen wrong for money and fees and robis, and forbaren pore men fro here ri3t, þat it is bette to hem to pursue not for here ri3t, be it neuere so opyn, þan to pursue and lese more catel for disceitis of delaies and cauellacions and eucl wilis þat þei vsen;
<L 24><T MT15><P 234>

CAUYLLACIONES....2

but a presto þat wole telle þe trewþe to alle men wiþouten glosynge and frely wiþouten beggyng of þe pore peple, he schal be lettid bi sotil cauyllacions of mannus lawe, for drede last he touche þe sore of here conscience and cursed;
<L 18><T MT07><P 154>

and also whanne a trewe prest wolde bi goode conscience and bi forme of þe gospel distroie synne, þan lawieris maken procees bi sotilte and cauyllacions of lawe cyuyle, þat is moche hebene mennus lawe, and not accepten the forme of þe gospel, as 3if þe gospel were not so good as paynymes lawe.
<L 25><T MT09><P 184>

CAVELLACIONES...1

But Cristen men seyne pleyndly, as Crist techis, Seint Poule, Seint Austyne, Seint Jerom, and alle Cristen pepul bileven, þat þo sacrament of þo auter is verrey Cristis body in forme of brede, ande þai wole no ferþer þen holy writte ande olde seintus teche, for no newe knackyng of sotile cavellaciones, or multitude of synneful wrecchis.
<L 11><T A29><P 484>

CAVYLLACION.....1

And ne cavyllacion ne procuratour schal be þere, but here owene goode lif to save hem, or cursed lif to dampne hem.
<L 08><T A13><P 198>

CAVYLLACIONES....1

for þei holden hem out bi ple, bi cavyllacions and false questis, hirid for money and frendschip, and dryven to forswere hem for drede of here lordschip and tirauntrie.
<L 10><T A22><P 302>

chaiere¹⁵

CHAAR.....2

Capitulum 4m. See now þe þridde wheel of sathanas chaar.
<L 29><T MT17><P 259>

God almy3tty strenghe his litil flok a3enst þes foure whelis of sathanas chaar, a3enst anticristis clerkis and helperis, and make hem stronge in ri3tful feiþ, hope and charite, to seke trewely þe worschipe of ihu crist and sauynge of mennus soulis;
<L 08><T MT17><P 262>

CHAIER.....18

Therefore se ye hou ye sitten on the chaier. For whi the chaier makith not prest, but the prest makith the chaier;
<L 14, 16><T 37C><P 140>

He that sittith wel on the chaier, takith the onour of the chaier; he that sittith eucl doth wrong to the chaier.
<L 19, 20, 21><T 37C><P 140>

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 weics & spenden pore mennes godes in wast, wiþ many lesings, before þei ben amonge hem chosen to þe chaier.
<L 83><T 4LD-4><P 239>

Eft the same prophete seith: Blessid is the man that gedc not in the counceil of vnfeithful men, and stood not in the wei of synners, and sat not in the chaier of pestelence that ys, pride eithir wordli glorie, but his wille is in the lawe of the Lord, and he schal hawe mynde bi nygt and bi day in the lawe of the Lord.
<L 17><T Dea1><P 446>

cum sis homo & non deus'} Anticrist makip his boost & scip/ I haue sitten in þe chaier of God:
<L 12><T LL><P 18>

and þus schulde men iuge þat ben goddis seruauntis, al 3if þei stirte no3t vp in pilatis

¹⁴ 6 variants; 8 occurrences.

¹⁵ 8 variants; 34 occurrences.

chaier.

<L 33><T MT21><P 290>

For Crist seide to alle þe world þat Upon Moises chaier schal sitt scribis and phariseis', and Crist comaundeþ alle þe peple þat, whilis þei sitten in þat chaier, to here and to kepe and to fulfil whateuer þei seide to hem.

<L 101, 102><T OBL><P 159>

For þou schalt vndurstonde here þat þis Moises chaier, þat Crist spekiþ of, is þe lawe of God, as seint Austen seiþ in {De uerbis Domini circa sermonem 38}.

<L 104><T OBL><P 159>

þan, whosoever rede þe a lesson of þis chaier, þou schalt wiþ grete reuerens here it, kepe it and performe it in dede for reuerens and obediens þat þou owist to þe maister of þis chaier, þat is God hymself.

<L 107, 109><T OBL><P 159>

For whoso þus prechiþ (as many prelatis han, þe wiche iustli han seten upon Moises chaier, at þe hardest in þat þat þei han not þe malice annexid to þe se in þe temple, of þe wiche se seint Poule spekiþ), neiþur he is in þat contrarie to God, ne enhaunsid aboue al þyng þat is seide God, ne he schewiþ hymself as he were God, for he spekiþ not of his owne auctorire.

<L 111><T OBL><P 159>

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 speciali and most passingli þe bodi of antecrist!

<L 117><T OBL><P 160>

And no dou3te, ri3t as weiword clerkis in seint Austens tyme eere encumbrið of þis text of Crist wher he seiþ: Vpon Moises chaier schal sitt scribis and phariseis, and alle þat euer þei schal seie to 3owe kepe it and performe it.

<L 929><T OBL><P 180>

CHAIERIS.....1

Suche frutes comen of comensing of freres, & so þei fallen alle in þe chapitre of pharisees, to sitte in hi3e chaieris & be first at þe mete and be clepid maister of alle maner of men.

<L 106><T 4LD-4><P 239>

CHAIRE.....6

And so, as Helize left þe grete richesse þat Naaman wold haue 3yue hym, and tooke worþili þe pore ordenance and fyndyng þat a goode man and his wyfe proferid to hym, þat is to say a lytill soler, a bedde, a horde, a chaire and a

kandilstek, þe wiche ben acordyng to a studier or a contemplatyfe man, so Criste forsoke seculer lordeschipis and held hym payde wiþ þe pore liflode þat deuoute peple ministred to hym to his nedeful sustenance in his laboure, and þus didden also alle þe apostles, as a man may conceyue of þe gospell and in many oþer placis of her liifis.

<L 561><T OP-LT><P 85>

For now þou3 summe of þese men ben contrarie to þe loore þat þei tau3ten biforehonde, I wot wel 3it her loore was trewe wiche þei tau3ten and þerfore wiþ þe help of God I purpose for to holde and vse þe loore wiche I herde of hem whilis þat þei saten in Moyses chaire and speciali whilis þei saten on þe chaire of Crist.

<L 146, 147><T SEWW04><P 33>

a3enward þe lord þe pope, sitting in a chaire and holding þe Emperour crowne with his feet, þe heede of þe Emperour bowid downe, sette doun þe crown, whom anon he cast of with his feet into þe erpe, bitokenyng bi þis þat popes him silfe hath pouer to mak þe Emperour if he haue deserued, and to put doun him if he haue deserued.

<L 478><T Tal><P 190>

For now þou3 summe of þese men ben contrarie to þe loore þat þei tau3ten biforehonde, I wot wel 3it her loore was trewe wiche þei tau3ten and þerfore wiþ þe help of God I purpose for to holde and vse þe loore wiche I herde of hem whilis þat þei saten in Moyses chaire and speciali whilis þei saten on þe chaire of Crist.

<L 587><T Thp><P 41>

CHAYER.....4

Matheu telliþ hou þes two folc satun upon Moyses chayer.

<L 03><T EWS3-154><P 88>

But, as Austyn notiþ heere, þis maystir made his cros a chayer, and tau3te hangyng on þe cros, for he hat iþ ydelnesse.

<L 295><T EWS3-179><P 183>

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

<L 19><T MT27><P 437>

Vpon Moyses chayer han siten scribis and pharyscis;

<L 435><T OP-LT><P 77>

CHAYERES.....1

And þei louen first seetis at soperis, and first chayeres in synagogis.

<L 58><T EWS3-154><P 90>

CHAYERIS.....1

And Iesu entride into Goddis temple, and caste out alle bieres and silleres in þe temple, and turnyd upsedoun þe bordis of moneyouris, and þe chayeris of hem þat seelden douys.
<L 15><T EWS3-148><P 71>

CHEYRE.....1

<L 1><T WW><P 07>

clamorou¹⁶

CLAMEROUS.....3

Frere, sij in Goddis lawe suche clamorous beggeynge is vtirli forfendid, on what lawe groundist þou þee þus for to begge, & nameli of porer þan þou art þi silf?
<L 275><T JU><P 66>

Clamorous beggeris weren nedid to sitte at 3atis and biside weies, and crye and begge.

<L 589><T SWT><P 19>

And þou3 Crist at nownpower to laboure þandne, but a child and fer from hoom, hadde beggid þilke þre dayes, as Bernard or Alred his clerke meueþ (as it semeþ uppon þat word of þe gospel (Cum factus esset Iesus annorum duodecim)), 3it shulde not þis be clepid strong, wilful, clamorous and customable begging þat I inpugne now but begging constrayned.

<L 673><T SWT><P 21>

CLAMOSE.....1

and now þei hen nedid to rob þe pore peple bi fals beggyng, and sclaudren crist wiþ þis clamose beggyng dampned of goddis lawe, and 3it þes open þeste is stifly meyntened a3enst goddis lawe, reson and charite bi sotil ypocrisie, and no chasti3yng don peronne.

<L 34><T MT18><P 269>

CLAMOUR.....3

And þis brestyng vp of vnkyndeli flodes (þat is, þis wickede pride amonge lordes and kny3ttis, þat causeþ þis opressing of þe pore peple) makeþ now sogret a noyse and soun þat it is a gret clamour in al þis rewme, in eueri schire þerof, of þe extorcioneris þat dwellen þerinne, whiche beþ as tiraunte kyngis, ouerledyng þe peple as Pharao ladde þe childern of Israel.

<L 567><T CG02><P 26>

For whaane þei han grete benefices, peraventure by symonye, and connen not teche here sugetis to sane here soulis, and doren not holden here lemmannys at home for clamour our of men, þei gon to scole and faren wel of mete and drenk and reste and studyen Wiþ þe cuppe and strumpatis;

<L 05><T MT07><P 156>

For men þat may not haunt hore leccherie at home as þei wolden, for drede of lordis, of maystris, and for clamour of ne3eboris, þei casten many dayes byfore and gedren what þei may, sore pynyng hemsilf to spare it, to go out of þe cuntrey in pilgrimage to fer ymagis, and lyuen in þe goinge in leccherie, in gloterie, indrunkenesse, and mayntene falsnesse of osteleris, of kokis, of tauerners, and veynly spenden hore good and leue þe trewe labour þat þei shulden do at home in help of hemsilf and hore ne3eboris, bostyng of her gloterie whan þei comen home, þat þei neuer drank but wyn in al þe iourney, bi whiche myssespendyng gret partyeof þe puple faris warreinþeire houshold þe

<L 133><T SEWW16><P 86>

CLAMOURS.....1

for whanne þei han disceyued cristendom þis hundrid 3eer and more bi ypocrisie and false prechyng of fablis and errouris and heresies, magnifyng synful mennus ordonance abouen goddis lawe and ordonance, 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 preicrs 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, techyng 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 05><T MT01><P 27>

CLAMOUSE.....1

as men gessen þat veyn religious don to haue leue of þes goddis traitours to sewe fablis, cronyclis, and lesyngis for to robbe þe pore peple aftirward bi clamouse beggyng, dampnyd bi goddis lawe;

<L 30><T MT04><P 105>

clergie¹⁷

CLEREGYE.....1

þus seiþ Jerom, It be howuiþ vs clerks to not mishews þe synges of our cleregye, for alle tokenis of clerks, crien and presenten vertewes to be in hem;

<L 04><T APO><P 43>

CLERGI.....38

For þer ne schuld no man mell o þe pope ne o þe clergi, for þai bene abouen all men, bi power 3euen to þaim bi Godd himself, als holi writt bereþ wittnes & þe law canone also.

<L 10><T 4LD-1><P 177>

¹⁶ 5 variants; 9 occurrences.

¹⁷ 5 variants; 238 occurrences.

And I miself haue oft wondrid þat þe pope & þe clergi haþe taken vpon hem to supplant þe kinge þat es lorde of his land, all daie bene about more & more to abregre & lessen his power & his lordschip which as me þing schuld no man o þis half God haue to done wiþ ne mell him þerof.
<L 16><T 4LD-1><P 177>

And þou ert a man of holi chirch, a preste & semes a clerk connyng of clergi.
<L 24><T 4LD-1><P 178>

Sir Kni3t, þou saist wele, & þerfor 3eue þou will þiself be pacient, I hope I schall schewe þe openliche þat þe pope & þe clergi han siche powere þat it mai no3t be wiþsaid bi no resoune.
<L 49><T 4LD-1><P 179>

þerfor in his name þat a3aines kynde gaue mi3t to an asse to speke & reprefe & vndernym his maister þat satt vpon him & vnri3tfullich bett & prikid him wiþ his spores for he ne wold no3t bere his maister ne folowe his will a3aynes Goddes will, I will speke & answere þe, tristinge to God þat he will als wele 3eue me mi3t and grace to speke & wiþstonde þe vnri3tfull betinge & prikkyng þat we suffer of þe pope & of þe clergi þat sitteþ vpon vs.
<L 92><T 4LD-1><P 180>

Wherfor Sir, siþen þe popes powere es all 3eue ne bi God in spiritualte, as it es openli schewed be þin owne allegeaunce, it es wonder þat þe pope & þe clergi holdeþ hem no3t paied wiþ his power, bot a3aine Goddes will & moni lawes of diuers popes es about to supplant & benyme oure kinge real power þat es 3eue to him be God himself.
<L 167><T 4LD-1><P 183>

þo þai did to holi chirch all þat þai a3t to done, and þe clergi held hem paied wiþ her state and diden to þe pepel þat þai a3t to done.
<L 208><T 4LD-1><P 185>

And þe clergi saip þat all þat þai haue es 3euen to holi chirch, and þerfor þe temperalte ne haþe no3t to done wiþ hem.
<L 217><T 4LD-1><P 185>

Bot þai dissaiue þe pepel in þat þat þai beren hem on hand, þat þai done a3aines holi chirch when þai wiþstonde þe clergi in wronges þat þai wold do oþerwise þan þair power streccheþ.
<L 225><T 4LD-1><P 186>

Also þer þou saist þat holi chirche schuld be destroyed bot if þe clergi mi3t vse her power after Goddes lawe to help & helþ of mennes soules, parde, þou woste wele þat I ne said neuer þe contrarie.
<L 367><T 4LD-1><P 191>

So þat þe pope & þe clergi mai no3t do, bot wiþ þe swerde of gode techinge & preching, and þe kinge & oþer lordes schuld constreyne wiþ þe swerde of temperall powere, as þe pope saip in his lawe & es acordinge to þe gospell & to Saint Poule boþ.
<L 496><T 4LD-1><P 197>

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 45><T OBL><P 158>

And þan, ri3t as vnclene and a schrewid calat þat is weri of hir trewe wedded housbond first turneþ hir from her housbonde and loþiþ his breþe, and aftur makip open playnt upon his breþe seching a deuors, and at þe last mariþ hir to housbonde wiþ a newe breþ, so stondiþ it of þe clergi þat schuld be streitli weddid to Iesu Crist.
<L 909><T OBL><P 180>

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>

And so þe tung of Cristis chirche, þe wiche was alle oon in al poynttis longging to good maneres and tru3e beleue in þe time of þe apostlis and long aftur, is nou3 diuided into diuerse and contrarious opunions aboute þe sacrid oost, þe wordli lordschip of þe clergi and ful many oþur, þe wiche diuision began in þe secunde Babilon, þat is Rome, for faute of beleue of Cristis wordis.
<L 2806><T OBL><P 228>

And he chargid sore and harde þe peple to þenke on his clergi, and þat þai defraude not hem of þe parte þat God haþ assignyd to hem, for þai hadden noone oþer possesyon amonge þe oþer peple, ne eny schuld haue.
<L 85><T OP-LT><P 33>

And also a3ens his ensaumple þai ben lordis, for whan he was sow3te to be made a kyng, and so to take on hym worldly lordschip, he fledde into þe hill and prayde, in toknyng þat siche lordschip was contrarie to þe state of þe clergi,

þat schuld lyue in contemplacyon.
<L 196><T OP-LT><P 45>

and þis worde most nedis be vndirstonden of
seculer lordeschip, þe whiche Criste his maister
bifore forfendit to alle his clergi.
<L 294><T OP-LT><P 61>

For well my3te we se, ner þat slepe of litergi þat
is fallen vpon vs, þat þe clergi haþ fro day to day
more and more honde vpon þis swerde wiþ his
purtenance.
<L 330><T OP-LT><P 67>

And wete lordis well þat, if þe clergi gete þis
swerde oonys fully in her power, þe seculer
party may go pipe wiþ an yuy lefe for eny
lordeschipis þat þe clerkis will 3eue hem a3en!
<L 334><T OP-LT><P 67>

For all day it is seen þat seculer men 3euen her
temperall possessions to þe clergi, but cowde I
neuer seen ne here þat eny siche lordeschipis
wern 3euen a3en to þe seculer party.
<L 342><T OP-LT><P 67>

And wel I wote, forþermore, þat þis chefe Lorde
haþ 3eue a decre vpon his clergi, boþe in þe olde
lawe and in þe newe, þe whiche may not be
reuokid ri3tfully, þat none of þe clergye, þe
whiche is ybonden by his astate and office to sue
Criste in þe perfeccion of þe gospels, schulde
eny siche lorde be, as it is schewid openli before
by autorite of boþe þe lawis and bi þe liife of
Criste and his apostles.
<L 354><T OP-LT><P 71>

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, 544><T OP-LT><P 85>

For þis sinne in hem may not be vndo till þe
temperall lordeschip in hem be distried, whiche
haþ envenemyd alle þe clergi.
<L 547><T OP-LT><P 85>

But here haue I no leyser to tell, all3if I kou3de,
what chesauce and costis þe clergi makijþ,
and what werris þai holden to contynu þis
symonye and heresi so vnausely brou3te into þe
chirche.
<L 639><T OP-LT><P 91>

Wheþir he 3aue lordeschip, here what he saiþ:
“Be 3e not lordis in þe clergi, but be 3e made
fourme or ensaumple of Cristis flokke”.
<L 654><T OP-LT><P 91>

For in sum place in priuate persone, and in sum
place in comunte or persone aggregate, whiche
is alle onne as saynt Austyn saiþ vp þe Sawter,

þe clergi occupieþ þe seculer lordeschip secularli
and so in propre.
<L 695><T OP-LT><P 95>

And þou3 it had be so þat þe clergi my3te haue
occupyed þus worldly lordeschip, and also þou3
it had be no destruccion ne apeyrng of eny
oþer state, 3it it hadde he no almes for to 3eue to
hem siche goodis.
<L 753><T OP-LT><P 101>

Siþ þen þis ordenance of God was sufficyent, als
well for þe clergi as for oþer men, it semijþ a
foule presumpcyon to bryng in a new and a
contrary ordenance of liflode for clerkis vpon þat
ordenance þat Crist had made for hem byfore, of
þe whiche ordenance þe clergy full many 3ere
aftir þe bigynnyng of Cristis chirche, whan it
was best gouernyd, helden hem apayde;
<L 799><T OP-LT><P 103>

Siþ þan, as it is sayde bifore, it is noone almes to
relcue oo wreche and make anoper or mo, and to
make hem riche wiþ temperall lordeschip, þe
whiche ben forfendit to siche peple, and namely
if siche almes3evyng be distroyng or
apeyrng of eny state aprevyd of God in his
chirche, it will sue þat þe endowyng of þe
clergy wiþ worldly lordeschipe ow3t not to be
callid almes, but rapur allamyse, or wastyng of
Goddis goodes, or distroyng of his ordenance,
for as myche as þe clergi was sufficiently
ordeynyd by Criste.
<L 826><T OP-LT><P 105>

Ferþirmore it may be vndirstonde of þis processe
þat wiþdrawyng of þes lordeschipis from þe
clergi, and restoryng of hem to þe statis þat
God haþ assignyd hem to, schuld not be callid
robbery of holy chirche, as oure clerkis sayen,
but rapur ri3twise restitucioun of goode
wrongfully and þeuely wiþholde.
<L 841><T OP-LT><P 111>

For as þe state of þe clergi haþ no power ne leve
to make þe peple or þe lordis to synne deedly, or
to distroye Goddis ordenance in his chirche, so
þai have no leve or power of God to councell or
to constreyne in eny case þe lordis or þe peple to
swere to mayntene þis endowyng of þe clerkis
and religyous folke, þe whiche is full grete þeste,
heresy and symony, and wondir harmfull to
Cristis chirche, as it is schewyd in þis processe
and in oþer writen bifore.
<L 860><T OP-LT><P 111>

And þis takyng of þes temperaltes into þe
handis of þe clergi haþ neuer þe lesse malice of
robrye and cause of malice in itsilfe, for als
miche as it is done by symylacion of holynes, þe
whiche is double wickidnes.
<L 918><T OP-LT><P 119>

For þus Lucifer robbid Adam boþe of goodis of fortune, of kynde and of grace, as þe clergi haþ robbid and 3it doþe þe chirche of þes þre maner goodis.

<L 922><T OP-LT><P 119>

For, certis, siþ þes tipis and þis offryngis (þe whiche as I suppose cowntirvaylen þe secular lordis rentis of þe rewme, or ellis passen as it is full likly, for þou3 þai he lesse in oo chirche, þai passen in anoþer), ben sufficient for alle þe prestis in cristendome, and þai wer euen delyd, þen it wer no nede to amortise secular lordeschipis to þe state of þe clergi, þe whiche amortesyng is yndoynge of lordis and apostasie of þe clergy;

<L 950><T OP-LT><P 123>

So þat þe pope and þe clergi mai no3t do, bot wiþ þe swerde of gode techinge and prechinge, and þe kinge and oþer lordes schuld constreyn wiþ þe swerde of temperall powere, as þe pope saiþ in his lawe, and es acordinge to þe gospell and to saint Poule boþ.

<L 116><T SEWW26><P 134>

þou saist þat holi chirche schuld be destroyed bot if þe clergi mi3t vse her power after Goddes lawe to help and helþ of mennes soules.

<L 02><T SEWW26><P 131>

CLERGIE.....167

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 geuyng 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 06><T 37C><P 25>

The xxvij· Article· If a newe couetous bisshop of Rome risith up, which for pride or temporal lucre wole geue at his likinge alle beneficis in the hond of clergie, and make voide fre elecciouns and ordedauncis of the clergie of oure rewme bi title of patronage, bisidis and agens entent of foundouris and secular lordis, which eleccions and ordenauncis of patronagis camen forth of secular lordis, this proude bisshop of Rome is a disturblere of bisshopsis and of othere prelati, and of al oure rewme, for he doth opinli agens elde decrees of the chirche that geuen the chesinge of the erchebisshop to alle his suffragans to chese the beste among hem, and

the erchedekene, with clerkis and puple of the cite, shulen purueie lowere curatis.

<L 11, 13><T 37C><P 84>

1· Corollary· If ony bisshop of Rome will entirdite oure clergie and rewme to gete maisterfulli of hem sich prouisioun at his wille in most greuou 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 bifore alle men, for the fredom of the gospel to be kept, in the ij· c· to Galat.

<L 04><T 37C><P 86>

Also Gregori in his registre and in j· cause, j· q·, c· {Siquis neque}, writith thus, "If oni man that shynith not with holi vertuis, and that nothir is clepid of the clergie, neithir of the puple, neithir is constreynid bi takith unshamefulli the presthood of Crist, while he is defoulid now with oni greet synne, and takith the dignite of bisshop or of prest by vnjust loue of herte, othir bi foul preicre of monci, othir bi suyng of familiarite, othir bi seruise of lord, eithir bi gileful gifte, and not for wynnynge of soulis, and forsakith it not bi his fre wil in his lijf, and sodeyn deþ fynde him vnrepentaunt, withoute doute he shal pershe withouten ende".

<L 7><T 37C><P 143>

and in the j· pistil of Petir the v· c·, Neithir as beinge lordis in the clergie, but be ye maad forme, othir ensaunple, of the puple bi wil;

<L 09><T 37C><P 148>

Also Gregori in his registre, and in the xij· cause, ij· q·, c· {Mos est}, writith thus, "It is custum of the chirche of apostoile to geue comaudemendis 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 churches to be reparailid".

<L 07><T 37C><P 151>

I wold gladlich lerne of þe, bot it es oft sene þat moni prestes & clerkes þat beth gretelich auansid gone wele araied & wele forrid as þou dos þat bene no connyng men of clergie ne of resoune.

<L 27><T 4LD-1><P 178>

Wherfor men mow know openlich þat þe pope es abouen all maner men, & þerfor it es wonder þat þe kinge or þe emperoure dar wipstonde him or mell of him or of his clergie which þat schuld be vnder þe pope & vnder no man elles, as it es

openlich schewid tofore'.
<L 77><T 4LD-1><P 180>

For 3ef þe kinge wold benym þe pope or þe clergie oni maner power þat he haþe or a3t to haue bi þe gift of God, 3e wold sai þat he were a tyraunt.
<L 171><T 4LD-1><P 183>

Me þink', said þe clerk þan, "þat 3e ne holde no3t of þe popes power ne of þe clergie, bot as it semeþe, 3e wold be all aboute þe clergie & holi chirch.
<L 182, 183><T 4LD-1><P 184>

þat tyme þe kinge & þe lordes vsed her power in temperalte, as God had ordayned, wipouten lettinge of þe clergie.
<L 205><T 4LD-1><P 185>

Bot siþen þat clergie was so greteli dowid & engraymed wip temperall possessions, þai bene so fallen in couetise to haue more & more þan þai haue.
<L 210><T 4LD-1><P 185>

& 3it napeles, 3ef þe kinge were wele enfourmed, he schuld wele witt þat he mi3t no more help holi chirch þan to wipstonde þe clergie when þai take vpon hem worldliche doynge & worldlich lordschip, for þat es forboden hem be Crist himself in þe gospell in dyuers places, & be Saint Peter & bi Saint Poule in diuers phases, and in þe bibel & bi þe popes lawes in decrees & decretales in moni places.
<L 229><T 4LD-1><P 186>

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 destruccioun & peryle of her own soules & of þe lord als so.
<L 261><T 4LD-1><P 187>

Bot it semeþ þat þou spekest more of will & of maistrie þan bi reson, for it semeþ be þi wordes þat þe pope & þe clergie ne haue no maner power but þai mi3t haue & kepe þe godes of holi chirche þat es 3euen for remedi of mannes sine & for help of mennes soules.
<L 271><T 4LD-1><P 187>

And all it es þat for þou nill no3t assent þat þe clergie misse scruple & missespend þe godes þat bene 3euen in almos to holi chirch, & þat þor3e Goddes grace euery Cristen man schuld help to destroye wip all his mi3t.
<L 286><T 4LD-1><P 188>

A leue Ser', said þe clerk, 'þou hast said moni skillles, & as it semeþ be þi wordes, þe pope & þe clergie schuld be suggestes to all worldli lordes & haue no power ouer hem ne of no worldliche gode.
<L 327><T 4LD-1><P 190>

Lo Sir Kni3t, what mischeue schuld fall bot 3eue þe pope & þe clergie were mi3ti bi Goddes power after þe gospell & þe lawes of holi chirche to gouerne þe pepil to helpe of soule.
<L 333><T 4LD-1><P 190>

'Lo', said þe kni3t, how wonderfullich þou answerest to mi spech, þat þou saist þat it semeþ þat þe pope & þe clergie schuld be suggestes to all worldlich lordes.
<L 346><T 4LD-1><P 190>

For 3eue he wold ban hold oni land, him most hold it of be clergie, & so be vnder þe soueraunte & þe gouernaile of þe clergie.
<L 424, 425><T 4LD-1><P 194>

God 3eue him grace to bewar & wipstonde sich tresoune of be clergie, or it be wers þan it es. Also, 3eue þat noþinge þat es ones in þe clergie hondes 3euen to holi chirch, als þou saist, mi3t neuer be after in temperall mannes power, ne no temperall man haue power ne lordschip þerof, how schuld þan oni clerk bi him mete or drink or ony oþer þinge þat him nedede, or sell to oni temperall oni maner gode þat þai had?
<L 428, 429><T 4LD-1><P 194>

For whoso can oni resoune, he mai wele wit þat I ne haue no3t said in distruccioun of holi chirch, ne in abreggyng of þe lawes ne þe power þerof, bot, als ferforþ als I mai or can, I haue forþerd & mayntened all þe clergie as mich as Goddes lawe will.
<L 465><T 4LD-1><P 195>

so þat þerbi 3e mow se þat þe kinge ne haþe no power ouer þe pope ne of þe clergie, bot all schuld be suggestes to him bi þe gospell'.
<L 484><T 4LD-1><P 196>

And þerfor, Ser Clerk, 3eue it vp & late þe kinge & oþer lordes vse her powere in temperalte & þe pope & þe clergie vse her power in spirituelle.
<L 501><T 4LD-1><P 197>

ne as beyng lordis in clergie.
<L 235><T 4LD-2><P 208>

And in þes articlis of bileeve is myche fair clergie, but we schulden not bileeve of þe Fadir of hevene þat he haþ a ri3t side, or partis, as a man haþ, but þat þe manheed of Crist is blisful in hevene, and next his Godheed in glorie among alle creaturis.
<L 24><T A01><P 54>

þe scribes were wyse men of þe lawe, and also þey were þe clergie of þe Jewes.
<L 29><T A04><P 109>

And þanne schulde þe clergie be strengere, and peple of betre lif.
<L 28><T A17><P 216>

And 3if worldly clerkis of þe Chauserie or Chekir seyn þat þe kyng and lordis may not þus amende þe clergie, and turnen here temporaltees into seculer mennis hondis, for drede of curs, seie þat þei blaberen moche of Anticristis curs and his clerkis, and magnyfien þat for here owene pride and coveitise, but þei speken not of curs of God, þat oure lordis rennen inne, for þei meyntenen not Cristis ordynaunce in þe clergie.
<L 18, 23><T A17><P 217>

And where Crist maad his spouse, and namely of clergie, fair bi bri3t cloþes of wilful povert, schyng to God betre þan doþ ony gold to men, þes werldly clerkis han alle tobleckid Cristis spouse wiþ drit of erbely goodis, coveitise and pride and worldly bysynesse, and robbed here pore of here cloþis and goldyng of wilful povert, mekenesse and gostly bisynesses of studyng and techyng of holy writt, and preiynge, and oþer werkis of penaunce.
<L 21><T A22><P 275>

And schortly to seie, rapere þan þe king and his lordis and comyns schulden meyntene Cristis ordynaunce in his clergie, and distroie opyn symonye heresie and extorsions and robberie þat Anticristis clerkis done in oure lond, þes worldly prestis wolen curse and enterdite men and rewmes, and reren open warre a3enus oure kyng lordis and comyns in oure owene lond.
<L 14><T A22><P 276>

And oure Savyour Jesus Crist suffrid mekely peynful deþ of Pilat, not excusyng him for his jurisdiction bi his clergie.
<L 30><T A22><P 297>

And þis semþ wel bi here newe lawe of decretalis, where þe proude clerkis have ordeyned þis, þat oure clergie schal paie no subsidie ne taxe, ne helping of oure kyng and oure rewme, wiþouten leve and assent of þe worldly prest of Rome;
<L 17><T A22><P 298>

Also, þou3 þe clergie bi comyn assent caste þe kyngis deþ, quenys, and of alle þe gentel blood of þe rewme, and conspiren to be kyngis in hemself, and make oon of hem kyng of alle þe world, 3it þe kyng wiþ alle his lordis may not ponynsche hym in o ferþingworþ of good.
<L 26><T A22><P 314>

Also it is knowen to many men þat in þe tyme of kyng Richerd, whos soule God asoile, into a parliment was put a bille, be assent of two erchebischopis & of þe clergie, to anulle þe Bibel þat tyme translaid into Engliche, and also oþer bokis of þe Gospel translaid into to Engliche;
<L 281><T Buh><P 178>

so, wanne ani meuyng of pride wole rise in her hertis of her hi3 clergie of science þat þei can, biþenkeþ hem on þe toþur side of þe manie byngis þat þei can not, and sone schal þat herte falle adoun bi mekenesse ri3t as two boketes þat goon in a welle: wanne þe toon comeþ vp wiþ water, þe toþer goþ voided adoun.
<L 291><T CG04><P 52>

vntau3t men risen & cacchen heucene & we wiþ oure clergie ben drowned to helle ||
<L 29><T LL><P 04>

schal 3yue power to þe beest of þe see/ for in þis tyme of execucioun: þe viciouse parte of þe laite fro þe hi3est vnto þe lowest: schullen consent to execute þe wickidnes of þis viciouse part of þe clergie/ þanne schal þis prophecie be fulfilled: Ps.
<L 19><T LL><P 19>

þan we owen to þe clergie: I· Pe· ii· ||
<L 20><T LL><P 82>

heere what he seiþ neiþir lording in þe clergie:
<L 05><T LL><P 96>

and almes doynge to pore men of þe parische and hospitalite and fyndyng of pore children to scole and so clergie afterward ben outlawid.
<L 26><T MT06><P 116>

and in þis defaute ben religious mendynauntis as principal þeys and forgoeris of anticrist, þat seculeris and curatis may almost gete no bok of value, and herby, as seynt Richard primat of irland witnesseth, þei easten to distroie clergie of seculeris and trewe techyng of þe peple.
<L 27><T MT06><P 128>

for bi here worldly power and sotilte and malice þei letten lordis power, þat þei may not meyntene goddis ordynance in þe clergie and saue here owene soulis and gouerne wel here tenauntis and comunes;
<L 04><T MT06><P 136>

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 erroris and lesyngis and anticristis prechouris þat prechen for here wynnynge and fablis and newe soteltes for veyn

name of clergie, and bidde hem do as here fadris diden, þat many tyme lyuede in falsnesse to gete goodis of þis world and mysprendeden hem in pride and glotonye, and þei witen neuere where þei dieden out of charite and han dampned in helle;

<L 05><T MT08><P 175>

þanne trewe men seyn þat þe clergie þat first was kunnyng and holy of lif was stirid bi þe holy gost to take þes gospellis and charge not cristene peple wiþ mo;

<L 29><T MT17><P 256>

þe firþe, þat cursed heresie of symonye in þe clergie be distroied boþe in benefices, ordris, sacramentis and pardons.

<L 25><T MT19><P 276>

þat þe clergie of oure londe be refreynd fro pride, glorious array and worldly occupacion, and namely oure prelatiſ and curatiſ;

<L 20><T MT19><P 279>

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 25><T MT19><P 279>

And so as þe lewis were lad aweie from Crist and trewe beleue and clene luyng bi þer bischopis and þe clergie, so ben nou3 þo þat ben callid cristen bi her blynde duke antecrist, þe wiche antecrist I schal specifi3e sone if God wole.

<L 58><T OBL><P 158>

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 270><T OBL><P 163>

for sufficiency þat professouris of þis renegatis tradicions supposen in hem to þe gouernaunce of þe chirche, and what for wyngnyng þat þei felen to come bi her decreis and determynacions, and stablisching of her owne wille, and oppressing of Cristis wille and his lore, what also for sclaudur þat is put upon Cristis lawe of falsnesse and insufficiency to þe gouernaunce of his chirche, and also for as meche as nou3 Cristis lawe is rapur matir of persecucion þan of promocion to þo þat studien it and labouren it to make it knowen, fewe or welny none of þe clergie þat ben my3ti men and frendid besien hem in þe studie þerof, but abou3te þat oþur lawe þat is now callid canoun, þe wiche aftur þe power of antecrist nou3 regnyng is ful of wordli wyngnyng and glorie.

<L 853><T OBL><P 178>

And so no man, saf he þat is out of þe beleue of boþe þes lawis, beleueþ þat it is leefful to þe clergie to occupie secler lordschip as it dop nou3.

<L 3280><T OBL><P 240>

To þe secunde persooone in Trinyte, to whom is aproprid wisdom or kunnyng, answeriþ þe staat of clergie or of presthod, þe which bi bisy studie and contemplacioun shulde gete hem heuenli kunnyng, wherbi þei shulde teche þe peple þe weie to heuene and lede hem þerinne.

<L 22><T OP-ES><P 02>

And Salomon in þe persooone of Cristis manhed preiþ to God þat þis vertuuous mene be 3oue to him and to hise perfit folowers, and þat þei auoide þe vicious extremytees in þe staat of presthod or of clergie, þat is to seie lordship and beggerie þat oure neue sectis han take hem to.

<L 786><T OP-ES><P 30>

And þis is a cause whi boþe in þe oold lawe and eke in þe newe God made an ordynance þat þer shulde no such luyng be among his clergie.

<L 802><T OP-ES><P 31>

But first I wole shewe here hou God hatiþ worldli lordship or lordshiping in þe staat of his clergie, and in alle þo þat shulde perfourme þe perfeccioun of þe gospel.

<L 804><T OP-ES><P 32>

And so God asignede to þe prestis and dekenes þe firste fruytis, and tipes, and oþir certein deuociouns of þe peple, þe whiche was liiflood ynow for hem, her wyues, children and meyne, And he chargide soore and hard þe peple for to þenke on þis clergie, and þat þei defraude not hem of þe part þat God hadde assigned to hem, for þei hadde noon oþir possessioun among þe oþir peple, ne ony shulde haue.

<L 819><T OP-ES><P 32>

For siþ God goiþ forward and not backward in his worching, and wolde drawe his peple, and nameli his clergie, into more and more perfeccioun, þer mai no man resonabli suppose þat it plesþ to God now in tyme of þe newe lawe þat hise clerkis be worldli riche wiþ worldli lordships and possessiouns, if al it hadde be so þat Crist hadde, neþer in word ne dede, tau3t þis in þe newe lawe. Hou moche raþer þanne shulden men suppose þat such worldli lordlynesse of þe clergie hogeli offendiþ God, siþ he haþ so opunli, in word and in ensauple, tau3t hem and comaundid þat þei shulde not be lordis so?

<L 861, 867><T OP-ES><P 34>

But after tyme þat þe kyngis arid lordis weren bidotid and abлиндid bi þe ypocrisie of þe clergie, many, as Constantin and oþir, 3auen her

lordships to prestis.
<L 1056><T OP-ES><P 43>

And also a3ens his ensauple þat, whanne he was sou3t to haue be a kyng, and so to haue take upon him þe lordship of þe peple, þe which was brou3t yn bi þe heþen, þat þe clerkis han now in hond, he fledde into þe hill and preiede, in tokenyng þat such lordship was contrarie to þe staat of clergie, þat shulde lyue in contemplacioun.
<L 1077><T OP-ES><P 44>

In tokenyng wherof, as a greet maistir of þis mengid lawe toolde me now late, þe clergie haþ maad such a lawe þat þei shal gete out of þe laymen hondis alle þe temperal possessiouns and lordships þat þei mai, and in no caas þei shal delyuere ony suche lordships to laymen a3en, what nede so euere þei haue. And þanne I askide of him, in caas þat þe clergie hadde alle þe temperal possessiouns, as þei han now þe more part, hou shal þe seculer lordis and kny3tis lyue, and wherwiþ, siþ God haþ in boþe hise lawis alowid her staat and her liiflood.
<L 1102, 1106><T OP-ES><P 46>

For, siþ þei han now þe more part of þe temperal lordships, and wiþ al þat þe spiritualtees and þe grete mouable tresours of þe rewme, þei mai li3tli make a conquest upon þe toþir partie, nameli siþ þe temperal lordis ben not in noubre, good, witt, ne manhod liik as þei han be bifore, and þe partie of þe clergie in alle þese poyntis encrenen, and so couetousli þei ben sett upon þese goodis þat þei welden now, and mo þat þei hopen to haue, þat þei wolen not suffre her couetise to be enpungned opunli ne priueli, as fer as þei mai lette it. And herfore þei pursuen wiþoute merci pore prestis, þat in lyuyng and word techen þe pouert of pore Crist and hise apostlis to be kept in al þe staat of þe clergie.
<L 1117, 1123><T OP-ES><P 46>

And þei wolde bigynne at þis heresie of þis lordship in þe staat of þe clergie, þe which I now enpungne, þat makip þe clergie bi dampnable apostasie ouere foul straie awei from Cristis blessid ordre.
<L 1171><T OP-ES><P 50>

Al þis sorwe and wiþoute noubre more is brou3t into þe chirche bi þe dreed þat þe clergie haþ of lesyng of her temperaltees, and þoru3 þe vile couetise þat þei han to gete yn more.
<L 1228><T OP-ES><P 52>

And if þei were indifferent in her iugementis, as þei demen þat it is wrong and dampnable a seculer man to take upon him a prestis office, in preching or mynstringe of sacramentis, and in disposing of tibus þat were lymytid to þe staat of clergie, so þei shulde deme it ful dampnable a

prest to ocupie þis temperal swerd wiþ þe purtynauncis þat longen þerto specified bifore.
<L 1355><T OP-ES><P 58>

And, as touchinge þis seculer lordship, seynt Petir techip hou þer shulde be no lordis in þe clergie; and þis word most nedis be vndirstondun of seculer lordship, þe which was brou3t yn bi þe heþen, þe which Crist his mastir bifore forfendide al his clergie.
<L 1380, 1382><T OP-ES><P 60>

þus þanne, bi witesse of God and of þe kyng Saul and al þe peple, ful opunli þis prophete excuside him þat he was no þing gilty of such lordship upon þe peple, as þei brou3ten yn upon hemsilf, in þat þat þei chosen hem a kyng, þe which maner of lordship haþ þe staat of clergie takun upon hem now.
<L 1454><T OP-ES><P 63>

And no man shulde doute here but þat þese men my3te haue take þis lordship vpon hem wiþ moche lesse offence of God þan mai oure clergie now;
<L 1470><T OP-ES><P 63>

And here I merucile in my wittis, and þe more I muse here þe more I merucile hou þe staat of þe clergie, þat is boundun to perfeccioun of þe gospel, and nameli þe religiouse folk, þat boosten hou þei perfourmen þat perfeccioun, moun for shame take upon hem to be þus lordis, þe which manere of lyuyng, alþou3 God suffre it, is so vnperfit and so fer fro perfeccioun of kynde þat God my3te not ordeyne it in his chirche, oold ne newe, or ellis þat þei take upon hem þat oþir vicious extremyte þat I spak of, þat is to seie beggerie, a3ens þe which God made ful ordynaunce in boþe hise lawis þat it shulde not be in his chirche.
<L 1475><T OP-ES><P 64>

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 vnrulynesse among þese apostatas and doen not;
<L 1497><T OP-ES><P 64>

And þe lordis shulde wiþ bisi studie considere þese here þat, al so long as þe clergie stondip in þis dampnable apostasie fro Crist and his lawe, and is encumbrið in þo two viciouse extremytees þat I haue spokun of, þei doen no dede þat is acceptable or worþi meede in blis.
<L 1501><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 1514><T OP-ES><P 66>

For wel we my3te se, ner þe slepe of litarge þat is fallun upon us, þat þe clergie hæþ fro dai to dai more and more hond upon þis swerd wiþ hise purtynauncis.
<L 1533><T OP-ES><P 66>

For, as I toold þee bifore, it were a3ens þe lawe þat þe clergie hæþ maad as touchinge suche lordships, bi þe which lawe þei ben boundun to gete into þe clergie as moche of þe worldli possessiouns as þei mai, and in no caas to 3yue ony of suche lordships into þe lay hond;
<L 1540, 1541><T OP-ES><P 68>

For al dai it is seyn þat lay men 3yuen her temperal possessiouns to þe clergie, but coude I neuer se ne heere þat ony suche lordships were 3oue a3en to þe lay partie. And, for to loþe þe more þis swerd wiþ hise purtynauncis in þe staat of þe clergie or of þe religiouse folk, þou shalt vndirstonde here þat þis seculer lordship includiþ so moche of imperfeccioun þat euery man, er he come to blis, 3he, er he die, mut reney to þat lordship.
<L 1545, 1548><T OP-ES><P 68>

Siþ þanne þat oure clergie, and nameli þei þat ben callid religiouse, dien as to þe world whanne þei entren into religioun, in tokenyng wherof þei renouncen alle her worldli þingis, into fadir and modir, sistir and broþer, and wynden hem in her shroud as deed careyns euere redi to be cast into þe pitt, and þis renouncyng is, or shulde be, al so hool and as verri wiþoute ony doublenesse or symylacioun as a lay man renounciþ whanne he dieþ bodili, it were a foul abhominacioun þat such peple resume, loue and ocupie þat þing þat he hæþ so vttrli renouncid and forsakun as þing moost worldli,
<L 1574><T OP-ES><P 69>

And wel I woot, ferþermor, þat þis cheef Lord hæþ 3oue a decre upon his clergie, boþe in þe oold lawe and in þe newe, þe which he mai not reuoke, þat noon of his clergie, þe which is boundun bi his staat and office to sue Crist in þe perfeccioun of þe gospel, shulde ony such lord be, as it is shewid opunli bifore bi autorite of boþe þe lawis and bi þe liij of Crist and hise apostlis.
<L 1623, 1624><T OP-ES><P 70>

For I haue knowe þat þo þat han had þe name of ri3t grete clerkis han bisied hem to excuse Symon Magus as gittles of þis synne, for koude þei neuere se hou þei my3te haue ony rest wiþ her conscience if Symon Magus shulde be dampned, for he wende wickidli þe 3ifte of God to be had bi monei, and þei knewe wel þat þe

more part of þe clergie doiþ more þan þis.
<L 1773><T OP-ES><P 82>

And siþ þe dowyng of þe clergie wiþ seculer lordships is groundid upon þis dede, we mai se bi þis processe hou þe clergie is wondir foul infect wiþ symonye and heresie. For þis synne in þe clergie mai not be vndo til þat þis lordshiping, lordlynesse or lordship in þe clergie be distried.
<L 1790, 1791, 1793, 1794><T OP-ES><P 84>

But here haue I no leiser to telle, al if I coude, what cheuysshauce and costis þe clergie makip, and what werris þei holden to contynue þis symonye and heresie so vnausyly brou3t into þe chirche. Loke þanne preie þee wiþ studie here, and biþenke þee bisili hou oure clergie my3te ferþer straie awei fro Crist, and be more cortrariouse to him and to his lawe in word, maners and dedis þan þei doen now, siþ þat he fledde and hidde himsilf for he wolde not be temptid to þis lordship, as it is seid bifore. And notwiþstonding 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 1889, 1892, 1896><T OP-ES><P 90>

Forsope he tau3te þe peple to be suget to kyngis and duykis, and tau3te also þat þer shulde be no lord in þe clergie.
<L 1910><T OP-ES><P 92>

And if we take heede þus bi þis rule, we shal se at i3e hou þe clergie seiþ here oþer wise þan it is. For in sum place in priuat persoone, and in sum place in comounte or persoone aggregat, þe which is al oon bi seynt Austyn vpon þe Sauter, þe clergie ocupieþ þe seculer lordship seculerli and so in propre.
<L 1941, 1943><T OP-ES><P 94>

And so, whateuere þe clergie seie, þe dede shewiþ wel þat þei han not her goodis in comoun, liik as Crist wiþ hise apostlis and perfit men hadden in þe bigynnyng of Cristis chirche.
<L 2041><T OP-ES><P 98>

nameli, siþ Crist hadde confermed to þe emperour his astaaf wiþ þo þingis þat longide þerto, notwiþstonding þat þe emperour þat tyme was heþen, and hæþ forfendid expressli his clergie in word and ensauple such worldli lordship.
<L 2079><T OP-ES><P 100>

And þou3 it so hadde be þat þe clergie my3te haue ocupied þus worldli lordship and also, þou3 it hadde be no distraccioun or apairing of ony oþir astaaf of þe chirche, 3it it hadde be noon almesse for to 3yue to hem suche goodis.
<L 2083><T OP-ES><P 100>

And for þe clergie he ordeynede sufficientli, teching hem in word and in ensauple hou þei shulde holde hem apaied wip liiflood and hilyng, mynystrid to hem for her trewe labour in þe gospel, as it is writun bifore.

<L 2120><T OP-ES><P 102>

Sip þanne þis ordynaunce of God was sufficient, as wel for þe clergie as for oþir men, it semeþ a blasphemous presumpcioun to brynge yn a newe and a contrarie ordynaunce of liiflood for þe clerkis upon þe ordynaunce þat Crist hadde maad for hem bifore, of þe which ordynaunce þe clergie ful manye 3eer aftir þe bigynnyng of Cristis chirche, whanne it was best, heelden hem apaied;

<L 2128><T OP-ES><P 102><L 2132><T OP-ES><P 104>

And more sikirnesse or ensuraunce mai no man make of ony þing þan Crist hap of þis liiflood to þe clergie.

<L 2141><T OP-ES><P 104>

and moche raper it is noon almesse to make hem riche þat shulde not be riche, and þat wip temperal possessiouns, þe whiche ben forfendid to such peple, and nameli if such almesse3uyng be distriyng or apeiring of ony astaata appreued of God in his chirche, it wole sue þat þe endowing of þe clergie wip worldli lordship ou3te not to be callid almesse but raper alamys, or waasting of Godis goodis, or distriyng of Goddis ordynaunce, for as moche as þe clergie was sufficientli ordeyned fore bi Cristis owne ordynaunce. And also oþir fautis in 3uyng of almesse, þe whiche ben asigned bifore, weren foundun in þe clergie.

<L 2156, 2159, 2161><T OP-ES><P 104>

And so þis almesse3uyng hap maad al oure rewme, 3he, and as I suppose, ful ny3 al cristendom ful pore and nedi and mescheuous, ouer þat it shulde haue be, if þe clergie hadde holde him apaied wip Cristis ordynaunce.

<L 2168><T OP-ES><P 106>

And as þe staat of þe clergie hap no power or leue to make þe peple or þe lordis to synne deedli, or to distrie Goddis ordynaunce aboute his chirche, or ellis to maintene þe breking and þe vndoing of þat ordynaunce, so þei han no leue or power to councele or constreine in ony caas þe lordis or þe peple to swere to maintene þis endowing of þe clerkis and religious folk, þe which is ful greet þefte, heresie and symony, and wundir harmeful to Cristis chirche, as it is shewid in þis processe and in oþir writun bifore.

<L 2269><T OP-ES><P 110>

notwipstonding þat þis entail was interrupt in Crist, and in hise apostlis and oþir pore prestis

þat sueden hem in þe perfeccioun of þe gospel long after, and was not, as men supposen, expresli confermed bi Crist and hise apostlis, and so ferforþly þei cleymen ri3t in þese tipsis þat no man mai lawfulli wipholde hem or mynystre hem, saue þei, ne þei mai be turned or 3oue to ony oþir staat or kynred, saue oonli to hem, alþou3 men wolde do þat vndir colour or bi titil of perpetuel almesse, for þis shulde be demed of þe clergie dampnable synne, and distriyng of hooli chirche and sacrilege.

<L 2406><T OP-ES><P 118>

And þus clerkis han not so moche colour to seie þat þe lordis and lay peple robben hooli chirchie, if þei wipdrawe þe tipsis from hem, or turne hem to þe possessioun or vss and mynystriacioun of ony oþer staat of þe chirche, as þe lay peple hap to seie þat þe clergie hap robbid hem, for as moche as þei han take her temperaltees from hem. And þis takyng of þese temperaltees into þe hondis of þe clergie hap neuere þe lesse malice of robberie, alþou3 it be not don bi violence;

<L 2422, 2424><T OP-ES><P 118>

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

<L 2430><T OP-ES><P 118>

For, certis, sip þes tipsis and offryngis (þe whiche as I suppose counteruailen þe seculer lordis rentis of þe rewme, or ellis passen as it is ful licli, for if þei ben lesse in oo chirche, þei passen þe seculer rent in anopir), ben sufficient for alle þe prestis in cristendom, and þei ben eucne delid, it were no nede to amorteise seculer lordships to þe staat of clergie, þe which amorteising is vndoing of þe lordis and apostasie of þe clergie;

<L 2481, 2482><T OP-ES><P 122>

But up hap þou þenkist here þat I speke to presumptuousli a3ens þe clergie, and nameli a3ens þe monkis, of whom han he ful many hooli men þat ben now seyntis, canonsid bi oure hooli fadris, popis of Rome, and also þei ben of ful oold fundacioun.

<L 2568><T OP-ES><P 126>

And oo þing, as me þenkiþ, I mai saafli seie here: þat þer is no more skill whi a seculer lord, willing to perfourme þe plente of þe perfeccioun of þe gospel, most effectueli forsake his worldli lordship, but bi þe same skill and moche raper þe clergie and þe religious peple most vttilri and effectueli forsake þe worldli lordships, þat þei bi dyuerse menes han gete out of þe hondis of seculer lordis þer þei han þe perfeccioun þat þei boosten of.

<L 2647><T OP-ES><P 128>

þe which customable beggerie Crist my3te not ordeyne in his chirche, for it is a vicious faute, and Crist my3te ordeyne no such faute, as it is declarid bifore, for he is wiþoute faute, and made an ordynaunce for his chirche, þe which ordynaunce kept, as men ben boundun to kepe it, his chirche in euery degre and staat schulde haue be wiþoute faute of goodis of fortune, kynde and grace, of þe whiche goodis þe apostasie of þe clergie haþ robbid it now.
<L 2824><T OP-ES><P 134>

Bi þese trees þat growen to heuenward mai wel be vnderstondun þe staat of þe clergie þe which, aliened fro þis world bi contemplacioun, schulde in a manere lyue in heuen, as seynt Poul seip.
<L 2999><T OP-ES><P 140>

For Helye, þat is Iohun, booldli enpungneþ þe avoutrie of þe greet strumpet þat sittip upon many watris, þe which vnclene womman bitokeneþ þe endowid clergie þat restip upon worldli possessiouns and lordships þat ben vnderstondun bi many watris, And also þese watris bitokenen moche peple þat anticrist desirip to regne upon, þe which strumpet or hoore doip auoutrie a3ens him þat schulde be hir spouse, Iesu Crist, leuyng his liif and his loore, and so þe seed of þis spouse for þe seed of þe alien þat Crist spekip of (Io· 5), þe which alien, as seynt Austin seip upon þe same word, is anticrist. And wondre þou not, alþou3 I mene here þat þe lawe, bi þe which þe clergie is rulid in þis apostasie, be anticristis lawe, siþ þe clergie lyueþ so ful contrarie to Crist vnder þis lawe.
<L 3008, 3015, 3016><T OP-ES><P 140>

for þus seint Iohun Baptist hewe upon þe apostasie and þe goostli auoutrie of þe clergie of þe oold lawe, in whom at þat tyme was cheefli þe malice of anticrist and his chirche, þe which haþ growe forþ wiþ Goddis chirche—3he, growip and shal growe fro þe first wickid man Caym into þe last þat shal be dampned.
<L 3022><T OP-ES><P 141>

And þis encumbrance of þis womman, wiþ þe apostasie and avoutrie þat suen þerof, shal not ceesse into þe tyme þat þe erþe opene his moup and swolow up þis flood, and so helpe þis womman, as þe Apocalips spekip þat is to seie, into þe tyme þat seculer princis take þese temperaltees a3en into her hondis and redresse þe clergie to heuenli lyuyng, as Gorham seip upon þe twelþe chapitre of þe Apocalips.
<L 3082><T OP-ES><P 143>

And þerfore lordis schulden take hede full tendirly to þis voyce of Criste þat seiþ Turne þis swerde a3eyne into his place', forwhi þis apostasie of þe clergie will not oonly be cause of dampnacion of hemsilfe, but also of alle þo þat

mai amende þis and done not.
<L 309><T OP-LT><P 65>

For it wer a3ens þe lawe þat þai han made as touchyng siche lordeschipis, bi þe whiche lawe þai ben bonden to gete into þe clergie als myche of þe possesscions as þai may, and in no caas to 3eue eny siche lordeschipis a3en into þe seculer honde;
<L 338><T OP-LT><P 67>

Neþeles I wote well þat þe clergie will sai here þat all her bissynes, þat þai han in þis worlde abowte siche lordeschipe, as in struyng, pletyng, chydyng and fi3tyng, is for þe ry3te of holy chirche.
<L 344><T OP-LT><P 71>

And if we take hede þus bi þis rule, we schal se at y3e how þe clergie seiþ here oper wyse þan it is.
<L 693><T OP-LT><P 95>

Thanne if the first book of Esdre and the book of Neemye ben noumbrid for tweyne, as Grekis and Latyns vsen, and if men taken Judith for a book of holy Scripture, as the general congregacioun of clergie dide at the Seyne of Nicene, as Jerom witnessith in the prologe on Judith, thanne in the olde testament ben xxvij· bookis of bileue.
<L 06><T Pro><P 2>

Grostede seith this pleynly, and preueth it opinly bifore the pope and al his clergie;
<L 25><T Pro><P 32>

Thou3 the scene of clerkis, either general gadering of clergie, hath take the book of Judith among the noumbre of hooly scripturis, natheles it is not of the canoun eitther feith of the bible anentis Ebreis, for thei resseyuen not the autoritie of this book;
<L 40><T Pro><P 35>

For, 3eue he wold þan hold oni land, him most hold it of þe clergie, and so be vnder þe soueraynte and þe gouernaile of þe clergie, and þan were he no kinge, bot as kinge in a somer game, or elles as a kinge paintid on a wall. God 3eue him grace to be war, and wiþstonde sich tresoune of þe clergie, or it be wers þan it es! Also, 3eue þat no þinge þat es ones in þe clergie hondes, 3euen to holi chirch, als þou saist, mi3t neuer be affter in temperall mannes power, ne no temperall man haue power ne lordschip þerof, how schuld þan oni clerk bi him mete or drink, or ony oper þinge þat him nedede, or sell to oni temperall oni maner gode þat þai had?
<L 53, 54, 57, 58><T SEWW26><P 133>

For who so can oni resoune, he mai wele wit þat I me haue no3t said in distrucciōne of holi chirch, ne in abreggyng of þe lawes me þe

power þerof, bot, als ferforþ als I mai or can, I haue forþerd and mayntened all þe clergie as mich as Goddes lawe will.
<L 88><T SEWW26><P 133>

so þat þerbi 3e mow se þat þe kinge me haþe no power ouer þe pope me of þe clergie, bot all schuld be suggetes to him bi þe gospell'.
<L 105><T SEWW26><P 134>

And þerfor, ser Clerk, 3eue it vp, and late þe kinge and oþer lordes vse her powere in temperalte, and þe pope and þe clergie vse her power in spirituelle;
<L 122><T SEWW26><P 134>

þe scribis weren wyse men of þe lawe, and so þei weren þe clergie of þe Iwis;
<L 72><T SEWW20><P 109>

And, bicause þat he si3 þat, if þe chirche and þe spouse of Crist and specialy þe spiritual part þerof (þat is to seie þe clergie) were so feruent in preestly office as it was in þe bigynnyng, fleyng into desert of contemplacioun, of studie and trewe and hooly preching, disseuered from þe noyse of temporal þingis, þe noubre of hem þat shulden be saued shulde be fulfiuid and þe day of doom shulde anon be present, þerfore þe wroop deuel sente a greet flood aftir þis womman, þat is to seie to greet habundance of temporal goodis as Parisience seiþ on þe same text.
<L 76><T SWT><P 05>

And so he haþ his purpos and haþ wiþdrawun þe clergie from preestly office and brou3t it into so greet worldynesse as we now seen, þat vnneþe reckiþ now ony man of þe office of preesthood to þe puple.
<L 85><T SWT><P 05>

Wel woot þe malicious deuel bi oold experience þat if he my3te acumbre ony of þe clergie in þis flood þat he shulde spedily fulfille his office.
<L 88><T SWT><P 05>

And Petir, wiþoute meene tau3t of Crist, seiþ þus þer shulde be no lordis in þe clergie, but þat þei shulden be maad ensaumple of þe flok of wille,' þat is to seie of meekenes and of forsaking of þe world.
<L 121><T SWT><P 06>

wher þer be ony hope of amendement of þe myscheef þat þe chirche stondiþ ynne, and of þe wiþdrawing of þe clergie from her office and fro þe maner of lyuyng of Crist and his apostilis?
<L 215><T SWT><P 09>

And to þat sowneþ þe profecie of Hildegard þat temporal lordis wiþ þe comuntee, þe whiche lyuen actiifly and sumtyme weren but as erþe in

comparisoun of þe clergie, whos lyuyng or conuersacioun shulde be in heuene as þe Apostle seiþ, of wilful, free and meek delyueraunce of þe clergie shal take in greet partie þis flood fro þe clergie, and shal helpe it þat it be not drawun of þe flood of temporaltees fro his office, but þat it may freely flee into desert of contemplacioun and take entent to preestly ocupacioun.
<L 223, 225, 226><T SWT><P 09>

And to þis shulde þe clergie be redy and wel willid.
<L 229><T SWT><P 09>

And Hildegard in hir profecie seiþ þat boþe þe more and þe lesse of eiþir puple shulden so ordeyne for þe clergie, and so dispose þo þingis þat ben nedeful vnto hem, þat neþer in liiflode ne cloþing shulden þei haue defaute.
<L 245><T SWT><P 09>

But þis knowe I weel, into þe tyme þat þe clergie þat, as Crisostom seiþ, is þe stomak of þe chirche, be clensid of þat þat is cause of al þe discrasying and siknesse in þe body of þe chirche, shal þer be no stidefast and long heelþe in þe chirche, þou3 medicyn of sorewe, shrift and penaunce doying aswagih þe sorewe and aking for a tyme in þe sike lymes.
<L 283><T SWT><P 10>

For if þe clergie, þat shulde be þe li3t of þe worlde, is turned into derknesse, how shal þe puple conteyne hem in þe weie þat lediþ to heuene, Whanne he þat walkiþ in derknesse woot not whidir he goiþ,' as þe gospel seiþ. Also þe clergie shulde be þe salt of þe erþe as Crist seiþ, wherbi þe puple shulde be kept fro corrupcioun of synne;
<L 291, 294><T SWT><P 11>

Also þe clergie shulde be a citee sett on an hil wherynne þe puple shulde fynde plenteuous vitailis of trewe doctryne and hooly ensaumple;
<L 297><T SWT><P 11>

And if þe clergie, þat shulde be þe aungel of God of oostis, ledinge þe puple fro Egipt into þe lond of biheeste, be an aungel of Sathanas transfigurid into an aungel of li3t, how shulde þe puple walke sikirly to þe place purposid, while þe leder techiþ awayward? And if þe clergie, þat shulde be þe spiritual part of þe chirche, quykenynge þe body of þe chirche as þe soule doiþ mannys body, be turned into deeþ no wondir þou3 þe body of þe chirche ligge deed.
<L 301, 304><T SWT><P 11>

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 nedih, as seint Poul dide, as it is writun in þe firste pistle to Corinthis þe xvi^o c^o, where he comaundide a colect to be

maad for þo þat hadden no freedom of labour.
<L 512><T SWT><P 16>

And certis þe wagis ordeyned of Crist hadden be ynow³ to susteyne þe clergie nedeful to þe puple to mynystre hem lore and doctryn and sacramentis.
<L 557><T SWT><P 18>

And certis, if þis ordynance 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 hemsilf, 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 574><T SWT><P 18>

þus in þe newe testament aftir þe chargeous nombre 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 597><T SWT><P 19>

He was exiled iij 3eer for he ne wold fauoure to heresie of Arrianus, of whos consele þe clergie of Rome ordeyned in þe meene tyme Felix þe pope.
<L 22><T Tal><P 175>

Botte whil boþe went to þe doom of theodre, king of Raveyn, þe kyng demede þat which of hem was first ordeyned and whom þe more part of men chesing fauorid he sculd sitte pope, which doom sette Symacis bifore, which loued clergie and norischid pore men;
<L 80><T Tal><P 177>

þe pope perceyving þis made þe nose of þe counselour and also of þe writer to be kutte of, wher of whan he was moneschid oft bi þe Emperour and bi þe Clergie for to amend him and wold not be amendid, he was deposid and pope leo was sette in his place.
<L 198><T Tal><P 181>

for whi þe erchbischope of cauntirbury, maister Robert Wynchelse, byassent of clergie hadde procurid an Inebucioun, or for beding, from þe pope þat no derk schuld helpe þe king with godis of þe chirch, wherfor meny clerkis for drede sou³ten þe kingis proteccioun.
<L 536><T Tal><P 192>

CLERGY.....21

DIALOGUE BETWEEN A KNIGHT AND A CLERK A kni3t of þe kinges of Yngeland & a clerk of Yngland þat was late comen fro þe courte weren togider in a place, so þat þe clerk bigan to speke of þe pope, & in maner repreued þe kni3t & said, I haue grete wonder, he said, þat þe kinge & som of his counseil & of his kni3tes & opere men of þe temperalte, þat schuld be gouerned by holi chirche, as bi þe pope & bi bihsschopes & bi þe clergy, melleþ þaim of men of holi chirche & of þair godes, in mani maners a3aynes Goddes lawe & a3aines holi chirch.
<L 07><T 4LD-1><P 177>

Seint Petur seis to alle prestis, Fede 3e þo folke of God þat is amonge 3owe, not by constreynunge but willefully, for cause of love of soulewynnyng, not as beyng lordis in clergy, but be made fourme or ensaumple of inwitte or wille þat is meke ande symple, as Crist was, siþen Seint Petur, more þen alle þo popis aftur hym in Rome.
<L 04><T A29><P 476>

þe lioun of prid haþ lordid þe clergy, disposing al þing at his list;
<L 11><T APO><P 58>

þis boke makip man þat lokip þerinne so kunnyng of þe first day þat he knowip al clergy and kunnyng of craftis, and al wit haþe at his wille of what he wole desire.
<L 1141><T CGDM><P 240>

To þe secunde persone in Trinite, to whom is aprored wisdam or kunnyng, awnserip þe state of þe clergy or of presthode, þe whiche by bissy study and contemplacyon schulde gete hem heuenly kunnyng, wherby þai schulde teche þe peple þe way to heuen and lede hem þerinne.
<L 22><T OP-LT><P 03>

And þerfore a gentilman axid a grette bischop of þis lond, in caase þat þe clergy hadde alle þe temperal possesscyons, as þai han now þe more parte, how schal þe seculer lordis and knyghtis lyue, and wherwip, siþ God haþ in bothe his lawis alowid her staate and her liiflode.
<L 204><T OP-LT><P 47>

and þe party of þe clergy in alle þes poyntis ben encresyd.
<L 217><T OP-LT><P 47>

And if þai wer indifferent, as þai demen þat it is wronge and dampnable a seculer man to take vpon hym a prestis office, in prechyng or minystryng of sacramentise, and in disposyng of tipis þat weren lymyted to þe state of þe clergy, so þai schulden deme it full dampnable a prest to ocupie þe temperal swerde wip þe

purtenance þat longiþ þerto specified tofore.
<L 270><T OP-LT><P 59>

And, as touchynge þis seculer lordeschip, saynt Petir techiþ how þer schulde be no lordis in þe clergy;
<L 292><T OP-LT><P 61>

namely, siþ Criste confermyd to þe emperour his state wiþ þo þingis þat longyd þerto, notwiþstondynge þat þe emperoure þat tyme was heþen, and he haþ forfendit expresly his clergy in worde and in ensauple siche lordeschip.
<L 750><T OP-LT><P 101>

Capitulum ix Here we may se bi þe grounde of þe gospell and be þe ordenance of Criste þat þe clergy was sufficiencyntly purveyd for lyfelode.
<L 760><T OP-LT><P 101>

And for þe clergy he ordenyd sufficiently, techinge hem in worde and in ensauple how þai schuld holde hem apayde wiþ lyfode and helynge, mynystred to hem for her true labour in þe gospell, as it is wryten tofore.
<L 791><T OP-LT><P 103>

Siþ þen þis ordenance of God was sufficiencynt, als well for þe clergi as for oþer men, it semip a foule presumpcyon to brynge in a new and a contrary ordenance of liflode for clerkis vpon þat ordenance þat Crist had made for hem byfore, of þe whiche ordenance þe clergy full many 3ere aftir þe bigynnyng of Cristis chirche, whan it was best gouernyd, helden hem apayde;
<L 802><T OP-LT><P 105>

And more sikirnes or ensurance may no man make of eny þinge þan Criste haþ of þis liflode to þe clergy.
<L 811><T OP-LT><P 105>

Siþ þan, as it is sayde bifore, it is noone almes to releue oo wreche and make an oþer or mo, and to make hem riche wiþ temperall lordeschip, þe whiche ben forfendit to siche peple, and namely if siche almes3evynge be distroyng or apeyrnyng of eny state aprevyd of God in his chirche, it will sue þat þe endowyng of þe clergy wiþ worldly lordeschipe ow3t not to be callid almes, but rapen allamyse, or wastynge of Goddis goodes, or distroyng of his ordenance, for as myche as þe clergi was sufficiently ordeynyd by Criste.
<L 823><T OP-LT><P 105>

And so þis almes3evynge haþ made all owre rewme, 3he, and as I suppose, full nye all crestyndome full pore and nedy and myscheuous, ouer þat it schuld have be if þe clergy had holde hem payde wiþ Cristis ordenance.
<L 832><T OP-LT><P 105>

And 3itt þai claymen so ferforþli þes tibiþ þat no man lawfully may wiþholde hem or minystre hem, save þai, ne þai may be turnyd or 3ouen to eny oþer state or kynred, saue oonly to hem, allþou3 men wolden do þat vndir coloure or bi titill of perpetuall almes, for þis schulde he demyd of þe clergy a dampnable synne, and distroyng of holy chirche and sacrilege.
<L 901><T OP-LT><P 119>

For, certis, siþ þes tibiþ and þis offryngis (þe whiche as I suppose cowntirvaylen þe seculer lordis rentis of þe rewme, or ellis passen as it is full likly, for þou3 þai he lesse in oo chirche, þai passen in an oþer), ben sufficient for alle þe prestis in cristendome, and þai wer euen delyd, þen it wer no nede to amortise seculer lordeschips to þe state of þe clergi, þe whiche amortesyng is yndoyng of lordis and apostasie of þe clergy;
<L 951><T OP-LT><P 123>

{Item 1· Pe· 5·}, “No3t as hauyng lordeschipe in clergy”.
<L 07><T Ros><P 64>

{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 wyunnyng bot willfully, 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 þise, forwy þai þat will be made riche falleþ into temptacion, and snare of þe deuel, and many desires etc.” {Item Ieronimus, De Ecclesiasticis Dogmatibus}, “It is gode”, he seiþ, “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 41><T Ros><P 83>

Herk hymself, 1· Pe· 5·, Not’, he seiþ, as hauyng lordeschepe in þe clergy, bot made of hert or soule þe fourme or schape of þe flok’.
<L 27><T Ros><P 84>

CLERGYE.....11

makyng þis protestacion, þat if þei erren in ony poynt of þeire onsweryng, þei submytten hem to be correctid openly to þo kyng and his chivalrye and þo clergy and comyns, 3e, by deþe, if hit be justly demed lawefulle.
<L 12><T A29><P 457>

And God in Seint Petur forbed prestis for to be lordys in þo clergy.
<L 08><T A29><P 476>

Ffor I am certen, for þo thridde part of clergye þat deffendes þis sentence þat is here seyde, þat þai wil deffende hit on peyne of losyng of hor lyve.
<L 22><T A31><P 503>

Capitulum 18m 3yt þes possessioners ben þeues and so striers of clergye and of good lif in the people, for þei han manie bokes, and namely of holy writt, Summe by bygging and some by 3ifte and testamentis and some bi opere disceitis and sutiltees, and hyden hem from seculer clerkis and suffren þes noble bokes wexe roten in here libraries, and neiþer wolen sillen hem ne lenen hem to opere clerkis þat wolden profiten bi studyng in hem and techen cristene peple þe weie to heuene.
<L 16><T MT06><P 128>

for holding of cristis religioun schulde stonde moost in þe clergye, and algatis in þes newe ordris as ben freris, munkis and chanouns.
<L 02><T MT27><P 426>

Capitulum ii Here it schal be schewid how God hatip worldly lordschip in þe state of his clergye þat schulde performe þe perfeccyon of þe gospels.
<L 71><T OP-LT><P 33>

For whan Crist was in þe hondis of his enmyes, wher comunly men for3eten hemsilfe and all þat þai han to do, 3it he byþou3te hym on þis swerde, and saide to Petir, and in hym to all his clergye, Turne þe swerde into his place'.
<L 321><T OP-LT><P 67>

And wel I wote, forþermore, þat þis chefe Lorde hap 3eue a decre vpon his clergi, boþe in þe olde lawe and in þe newe, þe whiche may not be reuokid ri3tfully, þat none of þe clergye, þe whiche is ybonden by his astate and office to sue Criste in þe perfeccion of þe gospels, schulde eny siche lorde be, as it is schewid openli before by autorite of boþe þe lawis and bi þe liife of Criste and his apostles.
<L 355><T OP-LT><P 71>

And whatsoever þe clergye sayen, þair dedis schewyn well þat þai han not her goodis in comoun, lyke as Criste wiþ his apostles and perfyte men hadden in þe begynnyng of Cristis chirche.
<L 714><T OP-LT><P 99>

For Y am certayne of þe thridde partye of clergye þat defendus þise doutes, þat is here sayde, þat þei wil defende it on payne of her lyf.
<L 64><T SEWW01><P 18>

And seint Peter seiþ, '3e not hauynge lordschipe in þe clergye', and so, þou3 bischoppis ride or

go, so þei do wel þer office, þei ben excused.
<L 144><T SEWW2-22><P 19>

cloistre¹⁸
CLOISTER.....5
þe cloister of soule schulde be þus schapen as is þe bodili cloister, gostili to speike, so þat foure cardinal vertues schulde be þe foure wallis keping þe soule fro þe worlde & worldely þings.
<L 13, 14><T 4LD-4><P 235>

And so iche vice brekep þis cloister.
<L 17><T 4LD-4><P 235>

He comeþ ou3t of his cloister þat he clepiþ his sepulcre, for he is biried from þe worlde wiþinne foure wallis, & only heuene & heuently þings ben opyn to his wittis, & grene gresse of vertues and fowles of heuene teche hym to clymbe eue to heueneuarde.
<L 26><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>

CLOISTERIS.....1
For king of alle þe children of pride, þat is Anticrist, leediþ siche cloisteris, and techiþ hem siche cautelis, And herfore seyn sum men, as Lyncolne and opere, þat þei ben dede careynes copen of her speulcre, wlapid in cloþis of deel, and dryven of þe deuel for to drecche men.
<L 20><T A01><P 60>

CLOISTRE.....7
Also thei appropren manie greete parish chirchis, and moun not do the due office in preching and ministringe of sacramentis and in delinge of almese among the pore parishyns, and herwith kepe the observauncis in cloistre, which thei chargen more than Goddis heestis.
<L 01><T 37C><P 93>

for 3if a man be clousid in cloistre, what profi3tuþ he by Cristus ordonaunce to make li3t to his broþur, þat feluþ not of his profi3t?
<L 30><T EWS2-81 P150><P 149>

For as hee brac not Maries cloystre whan þat sche was maad wiþ childe, so he brac not his modur wombe whan he cam owt of þis cloistre.
<L 69><T EWS2-90><P 209>

3if þei bynden hem to grete penaunce and abstynence of mete and drynk and þerof bosten to þe peple, and herewith seken lustys of costly metis and drynkis, and bien hem derrere þan lordis don, and dwellen in courtis with lordes

¹⁸ 11 variants; 56 occurrences.

and ladies to feden here bely faat, and leuen here deuociions of cloistre, þei ben foul ypocritis, for þei maken here stynkyng bely here false god as seynt poule seip.
<L 18><T MT01><P 06>

3if þei geten hem worldly offis in lordis courtis, summe to ben stiwardis of halle, summe to ben kechene clerkis, summe to ben lordis anyneris, and summe to ben conseilours and reuleris of werris, and also to bein chamberleyns to lordes and ladies, and putten out pore gentil men of here office, and forsaken here cloistre and oþer deuociions for to haue lykyng of mete and drynk and cloþ and worldly worschipe, and to sende a grett quantite to here couent þat pore bedrede men schulden haue;
<L 15><T MT01><P 13>

Her cloistre is also closid strongli aboute euery weies, and opun aboue to heuenward, in tokenyng þat her lyuyng is not in þis world but in heuenli contemplacioun.
<L 1610><T OP-ES><P 70>

And I bileue þat aftir nyne moneþis Crist was born of þis moost holi virgyne, and wipouten ony peyne, eiþer perbrekinge of þe cloistre of hir wombe, and wipouten wem of hir virgynyte.
<L 213><T Thp><P 30>

CLOISTRIS.....5
And where þei schulden forsake craftily bildyngis, þei chesen housis and cloistris to huyde þer richessis.
<L 29><T A01><P 59>

And herto haþ he made anoþer oost aþens Cristis ordinaunce, & closid hem as fro þe world in wallis of stoon, cloistris & sellis;
<L 61><T JU><P 56>

and þerfore crist comaundid specialy his apostlis and disciplis to preche þe gospel, and not to close hem in cloistris ne chirchis ne stoness to preie þus.
<L 02><T MT05><P 112>

also þei taken þe ordre of presthod to seie massis for money, and whanne þei schulden be gostly li3t of þe world bi opyn ensauple of holy lif and trewe prechyng of holy writt, as crist comaundid to alle his apostlis and disciplis, þei hiden hem self in gay cloistris and lyuen in lustis of flech and glotonye, drounkenesse and ydelnesse and sleep.
<L 31><T MT06><P 116>

þe seuentenþe þat þei drawn not noble bokis of holy writt and holy doctouris and oþere nedeful seieneis fro curatis and clerkis into here owene cloistris, þat ben as castellis or palcis of kyngis and emperouris, and suffre hem be closed þere

and waxe rotyn, and neiþer 3eue hem ne leue hem ne selle hom to curatis and clerkis, þat my3tten, couden and wolden lerne holy writt and teche it frely for loue of mennus soulis, þe ei3tenþe, þat þei louen more comyn profit of cristene men, boþe gostly and bodily, þan here synguler worldly profit and here owene bodily ayse and welfare.
<L 27><T MT14><P 221>

CLOSTER.....1
But þenke on, þat temperance is þe ferþe wal þat schulde close a man in closter of soule.
<L 707><T 4LD><P 267>

CLOYSTER.....8
& so siþen foure cardnal vertues schulden be foure wallis to holde þese freres in cloyster of þer soule, & þei breke alle þese & turnen to vices, it is opun þat þei ben false in bodily cloysteris.
<L 453><T 4LD><P 255>

þe fourte vertu of þis cloyster is clepid temperance þat þese freres han broken in maner of þer lyuyng.
<L 463><T 4LD><P 256>

þe grette clerke Grostehed discriuch 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><T 4LD-4><P 235>

þane my3te þei frely wander in cloyster of soule, & flodes of wateris of wisdam schulden renne of þer bodies.
<L 66><T 4LD-4><P 238>

Ffor þis fre goyng aboute and fre preching is leueful to suche a frere, sith hit is ensauplid and comaundid of Crist, and not to be cloosid in a cloyster, as hit were Caymes Castel. And so freris schulden be nedid to leue 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, 28T A24><P 368>

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 aþen Crist, and inword coueyteis restip or lurkiþ under dispicyng of temporal þingis.
<L 25><T APO><P 104>

þis boke shal neuer be claspid vp, ne closid in no cloyster, but as opun to one as to anoþer, for þat

is oure Lordis ordre.
<L 1152><T CGDM><P 240>

CLOYSTERIS.....2

& 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 455><T 4LD><P 255>

þus Crist sente hise apostlis, when þei weren rype, to diverse londis, to sowe wateris of wisdom, and closede hem not in cloysteris as Antecrist doib.

<L 02><T A26><P 438>

CLOYSTRE.....15

for when he cam owht of his modur he brac not þe cloystre of hyre but, as þe sonne comeþ þorw þe glas, so Crist cam from his modir wombe.

<L 48><T EWS1-49><P 445>

But owre freris, þat ben syke, ben closude now in cloystre togydre, mo þan twelue Cristus apostles;

<L 114><T EWS1-50><P 452>

He was not weddud wip suche signes, neþur wip habite, ne wip cloystre, ne wip siche veyne cerymonyas as newe ordris kepon today.

<L 80><T EWS1SE-13><P 532>

and by þer rewlus þei ben tyede, as a bole by a stake, to dwelle at home in þer cloystre, or to loue yuele þer owne ordre.

<L 08><T EWS1SE-27><P 588>

and þei wole not be confessoures, specially of lordus and ladyus, for deuocion þat þei han for to make þer soulus clene, but for deuocion of worldus lykyng þat þei takon wip þes folc (for þus þei ben exempte fro cloystre and fro rysyng at mydny3t, and fro fastyng in þer freytour, and oþur werkys of obedyence) and lustus þey han wip ladyes oþur þan þey schulden haue at home.

<L 64><T EWS2-85><P 175>

But here we trowon þat Crist dude þus to confounde þes cloystereris, for Crist wyste wel þat þei schulden come and disseyue myche of þis world, and seye þat it falluþ not to hem to labure, ne dwelle owht of þer cloystre, sib þei passon oþre men in newe signes þat þei han fownde. And to destruye þis ypocrisyse dude auctour of religioun þis, he ches not þes disciplus vnto cloystre þat he dwelte inne, but into place remouable as was Moyses thabernacle;

<L 163, 166><T EWS2-86><P 184>

For as hee brac not Maries cloystre whan þat sche was maad wip childe, so he brac not his

modur wombe whan he cam owht of þis cloistre.
<L 68><T EWS2-90><P 209>

First men seen men as trees wandringe wip men heere, and sum profit þei conseyuen of hem, boþe in cloystre and in household for algatis þei eten mete as diden þe prestis of Baal, and stonden in a prestis stide in þe household þat þei dwellen ynne.

<L 55><T EWS3-130><P 21>

And so þes þat swarmen out of þer cloystre tellen not hou þeere is þer lif, and hou þei weren out of þer cloystre as fihschis wipoute water.

<L 70, 71><T EWS3-130><P 22>

and þus it is open heresie too trowe þat þristyng of ordris in oon cloystre or in oon hous helpiþ þat god heerib hem betere, al 3if þei lincen worse or ellis not betere to goddis pay.

<L 20><T MT22><P 319>

Here hertes ben clen whid, in her heighe cloystre Is curren from rareyne, that is cast in diches.

<L 8><T PPC P 22><P 82>

He knew well by his senged snout, And by his clothes that were torent, He was a man wont to walke about, He nas nat alway in cloystre ypent;

<L 22><T PT><P 147>

Be he content in his cloystre, for as fisch wipout water wanteþ liffe, so a monke wipout his abbey.

<L 09><T Ros><P 78>

CLOYSTRES.....5

And to þis same ende Crist ordeyned alle his apostils and disciplis to lyve an open gode lif in mekenesse and willeful povert and discrete penaunce, to teche bisily his gospel to þo puple, and not be closid in grete cloystres and coystily, as Caymes Castels.

<L 06><T A24><P 369>

Wel we wyton þat þes habitis and þes cloystres wip oþre signes ben browte in to blende mennys y3en in holynesse of þes ypocritis.

<L 117><T EWS1SE-14><P 537>

On þe þridde maner þes ordris ben veyn þat prechon iapis to begge betture, and to susteyne hem cloystres and howsus, and oþre goodis þat þei coueyton.

<L 75><T EWS1SE-27><P 591>

Lord! sib Iames and oþre apostlis knewe not þes newe ordris and þes cloystres, wip newe howsis and oþre rytis þat þei han fowndon, what schulde moue to loue hem þus and lecure religion þat God hap 3ouon?

<L 82><T EWS1SE-27><P 591>

And þus closyng of þis cloystres, or hy3e
howsus, þat men han fowndon, is bysyde Cristus
lawe, fowndon of prynce of þis erþe.
<L 32><T EWS2-81 P150><P 149>

CLOYSTRIS.....6

CAP· XVII· Also freris bylden mony grete
chirchis and costily waste housis, and cloystris
as hit were castels, and þat wiþoute nede,
wherethorw parische chirchis and comyne weyes
ben payred, and in mony placis undone.
<L 02><T A24><P 380>

And þerfore Crist and his apostlis maden no
grete chirchis ne cloystris, bot wenten fro
cuntrey to cuntrey, preching þo gospel, and
teching men to do hor almes to pore men, and
not to waste housis.
<L 24><T A24><P 380>

And so þei taken litil godis, but 3if it be mete
and drynk and cloþ But 3it Crist li3tiþ more þes
lordis and makip hem clerely for to se þat siche
cloystreris þat crepen out of þer cloystris ben
quyc deuelis to disseyue men of þe world.
<L 60><T EWS3-130><P 21>

For it is takun of bileue þat þe ordenaunse of
crist, bisyde siche housis & cloystris spedip
more to do his seruyss þan siche contrarie
ordenaunsis;
<L 09><T MT27><P 449>

for as þey seyn þat groundiden þes cloystris, þes
men my3ten no more dwelle out þerof þan fi3s
my3te dwelle out of water, for vertu þat þey han
berynne. for ellis þes cloystris weren not nedeful
ne þer oop to kepe þer reule.
<L 28, 30><T MT27><P 449>

CLOYSTRUS.....1

And þus don þes newe ordus in cloystrus, and
in opre housus, and þenkon to myche on þer ly3f
here, and to luytul on heuenly ly3f.
<L 13><T EWS2-100><P 247>

clout¹⁹

CLOUT.....1

For no man puttip a clout of a strong cloþ into an
old cloþ, for it shal take awaye þe fulnesse of þe
newe cloþ, and þer is maad a wurse brekyng.
<L 06><T EWS3-190><P 211>

CLOUTE.....7

and so, a3ens Cristis sentence, þei sewen an old
cloute in newe cloþ.
<L 28><T A23><P 350>

By þis mot we graunte þat þis bred þat Crist brak
is verrely his body, or elles sey þat þis holy
gospel is fals, or ellis uncraftily cloute to wordes

of Crist.

<L 14><T A25><P 404>

Ffor if mon trowid holly in þo lawe of þo gospel,
and durst not cloute þerto nor drawe þerfro, þen
shulden þei be mekely Cristis disciplis and fle
soche blasphememes, as vertues techen;
<L 31><T A25><P 406>

And 3itte alle þes freris þat procur for Anticrist,
mot cloute to leesyng to textis and glosis.
<L 14><T A25><P 408>

And be alle freris cloþid wiþ foule cloþis, and
þei may pese hem a3en or cloute hem of sacchis
and opere pecis wiþ þe blissyng of god.
<L 08><T MT03><P 41>

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 14><T MT10><P 193>

His cote was of a cloute that cary was ycalled,
His hod was ful of holes, and his hearte oute,
With his knoppede shon clouted ful thykke, His
ton todeden out, as he the lond tredede.
<L 11><T PPC><P 15>

CLOUTIS.....2

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

siþ freres blamen wel tateryng of mennys cloþus,
how muche were it to blame tateryng of þe
chirche cloutis.
<L 44><T EWS2-120><P 311>

CLOWTE.....1

And where þow seist þat þes ordres gederon
disciplus vnto Cristus ordre, certus þanne þei
erron fowly to clowte þus to Cristus rewle;
<L 45><T EWS2-86><P 180>

clouten²⁰

CLOUTED.....7

ION Oure beleue techen vs þat oure rule is better
siþen it is þe gospel þat Thesu Crist made, & þei
mot axe confirmacioun of þer clouted reule.
<L 355><T 4LD><P 250>

And we falle fro þe gospel, so þe freres fallen fro
þer clouted rewle.
<L 357><T 4LD><P 251>

But nowe a frere may trespas a3ens Goddis lawe
as myche as he wole, & be not clepid apostata ne

¹⁹ 4 variants; 11 occurrences.

²⁰ 16 variants; 28 occurrences.

punysched in prison, but for a litel trespas a3ens
þis clouted begger he schal be prisouned and
defamed as he hadde killed Crist.
<L 843><T 4LD><P 272>

And if a corner of þer wittis were stopped wiþ
Goddess loue þer it is nowe stopped wiþ þer
clouted reule, how schulde þei not so myche
more loue God?
<L 860><T 4LD-4><P 273>

It is bagged and clouted be graunt of many
popes, and so to summe it doþ good & to many
harmeþ.
<L 891><T 4LD-4><P 275>

His cote was of a cloute that cary was ycalled,
His hod was ful of holes, and his hearte oute,
With his knoppede shon clouted ful thykke, His
ton todeden out, as he the lond tredede.
<L 13><T PPC><P 15>

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 richesse 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 4><T PPC><P 25>

CLOUTEN.....3
þei have perel ynogh of her owne synne, þof þei
clouten not on hom synne of hor servauntis.
<L 34><T A09><P 152>

þei clouten falsehed to þe trouþe wiþ miche
vngroundid mater/ tariyng þe peple from trewe
bileue:
<L 28><T LL><P 54>

þei clouten falsehed to þe trouþe wiþ miche
vngroundid mater, tariyng þe peple from trewe
bileue þat þei may not knowe it.
<L 108><T SEWW22><P 118>

CLOUTID.....4
And hit is al one, mon to be proude for richesse,
and to be proude for a weght þat he is cloutid
wiþ.
<L 05><T A09><P 127>

What ben þi rulis & who made þi cloutid rulis,
siþ Crist made hem not ne noon oper a þousende
3eer aftir þat Crist sti3e into heuene?
<L 104><T JU><P 58>

But in þise cloutid sectis: as mounkis chanouns
& freris:
<L 14><T LL><P 15>

But þese sectis, menyng þat Crist schulde haue
be vnperfit in his loore and his lyuyng, han

cloutid up a rule þe which conteyneþ al þe
perfeccioun of Cristis rule and sumwhat of
perfeccioun ouer as þei seien.
<L 407><T OP-ES><P 18>

CLOUTIDE.....2
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 278><T EWS3-179><P 182>

And þus þes newe hoolis þat ben maad in olde
botelis letten profit of þe chirche by olde and
newe cloutide togidere.
<L 22><T EWS3-190><P 212>

CLOUTUDE.....1
For alle þes ordris ben cloutide to Cristus
religion, wiþowton his auctorite, and departude
among hemself.
<L 46><T EWS2-120><P 311>

CLOWTED.....2
and hit is a fowl pruyde to clowten oure erroours
to his wisdom, for oold cloþ clowted to newe
makip more hole, as Crist seiþ.
<L 53><T EWS1-32><P 357>

And oþur obedience þat is clowted doþ harm
manye wey3es, for hit supposeþ þat þis prelat
erruþ not in his comaundementis, but euermore
biddeþ hise sugetis þe same þing þat God
biddeþ.
<L 74><T EWS1-32><P 358>

CLOWTEDE.....1
And Godes rewle schulde suffice to men, al 3if
þei clowtede not newe rewlus.
<L 50><T EWS1-32><P 357>

CLOWTEN.....1
and hit is a fowl pruyde to clowten oure erroours
to his wisdom, for oold cloþ clowted to newe
makip more hole, as Crist seiþ.
<L 52><T EWS1-32><P 357>

CLOWTID.....1
Boþe þese cendys 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 85><T EWS1-28><P 338>

CLOWTIDE.....1
And cause of þis defeaute in loue is scateriing of
mannys loue, for men louen clowtide ordres, and
þat lettup myche loue of Crist;
<L 82><T EWS2-72><P 97>

CLOWTIP.....1

þat clowtīþ his lawis as roten raggis· to þe clene
clop of Cristis gospel / & wakīþ in malise as
Iudas childe·
<L 24><T LL><P 01>

CLOWTON.....1

and now þei clowton her schon wīþ censuris, as
who schulde chulle a footbal, But certis Baptist
was not worþi to loowse þe þuoung of Cristus
scho, and more anticrist hæþ noo power to lette
fredom þat Crist hæþ browt.
<L 94><T EWS1SE-19><P 559>

CLOWTUD.....1

And so stondeþ þer clowtud rewle boþe in good
and in yuel.
<L 43><T EWS2-87><P 187>

CLOWTUDE.....1

And þes wordus of Crist, to counforte religiows
men, ben betturre þan alle þes newe rewlus þat
ben clowtude to Cristus wordus;
<L 78><T EWS2-101><P 254>

CLOWTYD.....1

and riht so hys lawe is þe furste and þe laste and
fully ynow after which schulde be none oþre
lawe, for antecristes lawe clowtyd of monye is
ful of errour and deseyueth manye men (as lawe
of Sarasenus and of þese newe ordres).
<L 36><T EWS1-02><P 228>

clouting²¹

CLOUTING.....2

but where they be uncertein of such founding
eyther repugning, put it aback, neyther take it as
belve, neyther dispise it as false, but rest
mekely without dread in truth and fredom of
holy scripture that may not erre, and suffiseth to
saluation without sinfull mannes clouting.
<L 27><T 37C><P 131>

And þanne þe chirche were schapun bi
ordynaunce of Crist for to renne li3tli þe
ordynaunce þat he hæþ ordeyned, but now it is
mysschapun bi clouting of mennes will and
vnable to go fast þe weye þat Crist hæþ
ordeyned, for þe partis ben to heuy and oon
lettīþ anoper.
<L 227><T SEWW15><P 80>

CLOUTINGE.....2

And þus grauntīþ Crist in þe gospel, wīþoute
cloutinge of oþere wordis, þat þe Fadir is moore
þan he, and al þat þe Fadir hæþ is his.
<L 05><T A01><P 80>

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
belve and knowlech, þat here religioun of Jesus
Crist 3oven to apostilis, and kept of hem, in his
fredom, wīþoute cloutinge of sinneful mennis
errour, is most perfit of alle;
<L 14><T A33><P 510>

CLOUTYNG.....1

but disciplis of Crist ben stronge as a newe
garnement þat schulde eueremore laste wīþouten
ony cloutyng.
<L 14><T EWS3-190><P 211>

CLOUTYNGE.....2

And þus þei þat holden Cristis clene religion, as
prestis, wīþouten cloutyng to of errouris of
foolis and synful men, ben holden seculer men,
or seculer prestis, þou3 þei kepen nevere so wel
þe gospel, and techþ it frely and trewly, as Crist
and his apostils diden.
<L 25><T A28><P 448>

Also, þat Cristis clene religioun, wīþoute
cloutyng of sinfulle mennis errours, is mot
perfit of alle, is schewyd by þis skille.
<L 35><T A33><P 509>

CLOWTYNG.....4

SEVEN HERESIES· {SEPTEM HERESIS
CONTRA SEPTEM PETICIONES}· For fals
men multiplien mony bokes of þe Chirche, nowe
reedyng byleve, and nowe clowtyng heresies,
þefore men schulden be ware of þese two
perilles, þat fals men pynchyn in þe Pater noster.
<L 02><T A27><P 441>

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 after þer obligacioun to
þer abytis and oþre vses.
<L 59><T EWS1-32><P 357>

How myhte þe fecnd for schame cumbre men
wīþ sich clowtyng?
<L 63><T EWS1-32><P 357>

And þanne þe churche were schapon by
ordinaunce of Crist for to renne li3tly þe
ordenaunce þat he hæþ ordeynot, but now hit is
mysschapon by clowtyng of mennys wyll, and
vnable to gofaste þe wey3e þat Crist hæþ
ordecnyd for þe partis ben to heuye, and on
lettēþ anoper.
<L 254><T EWS2-VO><P 375>

colour²²

COLOR.....6

and a color of takyng of almis, we chouche a
boue our mikil riches, how may we trewly depart
oþer mennis þingis, þat dredfully reseruen our

²¹ 5 variants; 11 occurrences.

²² 11 variants; 206 occurrences.

owne.
<L 01><T APO><P 49>

And oþer goostly þingis of schrewdnes in heuenly þingis, þat are þei þat feynun in ypocrisy and colour þingis þat þei tak and understond misser, as boþ holy mennis lif, and over vertuous werkis, þat men mis vndirstonden now, and turnen al in to pride and coueteys, and vndir lustis.
<L 16><T APO><P 99>

Also Jerom seijþ, þei þat sufficy to hemsilf, or to be susteynid bi þe goodis of parentis, and namly, but if þei clerkis, if þei tak gylfully under colour of nede, þis þat is dewe to þe pore, doutles þei do sacrilege, and bi misusing of swilk þingis þei eyte and dring dome to hemsilf.
<L 01><T APO><P 110>

þerfor þat we tak no þing vnder colour to do almis wiþ synne, þe scripture for bediþ, seying, Offringis of wickidmen are abominable, þat are offrid of felonie;
<L 03><T APO><P 112>

And if he mai haue any colour to his nei3hboris lond, he my3te as wel atte firste goo þerfro and seie it is not his as for to wiþstonde suche a man bi plee.
<L 394><T CG11A><P 142>

than this Constantyn, thorow our entysyng, by colour of almes gaf to Syluestur, þat than was pope, half his empyre wiþ all þe wirschipe and lordschipe that longith þerto.
<L 66><T SEWW17><P 90>

COLORES.....1
ION I graunt wele þei mai, but foly it is of hem siþen þei ben not nowe confermed in vertues, & whane þei ben in vertues, þer colores skrieþ hem.
<L 637><T 4LD><P 264>

COLOUR.....140
2· Corollary· If privat religiouse chargen more the statutis 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 pleges, yea vniust, vndir colour of religioun and of holinesse, thanne thei ben blasfemis and perlous ipocritis, knightis or messangeris of Satanas, and in the eresie of the Fariseis and of scribis that weren in the olde Testament.
<L 18><T 37C><P 91>

2· Corollary· If freris mendicauntis and speciali menouris bilde ouir costlewe 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 vnder the colour of pite.
<L 21><T 37C><P 95>

And Poul acordith opinli in iij· c^o· to Coloc· in the ende, and most pleyntli in the j· pistil to Tymothe, the vj· c^o· in the beginninge, and the iij· c^o· to Tite, and in the j· pistil of Petir, the ij· 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 03><T 37C><P 105>

for thei don worse tirauntrie on the puple vnder the colour of rightfulnessse and of profyt, and the puple mai not so defende hemsilf fro siche iugis, as fro straunge enemies.
<L 10><T 37C><P 111>

Therefore no man shal axe oni thing for oni benefice, neithir for oni sacrament of holi chirche, neithir oni man shall geve oni thing bifore or aftir, neithir for mete, neither vnder the colour of custum;
<L 14><T 37C><P 118>

And sith thei don this vnder the colour of office or of servise to procure the profitis of the chirche, thei ben traitouris of Crist and of cristene puple.
<L 12><T 37C><P 139>

For the multitude of fleshli clerkis is ful redi to gete colour to here auarice, and chargen litil or not the gostli profite.
<L 06><T 37C><P 146>

But as prestis mown best wiþouten charge of þe peple come to pore cloping to hil hem wiþal, charge þei no colour þat partenyth to presthode.
<L 184><T 4LD-2><P 206>

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>

And þerfore bidijþ Scynt Poul þat men schulde not comoune wiþ stronge beggeris þat beggen vndir colour of holynes, as ben freris & thulleris.
<L 270><T 4LD-3><P 229>

and marchauntis bi usure, under colour of treuþe þat þei clepyn chevysaunce, to blynde wiþ þe puple, for þe devyl schameþ to speke of þis þespe, and lordis, þat bi extorsious oppresse þe

puple wip tyrauntrye and raveyne, a3ens Goddis lawe, not dredynge him þat is Lord of alle.
<L 22><T A02><P 88>

Bot þus, under colour of perfeccioun, þey were departed in customs, in cloþyngis, and in many oþer doyngis fro þe commune peple, as þe maner of religious is now.
<L 34><T A04><P 109>

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 faisly into an angel of li3t, to disceyve men bi colour of holynesse.
<L 05><T A13><P 191>

3if frerys or ony oþer men lyen in þis to þe peple, and spoyle hem of here goodis in colour of her lesyngis, þei ben traytouris to God, and traytours to þe Chirche þat þei dwellen inne, and ben holden to restoren þing þat þei have spoylid.
<L 35><T A21><P 243>

Certis eche bettere prest, in whiche þeþ þes condicions, my3te bi more colour seye he is Petris successour;
<L 02><T A21><P 251>

But, for þe secunde heresie, of byinge of swerdis, semeþ to have more colour by wordis of þe gospel, þerof it were good for to speke more.
<L 33><T A21><P 263>

And þus as Judas staaþ þe money 3oven to Crist and his disciplis to lyve þerby, so þes worldly clerkis and religiouse taken huge noubre of temperal goodis undir colour of almesdede and hospitalite, and stelen þes goodis of pore men, and wasten hem needles in gret array of þe world, in gaie houses, and festis of lordis and riche men, and oþere vanytees.
<L 08><T A22><P 277>

Certis sum men understonden, þat þe cruel manquellere of Rome, not Petris successour but Cristis enemye, and þe emperours maistir, and poison under colour of holynesse, makeþ most unable curatis, and so wipdrawiþ most þe ri3ttis of holy Chirche.
<L 02><T A22><P 278>

for he schulde be his chif viker in holy lif, and trewe techyng, and ri3tful governaunce of Cristis Chirche, and now is most open his traitour under colour of holynesse, and sutely wastiþ rewmes, drawing from hem moche gold and goode curatis, where lordis maken lesse evyl curatis, and spenden þe gold þat þei taken among men in þe same rewme.
<L 05><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 privylegie, and customes of Anticristis weiward collegie and synagoge of Sathanas.
<L 25><T A22><P 291>

þan it is putt on him for malice, and coveitise of worldly clerkis, and for to colour here owene raveyne, bi whiche þei stelen fro lordis and comyns here temperal lordischip and goodis;
<L 19><T A22><P 292>

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, 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 02><T A22><P 300>

and þei, under colour of hem, desiren to be grettete 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 15><T A22><P 301>

Also þei taken mynystracion of dede mennus goodis a3enst here juste wille, under colour of holynesse, and turnen þe goodis to here kychenys and oþere nedelis offices, and þat is worse, to here glotonye and drunkenesse, and festyng of riche men, and suffren dede mennis wifes and children and oþere pore men fare ful harde and in gret myschief.
<L 06><T A22><P 305>

and al þis is down bi ypocrisie of Anticrist under colour of holynesse. And bi so moche þei ben worse þan outlawis and comyn þevys, for þei down þis robberie apertly, and justifien it bi colour of holynesse, þat no man may a3enstonde hem wipouten open werre. And þei meyntenen þis cursed þeste boþe bi secular power and spiritual swerd and colour of holynesse, bi feyned privylegies of holy Chirche, moche more þan down oþere comyn þeves and outlawis, and þerfore þei ben cursed heretikis, worþi to have more peyne þan oþere strong outlawis.
<L 23, 25, 28><T A22><P 305>

And þus þei maken holy Chirche and her lege lord þe kyng patrons of here þeste, under colour

of holynesse and devocion.
<L 14><T A22><P 317>

3it alle þo þat disseyven here nei3eboris in ony chaffare or servyce, bi false oþis, 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 17><T A22><P 319>

Also stronge beggeris, under colour of holynesse, rennen faste in þis curs;
<L 20><T A22><P 319>

Perfore of alle þevys þes semen most cursed, for þei robben contynuely, boþe of temperal goodis, of mennus children, and of gostly goodis, and sleen soules and bodies boþe of riche and pore under colour of holynesse.
<L 30><T A22><P 319>

and þis is don so sotilly under colour of lawe, þat a pore man is betre to forsake his owene goodis þan to calenge it and plete þerfore. And 3if his purse were opynly kit, he schulde get sum rekenere þerof, but now bi colour of equite al is stoppid.
<L 02, 05><T A22><P 321>

for þou3 þei ben devout in preieris and si3tte of men, 3it here meyne schal holde wrongis at lovedayes, and bere doun treuþe and pore men in here ri3t, bi colour of lordis knelynge in þe chapel. And þe colour of holynesse blyndiþ moche of þe peple, þat þei perseyven not þe treuþe but beren it doun, and holdiþ wiþ falshed, and seyn þus, þes grete lordis and wise men wolde not holde wiþ þis pert but 3if þei knewen þat it were trewe, siþen þei ben so devout in here preieris, and knowen Goddis lawe and mannis so fully.
<L 22, 23><T A22><P 322>

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. 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>

Ande cursidnes wiþouten nouber in oure knowynge is done þere under colour of holyness, þat is nout so colourid in many lordys courtis.
<L 16><T A29><P 493>

Also, noþing þat is abhominable and reproved of seyntis shulde not be brou3t in of oþere, by ony colour or cauteel.
<L 16><T A33><P 512>

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 hoolyness;
<L 13><T AM><P 121>

þei han many puruyours at many diuerse chepyngis to gete metes of þe best þat ouwhere may be founden/ well di3t wiþ spicerie chaud & plusechaud/ wiþ sauces & syropis colour out of kynde.
<L 08><T AM><P 130>

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 14><T AM><P 142>

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, bitokeneþ þat þe deucele wiþ his priue and sutel wirchyngge asprieþ, þoru contynance in word eþer dede, þe disposicion of mannes soule wheþer he be saddid eþer vnstable.
<L 70><T CG07><P 75>

but howeure þei may gete good, by colour of þis feynyd ordre, þei clepon hit hi3 ri3twisnesse for þe grownd is good and holy.
<L 44><T EWS1-06><P 246>

Loke 3e lilyes of þe feld, how þei growen and ben cled, and þei traueyle not herabowte ne spynnen for þer cloþ, and 3et Salamon in al his glorie was not cled as oon of þese ys, for schap and colour of flour of lylie is not mad by mannys craft.
<L 55><T EWS1-15><P 281>

And sych gadrynge of lompys by sencible sygnes haþ not auctorite of Crist, but raper reprouyng, for vpon Goode Fryday Crist ordeyned hym to be cloþud þries a3enys sych weddyng wiþ cloþus of colour and schap.
<L 55><T EWS1-23><P 315>

for þat gras mot nedis rote and fade in colour and swetnesse.
<L 77><T EWS1SE-27><P 591>

And he þat sat vpon þis seete was licly in colour to þes two stonys: iaspis is þe furste stoon, þe whiche stoon is grene of colour, and sardynys þe secounde stoon, of reed colour as he brennyde. And þes two tellon to men þat Crist oure lord is

ful of counfort, as grene colour makup men glad
and bryngup counfort to þer y3en; þe reede
colour techen men how Crist counfortup mennys
charite, and makup hem boolde to be martiris,
and schede þer blood for his loue.
<L 39, 41, 43, 44><T EWS1SE-30><P 603>

Bi þes wordis yuele vndurstondu may many
trwauntis 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 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>

And so, al 3if Crist was byform his manhed heed
of þe chyrche, nepeles by his manhede þis corn
hadde new purghyng and colour.
<L 24><T EWS2-59><P 22>

for þe feend wole sey3e no þing but 3if he haue
som colour þerto and suppose þat som mon wole
byleue þat by þis colour. But what colour may
men haue to trowe to suche indulgencis, for it
were opon heresy to trowe þat Crist acceptup so
personys and lefte þe goodnesse of his preyour
for nouelri of mannus prayer.
<L 857, 858><T EWS2-MC><P 359>

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 66><T EWS3-130><P 21>

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>

þe whitnesse of Cristis cloþis heere figurit not
þes freris habitis, but onenesse of colour of
Cristis cloþis tellip þat he was stable in uertues,
and medling of freris cloþis tellip unstableness
of þer ordris.
<L 18><T EWS3-152><P 84>

And so, al 3if Crist was dampnyd by colour of
lawe cyuyl, 3it Pilat faylid in þis lawe, for he
abood not prof þerof.
<L 225><T EWS3-179><P 180>

chirche prechen vndir colour for to take 3iftis:
<L 20><T LL><P 54>

þan þes pharisees presen faste to here wyues
vnder colour of holynesse.
<L 31><T MT01><P 10>

þei 3euen not drenk to pore þristi men but rapere
drawen here sustynauce fro hem vndir colour of
holynesse, and so ben worse þan comune þeues
and outlawis, for þei take fro riche men and
parte oft wijp pore men.
<L 05><T MT01><P 14>

for þei wolen pursue to deþ or open schame, and
3it vndir colour of holynesse.
<L 13><T MT01><P 18>

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 28><T MT01><P 23>

þanne bi vertue of þis cheef domesman he owip
to be excused fro þis somonyng of worldly
prelat but be þe suget ware of feynyng here, þat
he waste not ne mysvsse þe 3iftis of god vnder
colour of þis fredom;
<L 35><T MT02><P 32>

And be þe worldly prelat ward of blasphemye
here, þat he compelle not for his pride þis suget
to putte bihynde þe betre worschipyng of god
and vnder colour of obedience make hym to
myspende þe tyme and goddis 3iftis.
<L 06><T MT02><P 33>

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 seune 3er to
seune 3er, and comunly al here lif, 3if þei paien
bi 3ere twenti shillingis or more or lesse, and
þus bi sutile 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 27><T MT04><P 62>

But 3it symonye of þe court of rome doþ most
harm, for it is most comune and vnder most
colour of holynesse, and robbip most oure lond
of men and tresour;
<L 09><T MT04><P 66>

and þis schal be don vnder colour of holynesse;
<L 27><T MT04><P 74>

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>

wherefore þe holy gost techip hem not oh soþe,
but þe spirit at lesyngis sterip hem to lette

knowynge of goddis lawe and sauynge of soulis vnder colour of holynesse, for þei demen bifore þat men wolen teche heresie;
<L 33><T MT04><P 85>

for þei techen lordis and alle opere men to meyntene hem in worldly lordschipis, pompe and pride, coueitise, extorsions, pilynge and robberyng of þe peple vnder colour of holy correccion.
<L 19><T MT04><P 88>

for þei dreden 3if lordis weren in reste and pees þat þei schulden perceyue þe cursednesse of here symonye, ypocrisie, coueitise, and robberyng of here pore tenauntis, and suffre not prelatis be worldly lordis and tirauntis, as þei ben now, and þefore þei casten to occupie lordis in werris, and conseilen þerto vnder colour of wisdom and charite þat þei may regne in here lustis and coueitise as hem lykep.
<L 04><T MT04><P 91>

and bi þis colour þei cessen not til þei heten and drynkyne her legges and hondis out of my3t and here heuyd out of witt and ben as dede hogges.
<L 16><T MT04><P 96>

Capitulum 33m: Prelatis also entren vnder colour and studie of cristis apostlis and lyuen and teche contrarily to hem and don most harm to cristendom, 3ee more þan ony soudon or sarsyn or oper men of wrong bileue.
<L 24><T MT04><P 98>

Capitulum 5m: 3it þes possessioners entren vnder colour of seyntis and lyuen alle a3enst þes seyntis; 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 into pride, coueitise, worldly worschipe and welfare and idleness, and ben wode whanne men tellen þe soþe of cristis gospel and his pore lif and þe soþe of here owene reule and profession;
<L 15, 16><T MT06><P 120>

for þei comen bi false menys as ypocrisie and lesyngis to þes grete lordschipes 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; and bi colour þat crist was þus worldly lord, þefore þei schulden haue þus seculer lordschipis bi heritage of crist as his most worþi seruauntis;
<L 12, 16><T MT06><P 121>

and þus þe fend bi his worldly clerkis disceyueþ men by colour of holynesse, and bryngep hem to worldly lyuyng whanne þei wenen to come out

þerof, and þus castep hem bi here owene turn.
<L 30><T MT06><P 126>

and þus bi colour of holynesse þei sti3en into synnes on eche side.
<L 22><T MT06><P 136>

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

þat many of hem vnder colour of lernynge of þe gospel lerne statutis maade of synful men and worldly prestis, and lyuen in ydelnesse, glotonye, dronkenesse and lecherie, and ben eueure þe lengere þe more vnable.
<L 27><T MT07><P 155>

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 vnder colour of fredom and worschipyng of holy chirche and goddis lawe.
<L 04><T MT07><P 162>

Capitulum 16m: Also þei ben þeues, robberyng pore men of here sustenance bi colour of holynesse;
<L 17><T MT08><P 173>

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 ouermoche sleep and vanyte and oper synnes, for þat is þe fendis panter.
<L 30><T MT10><P 193>

þe seuene and þrittipe, þat þei norischen not men and wommen in lecherie, in wrong disceit of fals chaffaryng and extorcion doynge, lettyng verrey restitution of euyl goten goodis and þe schame of grete synneris 3if þei were schryue at here owene curatis, for to haue part of þis robberyng, and make worldly festis and wast houses a3enst here pouert and profession, bi colour of trentalis talis and longe preieris in si3tte of men. þe ei3te and þrittipe, þat þei ben not in lordis courtis reulcris of here householdis and worldly officis, and to homly wiþ gentil wymmen bi colour of fisik, for drede of sclaundryng 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 30, 33><T MT14><P 224>

first, þei schulden knowe goddis lawe and studie it and meyntene it, and distroie wrong and meyntene pore men in here ri3t to lyue in reste, pees and charite, and suffre no men vnder colour of hem to do extorcions, bete men, and holde

pore men out of ri3t bi strengþe of lordischipis.
<L 18><T MT15><P 230>

and norischen grete men of þis world in here synnyis for to gete a benefice, worldly wynnynge or frendschipe or lustis of here stynkyng bely, and vnder colour of holynesse leden men to þe 3atis of helle and sellen soulis to sathanas for drit of worldly goodis and wombe ioie for a while;
<L 22><T MT15><P 237>

In men of lawe regneþ moche gile, for þei meyntenen falsnes for wynnynge and maken lordis to meyntene wrongis and don wrongis whanne lordis hopen to do ri3t and plese god, and bi here coueitise and falsnesse þei purchasen hondis and rentis ynowe and don many extorsions and beren don þe ri3t boþe of pore and riche, and 3it þei maken it so holy in signes outward, as 3if þei weren angelis of heuene, to colour here falsnesse and blynde þe peple þerby.
<L 01><T MT15><P 238>

sumtyme it harmeþ men to seie þe soþe out of couenable tyme and euere it harmeþ to lie, but sumtyme it profitiþ to be stille and abide a couenable tyme to speke, as dide crist and his apostlis, and 3it þes veyn religious knowen þis þei schulde haue no colour to make lesyngis.
<L 28><T MT18><P 270>

þe fite, þat þe raueyne and extorcion of prelatis and here officeris, þat þei don vnder colour of iuridiccon and almes in meyntenynge of synne far annuel rente, wisly and trewely be stoppid, and þat þei be wel chastised for robberyng of þe kyngis lege men.
<L 28><T MT19><P 276>

þat þe open þefte 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 20><T MT19><P 278>

þat þefte and raueynen and mansleyng and robberie he not meyntened in seyntiware vnder colour of priuylegie;
<L 11><T MT19><P 280>

dampne þou þis holi writ, and lette þou men to rede it, and release here oblisyng hi comune vse þat god approueþ, 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 schulde lette þe holi goost to speke of fals freris bi poul.
<L 14><T MT22><P 298>

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 30><T MT22><P 316>

but 3it þise fend haþ founden cautels to bringe in vikeris in persouns stede, and bi colour of siche vikeris be seiþ þat propring of chirchis is leeuful, and noun residense is excusid bi siche a viker þat holdiþ his stede, Heere men þenken þat it were good to haue a viker þat were nedy to take bodily almes of men whanne þe persoun trauelide not þerfore;
<L 28><T MT27><P 424>

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 30><T MT27><P 425>

and as glotouns arguen þat bi þe same skile þey may ete more til þat þey han etun to myche, so hirid hynes arguen heere þat, bi þe same skile þat þey may be absent fro þes sheep foure dayes or fyue, þey may be absent for a moneþe or an half 3eer or mere tyme: and þis resoun haþ more colour of herdis þat studien in scole.
<L 33><T MT27><P 454>

and þis shame shal be more bi colour of ipocrisyse, for þey seyen in þes dedis þat þey don þus for cristis worship.
<L 25><T MT28><P 474>

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 wip his comperis and his disciplis ben so witti and sotil þat þei kan 3eue a glose a3enst Moises and Crist also; vndur colour of þe wiche close þei ben temperal lordis of þe more parti3e of cristendom, and wol be of alle þe world 3if þei mai.
<L 202, 205><T OBL><P 162>

But he þat forsakiþ Crist and his logic haþ no colour to excuse himself whan Crist schal inpugne him.
<L 482><T OBL><P 169>

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

And þus is þe prophecie of Danyel fulfillid nou3, wiche he spake of antecrist vndur colour of the grete tyrant and enmye of Goddis lawe, Antioch, as seiþ seint Gregory {32 Moralia} where he rehersiþ Danyel prophesiying þus of anticrist: He

hap cast down of þe strengþe of þe mone and of þe sterris and he hap troden hem.
<L 1391><T OBL><P 192>

And as touching þe lemys of þis heed antecrist, Gregor spekiþ þus: Be not þei þe lemys of him þat desiren to be seen þat þei be not bi a likenesse or colour of holinesse desired?
<L 1611><T OBL><P 198>

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 pseudoprophetis?
<L 1644><T OBL><P 199>

And, as I suppos, antecrist schal alle besie for his parte in þis poynt to fynde a colour of scripture!
<L 1697><T OBL><P 200>

For where oþur heretikis, as we mai rede in Austens bokis and Ieromys, wolde seke colour of scripture, þis renegat sitting in þe chirche reckiþ litil of seche colourris, but wiþout charite affermeþ obstinatli his owne wille, as we mai se speciali in þe poynt of his wordli lords chip, and in þe article of þe sacrid oost, and in ful many oþur poynttis in þe wiche he reckiþ 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 1788><T OBL><P 202>

for, certis, I suppose it wol be harde to him to finde þer a colour of his wilful and woode rauyng!
<L 3579><T OBL><P 248>

Nou3 is it not a wondur þing þat antecrist and his lemys stonden so stifli upon þis new deternynacioun, siþþen he hap no colour of holi scripture, of olde seinttis, ne of olde custome of þe feiþ of þe chirche, or ellis of experience?
<L 3767><T OBL><P 253>

or susteyne suche sectis þat God þe Fadir foundide not, and þerfore wolde haue hem rootid up þat þei shulde growe no more in his chirche, so is he an enmye to þe same Fadir, to Crist and his lawe þat foundiþ or susteyneþ ony suche priuat sectis þat ben not now expresli foundun in þe gospel but if it so be þat suche sectis can shewe in þe newe lawe ony beter or more autorite of her fundacioun þan my3te þe pharisees in þe oold lawe, and þat as I suppose shal þei not, 3he albisi a li3t colour of founding of suche sectis.
<L 146><T OP-ES><P 08>

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 147><T OP-ES><P 09>

For, alþou3 þer were moche synne in þese sectis, 3it þei kepte many vertuouse poyntis as oure doen now, for suche synnes mai not haue her forþ but vndir colour of vertu.
<L 431><T OP-ES><P 18>

and vndir colour of releuyng of suche pore men, þese goodis ben 3oue into her conuenticlis.
<L 1255><T OP-ES><P 53>

And certis, I drede me not þat þe lay partie of þe chirche, and nameli þe lordis, han as moche or more colour of þe first partie of þis text to chalenge oonli to hem þe temperal swerd wiþ hise purtynauncis þat longen þerto, as seculer possessiouns and lordships, seculer iugement and seculer office, as oure prestis han euydence of þe secunde part of þis text to chalenge þe tiþis of þe peple, as þingis oonli longinge to hem.
<L 1347><T OP-ES><P 58>

and ferþermor, if he make such peple riche wiþ waast 3yuyng of hise goodis þat shulde not be riche bi þe gospel, and also ben sufficient in hemsilf, þis hap no colour of almesse, for þis mai beter be callid a woodnesse or wasting of Goddis goodis.
<L 2060><T OP-ES><P 98>

for as much as God in þe oold lawe hadde 3oue and entailid suche tiþis to þe kynred of prestis bi euerlasting ri3t, notwiþstonding þat þis entail was interrupt in Crist, and in hise apostlis and oþir pore prestis þat sueden hem in þe perfeccioun of þe gospel long after, and was not, as men supposen, expresli confermed bi Crist and hise apostlis, and so ferforþly þei cleymen ri3t in þese tiþis þat no man mai lawfulli wiþholde hem or mynystre hem, saue þei, ne þei mai be turned or 3oue to ony oþir staat or kynred, saue oonli to hem, alþou3 men wolde do þat vndir colour or bi titil of perpetuel almesse, for þis shulde be demed of þe clergie dampnable synne, and distriyng of hooli chirche and sacrilege.
<L 2405><T OP-ES><P 118>

And þus clerkis han not so moche colour to seie þat þe lordis and lay peple robben hooli chirchie, if þei wiþdrawe þe tiþis from hem, or turne hem to þe possessioun or vss and mynystracioun of ony oþer staat of þe chirche, as þe lay peple hap to seie þat þe clergie hap robbid hem, for as moche as þei han take her temperaltces from hem.
<L 2419><T OP-ES><P 118>

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 2432><T OP-ES><P 118>

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 2709><T OP-ES><P 130>

And of anopir þing I biseche 3ou here þat, if ony aduersarie of myn replie a3ens ony conclusioun þat I haue shewid to 3ou at þis tyme, reportiþ redili hise euydencis, and nameli if he take ony euydence or colour of hooli scripture, and, if almy3ti God wole vouchesaaf to graunte me grace or leiser to declare mysilf in þese poyntis þat I haue moued in þis sermoun, I shal þoru3 þe help of him in whom is al help declare me, so þat he shal holde him answerid.
<L 2951><T OP-ES><P 139>

and myche more be dope noone almes 3if he make riche þo þat han noone nede, for als myche as þai ben sufficiente to hemsilf þis hap no colour of almesse, for þis may bettir be callid a woodnesse or a wastyng of Goddis goodis.
<L 731><T OP-LT><P 99>

and if these tweyne, that 3euen not lyfode, 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 27><T Pro><P 34>

þe correlary of þis conclusion is þat it is ful vncouth to manye þat ben wise to se bisschopis pleye with þe Holi Gost in makyng of here ordris, for þei 3euen crownis in characteris in stede of whyte hartys, and þat is þe leueree of antecryst brout into holy chirche to colour ydilnesse.
<L 24><T SEWW03><P 25>

þey diden not for þe scheep but rapere a3enus þe scheep, for to stele li3tliere bi þis colour, for þey ben wolues.
<L 20><T SEWW12><P 60>

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 worldi

goodis ben spoilid bi suche religious.
<L 30><T SEWW13><P 65>

But þus don false men þat lyuen now in þer lustis to colour wiþ þer owne cursid lif by þis false peyntingis;
<L 34><T SEWW16><P 84>

And þefore we sow3t remedy amongis all our cursyd cumpeny agaynst þis myschef, and ordenyd vnder colour of holynes dyuerse oþer orders to call þemselv beggers, and, for to seame þe more holy, we entsyd þem to mak twenty maner of clothyng for to be knowen so fro oþer men, for yt semyd to þem holy maner of lvyng, In dede þei were agreyd wiþ þe other ij orders to gadyr many together in euery cowntre to serue God in pouerte and meknes;
<L 85><T SEWW17><P 91>

And sone aftur þei went to scoole and began to savor of our lernyng, and than þei preachyd because men schuld haue þem in more fauor, and þis lykud us well because they folowid our cowncell, We, seyng þat by suche good seruys oure lordschipe schuld increase, wrot to your predecessors a lettyr of cowncell þat thei schuld contynew furth in our seruys, and kepe no pouerte nor lowlynes of hart, but alonly in cowntenance and faynyng wordis and colour.
<L 112><T SEWW17><P 92>

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 52><T SEWW18><P 94>

And of anopir þing I biseche 3ou here þat, if ony aduersarie of myn replie a3ens ony conclusioun þat I haue shewid to 3ou at þis tyme, reportiþ redili hise euydencis, and nameli if he take ony euydence or colour of hooli scripture, and, if almy3ti God wole vouchesaaf to graunte me grace or leiser to declare mysilf in þese poyntis þat I haue moued in þis sermoun, I shal þoru3 þe help of him in whom is al help declare me, so þat he shal holde him answerid.
<L 112><T SEWW18><P 96>

But prechours in þe fendis chirche prechen vndir colour for to take 3iftis.
<L 102><T SEWW22><P 118>

It is no doute stondyng oure feiþ, but if þei do fruytful penaunce, þei shulen haue sorewe up hepid, For if þes sueris of Iudas, vndir colour of relceuyng þe nedye puple, hecpyng and encreecyng to hem þe patrymonye of Crist, þat is þe almesse goodis, not reckyng of þe nedye as þe dede shewiþ, shulden ascape wiþoute ful

greuous peyne, it nedide not a man to charge of þe getyng and spendyng of worldly goodis.
<L 493><T SWT><P 16>

COLOURE.....42

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 219><T 4LD-1><P 185>

3it for feynid pite and coloure of holi chirch and semyng holines, 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 443><T 4LD-1><P 194>

And alþof mony ypocritis excusen hom fro þis ire bi coloure of þo firste ire, nereþoles þo iuge above schal iuge at þo day of ire hou þat treuthe stondes.
<L 32><T A09><P 134>

And it is a gret dispit to God to coloure þus here wickide coveitise, lecherie, and avoutrie bi þe holy ordre of matrimoyne.
<L 20><T A13><P 191>

Certis þis is a foul soffyme, a foul and a sotil disceit of Anticristis clerkis, to coloure here synne þerbi.
<L 11><T A18><P 227>

sip Poule by more coloure schulde be excused, and neverþeles hymself seis þat he synned gretly ageyns Crist and his Chirche, and was a foule blasfeme.
<L 24><T A20><P 237>

boþe bi his worldly lif, and false expounyng of Cristis lif, for to coloure his lif and his felowis, þat suen þis world and likyng þerof.
<L 09><T A22><P 331>

And so marke þis as greet synne, whanne men passen in oþer of þes al3if þe fende coloure it, and medle good wiþ yvel;
<L 03><T A23><P 364>

And so ypocrisie regnes, and synne is mayntened by coloure of holynesse.
<L 28><T A24><P 375>

and þerfore þei seyn þat hit is fals, to coloure by hor falsnesse.
<L 09><T A24><P 389>

Ffor þof men ben cursid avoutraris, extortioneris, and wrongful mayntyneris of falsnesse and debatis, 3itte freris wil coloure

þese synnes, and undertake for þese synful men, if þei wil gif hom myche dritt and maytene hor veyne sect, and comende hit more þen Cristis owne religioun.
<L 21><T A24><P 399>

Ande sithen þe 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 destroyng 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 techyng, 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 customis, be magnified into destruccione of Cristis religione.
<L 33><T A29><P 460>

Hit semes playnty þat Judas was not so cursid as þai, for ravayne of pore mennys lifelode done under coloure of holynes passis þo crueltie of alle robbers, as Seint Jerome wittenessis in his epistilis, and Bernard also;
<L 25><T A29><P 470>

but as þai done more traytory, and undur coloure of more frendship, after moo beneficis receyved of God, so þai bene wese marchaundis.
<L 09><T A29><P 471>

ffor more cursid synne regnus in hem, and lesse schameles, undur coloure of holynes ande ri3twysenes, þen at þo hoorchows þat alle men knowen is nou3t;
<L 26><T A29><P 488>

Thei takyn the nakid vndirstondyng bi presumcion of mannes witt, and bryngen forgt pride veynglorie and boost, to coloure here synnes and disceiue sutilli here negebouris.
<L 18><T Dea><P 447>

JACK UPLAND To vcri 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 02><T JU><P 54>

Whi vse 3e al o coloure more þanne oþer cristen men doen?
<L 144><T JU><P 60>

Frere, what charite is it to ouere charge þe puple bi beggyng of so many my3ti men vndir coloure of prechyng & preiynge & massis syngeyng, sip holi writ biddiþ not þis but þe

contrarie?

<L 343><T JU><P 69>

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 else myche as he acordiþ wiþ crist, and he his false þat seiþ or techet ony þing þat is not euidently groundid in goddis lawe, and þerfore seynt petyr comaundiþ 3if ony speke, loke he speke as goddis wordis, þus þes worldly prelatis drawn cristen men fro holy writt þat is þe beste lawe and constreyne men to here owne lawis ful of errour, maad to coloure here cursed pride and coueitise;

<L 28><T MT02><P 38>

but oure prelatis wolen not þat we deme here seiynge, þou3 it be contrarie to goddis lawe opynly, and certis þis is þe deuyl cast of helle to distroie þe treupe of holy writt and þe lif of ihu crist and his apostlis, and to coloure pride and coueitise and symonye and extorsions as moche as euere þei wolen, for bi here cost men schullen not reproue hom þerof, what synne euere þei don.

<L 32><T MT04><P 84>

and herefore þei hiden cristis pouert fro þe peple, and lien vpon hym cursedly to coloure here worldly lif;

<L 02><T MT04><P 88>

Capitulum 6m: Also þes proude possessioners lien on seyntis and sclaudren hem wiþ worldly lif to coloure þerby here owene false pride;

<L 28><T MT06><P 120>

and alle þis is for þei wolden coloure here owene synne bi þes seyntis and maken þe peple wene þat þes seyntis camen to heuene bi þis mirþe of worldly lyuyng and likyng of here flesch;

<L 05><T MT06><P 121>

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 30><T MT06><P 137>

but most þei schullen be depe dampnyd for here grete ypocrisie, for þei maken it so holy boþe in word and signes, as knockyng on here brest, knelyng and seiynge of matynes and euensong, and heryng of massis, and many opere deuocions to coloure hero falsnesse, þat symple men supposen no more ri3twisnesse in ony man þat leueth in herþe.

<L 16><T MT09><P 183>

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 wiþinne here 3atis, and to fynde many excusacions and coloure þis doynge.

<L 05><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 mannis lawis and techen hem to coloure bi here pride and coueitise;

<L 10><T MT15><P 235>

þerfore it is cursed lesyng to sclaudre seynt austin wiþ þis cursed errour, to coloure here owene false vnderstondyng and heresie bi þis holy doctour.

<L 22><T MT17><P 258>

and stireþ hei3e worldly prelatis to be fauourable to hem and meyntenen hem in þis ypocrisie to coloure here owene synne þerbi, and to lette treue men to preche pleynty and frely cristis gospel and þe hestis of god for sauynge of mannis soule.

<L 26><T MT17><P 261>

as þei first token lesyng of lif, so þei meyntenen now lesyng in word to coloure þerbi here olde cursed lif, þat no man may bryngen hem out þerof.

<L 03><T MT18><P 271>

and heere is mere coloure in þis resoun þan in resouns þat aristotle telliþ þat 3if a man haue a kempt hed þanne be is a lecherous man.

<L 09><T MT27><P 426>

And boþe þese parties eche on her side han eydencis suche as þei ben to coloure wiþ her ypocrisie and her apostasie fro Crist and his purid lawe.

<L 683><T OP-ES><P 27>

And certis, I drede not but þat þe seculer party of þe chirche, and namely þe lordis, han as myche or more coloure of þe firste party of þis texte to challenge oonly to hem þe temperal swerde wiþ his purtenances þat longet þerto, as seculer lordeschipis wiþ seculer iugement and seculer offyce, as oure prestis han eydence of þe secunde party of þis tixte to challenge þe tiþis of þe peple, as þingis oonly longyng to hem.

<L 262><T OP-LT><P 59>

And 3itt þai claymen so ferforþli þes tiþis þat no man lawfully may wiþholde hem or minystrer hem, save þai, ne þai may be turnyd or 3ouen to eny oper state or kynred, saue oonly to hem,

allþou3 men wolden do þat vndir coloure or bi titill of perpetuall almes, for þis schulde he demyd of þe clergy a dampnable synne, and distroyng of holy chirche and sacrilege.
<L 900><T OP-LT><P 119>

And þus clerkis han not so myche coloure to sai þat þe lordis and þe lay peple robben holy chirche, if þai wiþdrew þe tipis fro hem, for als miche as þai han take her temperaltes fro hem.
<L 915><T OP-LT><P 119>

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 924><T OP-LT><P 119>

Cloþus of coloure schulde be prestis, þat euermore schulde be stable and grounde of oper parties of holy chirche by techynge of Goddis lawe.
<L 32><T SEWW25><P 128>

sir, sich abusiounes folowep of þat þat 3e ask operwise þan Goddes will es, and a3aynes Goddes lawe, and 3it, for feynid pite and coloure of holi chirch and semyng holmes, nouper 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 69><T SEWW26><P 133>

And for to coloure her vngroundid beggyng þei putten upon Crist þat he schulde haue beggid of þe womman of Samarie, whanne he seide to hir Womman, 3yue me drinke'.
<L 607><T SWT><P 19>

In þe last daies perilosse tymis schull ne3e: and men schullen loue him silfe, and be couetous, proude, boostfulle, blasphemers, not to be obedyent to fadir and moder, mot of lustis þan of god, hauyng coloure of pitee but forsaking þe vertu þer of'.
<L 349><T Ta><P 186>

Bot 3our ypocrites habit, to whiche 3e ben hard weddid, Dop more harme þan þes, bi þes two skillis: Oon for þe coloure þat signifief sadnes, Whan 3e ben most vnstedfast of any folk in erþe;
<L 178><T UR><P 107>

COLOURIS.....1
of þis men may se þat þes þat alegen Seynt lohun a begger faren as a man in þe iawnes to whom alle colouris semep 3elowe.
<L 330><T 4LD-3><P 232>

COLOURS.....6

For alle þes ordris ben leeues of wordis and fantasies of feyned colours, and so þes papþes ben not ri3t, for þei leden men to ipocritis placis.
<L 59><T EWS3-123><P 03>

forgid wiþ diuerse colours/ til it seme in foolis i3en:
<L 29><T LL><P 83>

3if þei drawen þe peple in þe holiday by coryouste of gaye wyndownes and colours and peyntynge and babwynrie fro conpuncion of here synnes and fro mynde of heuenely þinges, and fede riche men wiþ pore mennus goodis, wiþ costly metis and wynes and wast spicerie to glotonye, dronkenesse, lecherie, and weiward talis, and suffren pore men hungry and þristi and in gret mischef;
<L 29><T MT01><P 08>

Boþe colours and figuris ben shapen to deceyue þe folc, to suppose þat þei ben holy þat hauen siche signes wiþoute;
<L 25><T MT22><P 315>

Nepeles, hou so eue it stonde of suche colours, wel I woot þat ech of þese sectis haþ or mai haue many opun eydencis of hooli scripture, and resoun of oolde seyntis writun and of her luyng, 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 perfeccioon of his gospel, and fro þe vertuus mene þat he chees to him and hise apostlis, and to alle þo þat wolde sue him in þe plente of þis perfeccioun.
<L 685><T OP-ES><P 27>

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 oþir feyned signes.
<L 180><T SEWW15><P 79>

COLOURYS.....1

But Bede seiþ þat þese leprows men bytooknen ertykes of manye colourys, þat schulden stonden afer fro men and turne to Crist by riht feyþ, and knowe þat Crist by his word my3te haue mercy on hem, and afturward algatys þei schulde ben alyenys fro pharisees.
<L 60><T EWS1-14><P 277>

COLOWR.....4

ne drede we not dyuynes þat askyn in þis cas what þing was maad newe of Crist in þis myracle, siþ qualite as colowr or sauowr of wyn may not be by hitself, as Austyn seiþ.
<L 60><T EWS1-33><P 362>

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 34><T EWS1-48><P 439>

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 121><T EWS2-62><P 41>

For seynte Powle byddeþ þat he þat traueylup
not schulde not ete, by colowr of þis offys.
<L 94><T EWS2-64><P 51>

COLOWRE.....1
and to colowre þis ypocrisye þei turnen þer
snowte to heuene, and seyn þat God hæþ 3ouen
hem power to 3yue pardown as þei wolon.
<L 111><T EWS2-64><P 52>

COLOURES.....3
bot þo fende hæfs chaungid þis part in mony
coloures, as seculers and religiouse;
<L 32><T A09><P 130>

For God hæþ ordeynyd such holynesse to
stonden in sowle and þese men seyn þat such
holynesse stondeþ in þer coloures and bodyly
habites wiþ oþre feynede signes.
<L 201><T EWS2-VO><P 373>

Lorde god / what heryeng is it / to cloth
mawmettes of stockes & of stones in syluer and
in golde & in other good coloures?
<L 28><T PCPM><P 34>

COLOWRES.....1
Pre 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 abouen, & tuo beneiþe.
<L 32><T 4LD-4><P 236>

colouren²³
COLOURED.....2
þis biddinge of God, Algatis be þere no beggere
among 3ow', kesteb 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>

why kunnen not men of reson see, þat þis is open
coveitise, and coloured under holynesse, and
cursed symonye, and blasphemie heresie?
<L 10><T A22><P 284>

COLOURID.....7
Ande cursidnes wiþouten nouber in oure
knowynge is done þere under colour of holynes,
þat is nout so colourid in many lordys courtis.
<L 17><T A29><P 493>

And þei aleggen many colourid groundis.
<L 141><T CG14><P 179>

But what loue may be colourid to robbe pore
men in a feendis cause, for to slee cristen men
þat trespasid not to be þus deed?
<L 87><T EWS1SE-32><P 617>

And I moneste and stire þes freris þat þei dispise
not and deme not þo men whom þei seen cloþid
wiþ softe cloþis and colourid, and vse delicat
metis and drynkis, but more eche of hem deme
and dispise him self.
<L 11><T MT03><P 41>

but þis forbedyng is colourid by holynesse, for,
as prelatys feynen, pore prestis wolden teche
heresie for þei knowen not goddis lawe;
<L 26><T MT04><P 85>

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 27><T MT28><P 460>

But certis Crist, willinge to putte away al maner
of vsurie boþe opyn and colourid, þe which is
more perelous þat it li3tloker drawiþ a man
þerto, seiþ þus 3yueþ 3oure loone, hopynge no
þing a3en þerof, so þat þe leenyng schulde be
3ouun and not solde.
<L 425><T SWT><P 14>

COLOWREDE.....1
Alle þe ypocritis in Cristus tyme durste not
speke so greete blasfemyes, and of þis ypocritis
ben monye oþre falshedus colowrede.
<L 46><T EWS2-71><P 89>

COLOUREN.....16
Mony soche blyndennessis colouren mennis
synne and maken hom Gods foolis, for iche
synne comes of folye.
<L 20><T A09><P 161>

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 oþere þat
wolden save þes men for pite, but over þis he
nedide hym to be governed bi here enemys, and
þei schulden have here goodis for to slee þes
men in þe castel, in þis poynt were most opyn
traitour to his kyng, so it falliþ bi oure weiward
prelatys, þat prechen not Cristis gospel, but letten
oþere 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 þus þei colouren alle here cursed synnys

²³ 4 variant; 26 occurrences.

under name of Cristis spouse, and falsly
sclaundren hir and oure Savyour Crist.
<L 34><T A22><P 296>

and colouren hor owne wicked lawes under
name of þese seyntis;
<L 22><T A24><P 375>

And so of usureris, þei chargen hom not spedely
to make restitucioun, bot rapen colouren þis
synne, to be partyner of þis wynnynge. And so of
oper robberie, þei resseyven hit prively, and so
mayntenen and colouren thefes in theffite, where
oper lege men schulden be punished þerfore.
<L 26, 28><T A24><P 390>

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 170><T CG01><P 05>

And þis ipocrisie is in prestos þat clouren þer
coueytise by almes.
<L 28><T EWS3-177><P 165>

but nowe, whanne presthold stondeþ in peny
clerkis and stewardis of lordis houses and ladies
and idotis and symonyentis and proude wrecchis
ful of all manere synne, it is need to haue newe
lawes maad of sinful foolis to colouren þis synne
by and to gedre gredely tiþes whanne þei don not
here office;
<L 07><T MT04><P 78>

and þus as cursed Pharisees and scribes and hi3e
prestos þei putten here owen cursed synnes vpon
trewe men to lette goddis lawe to be knowen,
and hidden and colouren and meynntenen here
olde synnes and traitere bi strong pursuyuge to
deþ of all trewe men as moche as þei may, and
herbi þei ben manquelleris and pursueris of crist
and endurid in old heresie.
<L 22><T MT06><P 138>

for þei colouren pride wiþ honeste and
clennesse, wraþþe and vengauce bi manlynesse
and ri3twisnesse, enuye bi prudence and
wisdom, coueitise bi ri3twisnesse, enuye bi
prudence and wisdom, coueitise bi ri3t traucile
and wis keypyng of goodis to do almes in need
and pursuyng of ri3t, sleuþe bi sauynge of
mannes body and worþinesse, glotonye bi
largenesse and fedynge of pore men and
helpynge of viteleris and opere men of craftis,
dronkenesse bi good felaweschiþe and
gendryng of charite and solasyng of menus
wittis, lecherie bi helpynge forþ of þe world and
kyndely dede;
<L 02><T MT08><P 174>

or in hate and enuye or glotonye and
dronkenesse and boldnesse in synne, and

colouren and meynntenen it and lyuen in riot,
daunsynge and lepyng in ny3ttis and slepen out
of reson on þe morwe, and for3eten god and his
drede and deuocion of preieris;
<L 25><T MT12><P 204>

In marchauntis regneþ gile in ful grete plente, for
þei sweren falsly be alle grete membris of crist
and bi alle my3tty goal in trinyte þat here
chaffere cost so moche and is so trewe and
profitable, to bigile þe peple and to teche 3onge
prentis þis cursed craft, and preisen hym aost þat
most bigileþ þe peple, and hidden here vsure and
colouren it bi sotil cautelis of þe fend þat fewe
men may proue þis vsure and amende hem þerof
bifore þe day of dom.
<L 08><T MT15><P 238>

And 3it summe lordis to colouren here symonye
wole not take for hem self, but keuerchiefs for
þe lady, or a palfray, or a tonne of wyn;
<L 19><T MT16><P 246>

And, for to poisowne þe peple þe more sli3li
þerwiþ, þei colouren þis mengid ware here and
þere wiþ hooli scripture.
<L 1089><T OP-ES><P 44>

And oucr þis þese lyeris colouren þer beggyng,
seyng þat Crist schulde haue beggid þo þre
dayes þat Marie and Ioseph hadden left hym in
Jerusalem and þei weren turned hoom toward
Nazareth.
<L 659><T SWT><P 20>

colouring²⁴

COLOURYNGE.....2

þis men my3ten schewe bi scuene 3iftis of þe
holy gost, bi myspeyndynge of fyue wittis, bi sixe
consentis of synne, and colourynge and
meyntenynge of alle synnes preue and apert, and
namely bi false procurynge of matrymonye bi
soteltees and queyntese and false bihetynges,
and fals dyuors makyng, 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 deþ.
<L 08><T MT01><P 20>

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>

communlon²⁵

²⁴ 1 variant; 2 occurrences.

²⁵ 0 variants; 0 occurrences.

confessioun²⁶

CONFESCIOUN.....2

so confessioun maked to Ioon Baptist of kny3ttes & pharezis was more worpe þan 3if he had dwellid contunely wiþ hem, & þei had rouned in his ere as men nou3 doun.

<L 580><T 4LD><P 261>

DE SACRAMENTO ALTARIS· De sacramento altaris corpus dominni· Of al þe feiþ of þe gospel gederen trewe men, wiþ opyne confessioun of þes newe ordris, þat men shulden rette hem eretikis, and so not comyne wiþ hem.

<L 02><T MT25><P 357>

CONFESSION.....48

CAP· VI 3it on þes þre maners don many men symonye in sacramentis, as ordris, masse synging, confession, and alle þe sevene sacramentis of holy Chirche.

<L 14><T A22><P 282>

Hou confession and absolucion is don for covetise and pride men may li3tly see. For in confession we seken more after tipes and oure temperal wynnyng þan after keypyng of Goddis hestis, or contricion for synne, or paying of dettis to pore men, owe þei nevere so moche and ben in power to paye;

<L 14, 15><T A22><P 283>

But nepeles confession maad to trewe prestis, and witty in Goddis lawe, doþ moche good to synful men, so þat contricion for synnes before don come þerwiþ, and good lif and keping Goddis hestis, and werkis of mercy don to pore men, sue after.

<L 14><T A22><P 284>

for þorou3 privei confession þei norischen moche synne, namely lecherie, avoutrie, and synne a3ennis kynde, extorsions and robbrie and usure, for to have pert þerof, and tellen not þe treuþe in confession, for drede of lesyng boþe frendschipe and wynnyng, and meyntening of here feyned ordre.

<L 06, 09><T A22><P 299>

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 18><T A24><P 400>

But for as myche as þis nei3hinge of God þus þorou3 grace comeþ ofte in þorou3 þe word of God trueli prechid of þe mouþ of his prestis, and also þorou true confession maad of mannes mouþ þorou deuout preier, þerfore it is wel seid þat Jesus cam bi Bethphage (þat is as myche for to sey as hous of mouþ') toward þis gostly

Jerusalem (þat is, hooli cherche).

<L 109><T CG01><P 03>

Nou God for his endeles mercy, þat diede on a cros for al mankynde, 3eue vs grace, þat been bounden as assis wiþ longe liyng in oure synnes, to be loosid þoru þe word of God and true confession of oure mouþ, and faire sadelid wiþ hooli vertues trueli taut of oure prelatis, so þat oure soulis moun be likyng hors þe Kyng of heuen to ride onne toward þis gostli Jerusalem þat is, þe glorious blisse of heuene in whiche is þe si3t of pees þat euere schal laste wiþouten end, and þat it mai be seid þanne to vs: Blessid is he þat comeþ in þe name of þe Lord'.

<L 451><T CG01><P 12>

Or ellis þus þis openyng of þe rote wiþ puttyng awei of þe olde erþe mai wel be vnderstonde openyng of þyn herte, in whiche schulde stonde þe rote of ri3twis dedis, wiþ trewe confession of þi synnes and doynge awei þe olde conuersacion of þi erþeli and synful li3fe, and leie þerto dunge of scharpe penaunce, as fastyng, wolwar goynge, hard liggynge, sore disciplynes, and oþer dedes of penaunce.

<L 218><T CG08><P 86>

Bi þis eeryng' is vndirstonde confession, for ri3t as þoru eryng of þe plou3 þe cultur and schar keruþ þe erþe, and turneþ þe grene gras donward and þe foule erþe vpward, so bi þe schewyng of þy tunge þou schalt kerue and departe þi goode dedis fro þyn euele, and turne vp and schewe forþ þe blake erþe of þi olde erþeli conuersacion of synnes, and hide and turne adown þe goode grene deddis fro al maner of bost and pride, but oneli to God, whiche knoweþ þe priucite of mannes herte, þat wol fulli rewarde euery good dede, be it neuer so priuei, after

<L 291><T CG09><P 101>

And þis doumbnes comounly is in þre maners, as summe men ben doumbe fro true confession to God and man of her synnis. And suche, when þei comen in Lenton to þe prest to confession, þei knelen stille tofore þe prest and wolen seie no worde, as a doumbe man þat my3t not speke.

<L 172, 173><T CG13><P 169>

þat is: 'In tyme of sekenes (þat is, goostly þorow synne) shew þi conuersacion þorow true shrift of þi mouþ, and be þou not ashamed til to þe deef for to be iustefied, whiche is done by true confession'.

<L 200><T CG13><P 170>

First, if men shulden ete wel of þis breed, it most be broken into þre parties þat is, it most be declarid by þe prestis þat whoso doþe verrey penaunce, he most haue þre þingis: þat is,

²⁶ 10 variants; 123 occurrences.

contricion, confession, and satisfaccion.
<L 178><T CG15><P 188>

Be second parte of þe loof of penaunce is confession, of whiche spekiþ James, þe apostle (Jac· 5· 16): {Confitemini alterutrum peccata vestra}.

<L 199><T CG15><P 189>

And þis parte most be broken into þre mossels, for confession most haue þese þre condicions: First, it most be hasty, wipoute delaying. Not þat a man drawe along his confession til he be ny3e his deep, as many men done, but while he is on lyue and in good hele, swich tyme as he haþe synned.

<L 203, 205><T CG15><P 189>

þe brid condicion of confession is þat it shulde be nakid wipouten ony excusing, as Dauid did, when he had synnid in noumbring of þe peple and God punshid his peple, he seide: {Ego sum qui peccavi, ego qui malum feci. Iste grex quid commeruit?}

<L 218><T CG15><P 189>

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 mekenesse þat he hadde;

<L 10><T EWS1-11><P 264>

Here we schal vndurstonde, þat confession þat Crist nameþ here, is not rownyng in prestis heere, to tellon hym synne þat wee han doon, but it is grawntyng of trowþe, þe whiche is apertly seyð, wip redynesse to suffre þerfore, whateuere man denieþ it.

<L 67><T EWS2-63><P 45>

And as confession of trowþe is to be loued of Godys kny3tis, so confession of cowardise is to dreede of men in erþe;

<L 97, 98><T EWS2-63><P 46>

And so, by þis meryt of oure Lady, þou3tus of apostlus and oþre weron schewyde of monye hertis to God, by confession;

<L 57><T EWS2-94><P 228>

And þis Anna cam þe same tyme and made hire confession to God, and spac of Crist, as of God and man to alle oþre þat camen to hire, and weren in byleue, and abyden þe byng a3en of mankynde.

<L 66><T EWS2-94><P 228>

We schal vndurstonde here, þat not eche confession is rownyng in an eere of a mannys owne synne, but grawntyng of trowþe wip

grauntyng of God. And þus spekuþ Crist þat is of more auctorite þan alle þes popis þat ordeynedon confession of rownyng.

<L 11, 14><T EWS2-101><P 251>

lord, hou wel ben þes dronken curatis disposid to serue god and mynystre sacramentis, and namely of confession in tyme of deþ, to here sugetis.

<L 15><T MT07><P 152>

for þei doren not telle þe soþe kou nedis þei mosten forsake alle falsnesse in craftis, in oþis, 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 deþ, 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 preicris of ony creatur in erþe or in þe blis of heuene; but þei spken mochil of tipes and offryngis in þis confession, and litel of restitution and doynge of almes to pore bedrede men, But of masse pens and chirche gaynesse.

<L 01, 05><T MT07><P 160>

þe sixe and þrittipe, 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 23><T MT14><P 224>

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

<L 25><T MT18><P 273>

To make hoolynesse in men is confession nedful; and þerfor shuld hooly chirche witt sumwhat of confession. Confession generally is knowlechyng made wip wille; and sum confession is made wipoute synne, and sum is knowlechyng of synne;

<L 20, 21, 22><T MT23><P 327>

but confession mut be wilful, or ellis it is not medefal to man. It were to wite ouer in þis mater, wheþer priue confession made to prestis be nedeful to synful men, and wherþis confessioun is groundid.

<L 04, 05><T MT23><P 328>

and þus whenne crist elensed þe awoutrer, þat þe Iewes alegeden shulde be stoned, crist vsed not þis confession to hir, but bad hir go and wilne to synne no more, and siþ þat crist my3t not faile in ordynance to hise chirche, and he left þis

confessioun, it semyth þat it is not nedeful;
<L 16><T MT23><P 328>

As if a pope make a lawe þat who euer he
lymytiþ to here confessioun of þis man or
confession of þis comunatee, he shal here þise
mennes shrift, and lie is founden vnable aftur,
þenne þis popis lawe wiþ treuþe indede may
li3tly 3yue occasioun of syne.
<L 20><T MT23><P 331>

þat confession made to god, wiþ worþi penaunce
ioyned þerwiþ, is better þan þis confessioun
made to any prest or pope.
<L 04><T MT23><P 337>

And in ful euydence þat þis confession was at
þat tyme þe beleue of alle holi chirche, þis seen
of þe pope and bischopis senten þis confession
into alle cristendome, as fer as the wickid fame
of this foreseid Beringarie my3t come, þat þe
feipful peple þat were sori for þat peruertid man
my3t be glad of his conuersioun.
<L 1854, 1856><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
beleuen not þis newe determynacioun.
<L 1897><T OBL><P 205>

And þerfor þof al a man be biten be synne &
neþerlesse haue no3t fro now forth wil of
synnyng & make his satisfaccion be terez &
praiers & tristing of þe mercy of God þat is wont
mekely for to forgiffe synnez be confession of
synne, come he to þe eukaristie for to comon
vnderdeful & siker.
<L 35><T Ros><P 71>

þe freuyte of a man is þe confession of his feip
& þe werkez of his conuersacioun.
<L 20><T Ros><P 93>

WYCLIF'S CONFESSIONS ON THE
EUCARIST {Prima confession Wyclif de
sacramento} I knowleche þat þe sacrament of þe
auter is verrey Goddus body in fourme of brede,
but it is in anoþer maner Godus body þan it is in
heuene.
<L 01><T SEWW01><P 17>

Also þat confession shuld be maad oonly to God
and to noon oþer prest, for no prest hath poar to
remitte synne ne to assoile a man of ony synne.
<L 25><T SEWW05><P 34>

CONFESSIONE.....3
Moreover confession made by mouthe to a wise
preste of lyvyng, þat boþe can, and for grete

charite techis þo treuthe of Gods dome, dos
muche gode, and to suche hit spedis þat men
schewe hor lyif. Ande certis confession made to
a vicious preste, unknowynge holy aritte,
hauntyng his office fro worldly wyunnyng more
þen for charite to save mennys soules, þo suyng
of his counsel dos miche harme, and ledis mony
soulis to helle.
<L 28, 31><T A29><P 461>

Seint Austyne sais in a boke of hys Confession,
Als ofte as þo songe delitus me more þen þo
þinge þat is songun, I knowlache me for to have
synned horribly.
<L 05><T A29><P 480>

CONFESSIONES...3

But furþermore, feyned confessiones of freres
semeþ to do al þe harmes in be chirche, for þei
lede lordes, bischopis & ladies, & errour of þes
þre don miche harme.
<L 571><T 4LD><P 260>

They coueten confessiones to kachen some hyre
And sepulturus also, somme wayten to lacchen,
But other cures of Christen, they cousten nought
to haue But there as wyunnyng liith, he loketh
non other.
<L 25><T PPC><P 16>

Herkne opon Hildegare, hou homlich he telleth
How her sustinaunce is synne and syker (as I
trowe) Weren her confessiones, clenly destrued
By shoulde nought beren hem so brag, ne belden
so herghe.
<L 6><T PPC><P 24>

CONFESSIONS.....6

For Austyn seiþ in his confessions, As oft as þe
song delitiþ me more þan þat is songen, so oft I
knowleche þat I trespasse greuously.
<L 17><T A18><P 228>

3if þei maken prelatis and lordis, bi here fals
flateryng and lesyngis in confessions and preuci
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.
<L 13><T MT01><P 05>

for 3if þei weren trewe procuratouris of pees, þei
schulden gladly and ioiefully coste alle here
worldly lordschipsis and here flesch and blood
and bodily lif to make pees and charite amongis
cristene men, and techen lordis and comunes in
open sermons and confessions and priue
conseillynge þe peryl of werris, and namely of
wrongful werris, and hau harde it is to fi3tten in
charite, and tellen openly and priuely þe
goodnesse and profit of pees and reste, and hom
men schulden not haue verray pees but bi holy

lif and meyntenynge of treuþe and ri3twisnesse
and distroynge of wrong and synnes.
<L 10><T MT04><P 91>

O 3e curatis, seep þes heresies and blasphemyes
and many moo suynge of 3oure wickid lif and
weiward techynge, and forsake hem for drede of
helle, and turne to good lif and trewe techynge
of þe gospel and ordynaunce of god, as crist and
his apostlis diden, for reward of heuenely blisse,
and in confessions and opere spechis charge 3e
more brekenge of goddis hestis þan brekyng of
foly bihestis of newe pylgrymagis and offryngis;
<L 05><T MT07><P 163>

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 meyntenynge of
synne, and herberewe lordis and riche men and
namely ladies, and suffre pore men lie wipouten
or geten houslewth at pore men or ellis perische
for wedris and cold.
<L 07><T MT13><P 211>

And 3itt it semþ þat suche prestis þat heren
confessiouns oblischen hem folily to here þus
confessions and so non were discrete prest þus
shryuyng, as þe popes lawe biddip.
<L 27><T MT23><P 335>

CONFESSIONYS....1
and þei þat meyntenen synne bi false
confessionys and weyn special preieris and
pardons ben most cause of discencion and
werris.
<L 16><T MT01><P 27>

CONFESSION....52
Truli by this confessioun maad to God was
Dauid sauid.
<L 19><T 37C><P 19>

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. And sith
this confessioun suffiside in the tyme of Crist
and hise apostlis, seie worldli preestis, if thei
kunne, whi this suffisith not now as wel as
thanne. Whether a synnere or antecrist mai
distrie that God hath ordeined, and lette the
werkis of the Trinite, or worldli preestis wolen
dampne now alle these greece seyntis as eretikis,
for Innocent the thridde hath maad vnreasonable
statute of confessioun for pride and wynnynge of

prestis.
<L 07, 14, 16, 24><T 37C><P 20>

Suppose we þat þis schrifte be soþ þat þis glose
seip, and þat þis confessioun dop miche good, &
so þis confessioun is nedeful in manere.
<L 607, 608><T 4LD><P 262>

But 3ut we trowen þat it were profit to þe
chirche þat þis lawe of confessioun hadde neuere
be ordeyned, for hooli chirche profeted more
before þat it began, and boþe parties be þis fallen
in many errors.
<L 610><T 4LD><P 262>

And also be þis confessioun blasfemen þe
prestes, for þe pope wil for mede limite pore
prestes, and suche prestes willen axe mede for
schriuyng þer childeren.
<L 615><T 4LD><P 263>

And herfore freres axen to ministren no
sacrament but confessioun & sepulture for her
li3t wyngynng.
<L 623><T 4LD><P 263>

but by þis meke confessioun and joie of Goddis
blessing we hopen þat God wole blesse us, boþe
here and in hevene.
<L 18><T A01><P 71>

And so þis confessioun þat is maad to man, hap
ofte tyme be varied in varyinge of þe Chirche.
For first men confessid to God and to þe comun
peple, and þis confessioun was used in tyme of
apostlis.
<L 16, 18><T A21><P 255>

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 22><T A21><P 255>

And so þis sacrament is nedful to synful men,
but not so nedful as is confessioun maad to God,
for þat is evere nedeful 3if God schall assoylle
men.
<L 01><T A21><P 256>

Freris drawn to hom confessioun and birying 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 biryed
amonge hom.
<L 17><T A24><P 374>

And of þis reuling ben freris moste gilty, for þei
leeden prelatys, lordis and ladies, justisis and
oper men by confessioun, and tellen hom not

spedily hor synnes;
<L 07><T A24><P 385>

Ande sithen pese new lawus of confessioun done away þo liberte of Cristis gospel and resoun, and bene horde of synne, and mayntenng of alle pride and cursidnes boþe of clerkis ande lewid men, hit is nede þat men do verrey penaunce for her synnes, and triste to Cristis presthode þat never may faile, and seke trewe prestis ande witty of Gods wille, and do aftur hem in als muche as þai teche Goddis dome, and no ferþer for no creature.
<L 14><T A29><P 462>

Also, confessioun of mouþ muste be ioyned to tristi hope of mercy, oþer ellis it is like to þe vnfruteful confessioun of Judas.
<L 118, 119><T CG01><P 04>

What man þat euere confessiþ þat Iesu is Goddis Sone, God dwelliþ in hym, and he in God, bi þis parfy3t confessioun. Þis confessioun shulde be willeful in ry3t lif, for ellis it is vncomplete, and knowyng a3enus his wille.
<L 103><T EWS1SE-31><P 611>

Whanne a synful man knowiþ þe soþe þat God is his fadir in kynde, for boþe his soule and his body God maad of nou3t, as Moyses seiþ, þanne man mak iþ þis confessioun Fadir, Y haue synned in heuene bifore þee'.
<L 88><T EWS3-158><P 104>

And so, 3if prestis prechiden faste as Crist hap ordeyned hem to preche, it semeþ þat þis were ynow wiþ general confessioun.
<L 46><T EWS3-164><P 127>

And so no drede ordenaunce of Crist were betere þan þes newe lawis, for, as Crist seiþ to þis womman, ende of þis confessioun is sorow for synne þat is don, and fle for to synne aftir.
<L 51><T EWS3-164><P 127>

and by this trwe confessioun to God, as she hopide, so sche hadde hir preyeris herd and grete mede of God;
<L 40><T Hal><P 47>

in whom is knowyng & verri confessioun of feiþ & troupe ||
<L 25><T LL><P 21>
3if þei drawn parischenes fro obedience and loue and sacramentis of hers gostely fadris for here owne wynnyng, as in confessioun and beryng and herynge of massis for offryng;
<L 14><T MT01><P 09>

Mathew telliþ hou crist confessed to his fadur, lord of þis world, and 3itt crist my3t not synne, and þis confessioun my3t not be veyne.
Confessioun þat man mak iþ of synne is made of

man in two maners.
<L 26, 27><T MT23><P 327>

And sum confessioun is made to man, and þat may be on many maneres;
<L 29><T MT23><P 327>

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 06><T MT23><P 328>

and þus whenne crist clensed þe awoutrer, þat þe Iewes alegeden shulde be stoned, crist vsed not þis confession to hir, but bad hir go and wilne to synne no more, and siþ þat crist my3t not faile in ordynaunce to hise chirche, and he left þis confessioun, it semyth þat it is not nedeful;
<L 18><T MT23><P 328>

and þus here synnes weren for3yuen of god wiþouten siche confessioun as we nowe vsen. and þus it semeþ to many men þat cristen men my3ten wele be saued wiþouten sich confessioun;
<L 29, 31><T MT23><P 328>

Also þis lawe of confessioun þat iche man mut nedis shryuen oonys in þe 3er priuely to his propur prest, it semeþ opun a3ens reson.
<L 21><T MT23><P 329>

As if a pope make a lawe þat who euer he lymytiþ to here confessioun of þis man or confession of þis comunatee, he shal here þise mennes shrift, and lie is founden vnable aftur, þenne þis popis lawe wiþ treuþe indede may li3tly 3yue occasioun of syne.
<L 19><T MT23><P 331>

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 23><T MT23><P 332>

and þei foure ben knyttid togidre in þis confessioun þat her maister hap tau3t, as if oon seid to anopur, "helpe me here, and I shul helpe þee". a þus a frere þat is a confessour to kyng or to a duke is ympe or pore to a bishop, by þe feyning of þis confessioun, for þei seien he lediþ his soule eeuen to heuen by goddis lawe.
<L 26, 30><T MT23><P 334>

þat confession made to god, wiþ worþi penaunce ioyned þerwiþ, is better þan þis confessioun made to any prest or pope.
<L 05><T MT23><P 337>

and so it semeþ to many men þat þis lawe shuld not be holden as goddis lawe ne euer more, but

in þat tyme whenne reson of god shulde moue
mennes consciens þat þis confessioun wold don
hem good.

<L 14><T MT23><P 337>

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 21><T MT23><P 337>

for þat stondiþ in confessioun of mouþ, and
sorow of hert, and asect makyng, and herfor seiþ
david in his boke: "þou god þat art my god, I
shal synge to þe in an harpe".

<L 03><T MT23><P 340>

And herefore, seien oure newe glosers, þat
glosen Goddis lawe and Beringaries confessioun
aftur her newe determynacioun, þat þe feiþ
knowlechid 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 1893><T OBL><P 205>

Thanne sueth the solempne confessioun of
Esdras, how he knoulechide first the glorious
werkis of God, and aftirward the orrible synnes
of al the puple, and of hire fadris;

<L 16><T Pro><P 35>

But nabeles confessioun of hert done to þe hi3e
prest Crist is as nedeful as contricioun.

<L 79><T SEWW02><P 21>

Whanne a synful man knowiþ þe soþ þat God is
his fadir in kynde, (for boþe his sould and his
bodi God made of nou3t, as Moyses seiþ), þanne
man makij his confessioun 'Fadir I haue synned
in heuene and bifore þee'.

<L 82><T SEWW10><P 54>

wherfore þe chirch stondiþ in þoo persoones in
whom is knowyng and verri confessioun of feiþ
and troube'.

<L 09><T SEWW22><P 116>

And wiþ þis axynge I was astonyed, and anoon
þanne I knew þat I was sotilly bitraied of a man
þat cam to me into prisoun on þe Fryday bifore,
comownynge wiþ me in þis mater of
confessioun.

<L 1832><T Thp><P 80>

And whanne he hadde seide to me þese wordis
and mo oþer which I wolde reherse if he were
present, he preiede me to heere his confessioun.

<L 1852><T Thp><P 81>

And, sere, flu acordyngly to þis sentence, vpon
mydlenten Sundai two 3ere I gesse now ago I
herde a monke of Feuersam, þat men clepiden

Meredoun, preche at Cauntirbirie at þe cros
wiþinne Cristis chirche abbeye, 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 meenys inowe to cume to
pride, to þefte, to lecherie and to oþer dyuerse
vices, 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 whoeure 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

<L 1929><T Thp><P 83>

CONFESSIOUNE....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 263><T 4LD-1><P 187>

CONFESSIOUNS....3

But siþe þei profete miche be þer confessiouns,
& þei be li3t of dispenses more þan oþer prestes,
it semeþ þat nede dryueþ þe worlde to maynte
þes freres. &

<L 555><T 4LD><P 260>

Also þes proude clerkes, symoniours, silleres of
pardoun and indulgences, of confessiouns and
oþer holy dedys, false lawyours, wyckede
juriours and cursede advocat3, disseivable
notaries, and alle fals aquestis, 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 scye,
Fader oure þat art in hevenes, yhalwed be þy
name, tylle þey amende hem of here evel
lyvyng.

<L 16><T A04><P 103>

but I wot þat þise newe confessiouns han don
myche good in þe churche, and þerwiþ myche
harne;

<L 06><T MT23><P 337>

CONFESSON.....4

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 here may men li3tly see wher secleris ben
trewe men, for þei confesson comunly þat þei

louon Crist most, and wolon stonde by his lawe,
and also by his ordenaunce for to suffre deþ;
<L 91><T EWS2-67><P 68>

And here may men wel assaye wher clerkis and
kny3tus, wiþ þer comunes, louon God as þei
confession, and doron stonde by hys lawe;
<L 149><T EWS2-67><P 70>

And þus I seye to 3ow, seïþ Crist, 'þat eche
man þat confessuþ me byfore men, 3he, 3yf he
dye, I schal confession hym byfore Godus
angelus, how he was trew seruauant to God'.
<L 79><T EWS2-70><P 85>

constitucioun²⁷
CONSTITUCION....6

Wherof also þe holy Seyne confermede þis lawe,
and seïþ, Whatevere man of prestis, of dekene,
or subdekene, holde and wedde opynly a
concupyne, or forsakip not 3it he have weddid
here, affir þe statut of Seynt Lionir þe pope, or
Pope Nychol, of chastite of clerkis, we
comaunden on Goddis halve, and bi auctorite of
Petir and Poul, and algatis a3enseyn, þat he
synge no masse, and rede ne gospel ne pistel at
masse, and þat he dwelle not in þe quere at
dyvyn service, wiþ hem þat ben obeischaunt to
þat constitucion of chastite;
<L 22><T A18><P 224>

And whan þat þe prelacie declarid her
constitucion and determynacioun to þe apostlis,
as touching þe fre preching of þe gospel sei3ing
on þis wise Comaunding to 3ow, we han
commaundid þat 3e schul teche no more in
Cristis name (þat is to seie þe gospel).
<L 339><T OBL><P 165>

For 3if þis hore make any constitucion or
ordenaunce, 3e, be it neuer so openli a3enst Crist
and his lawe and reson bothe, þei menteyne þat
for plesaunce of þis strumpat, and ben redi at þe
request of þis drunken calot to swere to hir
drunken wille, and to kille any man þat wol
reuerse hir.
<L 1269><T OBL><P 189>

For þis constitucion is a3en alle Goddis law,
olde and newe, þat chefli and most riueli
forfendeþ þe grete synne of idolatrie.
<L 2930><T OBL><P 231>

þan of þes few wordis þou maist se hou3
abominable is þis deuyllisch constitucion, for if
it haue his cours it wol stablische þe chirche of
Inglond in idolatrie for euer. And þat it schuld
so, þe fende, þat is chif actour of þis
constitucioun, and his lemys, þat specialli helpen
him, made anopur constitucion in þe same time

þat þe gospel schuld not be prechid.
<L 3039, 3042><T OBL><P 234>

contemplacioun²⁸
CONTEMPLACION.....2
hou bi þes foure þe fend lettijþ hem fro
prechyng of þe gospel. First whanne trewe men
techen bi goddis lawe wit and reson þat eche
prest owijþ to do his my3t, his wit and his wille
to preche cristis gospel, þe fend blyndijþ
ypocritis to excuse hem by feyned contemplatif
lif, and to seie þat siþ it is þe beste and þei may
not do boþe togidre, þei ben nedid for charite of
god to leue þe prechyng of þe gospel and lyuen
in contemplacion.
<L 06><T MT10><P 188>

and þes ypocritis wenen þat here dremys and
fantasies of hemsself ben contemplacion, 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;
<L 02><T MT10><P 190>

contemplatif²⁹
CONTEMPLATIF....11
contemplatif and actif; and in boþe þes þei
shulden serve God.
<L 19><T A01><P 70>

And so clerkes, þat schulden lif contemplatif
lyve, ben worse þen mony men of þo world þat
lyven actif lif.
<L 08><T A09><P 149>

Also men seyn, þow contemplatif lif be þe fairar,
actif lif is þe profitabler;
<L 32><T APO><P 83>

werfor Prosper, in his book of contemplatif lif,
seïþ þus, It is to sarow he seïþ, þat þer sum in
þeis daics þat wel be ooneris, but in express
maneris þei kast no þing a wey, þei change 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 bicis wiþ a weyn hi3t of
better lif, and mantel it wiþ 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,
<L 04><T APO><P 104>

and þus whan a man schewep by his holy lif
actif lif, þat is two dowue briddis, or
contemplatif lif, þat is a peyre of turtres, by siche
signes he schewep þat his synne is for3yuen and
þat vnto preestys þat wel vnderstonden þis.
<L 35><T EWS1-34><P 365>

²⁷ 1 variant; 6 occurrences.

²⁸ 1 variant; 2 occurrences.

²⁹ 2 variants; 12 occurrences.

It is seyd comunly þat þes two wymmen ben two lyues, actif and contemplatif;
<L 39><T EWS2-113><P 290>

Crist telluþ how actif lif mot nede be troblud for mony þingus, but contemplatif lif stondeþ in o þing, þat is, God, and haþ no bussynesse abowte þingus of þis world.
<L 45><T EWS2-113><P 290>

somme men lyuon contemplatif lif as þes þat reston in þer bed;
<L 509><T EWS2-MC><P 347>
hou bi þes foure þe fend lettib hem fro prechyng 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 blyndib ypocritis to excuse hem by feyned contemplatif lif, and to seie þat siþ it is þe beste and þei may not do boþe togidre, þei ben nedid for charite of god to leue þe prechyng of þe gospel and lyuen in contemplacion.
<L 04><T MT10><P 188>

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 abite of holynesse and for distroyng of goddis ordynaunce and for singuler profession maade to foolis and in cas to fendis of helle, þes foolis schullen lerne what is actif lif and contemplatif bi goddis lawe, and þanne þei 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 28><T MT10><P 190>

And so, as Helize lefte þe greet richesse 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 secular lordship and helde him apaied wiþ pore liiflood þat deuout peple mynstryde 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 1809><T OP-ES><P 84>

CONTEMPLATIFIS.....1
Also þei tokun actifs and contemplatifis;
<L 07><T APO><P 23>

conventicle³⁰

³⁰ 2 variants; 4 occurrences.

CONVENTICLIS....3
hou abhominable 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 13><T 37C><P 112>

cristene kingis and lordis, undo siche byndingis togidre of wickidnesse and unpite and the conventiclis of eretikis and of unfeithful traitouris.
<L 19><T 37C><P 112>

vnto þe woridis ende/ foolis fynden conventiclis;
<L 29><T LL><P 59>

CONVENTYCLES....1
I merucyle wher þe pryuelegis commen a londe, wherby owre colagis of monkis, chanons, or eny oþer endowid prestis þat dwellen in siche conventycles, claymen to be exempt fro þis bonde of þe olde lawe in þis poynte þat in so many placis so opynly forfendib hem siche lordeschip.
<L 137><T OP-LT><P 37>

Cristes³¹
CHRISTES.....1
Christes ministers cleped they been, And ruln all in robberye.
<L 189><T PT><P 153>

CRISTES.....67
so beleue of Cristes lawe nedid vs to trowe þat þe wille of God crokeþ not for chesing of men, but þan is þe chesyng good wane þei ben confermed to God.
<L 264><T 4LD><P 247>

But go we to resoun, and first bilcwe we þat in pouert of spirit stondib Cristes ordere.
<L 371><T 4LD><P 251>

Justicie is þe first wal þat Cristes religion axiþ þat techiþ Cristen men to obesche to mesure of Goddis lawe.
<L 455><T 4LD><P 255>

And þise men þat be more lede wit freres ben comynly more yuel in Cristes religioun.
<L 491><T 4LD><P 257>

al if it harme þe soule, þat þei chargen and leuen Cristes lawe.
<L 500><T 4LD><P 257>

For by suche feyning þei deseyuen childeren and seyn þat þei schal sitte wiþ Crist at þe daic

³¹ 5 variants; 2,363 occurrences.

of dome, and iuge men of þe worlde aftur þat hem likiþ, as þei prouen be Cristes worde seide vnto Peter.

<L 756><T 4LD><P 269>

For bow wost wele, & all Cristen men a3t to wit, þat þe pope es Cristes vikere here on erþ and his powere es oneliche of God, 3euen to him boþe bi þe olde lawe & bi þe newe lawe & bi þe emperoures law.

<L 51><T 4LD-1><P 179>

after þat he schall 3eue straitre reknynghe how he haþ kept & defendid Cristes chirche þat he haþe take in his bonde to defende & kepe, as it es writen in þe boke of decrees.

<L 245><T 4LD-1><P 186>

3it þe þre daies þat Cristes bodi was dede & laie in þe sepulcre all þe bileue of holi chirch failid in all þe apostils & all oper men, saue onelich in oure ladi Saint Mari.

<L 362><T 4LD-1><P 191>

And siche a wounder a3ene kynde schendep Cristes kirke.

<L 1073><T 4LD-4><P 283>

And so þis blessedde prayer passeþ alle opere in þre speciale poyntes, in auctorite, in sotylte, and profy3t to Cristes Churche.

<L 01><T A04><P 100>

And syþþe a craft of gret sotilte is muche ypreysed of worldlyche men, muche more scholde þis sotylle gospel, þis worpy prayer, be loved and preysed of Cristes dere chyldren.

<L 09><T A04><P 100>

after þe day of dome, and be oute of myschef of þe worlde and alle opere paynes, and be in joye wiþ here spouse Crist Jesus, þat techep man to be meek, and to suppose opere as good or betere þan he, by þe dedys þat he seeþ reuled by Cristes lawe;

<L 25><T A04><P 102>

As to þe þrydde questioun, how þe name of God may be halowed, we shuln understonde þat þe name of God in himself may nou3t be holier þan it is, and 3it it is seyde to be maad holy whenne Cristen mannes soule, lyche þe holy Trinite, is reuled by brennyng love after Cristes lawe.

<L 33><T A04><P 102>

and payne comeþ to Cristes children to purge hem fro synne;

<L 04><T A04><P 109>

And þus everyche man þat loveþ nou3t Cristes lore, he loveþ nou3t Jesus Crist, and þus as Seynt Poul seyþ, he is acursed of God.

<L 17><T A04><P 109>

Wel we wyteþ þat þe scribes and þe Pharyseus and þe princes of þe prestis, in Jesus Cristes tyme, were more contrarious to his lore þan were opere commune peple;

<L 26><T A04><P 109>

And yf þes were trewe Cristene men, þey scholde nou3t pursue Cristes membres for prechynghe of þe gospel.

<L 21><T A04><P 110>

And gode marke how Crist, þat was God and mon, bad his gostly knyghtis go in to al þo world, not for to feght wiþ colde armes of body, bot wiþ armes of charite, þat is Cristes gospel.

<L 21><T A09><P 130>

principalli if þou maynteynest Anticristis disciplis in her erroures a3ens Cristis lif and his techyng, for blyndnesse and covetise and worldli frencipp, and helpist to slaundere and pursue trewe men, þat techen Cristes gospel and his lif.

<L 36><T A15><P 206>

First, þei ben greuously acursed of God for þis roberie of Cristene men, whanne þei wiþdrawen Cristes gospel fro þe eris of Cristene peple.

<L 28><T A22><P 273>

And God my3te move summe of þes ordres to leewe þer ritis, and take Cristes lawe, for þei hiden now ypocrisie, and ben ydil fro many goode dedes.

<L 35><T A23><P 359>

But prestis moten lyf in symplenes, anci forsake þo worlde, and trewly teche Cristes gospel, ande knowleche hem servauntis of alle men, and lyve in grete travaille, penaunce, and holy devocione, and do satisfaccione for þer owne synnes and þo peple boþe, if þai schal come to heven.

<L 21><T A29><P 472>

but Cristes wordes ben so stable þat þei schullen neuere be chaunged in ani manere, {et cetera}.

<L 713><T CG02><P 30>

If þei wolen vnderstonde þis pouerte oneli pouerte in spirite, me þynkep þe best exposicioun or vnderstondynghe of Cristes wordes was þe ensauple of his lyif.

<L 301><T CG03><P 38>

Pou3 þese pore prestis allegge hem Hooli Scripture of diuerse prophetes of þe Olde Lawe, and Cristes own word in þe gospel, and his hooly apostles, and manie hooly auctoritees of þe foure doctoures, how eche prest is bounde to þe office of prechynghe, þei leien to þe deef ere, and setten berbi ri3t no3t, and seien þei wyten not what þei menen for þei vnderstonden nou3t

þe Scripture.
<L 242><T CG04><P 51>

And herfor seide John þat he was not worþi for
to vnbinde þe þonge þat was of Cristes scho'.
<L 278><T CG04><P 52>

Also, wheþer it be temperal oþer spiritual, and
not to sleuful, hurid hynes, þat beþ recheles and
takeþ non heede of Cristes scheep, but onely of
muk, and wolle, and oþer temperal lucre þat
comeþ of hem.
<L 356><T CG05><P 62>

But þenke þanne on Cristes scorn: hou3 his
þralles and his handiwerk scorneden her Lord,
whanne þei clopede him in an oolde mantel of
purpur, in stide of a kyngis cloop;
<L 48><T CG10><P 106>

Abrahmys bosum ys clepyd a plase of rest þat
holy soules restedden inne byform Cristes
assencion.
<L 20><T EWS1-01><P 224>

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>

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 18><T EWS1-15><P 279>

And so in þis 3ate ben two maner of dede men:
to summe lokijþ Crist and qwykuþ hem in grace
and 3yueþ hem power and wille to come clene to
his ordre, and wyte þat alle oþre 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 48><T EWS1-16><P 285>

But, for þis man wiþ partis of hym profi3tede to
Cristes chirche and was of þe same kynde wiþ
Crist, Crist clepud hym frend', as he dide Iudas.
<L 74><T EWS1-20><P 303>

for 3if þei diden, þei wolden sewe Cristes rewle
and leue chargyng of þe peple, boþe in nowmbre
and beggyng, and leuen her hi3e howses þat þei
propren vnto hem, siþ Crist hadde no propre
hows to reston ynne his hed.
<L 63><T EWS1-23><P 315>

And herfore seiþ Iohn þat he is not worþi to
lowse þe þwong of Cristes scho, and þis men
vndyrstonden þus þat Baptist is not worþi to
declare Cristes manhede. And herfore seiþ Iohn

þat he is not worþi to lowse þe þwong of Cristes
scho, and þis men vndyrstonden þus þat Baptist
is not worþi to declare Cristes manhede.
<L 69, 70><T EWS1-29><P 343>

Menowres seyn þat Crist wente barefoot, or ellis
was schod as þei ben, for ellis Mawdeleyn
schulde not haue fownde to þus haue wasche
Cristes feet, But leuyng þis chidyng, we
supposen of owre Iesu þat he took ful lytel hede
of syche maner of wending, but he charghed
myche þe wille of his religioun and affeccion of
hise disciples to be bownden fro worldly goodys.
<L 79><T EWS1-29><P 343>

And so, al 3if prestis han power to relese synne
as Cristes vikeres, nerþeles þei han þis power in
as myche as þei acorden wiþ Crist; so þat, 3if
þeir keyes and Cristes wille be discordyng
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 18, 20><T EWS1-30><P 346>

and, 3if þei spekon in Cristes persone wordis of
his lawe, loke þat þei declaren hem for drede of
pryue errour.
<L 68><T EWS1-30><P 347>

And herof wole hit sewe þat Cristes owne ordre
is betture þan any new ordre fownden of synful
men, for ellis had Crist fayled in power, in wit or
in wille.
<L 67><T EWS1-31><P 353>

And, for þis is a3enes bylue, þerfore þei faylen
in feiþ þat trowen þat þese newe religious passen
Cristes religioun.
<L 71><T EWS1-31><P 353>

Furst, Cristes rewle were fully sufficient to alle
men, and more free and more li3t and of more
auctorite.
<L 61><T EWS1-32><P 357>

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 06><T EWS1-35><P 368>

þis whete corn is Cristes body þat bycam man
here in eurpe, 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 76><T EWS1-38><P 387>

and þe toþer is newe fownden of synful
scruauntis of Crist, þat men schulden wyton is

not so good as Cristes ordre more li3t.
<L 98><T EWS1-40><P 399>

And þis womman answeride, knowynge Cristes speche, and grauntide þat hit were good, (as 3if sche wolde mene þus siþ þow clepust me an hownd, and I suffre mekely, 3if þow som mete of children to þis hownd',) For whelpis eton of crommes þat fallen of lordis bordis'.
<L 18><T EWS1-41><P 402>

Cristus syttyng in þis hul is rysyng to spiritual lyf, and Cristes lookyng on þe puple is gostly mercy do to hem. And steiying into þe hul of Iesu wiþ hise disciples is takyng of goostly ly3f for to lerne Cristes lawe.
<L 29, 31><T EWS1-43><P 413>

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 ledub þe in þi deedis.
<L 53><T EWS1-44><P 420>

And þus, siþ no contrariete was in Cristes resoun to suffre þis passioun, and his wyt was moste clene, no þing þat man dide was to hym more wilful.
<L 67><T EWS1-45><P 426>

Þis peyne of Cristes passioun passyde alle opre, for he was moste tendre man and in his myddel age; and God leet by myracle Cristes wyttis suffre, for ellis he my3te by ioye haue had no sorwe. But alle circumstaunses þat schulden make peyne hard weron in Cristes passioun to maken hit more meedful: þe place was moste sollempne, and þe day also, þe howr was mooste known to Iewes and to heþene men, and þe despi3t was most, for men þat moste schulden loue Crist ordeyneden þis moste fowl dep a3en Cristis moste kyndenesse.
<L 74, 76, 78><T EWS1-45><P 427>

Þis aungel þat techeth men trowþe is good aungel of God, þat syttub on þe ri3t syde to teche men þe wey3e to heuene, and to sytten on Cristes ri3t hond at þe day of doom.
<L 46><T EWS1-46><P 431>

for þat is euere nedful, siþ no man cometh to Cristes feeste but 3if he haue þis cloþing.
<L 88><T EWS1-46><P 432>

And herfore seyn Petre and opre Cristes apostles assoylede not þus, ne 3euene syche indulgenses, for þei diden neuere syche dedis but won God enspyrede hem.
<L 58><T EWS1-47><P 435>

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 60><T EWS1-48><P 440>

And, for Cristes ascension is ny3, þefore Crist tellub a word of his ascensioun, þat hise apostles schulden trowe.
<L 02><T EWS1-50><P 448>

but, siþ owre Iesu is trowþe and helpe of men þat trowon in hym, þat mon axsub in Cristes name þat axseh in trowþe his sowle helpe.
<L 10><T EWS1-51><P 454>

And where monye childron by Cristes ordre schuldon be saf, þei schal now be dampnyde by takyng of þis false ordres;
<L 58><T EWS2-VO><P 368>

And yn cristes tyme þere weren þre sectes of ordres founden of mannys ordinaunses, as pharisees, saduces and esseis.
<L 05><T MT01><P 02>

but þis office is dispised and cristes owne office is misse-taken;
<L 35><T MT23><P 344>

and, as Cristes manhed suffrid peyne and deþe and 3itt þe godhed my3t suffre no peyne, so, þou3 þis sacrament be corruped, neuerþeles þe body of Crist may suffre no corrupcioun, for seynt Poul þat was rauyshed into þe þridde heuen bi autorite of God writeþ þus in hooly writt, and þree tymes he calleþ þe sacrament bred aftur þe fourme of consecracion.
<L 17><T SEWW21A><P 110>

And þes þat lyuen apostilyt lyfe schulden be sugett to lordis and obedient to iche man, as techis Cristes lawe;
<L 120><T SEWW25><P 130>

CRISTIS.....1796

This sentence is preuid bi Cristis word in the x^c of Jon, He that entriþ not bi the dore, but stieth bi a nother weie is a nyght theef and a dai theef.
<L 16><T 37C><P 07>

But hou euere it is of Joseph, it is opinli agens Cristis techinge and holi doctouris and lawis, to swere bi a creature.
<L 23><T 37C><P 39>

This feith is opin in the xxvj^c of Mt, xiiij^c of Mc, and the xxij^c of Luk, and j^c pistil to Cor^x x^c, and xj^c, and bi seynt Austyn, seynt Jerom, and seynt Ambrose, and alle holi doctouris bi a thousand yeer and more fro the tyme of Cristis incarnaccioun.
<L 15><T 37C><P 40>

Where consecracioun or halewinge hath neighid,
of the breed is maad Cristis flesh".
<L 16><T 37C><P 41>

Therefore it semeth to feithful men that Poul after
Crist, passith alle apostlis in glorie, as he passide
in werk and techinge abouten edifynge of holi
chirche, Cristis spousesse.
<L 06><T 37C><P 72>

For whi if alle apostlis chosen of Crist, yea,
withouten meene persoone, failiden in feith for
drede of deth in the tyme of Cristis passioun, and
thanne the feith of holi chirche dwellide in the
blessid virgine, as doctouris holden comounli,
hou moche more mai al the chirche of Rome as
to the fleshli cumpani of cardinalis and of
worldli prestis with proude and auarous
religious, ful of enuye and malice, faile in feith
and in charite.
<L 17><T 37C><P 73>

Sith Crist seith in the xxiiij. c^o. of Mt. 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 disscuyd;
<L 05><T 37C><P 75>

And the profecie of Crist in the xxiiij. c^o. of Mt.,
False Cristis and false profetis shulen rise, etc.,
is verified of siche proude prestis.
<L 17><T 37C><P 83>

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 15><T 37C><P 94>

If bisshopis or othere clerkis seyn, that symple
preestis ben not holden to preche the gospel,
though thei comen in the stede of Cristis
disciplis, lat hem seie a sufficient cause whi
symple prestis taken lefulli this word seid to
apostlis, Do ye this thing into mynde of me, to
make the sacrament of the auteer which is more
excellent than othere sacramentis.
<L 10><T 37C><P 99>

As it were a greet madnesse, whanne my brothir
liggith in a deep dich and is in poynt of
drenching, 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 ouir greet foli, whanne oure
cristene britheren ligen in the depe dich of
orrible synne for brekinge of Goddis heestis and
in poynt of drenching 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 12><T 37C><P 100>

not servinge at the igh as ye plesinge men, but
as Cristis servauntis, doinge the wil of God of
entent, eithir purpos othir wil, servinge with
good wil as to the Lord and not to men.
<L 10><T 37C><P 104>

In the makege and usinge of this worthi
sacrament, we shulden have so enteer mynde of
Cristis passioun, as if it were don before oure
ighen, and ben al turnid into sorwe for our
synnis and fals unkyndensesse and othere
mennis also, and be al enflaumid in charite to
this blessed Lord, that suffride so greet peyne for
us, and in charite to alle oure britheren, for
whiche he suffride so manie dispitis and peynes.
<L 22><T 37C><P 115>

Therefore prelatis and curatis shulden do ful greet
bisnesse to teche wel the puple and amende
vicious men, that thei geve not the holi
sacrament of Cristis flesh and his blood to
lechouris and glotons, bacbiteris and othere
synful men, signified by houndis and swyn.
<L 05><T 37C><P 119>

Where Austin seith, "To cete gostli Cristis flesh
and blood, is to have Crist dwellinge in him bi
grace, and to dwelle in Crist bi feith and
charite".
<L 21><T 37C><P 122>

so iche Cristen man schulde helpe to Cristis lawe
& destroye his paynen custummes & sewe Crist
in maneres.
<L 142><T 4LD><P 241>

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 153><T 4LD><P 242>

As to al þe good in his priuate religious, þei
comen inne be autorite of oure lorde Ihesu Crist,
& as to þer erroures & harmenge of Cristis
order, þei camen inne be autorite of prince of his
worlde.
<L 163><T 4LD><P 242>

ION At be bygynnyng of owre speche maden we
a couenant þat we schulde speke for Crist &
worschipe trewþe & spare noþing for fawour of
þe worlde ne drede of bodily deþ ne oþer
cowardise, for he is vntrewe knytte to Crist &
his God þat lettif for any of þise to sei Cristis
lawe.
<L 216><T 4LD><P 245>

And 3it he seip 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 & haþ power in erþe & haþ power in
erþe as miche as þe apostiles,
<L 218><T 4LD><P 245>

But as blasfemes þese clerkes floreschon Cristis
lawe and seyn it sueþ þat iche bischope of Rome
is suche a viker of Crist, as we haue before seid.
<L 222><T 4LD><P 245>

But it is knowen of beleue þat þe emperour is
not God, and so he mai not abil a man to be
Cristis vicary, & so it semþ to many men þat
downg of þe chirche made men worþi to be
rewarded wiþ þe peyne of helle .
<L 242><T 4LD><P 246>

ION We schulden trowe more be gospel þane
alle þese seintis & more Cristis lijf þan þe court
of Rome, for þe first is beleue & þe toþer naked
cronicles.
<L 285><T 4LD><P 248>

But God forbode any man to trewe anticrist so
myche þat Cristis lawe was good but for a litil
tyme, & afturwarde þe popes schuld euermore
last. RICHERD It semþ þat þe freres swen most
Crist, for þei ben most pore men, chaste &
obedient, & in þese þre poyntis standiþ Cristis
religion.
<L 347, 351><T 4LD><P 250>

But as þei leuen Cristis reule as insufficient, so
þei passen Cristis couent.
<L 394, 395><T 4LD><P 252>

For as man is more meke, he is more perfi3t in
Cristis religioun, & so as Crist is most lowe as
mydel of þe erþe, so is he most perfi3t in ordre
þat God approueþ.
<L 421><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><T 4LD><P 254>

Se how oponly þei lie in suyng of Crist and
perfore no drede þei parten hem fro Cristis
children, and schewen hem brolles of anticristis
couent.
<L 438><T 4LD><P 254>

RICHERD þis semþ wel seide, woso
vnderstande it, but 3ut þe freres semen passe
seculer men, for þei prechyn ofter and þickelier
in þe worlde, and preching maynteneþ most
Cristis religion.
<L 480><T 4LD><P 256>

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 729><T 4LD><P 268>

Siþ þer be þre witnessis of Cristis word aftur his
lijf þat he had tau3t, men may witt of þe newe
lawe þat Goddis wille was þat hise prestis
schulden kepe his lawe as he himsilf did.
<L 218><T 4LD-2><P 207>

We graunte þee wele þat in Cristis tyme was
nede for prestis to lyue in pouert.
<L 291><T 4LD-2><P 211>

þe secounde wrou3ten a3eyne þe Godhed &
haden miche more worldly lordschip & riches
to her state þenne prestis before Cristis birþe.
<L 304><T 4LD-2><P 211>

And þus þe fend ou3t to schame to seic þat
Cristis lawe schal last but schort tyme, as aboute
þre hundrid 3er, & an anticristis lawe for
euermore.
<L 319><T 4LD-2><P 212>

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 377><T 4LD-2><P 214>

FRIAR Summe men fulfillen more þan þe hestis
of God, as þe religious þat fulfillen þe hestis of
God & Cristis counseyles.
<L 211><T 4LD-3><P 226>

Perfore ri3t as he þat kepiþ ten hestis kepiþ no
more ne lasse þan oon, ri3t so þei þat kepen þe
hestis of God and Cristis counseylis kepen no
more þan þe ten hestis.
<L 223><T 4LD-3><P 227>

Who schulde be crowned in þis craft but suche
ly3eris Ne it dispergeþ not Cristis religioun siþen
þei ben founded in li3es contrary to trowþe, as
ordour of worschipe is not þing fowled;
<L 60><T 4LD-4><P 237>

But siþen be charite of Crist caccheþ men to
counsel, & freres ben fisches wiþouten water þat
dwellen ou3t of cloister, I wolde counsele hem
come clene to Cristis religion.
<L 65><T 4LD-4><P 238>

For 6 maner concense is most priuey synne þat
anticrist haþ to disceyue Cristis seruantes.
<L 1060><T 4LD-4><P 283>

and myn heriing is heriinge in Jesus, for I seke in
wil, word, and werk not myn heriing but Cristis;
<L 08><T A01><P 06>

and 3e schulen sey to opere in þat day, þat is, whanne 3e drinken of so cleer wellis of Cristis lawe þat purgijþ alle þe vicis, and leven þe mody watirs of mannys lawe troublid wip covetise and lustis, Schryvþ to oure Lord 3oure synnes, for he oonli 3eveþ pardoun, and so inwardly inclepþ his name, þat is, lyvþ so þat 3oure liif schewe þe heriing of Jesus;
<L 22><T A01><P 06>

Here he monestijþ ech man to lyve wel, and prestis to make knowe opinly Cristis meedful werkis.
<L 33><T A01><P 06>

and þanne þe hillis, þat is, proudist men þat bolneden in erpeli hi3nes, ben alto broken, þat is, þei weren þoru Cristis loore maad ful meke.
<L 36><T A01><P 25>

Pat is, lasse proude men crokiden hem to þe bowynge to Cristis comaundementis;
<L 05><T A01><P 26>

For þe rote of charite, þat is, þe kepinge of Cristis comaundementis, þat was wont to make men drunken in goostli joie, schal faile in hem for her double synne, doon of hemsilf and suffrid in her nei3bore;
<L 24><T A01><P 30>

Pis hony and oile schulden prestis resseyve, and fynde, if þei traveiliden truly in Cristis vyne3eerd, in so greet plente þat þe swete odour perof schulde flawme mennys hertis þat comowneden wip hem.
<L 08><T A01><P 36>

And here moun men seen how prelatys hi3e and lowe loven moore her owne excellence þan Cristis worschip, and so þei worschipen false goddis, and ben unable þerþoru to 3eve or to take ony sacrament.
<L 18><T A01><P 37>

That is, þese Cristis enemyes qwemen not to God in her lyvyng, for þei ben avoutraris of alle vicis, in levynge of verri God and worschippinge develes, of whiche þei hadden nevere good.
<L 24><T A01><P 37>

þat is, to me, seijþ God, fallijþ þe veniaunce of synful men, not to man woniynge in erþe, for it is not semely o broper venge him on anopir, and unsemelynes schulde not be in Cristis Chirche in þe 3eeris of grace, siþin it was forboden of God in þe 3eeris of veniaunce.
<L 32><T A01><P 43>

for preier, almesdeede, and penaunce of him þat liijþ in synne, and wole not amende him for Cristis love, is abhominable offryng in Goddis

si3t.
<L 27><T A01><P 44>

3ee synful men, þou3 al 3e wolen not folowe Cristis folk in vertu and goodnes, at þe laste holdijþ alle worpi heriynge þat loven him in worchinge of vertues, and angrijþ hem not in word ne deede, For if 3e do, God wole vengen it;
<L 26><T A01><P 47>

þat spirit now joiejþ in God, þe which is verrili kyndelid wip þe fier of þe Holy Goost, to þe which, for mychilnes of Cristis love, no passing þing paiþ, but al fleshli lust and erpeli covetise loþijþ and is viile to it.
<L 03><T A01><P 49>

For it fallijþ to erpeli princis tao mende þe defautis of Cristis Chirche;
<L 21><T A01><P 50>

knowynge hem viile as erþe, and grucchen a3ein noon angwisch of þis liif, but ben fayn to suffre alle þingis for Cristis love.
<L 27><T A01><P 50>

and first, þe glorious cumpany of Cristis apostlis, siþ, þe worschifful noumber of prophetis;
<L 17><T A01><P 53>

for whanne Crist was maad man, þis priis was 3ovun of God, and whanne Cristis suffringe suede aftir, þis priis was in tellynge.
<L 18><T A01><P 57>

And þus þei ben baggid wip signes of ipocrysic, þat it were lasse harme to men of Cristis scoole to dele wip a legioun of feendis of helle þan wip a litil covent of siche qwike develes.
<L 24><T A01><P 60>

For profi3t of Cristis Chirche, þe gospel tellijþ þer was an oold man, þat was clepid Symeon, and hadde answeere of God þat he schulde not se deep bfore he say Crist.
<L 03><T A01><P 61>

And þus ben manye men moved, þat wolde þat Cristis Chirche were sumwhat amendid after Cristis ordenaunce, þat þei schulden not dye bfore þat þis come, þat Crist were schewid sumwhat in his Temple, and bfore þat he were borun as a pore 3ong child.
<L 23, 24><T A01><P 61>

And al þis serveþ Cristen men to mysti comownynge of Cristis lawe.
<L 23><T A01><P 66>

And syþen ech mannys soule schulde be Cristis spouse, what leechour þat synneþ þus synneþ in avouterie, for he brekijþ þe marriage þat schulde

be bitwixte Crist and him.
<L 29><T A02><P 87>

And if þou wolt be Cristis clene child, fle as
Godis coward þe companye of wymmen.
<L 06><T A02><P 88>

And þefore occupie þi þou3t and þi bodi in
clene occupacioun, and so fle þis synne, and be
Cristis spouse, and dwelle þerinne.
<L 13><T A02><P 88>

in auctorite, in sotilte, and profit to Cristis
Cherche.
<L 03><T A03><P 93>

And so al maner of pride harmes to Cristis
Chirche.
<L 24><T A09><P 124>

As if a mon wolde sey, þat if he keppid Cristis
counseil þo fende wolde fordo hym, for he is
more þen Crist.
<L 15><T A09><P 138>

how schulde he be Cristis vikere?
<L 27><T A09><P 140>

and þei schulden trowe þat he seies, as he falsely
feynes, as blaspheme falsehed, þat he makes
medeful to slee Cristen men, and mayntene his
lordschip, 3e more medeful, as he seis, þen to
deffende Cristis lif.
<L 01><T A09><P 141>

Ffor wil I rede þat Crist blamed Seynt Petre, for
he wolde deffende Cristis lif by smytyng of
swerde.
<L 17><T A09><P 141>

ffor if mensleeyng in seculeres be odiouse to
God, myche more in prestis þat schulden be
Cristis vikers.
<L 29><T A09><P 141>

and so holdyng of Cristis lawe floures in pees
and charite, bot holdyng of Anticristis lawe
brynges in stryff and envye.
<L 16><T A09><P 148>

And herfore Cristis apostils were taght of hor
mayster to shake þo powder of hor feet to men
þat denied hym.
<L 30><T A09><P 149>

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, wheper men ben holden
by Cristis lawe to laste in þis almes?
<L 30><T A09><P 151>

CAP-II· But here meven many men, whepur it be
werke of mercye to do þes dedes to hem þat
schal be dampned in helle, siþen it is certeyne
þat non of þes ben Cristis lymes, and þe gospel
makes no minde of reward of þis almes, but if it
be don to membris of Crist.
<L 24><T A10><P 169>

For many men may as ypocritis aske in Cristis
name, and in lyfyng or wirchinge do agens his
lawe.
<L 10><T A10><P 170>

As, if þei seie þat all þese godes ben don to
Cristis worschipe, 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.
<L 15><T A10><P 170>

ne have more wast meyne, ne more wast
dispenche make of Cristis and pore mennis good.
<L 31><T A10><P 171>

And meddelyng of þise two dettus confowndus
Cristis lawe;
<L 28><T A10><P 178>

CAP· VIII· We schulde beleve þat þese werkes
passen oþer werkis of charite, and defaute or
fraude in hem harmis more Cristis Chirche þan
defaute of worldly godes, if men of þe world
kouthe se it. And herbye apostlis of Crist gendrid
Cristis childur;
<L 33, 35><T A10><P 178>

þis schulde Cristen men defende as þe feiþ of
Crist, þat þe most holy werke, and most duwe to
prelatis, were to sowe Cristis seed by charite
among þe peple, and so stonde for Cristis lawe
to suffringe of deþ.
<L 25, 26><T A10><P 179>

And so did Crist and Baptist, and oþere Cristis
martires, þat seid þe treuþe of Goddus lawe for
Cristis love and hiis Chirche, and suffred deþ
wiþ good will for kepyng of hiis lawe. And
siþen þis is þe best werke þat man may do in
erþe, þe most cursid werke þat Anticrist hap
fownden were to lette þis sowynge of Jesus
Cristis worde. O if oure prelates lettid trewe
prestis to preche Cristis gospel and charge not þe
peple, and bringe in suche prechours þat
reversen Cristis lawe, and pylen her herers a3ens
Cristis lawe, how opun kalendis it were of
lordschipe of Anticrist! And alle þes may be
brou3t inne by lyttul and lyttul, of levynge of
Cristis lawe and ypocrisie of þe fendus.
<L 28, 29, 33, 34, 35, 36><T A10><P 179><L
01><T A10><P 180>

and if þei touche a worde þat is in Cristis lawe,
þei cutten it so, and reven it fro fowrme of

Goddis wordes, þat þe peple schal not wite what þis word menes.

<L 07><T A10><P 180>

as he þat turnes Cristis lawe, and richeþ prestes to þe world, is seide to do hem almes, for he contraries Crist and makes hem gloriousse to þe worlde, þat Crist forbede many weies.

<L 15><T A10><P 181>

for alle þe harme þat comes to men is for chawngynge of Cristis ordynaunce.

<L 10><T A10><P 182>

And þus it helpiþ heere to Cristen men, to studie þe gospel in þat tunge in whiche þei knowen best Cristis sentense.

<L 22><T A11><P 184>

principalli if þou maynteynest Anticristis disciplis in her erroures a3ens Cristis lif and his techyng, for blyndnesse and covetise and worldli frencipp, and helpist to slaundere and pursue trewe men, þat techen Cristes gospel and his lif.

<L 33><T A15><P 206>

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 01><T A16><P 212>

and 3if þei mayntenen þis errour a3ens Goddis lawe, þei ben perelous heretikis to harm of Cristis Chirche.

<L 08><T A16><P 212>

CHURCH TEMPORALITIES· FFOR ÞRE SKILLIS LORDIS SCHULDEN CONSTREYNE CRERLIS TO LYVE IN MEKENESSE, WILFUL POVERT, AND DISCRETE PENAUNCE AND GOSTLY TRAVEILE· OPYN techyng 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, covetise, and fleischly lustis, and ydilnesse of worldly men, and renne faste to hevene bi ri3t weie of Goddis comaundementis, and to forsake trist in welþe of þis fals world, and alle manere falsnesse þerof;

<L 02><T A17><P 213>

And 3if worldly clerkis of þe Chauserie or Chekir seyn þat þe kyng and lordis may not þus amende þe clergie, and turnen here temporaltees into seculer mennis hondis, for drede of curs, seie þat þei blaberen moche of Anticristis curs and his clerkis, and magnyfien þat for here

owene pride and covetise, but þei speken not of curs of God, þat oure lordis rennen inne, for þei meyntenen not Cristis ordynaunce in þe clergie. And to Luciferis clerkis, þat it is al on to blabere þat oure lordis may not take a3en þe temporaltees fro Anticristis clerkis, and to blabere þat oure lordis may not holde and meyntene Goddis hestis and Cristis owene ordynaunce.

<L 23, 27><T A17><P 217>

And sothly a Sarasene or a hethen prelate wolden not þus punysche Cristis prests for grauntyng of þo gospel.

<L 27><T A19><P 231>

And þof alle Cristen men schulden be on Cristis side, and reverse Anticrist wiþ alle his disciplis, nereþoles knyghtes schulde more scharply 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 31><T A19><P 231>

þe first falles to kynges and lordes of þis worlde, and no wey to prestis, þat are on Cristis syde;

<L 10><T A20><P 236>

Bot as hor ordir hafs no grounde to be of Cristis Chirche, so hor wordes haf no grounde stable in treuthe.

<L 04><T A20><P 237>

Bot þese freris schulden knowe, þat hit is non almes to reverse Cristis ordynaunce, and to harme his Chirche;

<L 10><T A20><P 237>

Clerkes ben apostatas, and breken Cristis ordir;

<L 13><T A20><P 237>

as no mon wil say, þat hit were medeful to breke Cristis ordynaunce, and putte þerfore an yvel;

<L 21><T A20><P 237>

hou were hit almes to destrye Cristis ordynaunce, better þen reule of freris, in his speciale prestis?

<L 04><T A20><P 238>

And if þou sey þat þo fende lufs lastyng in synne, and boostyng 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>

He is a gret fole þat þus temptis God, and puttis hym to suche perel ageyns Cristis biddyne.

<L 17><T A20><P 239>

On þis wyse þese newe ordiris marren þo puple, as if þei wolde tourne upsodoune al Cristis

ordynaunce.

<L 30><T A20><P 239>

And herfore it semep þat men ben no3t holden to trowe þat it is trewe, whatever þe pope grauntip, ffor in þis he may erre, and varie fro Cristis jugement.

<L 25><T A21><P 243>

Ffor alle þes þat traveyllen to lette Cristis ordeynaunce in staat of his firste prestis, reversen his lawe, and in þat þei haten God and serven þe fend.

<L 31><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, haþ 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 haþ hight his clerkis alle rewmes of þe world.

<L 07, 11><T A21><P 244>

But by þis blynde falsehede schal Cristis cause slepe, And so it semep to many men þat Sathanas hadde envye to þe ordynaunce of Crist, þat his clerkis schulde be pore men.

<L 20><T A21><P 244>

and so he wole cursen alle men þat meven to Cristis ordynaunce.

<L 30><T A21><P 244>

And herfore, sif he knowip bi wordis of holy wryt þat þe day of doom is nere þis tyme, al 3if he know no3t evenly how longe haþ God ordeynede byfore þis day schal come, herfore more bisylyche he temptip Cristis Chirche.

<L 05><T A21><P 245>

And herfore, sipe man is procuratour to þe fend ffor to tempte his broþer, as we may se by Eve, þerfore he castip 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 14><T A21><P 245>

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 27, 29><T A21><P 245>

And now inoure dayes, out of þe nest of Antecrist is come an hard maundement, and seip to men in sentence, þat hosoo confermep Antecristis ordeynaunce in dowynge of þe Chirche, and lettip Cristis ordynaunce, he is fully

soyllled, and wendiþ stri3t to hevене wiþouten ony peyne her or in purgatorie. And hoevere lettip þis decre, and holdip on Cristis side, he is deplyche cursid and pursued wiþ Antecristis clerkis.

<L 07, 09><T A21><P 246>

Stonde we stablyche in feip þat Cristis lawe techep, ffor it was nevere more nede for cautels of þe fend. He feyneþ false dremes of power of Cristis vikir, þat Crist my3te nevere graunte to such a false cause.

<L 08, 10><T A21><P 247>

And so han þei seid of Cristis trewe servantis.

<L 10><T A21><P 248>

3if a man my3te chese to holde Cristis biddinge, and forsake welþe of þe world and al worldlyche glorie, ffor to make pees bytwix 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 25, 27><T A21><P 249>

And at þe leste Cristis children schulle flee an yvel pope, and sue him no3t but in as myche as he sewip Crist, ne trowe him no3t but in as myche as he spekip Cristis lawe;

<L 10, 12><T A21><P 250>

But suppose þat a prest forsake þe liif of Petir, and bidynge of his maystir our Lord Jesus Crist, and goo annopir weye as þe world axip, what is Cristis word sibbe to suche, a prest of Antecrist?

<L 31><T A21><P 250>

And so schulde Cristis prestis do, or ellis þei leven Goddis reule, þat biddip of two þingis þat men schulde chese þe better, and more for Cristis Chirche;

<L 17, 19><T A21><P 251>

And 3if þou seie þat by þis lawe none schulde trowe Cristis vikir, but 3if he schulde trowe him in byndinge and losynge, and so we schulde trowe what evere þe pope seip, ffor al þe boot of Petir flocxed in uncerteyn, here we schal wite how trowe and hope and charite bep divers, and how þere bep diverse þingis to trowe and to hope and leve;

<L 16><T A21><P 252>

CAP· V· Here grucchip Antecrist, and seip þat by þis skyle þe pope hadde no power to certifie men confessid of him, þat þei bep assoylled of Crist, for he kan nou3t teche þis, and so schulde perriche Petris keyes, groundid in Cristis graunte.

<L 14><T A21><P 253>

Resoun may þere non be, but 3if a blaspheme seie, þat now in ende of þe world, whanne

avarice is more, and Cristis Chirche haþ more nede of prestis þat fleep more coveytise, Crist haþ ordeyned þe contrarie to his Chirch in his prestis.

<L 30><T A21><P 257>

But leve take heed to Cristis wordis, how he telliþ of þis mater.

<L 35><T A21><P 257>

As anentis þe þridde poynt, þat is, ende of Cristis clerkis, bileve techep us þat Crist wolde drawe his children to heveneward, by holy lyvyng of his prestis aftir þe staat of innocence; so þat men þat beþ sett in worldlyche liif and werkis, schulde be ravychid herfro by word and liif of Cristis prestis.

<L 20, 24><T A21><P 258>

So many men þenkiþ, 3if prestis leveþ Cristis ordynaunce, and lyveþ as seculer lordis, and fi3te as tyrauntis of þe world, þei schal slee Crist in his membris and make an ende of þis liif, ffor þis passip wickidnesse of prestis of þe oolde lawe.

<L 30><T A21><P 258>

And so þes prestis of Antecrist, þat feyneþ þat Crist assoylliþ 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, puttig heresie on Crist;

<L 02><T A21><P 259>

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 07><T A21><P 259>

Hit semeþ, siþ none of Cristis apostlis dide þus of bodily swerdis, but Crist forbede þat þei schulde fi3te, or have swerdis mo þan two, þat he mened no3t of bodily swerd, but of swerd of þe spirit, þat is Goddis word; and þis accordiþ wiþ Cristis dedis, and lore þat he tau3te bifore.

<L 11, 14><T A21><P 259>

A! siþ freris, as þei seyen, sueþ most þe lore of Crist, whi wole þei no3t bigge bodily swerdis, and fi3te þus in Cristis cause?

<L 19><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 25><T A21><P 259>

And þis is Jeroms sentence upon Cristis word seid to Petir;

<L 26><T A21><P 260>

And þus may men se þat holy Chirche schulde stonde stable 3if men affiede hem in Crist, and stole mekely in her degree, and no3t coveyted more power þan Cristis lawe lymyteþ hem.

<L 22><T A21><P 261>

For Cristis lawe is fre and schort.

<L 38><T A21><P 261>

And we schulde trowe, þat 3if Cristis lawe axed evere suche absolucioun, Crist wolde no3t for3ete it, but fulfilde it, as he dide Moises lawe;

<L 04><T A21><P 262>

quyk is Cristis word, as Seynt Poul seiþ, and scharper þan ony twoeged swerd.

<L 21><T A21><P 265>

and þis lore is comyn to alle þat ben Cristis disciplis, and profytable and sotil whanne we beþ pursued of men.

<L 01><T A21><P 266>

But oure worldly prelatis understonden wrongfully holy writt in mater of prechyng of Cristis gospel;

<L 19><T A22><P 271>

And God axiþ trewe lif aftir his lawe, and trewe prechyng of þe gospel, wiþ clene entent, not for worldly name, ne coveitise of worldly muk, ne bachytyng of pore prestis and hyndryng of Cristis ordynaunce, and meyntenyng 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 heveneward.

<L 19><T A22><P 272>

Also, oure worldly clerkis lyven not only a3enst holy writt in word and dede, but also meyntenen þer worldly lif bi ypocrisie, bi fals excusacions and false expounyng of holy writt, and hard persecucion of pore prestis þat prechen Cristis mekenesse, his wilful povert, and gostly bysynesse, and witynssen þat prelatis schulden sue Crist in þes þre specialy. For þes pore prestis ben sclaudrid for heretikus, cursed and prisoned wiþouten answer, for as moche as þei stonden for Cristis lif and techynge, and meyntenaunce of þe kingis regale and power of seculer lordis, and savyng of Cristene mennus soulis, a3enst Anticristis tirauntric, and ypocrisie of his weiward disciplis, þat envenymyn and distroien holy Chirche.

<L 26, 30><T A22><P 272>

þan þo prelatis and curatis þat wiþdrawen þe ri3tful prechyng of Cristis gospel fro Cristene men, þat ben holy Chirche, ben acursed of God and alle his seyntis: for þis trewe techyng is most

dewe to holy Chirche, and is most chargid of God, and most profitip to Cristene men, 3if it be wel don.

<L 17><T A22><P 273>

þe secunde tyme þei ben more grevously acursed, whanne þei letten and forbarren opere prestis to teche trewely and frely Cristis gospel, whanne þei hemself kunnen not or wolen not for here bodily ese, or may not for worldly occupation.

<L 31><T A22><P 273>

As kny3t, chargid of þe kyng to kepe his castel and his men, and hereto hadde wagis ynowe, and wolde not do þis office, but lette opere þat wolden save þes men for pite, but over þis he nedide hym to be governed bi here enemys, and þei schulden have here goodis for to slee þes men in þe castel, in þis poynt were most opyn traitour to his kyng, so it fallip bi oure weiward prelati3, 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 28><T A22><P 274>

And where Crist maad his spouse, and namely of clergie, fair bi bri3t clopes of wilful povert, schyng to God betre þan doþ ony gold to men, þes worldly clerkis han alle tobleckid Cristis spouse wiþ drit of erþely goodis, covetise and pride and worldly bysynesse, and robbed here pore of here clopis and goldyng of wilful povert, mkenesse and gostly bisynesses of studyng and techyng of holy writt, and preiynge, and opere werkis of penaunce.

<L 23><T A22><P 275>

And schortly to seie, rapere þan þe king and his lordis and comyns schulden meyntene Cristis ordynaunce in his clergie, and distroie opyn symonye heresie and extorsions and robberie þat Anticristis clerkis done in oure lond, þes worldly prestis wolen curse and enterdite men and rewmes, and reren open warre a3enus oure kyng lordis and comyns in oure owene lond.

<L 13><T A22><P 276>

Certis sum men understonden, þat þe cruel manuellere of Rome, not Petris successour but Cristis enemye, and þe emperours maistir, and poison under colour of holynesse, makip most unable curatis, and so wiþdrawip most þe ri3ttis of holy Chirche.

<L 01><T A22><P 278>

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 mysgovernyng of þe Chirche.

<L 11><T A22><P 278>

And þis undirstonding he hadde of þe canoun of Cristis apostlis;

<L 34><T A22><P 279>

for he schulde be his chif viker in holy lif, and trewe techyng, and ri3tful governaunce of Cristis Chirche, and now is most open his traitour under colour of holynesse, and sutely wastip rewmes, drawing from hem moche gold and goode curatis, where lordis maken lesse evyl curatis, and spenden þe gold þat þei taken among men in þe same rewme.

<L 04><T A22><P 282>

And 3if a prest sacriþ Goddis body, and makip breed and wyn turne into Cristis flesch and his blood, bi vertu of his ordre and Goddis wordis, whi may he not blisse a 3ong child wiþ a rag and oyle?

<L 20><T A22><P 285>

It semep þat bischopis holden þis more worþi and nedful þan Cristis body and þe sacrament of bapty3m;

<L 01><T A22><P 286>

CAP· VII· But now is nede to telle, hou prestis crien her masse for money, and sillen þe sacrament, þat is Cristis flesch and his blood. Alle þo þat ben maade prestis, more to lyve in worschipe of þe world, at gentlemennys staat, and for worldly myrþe and bodily welfare and ese, þan to lyve in devocion and profite to Cristene soulis, to sue Crist in mkenesse and gostly traveile, in preiere and studyng and techyng of Cristis gospel, and to be ensauple and myrroure of pacience, chastite, and opere vertues, ben smytid wiþ symonye, and on sum maner sellen þis worþi sacrament, whanne þei seyn masse for money, or name of holynesse, or bodily nede, more þan for devocion of Crist, of helping of soulis in purgatorie, and of gostly love to make men vertuouse in lif, and namely in unyte in charite.

<L 08, 13><T A22><P 286>

þat haten so moche pore prestis, techyng Cristis lif and þe gospel, to meyntene holy life of Cristene peple and þe kynges regalie, þat þei cursen hem and prisonen hem wiþouten answer, whanne þei ben redi reulid in alle goodnesse and treuþe after holy writt;

<L 34><T A22><P 287>

Where þei plesen God in offryng þis sacrament of unyte and pees, þe while here hondis ben ful of þe hote blood of Cristis children and eires of hevenc?

<L 10><T A22><P 288>

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>

but most to disceyve men in feiþ and myrroure of Cristis lif, þat is grond of alle rightful lif after.
<L 34><T A22><P 292>

For no seyntis lif is worþ, but in as moche as it is acording wip Cristis lif;
<L 02><T A22><P 293>

Also þei sclaudren foule oure modir holy Chirche, þat is Cristis spouse, wip here coveitise and customes and privelegies.
<L 22><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 stretche ferþere, to do his almes to pore bedrede men, old and feble, crokid and blynd, as God biddiþ, þei boþe ben holden cursed and enemyes of holy Chirche, for as moche as þei don Cristis biddynge, and more mercy to here pore neiþeboris, and leven unskilful devocion and blynde mawmete and foul ypocrisie of prestis.
<L 33><T A22><P 293>

And þes coveitouse prestis, ful of mawmetrie, crien faste Sathanas curs and tirauntric a3enst Cristis breþeren, eyris of hevене.
<L 38><T A22><P 293>

but for to meyntene privilegie of Cristis gospel, or Cristis mekenesse and povert, wolen þei not coste a ferþing, but spende many þousand pound to make it heresie, and curse prisone and brenne alle men þat techen trewely þe gospel, and pore lif of Crist and his postlis.
<L 20><T A22><P 294>

it is a þousand fold more synne to sclaudre holy Chirche, Cristis spouse, whiche Chirche, as Seynt Poul seiþ, is a pilere and fundament of trewþe, wip here cursed ypocrisie and robberyng of Cristen mennis goodis bi long custom of wrong and synne.
<L 27><T A22><P 294>

Certis pees of Cristis Chirche stondeþ in verrey sadnesse of feiþ, hope, charite, mekenesse, and pacience, and holdyng of Cristis ordeynance, and verrey þes of þe kyng and his rewme, and verrey subjeccion, and ri3tful domes, and just ponynschyng of mysdoeris, and relevyng of pore men, faderles children and moderles, and pore widewis.
<L 03, 05><T A22><P 295>

how grete hyndryng of Cristen feiþ is it, þat so many clerkis leven holy writt, and namely Cristis gospel, and studyen hevене, mennys lawis and worldly coveitouse prestis tradicions, maad of here owene willardis dom for here pride and coveitise, and charge hem more þan Goddis hestis!
<L 16><T A22><P 295>

what charite is it for hem þat schulden be most gostly prestis to make werre in alle Cristendom for here worldly cause and stynkyng lordischepe, a3enst Cristis biddynge and lif, and graunte ful absolucion and relessyng of alle peynes in purgatory, for to slee eche Cristene man oþer, as don þes proude prestis of Rome and Avynoun, wip here worldly clerkis on boþe sidis.
<L 27><T A22><P 295>

For þei wolen wipouten pite and answeere curse, prisone, slee, and brenne trewe prestis, þat techen pleyntly Cristis lawe and his lif a3enst here pride coveitise and ypocrisie.
<L 05><T A22><P 296>

And seke wisely in alle here dedis, and þou schalt fynde þat þei seken worldly hevynesse, and prosperite of worldly muk, and ese of body, and wombe joie, and norischyng of synne for annuel rente, and pilyng of here sugetis boþe lerid and lewid, and casten to distroie holy writt, and myrroure of Cristis lif and his postlis, and alle men þat techen it.
<L 21><T A22><P 296>

And þus þei colouren alle here cursed synnys under name of Cristis spouse, and falsly sclaudren hir and oure Savyour Crist.
<L 35><T A22><P 296>

Certis no man but Anticrist, Cristis enemye;
<L 05><T A22><P 298>

For here honour and dignyte was to kepe Cristis conseilis of gostly wilful povert, mekenesse, pacience, and charite, and to be servauntis of alle men to save here soulis;
<L 13><T A22><P 301>

þei maken not profession to here patrouns reule, as Benet, Austyn, Domyntyk, and Fraunseis, for noon of hem alle kepþ it, but stryveþ a3enst Goddis reule and here owene, and a3enst alle men þat traveilen to brynge hem to Cristis reule.
<L 03><T A22><P 302>

First, prelatis and lordis þat maken evyl curatis, as eiris of Cristis office, to kepe Cristene soules bou3t wip Cristis precious blood, rennen sore in þis curs.
<L 06><T A22><P 302>

Also whanne þei geten leve to amortise ony lond or rente, þei certifen to þe kyng þat þis schal be to encrease of holy Chirche and stablyng of his rewme, and up þis condicion þei geten it, where it is to distruccon of Cristis Chirche, and peinyng of alle þe rewme, and norischyng of debate bitwixe clerkis and lordis and here tenauntis.
<L 09><T A22><P 307>

Lord! whi was not Cristis gospel putt in þis reverence among oure worldly clerkis?
<L 03><T A22><P 308>

and in token on þis þei ponyschen more þo men þat trespassen a3enst þe popis bulle þan þo þat trespassen a3enst Cristis gospel.
<L 07><T A22><P 308>

Also þe proude prest of Rome settiþ ymagis of Petre and Poul and his leed, and makij Cristene men to bileve þat alle þat his bullis speken of is don bi here auctorite and Cristis; and so, in as moche as he may, he makij þis bulle þat is fals to be Petris and Poulis and Cristis, and in þat makeþ hem false.
<L 23, 25><T A22><P 308>

Many tymes þei ben cruel turmentours, þat slen a soule bou3t wiþ Cristis precious blood, þat is betre þan alle richessis of þis world, for sixe pens or foure.
<L 19><T A22><P 310>

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>

For þei may openly see þat þe dedis of þes curatis ben opynly contrarie to Cristis lif and his lawe, and to many siche;
<L 25><T A22><P 318>

þerfore þei setten more pride bi a fewe hoggis þan bi many þousand soulis bou3te wiþ Cristis precieuse blood.
<L 30><T A22><P 318>

Whanne þei crien þat alle men leiyng hond on a clerk bi violence be cursed, whi ben not alle oure worldly prelati8 hugely cursed, þat violently and wiþouten answe8e prisonen prestis, redy to be justified bi holy writt and reson, and to lyve after Cristis lif and his postlis, and helpe opere prestis perto? Certis, whanne worldly prelati8 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 witessep.
<L 28, 30><T A22><P 321>

boþe bi his worldly lif, and false expounyng of Cristis lif, for to coloure his lif and his felowis, þat suen þis world and likyng þerof.
<L 09><T A22><P 331>

for þei conspiren falsly a3enst þe gospel and Cristis pore prestis;
<L 27><T A22><P 332>

and þat þei teche trewely Cristis gospel in word and ensauple of holy lif;
<L 11><T A22><P 337>

THE CHURCH AND HER MEMBERS· HERE BIGYNNEþ A TRETICE þAT TELLiþ KNOWLECHE SUMWHAT OF þE CHIRCHE AND HIR MEMBRIS· CRISTIS Chirche in his Spouse, that haþ þree partis.
<L 01><T A23><P 339>

and siþ þei alle been deed in bodi, Cristis wordis may be taken of hem, sue we Crist, in oure lif, and late þe dede biric the dede.
<L 07><T A23><P 339>

And ever more þe Hooli Goost governeþ wiþ hem al Cristis Chirche;
<L 23><T A23><P 340>

he was not clepid Cristis apostle, ne hi3 disciple of Crist, but he was clepid the pope, and heed of al hooli Chirche;
<L 11><T A23><P 341>

And so God wolde suffre no lenger þe fend to regne oonli in oo siche preest, but, for synne þat þei hadden do, made devisioun amongis two, so þat men my3ten li3tlier in Cristis name overcome þes boþe.
<L 22><T A23><P 341>

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 oon mai scie þat he aloone is Cristis viker here in erþe, and he haþ power singuler to taxe gracis as him likiþ, for so dide Petir, aftir Crist, and many oþir after Petir;
<L 02><T A23><P 342>

For bileve techiþ þat þe chesyng maad of man is fals signe, and incomplect for to make Cristis viker;
<L 10><T A23><P 342>

and þus verry Cristis viker shulde be porerste man of oþir, and mekerst of oþir men, and moost traveile in Cristis Chirche.
<L 12, 14><T A23><P 342>

But ech apostle in his cuntre wrou3te aftir Cristis lawe, and noon of hem hadde aftir nede to come to Petir to be confermed.
<L 18><T A23><P 342>

And 3if þou seie þat Cristis Chirche mut have an heed here in erþe, soþ it is, for Crist is heed, þat muste be here wiþ his Chirche unto þe day of dome, and everywhere bi his Godhede.
<L 34><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. For bileve techiþ us, þat noo man mai grounde þis viker oonly on Cristis lawe, but on presumpcioun of man;
<L 02, 04><T A23><P 343>

þei seien sobli, þat Cristis Chirche is his hous to kepe his meyne;
<L 14><T A23><P 343>

It is licy that Cristis preestis, þat stooden til þat monkes comen, turneden to myche fro Cristis lawe, and monkes lyveden þan wel beter.
<L 29, 30><T A23><P 345>

So, 3if apostlis weren now alyve, and sawen þus preestis serve in þe Chirche, þei wolden not clepe hem Cristis officeris, but officeris of Anticrist.
<L 03><T A23><P 346>

For noubre of preestis brou3t in bi Crist was sufficient for Cristis hous, and for þe same hous ben now moo and worse;
<L 07><T A23><P 346>

and so he is not Cristis stiward, but stiward of Anticrist.
<L 15><T A23><P 346>

And herfore Cristis apostlis, and oþere disciplis longe aftir hem, were not bisie aboute dymes, but helden hem paied on a litil, þat þe puple 3af hem redily.
<L 08><T A23><P 347>

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 13><T A23><P 348>

and þes newe ordris, groundid on him, and not on grauntynge of Cristis lawe, ben a flok of þe fendis children, but 3if þei leeven þis mannis title.
<L 15><T A23><P 348>

and þus þei letten bi gabbingis office and lif of trewe prestis, for þei letten hem for to preche,

and speciali Cristis gospel.
<L 28><T A23><P 348>

and so, a3ens Cristis sentence, þei sewen an old cloute in newe cloip.
<L 28><T A23><P 350>

for þei saluten ofte fendis, more þan þei doon Cristis children.
<L 08><T A23><P 351>

And it is not ynow3 to seie þat þer is Goddis bodi, for beter þing þan Cristis bodi is everywhere for þe godhede;
<L 02><T A23><P 353>

And þus alle prestis þat ben Cristis kny3tis han power of him to þis eende.
<L 17><T A23><P 354>

For many prelatis by covetise and symonie ben ofte fendis, and þei serve þer maistir, to wiþdrawe men fro Cristis lawe.
<L 08><T A23><P 358>

and it fordoip Cristis privylege, þat where Cristene men shulden be free, now þei ben nedid to hire a preest, and.
<L 12><T A23><P 358>

Lord! where þe pope haþ ordeyned þat Cristis weie sufficiþ not now, so þat mennis doing bi scole of Crist be dampned wiþouten oþir synne, for þat þe pope haþ ordeyned him partener to for3eve synnes wiþ Crist?
<L 19><T A23><P 358>

And in caas þat men ben martris in Cristis cause, þei shulden be dampned, for þei shulden rowne wiþ a preest, and for worse leeve þe betere.
<L 22><T A23><P 358>

And grutche we not þat many men þenken ful hevvy wiþ þis sentence, for so þei diden in Cristis tyme, boþe wiþ his lyf and wiþ his lawe.
<L 07><T A23><P 359>

and þus þe pope, wiþ 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 lawe;
<L 19><T A23><P 359>

3if þat God wolde fouchesafe to 3yve þes preestis of his grace, þat þei wolden mekeli leeve þis, and lyve in Cristis poverte, þe miracle were þe more, and more wolde profite to þe Chirche. Aftirward men þenken þat al þes newe sectis or ordris, boþe possessioneres and beggeris, shulden ceese bi Cristis lawe.
<L 22, 25><T A23><P 359>

Both worldi goodis and comunyng shulde be wiseli drawun fro hem, and kny3tis, wip lordis of pe world, shulden be confortid bi Cristis lawe to stonde and defende þis sentence, as þei diden aftir Cristis dep;
<L 31, 32><T A23><P 359>

Lord! what stiward were he þat wolde ordeyne newe rehetors to ete mennes mete and do hem harm, a3ens Cristis ordenaunce?
<L 38><T A23><P 359>

for Cristis lyf was þe beste, þat shulde ensauple alle oþir.
<L 13><T A23><P 360>

And 3if þou aleggist seintis lyves, noon of hem is to preise but in as myche as it acordiþ to Cristis lyf and his lawe; and siþ Cristis lawe is more opyn, slepe þe fablis, and rengne his lawe.
<L 24><T A23><P 360>

and þus he is not Cristis viker but rapir Anticrist himsilf.
<L 36><T A23><P 360>

As anentis þes newe ordis, þei semen alle Anticristis proctours, to putte away Cristis ordenaunce, and magnefie þer newe sectis;
<L 06><T A23><P 361>

As Cristis apostlis weren confortid, holde þou þe in Cristis lawe, and sue þou him in maner of lyf, and drede þou not alle þe censures þat Anticrist can blowe a3ens þee;
<L 19, 20><T A23><P 361>

And as þe assoiling serveþ of nou3t, but as it acordiþ wip Cristis keies, so þe cursyng noiþ not, but as Crist above cursiþ.
<L 23><T A23><P 361>

For þei puttiden men out of chirche, and pursueden hem in Cristis tyme, but apostlis wolden not leeve to preche for al þis pursuyng.
<L 27><T A23><P 361>

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 20><T A23><P 362>

For Cristis lyf was myche betere pan al þis office or þes popis.
<L 10><T A23><P 363>

And many þenken þat þes prelatis þat ben upon Cristis side shulden have joie of þis sentence;
<L 16><T A23><P 363>

And þus siþ men shulden love more Cristis ordenaunce and his boundis þan ony þat comen

after, and Crist haþ ordeyned at þe fulle, men shulden leeve þes novelries as contrarie to Cristis ordenaunce, and love þe mesure þat Crist haþ 3ovun, for so diden Cristis apostlis.
<L 10, 12, 13><T A23><P 364>

And þus it semeþ to many men, þat þes newe ordis 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 19><T A23><P 364>

as men ben weddid wip þer habitis, and þer costumes, and þer singular maners, as 3if þei weren Cristis comaundementis;
<L 27><T A23><P 364>

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. And if newe religiouns seyn þat þei kepen al þat Cristis religioun biddes, þei sparen þo sothe. 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 32, 36, 37><T A24><P 367>

þen may no mon kepe more þen Cristis religion biddes. And so, if þis new religion of freris be more perfit þen Cristis religion, þen if freris kepen wil hor religion, þei ben more perfit þen Cristis apostils;
<L 07, 08, 10><T A24><P 368>

Ffor by vertue of Cristis teching, iche mon is holden to do after iche oþer, in als myche as he techis Cristis comaundement or conseil;
<L 18, 20><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 12><T A24><P 370>

Oute on þis fals heresie and tirauntrye of Anticrist, þat men ben nedid strongly to kepe more his lawes, and obeche more to hom, þen to Cristis comaundementis evere rightful!
<L 31><T A24><P 370>

And Seynt Petre fischid after Cristis resurreccioun.
<L 20><T A24><P 371>

CAP· IX· Also freris drawn childre fro Cristis religioun into hor private ordir by ypocrisie, leesingis, and steelyng.
<L 20><T A24><P 373>

And þof þis synguler ordir were more perfite þen Cristis, 3itt he wot nevere wheþer hit be to dampnacioun of þo childe, for he wot not to what state God hafþ ordeyned hym, and so blyndly þei done ageyns Cristis ordynaunse.
<L 11, 13><T A24><P 374>

And so þo freris þat haf founders done ageyns her founders teching and Cristis also;
<L 22><T A24><P 375>

And þer fore þei ben monsleers and irreguler, and cursid of God, for þei letten his puple to be saved, and so neden hom to be dampned, And sith þo principal poynt and ende of Cristis dyinge and his passioun was to save monnis soule, and þo principal werk of Sathanas is to leese monnis soule, þei ben traitoures to Crist, and aungels of Sathanas transformed into aungel of light, and cruel traytoures of all men.
<L 06><T A24><P 376>

for þei graunten no pardoun, bot if men ben contrit and schryven, and of meryt of Cristis passioun and oþer seyntis; bot freris maken no mencyoun, nouþer of contricioun ne schriff, ne of meryt of Cristis passioun, but onely of hor owne gode dedis.
<L 08, 09><T A24><P 378>

Bot as to faith fully tau3te þo bred is Cristis body, Ambrose seis þat þing þat is bred schal be Cristis body.
<L 06, 07><T A24><P 379>

I knoweleche wiþ herte and wiþ mouthe þat þo bred þat is leyd on þo auter is not onely þo sacrament, bot verrey Cristis body.
<L 12><T A24><P 379>

And þo ende was to make Cristis viker moste riche to þo worlde, þo whiche viker schulde be moste pore, suyng in þis moste hyely Crist and his apostlis.
<L 20><T A24><P 385>

Ffor, in plesinge 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· XXVII· Also freris ben moste rebel ageyns þo techinge of Cristis gospel and moste out of patiens and pite, ffor þei ben moste unpacient ageyns reprovyng of synne and destryng þerof.
<L 25><T A24><P 387>

Also holy writt preysis myche Cristis religioun, and tellis how newe sectis, ful of ypocrisie and covetise, schulden cum and disseyve Cristen

men, and biddeþ hom knowe hom by hor covetise and ypocrisie.
<L 10><T A24><P 389>

And so þei ben more covetous þen þo wicked Jewes þat bou3ten Crist, for þei wolden not take þo money of Judas, and do hit to hor money ne tresoure, for hit was þo price of Cristis blode, for Crist was solde and trayed to deth for þat money;
<L 32><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 07><T A24><P 391>

Ffor sith pore prestis have tau3te, bothe in Engliche and in Latyn, hou mony open lawes, bothe in þo Olde Testament and in þo Newe, forfenden alle prestis and dekenes to have secular lordschip, and þes lawes ben confermed by Cristis lif and his apostils, and freris seyn þat þis is heresie, þei dampnen openly holy writt.
<L 12><T A24><P 391>

Bot þei feynen þis to drawe Jonge childre into hor roten habite, and oþer foolis, þat knowen not þe perfeccioun of Cristis ordir. CAP· XXXV· Freris also ben worse heretikis þen weren Jewis, þat wolden kepe cerymonyes of þo olde lawe wiþ fredome of Cristis gospel.
<L 26, 28><T A24><P 392>

for þo lawes of þo Olde Testament were figure of Cristis comyng and passioun, and ledden men to þo gospel;
<L 01><T A24><P 393>

And þerfore Crisostom seis, þat þoo þat kepen not Gods lawe, bot dyen out of charite, weren nevere Cristis body, þo whiche schal not regne wiþ hym. And sith iche part of Cristis gostly body, of whiche Austyn spekes as holy writt dos, schal regne wiþ hym in blis, þen no mon þat schal be dampned is part of Cristis gostly body, and so part of membre of holy Chirche.
<L 22, 23, 25><T A24><P 395>

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 hyllyng, as Crist and his apostils weren.
<L 29><T A24><P 396>

And þis is openly ageyns Cristis techinge in Jones gospel.
<L 18><T A24><P 397>

CAP· XLVII· Freris also schewen and wittnessen in homself Anticristis miraclis, right as La3ar, and oþer reysid by Crist, shewiden and wittnessiden Cristis miraclis.
<L 14><T A24><P 399>

Ffor þof men ben cursid avoutereris, extorsioneris, and wrongful mayntyneris of falsenesse and debatis, 3itte freris wil colourse þese synnes, and undertake for þese synful men, if þei wil gif hom myche dritt and maytene hor veyne sect, and comende hit more þen Cristis owne religioun.
<L 23><T A24><P 399>

For þei done gostily lecchorie by Gods worde, when þei prechen more hor owne fyndyngis, for worldly mucke, ben Cristis gospel for savynge of mennis soulis.
<L 32><T A24><P 399>

God for his endeles mercy and charite make verrey pees, unite, and charite, amonge Cristen men, and bringe alle prestis to Cristis clene religioun, wipouten errour of wronge by lawes.
<L 32><T A24><P 401>

Also, þof al Cristis shewyng were straunge to þo bred, hou shulde þese blasphemis by vertu of þese wordes, proffe þat bred tournes to no3t, and accident leeves wipouten any sogett, or þat Gods body is newly þere?
<L 19><T A25><P 403>

as we shulden scorne þes heretikis, þat leven Cristis wordis, and feynen wordis or sentence wipouten auctorite. As somme seyn, þat is þo sentence of þo gospel, not þat þis bred is Cristis body, bot þat þis bred schal be Cristis body. Somme ben not payed of þis, but þat of þis bred shal be Cristis body. þo þridde seis, þat Cristis body is not new made, ne getis not new mater þat was in þo bred;
<L 03, 05, 06, 07, 08><T A25><P 404>

Mony soche sentencis ben feyned of freris, by whom Anticristis clerkis reversen Cristis sentence.
<L 12><T A25><P 404>

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 blasphemis.
<L 15><T A25><P 404>

Bot who is a Cristen mon, bot he þat trowes þat bred is Cristis body, as þo gospel sejes?
<L 28><T A25><P 406>

Ffor if mon trowid holly in þo lawe of þo gospel, and durst not cloute þerto nor drawe þerfro, þen shulden þei be mekely Cristis disciplis and fle

soche blasphemis, as vertues techen;
<L 32><T A25><P 406>

for boþe vertues and vyces ben knyttid togedir, and þen shulde Cristis lawe be worshippid as hit is worthy, for hit suffices by hitself to reule Cristis Chirche, wipouten þo popis lawe or any suche oþer. And as men thar not renne to Rome, ne to any one, to fecche by leeve of Crist or ellis to be made Cristis membre, so men thar not go bider for to cum to heven.
<L 02, 03, 06><T A25><P 407>

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 knowen not, he schuld make hom lightly to denye aiftir þat þis were Gods body, or what he wolde.
<L 17><T A25><P 408>

Ffor 3itte aiftir Cristis cursynge was þo tre dried, and substaunce lefft, as þo gospel seis.
<L 20><T A25><P 409>

For by þo same skil hit tournes into Cristis soule, and into his Godhead. Sothe hit is þat þis bred tournes into Cristis body. Ffor, as Scint Ambrose seis, hit shal be Cristis body. And so þo substaunce of bred, offerd in þo auter, shal be turned into substaunce of Cristis owne body, and nowþer schal be broght to nocht, for þei ben not contrarye.
<L 29, 30, 31, 32><T A25><P 409>

ffor gostily eetyng of Cristis owne body was not tau3t by schewyng of bred, bot by brckyng of bred, as Seynt Poule seis.
<L 08><T A25><P 410>

And þis seyinge in dede, wipouten Cristis bisyness was þo beggyng þat þo Psaline puttes to Crist.
<L 11><T A25><P 412>

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 shulde hit be groundid.
<L 07, 08><T A25><P 413>

Ow! siþ Seynt Richarde, bishop of Armawh, proves ageyne freris by mony feyre resouns þat þei faylen opunly fro Cristis religion;
<L 22><T A25><P 416>

þo secounde waye þat þei go fro Crist and his lawe is weddyng of hor newe ordiris, and dyversen fro Cristis lawe. 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 06, 08><T A25><P 417>

And þus bigan Anticrist to reverse Crist, not mending defautes þat were in Cristis ordir, bot makyng newe ordiris and sectis, as he wolde passe Crist.

<L 33><T A25><P 417>

How blessidful were þo Chirche to renne aftir Crist, if it were onely payed of þo ordynaunce of hym, and broght up no newe lawes, ne no newe sectis, bot amendid mysdoeris by Cristis owne lawe, and bringe hom ageyne to þo lyve þat Crist hymself ordeyned! And þen þo downge of þo emperoure had nouþer comen in, ne his prelati had not blasphemed þus ageynes Gods lawe, ne þese private religiouse schulde nouþer on þis wyse have stourblid Cristis Chirche, ne pervertid his ordir. 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. Bot wolde God þat Anticrist wolde gedir his wittes, and witte þat hit were better to bye Cristis ordynaunce, þen ordynaunce of Benett or Domynik or Fraunces.

<L 22, 27, 30, 35><T A25><P 418>

Ffor multitude of cowardes harmes Cristis batel, ffor þei knowen nowþer his armes, ne his feghtyng.

<L 04><T A25><P 419>

Also þo seyntis wolde not þat hor sect were weddid wiþ hor tradiciouns, and laft Cristis lawe.

<L 18><T A25><P 419>

And so al þof þese newe ordiris profiten to Cristis Chirche, neverpoles not so myche as fendes in helle.

<L 30><T A25><P 419>

And so, if þei wi be purgid, turne þe to Cristis ordire, and þen thar hom not aske confermyng of þo pope.

<L 33><T A25><P 419>

And hereonne wolde I þat men þoght, þat taken as bileve þat þo pope wiþ his cardynals may not erre, in þinges þat tawches þo byleve of Cristis comyne Chirche.

<L 12><T A25><P 424>

And wil I wot þat Cristis worde, seyde unto Petir, Whatever þou byndes upon erthe schal be bownden in heven, and whatever þou lesis upon erthe shal be lesid in heven, was seyde to Petir, and successouris of him þat verrely suen Crist and Petir in maners, ne erres no3t in byndyng ne lesyng of men fro þo right jugyng of þo Chirche aboven.

<L 24><T A25><P 424>

and certis þo beste helpe þat men myght gete by preyere were to dresse Cristis Chirche aftir his owne ordynaunce.

<L 28><T A25><P 425>

Also iche part of þis accymente hafs Crist and Cristis body, and so none of þese accymentis is wiþouten sugette.

<L 17><T A25><P 427>

And so, if we loved oure feyth and Cristis lawe, as we shulden luf if we wil be saved, we schulde not slepe þus in þis cause, bot warly wake.

<L 07><T A25><P 428>

Bot þo gospel telles not what þing is þere, but seis þat þis brede is Cristis owne body.

<L 15><T A25><P 428>

for oonliche charite þat sewiþ it makij men religiouse, or of Cristis ordre.

<L 10><T A26><P 431>

sij it is certeyn þat Cristis religioun stondij in love of God of al our herte.

<L 14><T A26><P 431>

And herfore it semer þat privat religiouse ben hyndred bi her ordiris to kepe Cristis lawe;

<L 34><T A26><P 431>

And 3if þei seyen þat many seynts han ben in þis ordre, cer:is many moo han ben in Cristis ordre, And it is hyd to us whyche of hem ben seynts;

<L 25><T A26><P 432>

And so martirdom, wiþ hooli lyf after Cristis lawe, makij mor evydence þat þis is a seynt.

<L 30><T A26><P 432>

And so þise new sects shulden kepe mor Cristis religion 3if þei leften her rytis, as her fadris diden.

<L 35><T A26><P 432>

{DE DOTACIONE ECCLESIE}. CAP. II. As to þe possessiouns and dowyng of clerkis, bileve schulde teche us þat it doiþ hem harm to kepe Cristis religioun, and harm to lewid men;

<L 08><T A26><P 433>

And hou he shulde renunce, Cristis lijf techij, and lif of hise apostlis þat com in after hym; and ensauple of siche deds exponer best Cristis lawe. And þus bi process of tyme is þe Chirche peyred, bi turnyng fro Cristis lawe, and bi love of þe worlde.

<L 11, 13, 14><T A26><P 433>

And sij þei ben apostatacs þat gon abac in Cristis ordre, few or none of siche prestis ben clene of þis heresy.

<L 18><T A26><P 433>

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 16><T A26><P 434>

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 10><T A26><P 435>

as seculer lorshipis asken worldliche degrees, and so hey3nesse in worldliche goodis, but Cristis lordship askiþ goostliche degrees, and hey3nesse in vertues, þat God oonliche 3iveþ.

<L 21><T A26><P 436>

And siche apostataes marren muche of Cristis ordre.

<L 11><T A26><P 438>

for it semþ open bi her wikkid deds, þat þei ben apostataes fro Cristis religion.

<L 16><T A26><P 438>

And in mong alle þe malices of þe fendis werkis, þer semþ noon rnor to harme Cristis peple.

<L 03><T A26><P 439>

Goode Cristen men þat holden Cristis lawe ben siche herbis to folc þat þei dwellen wiþ;

<L 08><T A26><P 439>

But he groundiþ not in Cristis lawe þe deds þat he doiþ, but oþer in mennes lawe, or glosyng of freris.

<L 13><T A26><P 439>

and þanne wolde Crist helpe his Chirche, and putte siche kny3ts to worship in hevене, and glorifie her body deed for Cristis love. But defaute of bileve lettij 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 22, 25><T A26><P 439>

and þis shal never ceess bifor Cristis lawe be worshipid, and Antecristis lawe despisid as heresie.

<L 29><T A26><P 439>

3if þow wolt wite which is Antecristis lawe, loke you what lettijþ Cristis lawe to be holde in worship, and to be performed bisiliche in dede. And so alle þe lawis of þis newe religiose þat ben not well groundid in þe lawe of Crist, semen Antecristis lawis, and lettynng of Cristis lawe.

<L 34, 37><T A26><P 439>

And so siche prelats shulden Cristis houndis, and berke bi hise lawe, and not bi lawe of wolves.

Lord! what lettijþ þise houndis to berke, and lede Cristis sheep aftir his lawe?

<L 02, 04><T A26><P 440>

Wel Y wool þat Crist hap ordeynyd men to live in his lawe and þen be knowen bifor many juges, wheþer þei haven faverede mor Cristis lawe or þe worldis.

<L 15><T A26><P 440>

But at þe day of dome schulle alle be gedrid togedir, and regne in hevën wiþ hor spouse, our Lord Jesus Crist, So if þat prelatis or freris or seculers sewe not Criste in manere of hor lyvyng, þai were never Cristis spouse, ne membris of his Chirche.

<L 28><T A27><P 442>

Wele I wote þat þe Chirche was rewlud by Cristis ordynaunce, bifore þese ordris coomen inne, better þen hit was sithen.

<L 28><T A27><P 444>

And herfore alle maner of men schuld know Cristis ordynaunce, and travaile perfore þat hit were clenly kept;

<L 22><T A27><P 445>

And þus þei þat holden Cristis clene religion, as prestis, wiþouten cloutyng to of errouris of foolis and synful men, ben holden seculer men, or seculer prestis, þou3 þei kepen nevere so wel þe gospel, and techþ it frely and trewly, as Crist and his apostils diden.

<L 25><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 makyng.

<L 34><T A28><P 448>

And so ypocritis clepen þe worldly lordshipis 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 seculer lordis to taken a3en here owen goodis, and governe hem ri3tfully, and to brynge clerkis to Cristis owene ordynaunce.

<L 04, 07><T A28><P 451>

Also whanne men speken, a3enst prelatis and religiouns, of Cristis povert, mckenesse, and oþere virtues, þei seyn þat þo ben consilis of Crist, and not comaundementis. And þerfore þe bischop of Rome, þat is most contrarie to Cristis techyng and lif, may dispense as he wole;

<L 19, 21><T A28><P 451>

Perfore do eche man his bisynesse, to flee alle manere of synne, and to have grete sorowe and lastyng for his synnys, and mynde on Cristis ri3twisnesse and wisdom, to ponysche and knowe þe foulnesse of synne, and on Cristis passioun, deþ, and mercy, to for3eve synnes for verrey repentaunce.

<L 09, 10><T A28><P 453>

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 oþer seintis, in no manere bene worþi to be worschipid, but þat alle men worschypunge in ony manere þoo ymages, or ony peyntyngus, synnen and done ydolatrie;

<L 18><T A29><P 455>

And loke wheþer þis be contrarie to Cristis mkenes, þat weysche his disciplis feete, and coome not for to be served but to serve oþer men, and to gif hys lyife for redempcioun of many.

<L 33><T A29><P 457>

Where Criste willefully gafe tribute to þo emperoure, þese popis robben Cristis rewmes by þo furste frutes of mony þowsande poundis, by manyschyng of suspending and enterdytunge of londis.

<L 17><T A29><P 458>

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 32><T A29><P 458>

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. Also þo pepul bileveþ more to suche dede bullis þen to Cristis gospel, for þai bileven to have more þonke of God for spendyng of þer money at þo ordynaunce of þo pope, þen to spende hit on pore men as Crist biddis in þo gospel.

<L 23, 27><T A29><P 459>

Ande þese pardouns bene not grauntid generally for fulfillyng of Goddis hestis and werkis of mercy to moste nedy men, as Crist biddis, but for syngulere cause and syngulere place, as if Anticrist wolde be chefe lorde and parter of Cristis passioun, and martirdame of seintis, and over holy werkes.

<L 09><T A29><P 460>

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 destroyng 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 techyng, and gostly occupacioun, be destroyed or hyndrid, ande Anticristis ordynaunce, and worldly pompe, and worldly occupacioun of his proude prestis, and robyng of comyns by fals statutis and customys, be magnified into destruccione of Cristis religione.

<L 03><T A29><P 461>

Sihen 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 Goddis commaundmentis, to werkis of mercy, and iche man do treuth and charite iche one til oþer.

<L 13><T A29><P 461>

Ande sithen þese new lawus of confessioun done away þo liberte of Cristis gospel and resoun, and bene horde of synne, and mayntenyng of alle pride and cursidnes boþe of clerkis ande lewid men, hit is nede þat men do verrey penaunce for her synnes, and triste to Cristis presthode þat never may faile, and seke trewe prestis ande witty of Gods wille, and do aftur hem in als muche as þai teche Goddis dome, and no ferþer for no creature.

<L 15, 18><T A29><P 462>

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 worschipid, but þat alle men worschypunge in ony manere þo ymagis or any payntyngus, synnen ande done ydolatrie, and þat God dose not ony myracle by hem, and þat alle men doynge pilgrimage to hem, or ony manere hem worschypunge, or puttyng lighttis or ony devociouns bifore þoo ymagis, bene cursid.

<L 23><T A29><P 462>

Here Cristen men seyne, þof 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 if Criste hade bene crucified wiþ golden cloþis ande golden schone, and as hys pore apostilis hade lyved in worldely glory, and oþer seintes also, and herinne haden plesid God, bene false ymagys and bokis of heresy 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 02><T A29><P 463>

If men wille have ymagis of tre or stone or oþer wyse payntid, be þai suche þat techen þo povert ande peynus of seintis, and forsakyng of worldly vanite after Cristis lyve and his seintis, and þen let þþo waste coste of ymagis be delud ferth fully to pore men, ande not to stockis ne to stonys, þat never have hunger colde ne prist, ne to riche bischopis munkis and riche prestis, þat have myche waste tresoure, and wasten pore mennes lyvelode to þer dampnacione, if þai ben nout founden doyng verrey penaunce þerfore.

<L 32><T A29><P 463>

and by þo same gospel þat prestis have autorite for to make þo sacrament of þo auter, þat is verrey Cristis body, by þo same gosselle han prestis autorite for to preche.

<L 35><T A29><P 464>

3it, when stryfe was made amonge Cristis disciplys who of hem schuld be sene for to be more, Jesus saide to hem, Kyngis of folkes lordschipen, or bene lordis of hem, and þai þat have powere on hem bene clepid weldoyng, or 3yvyng benefitis.

<L 14><T A29><P 476>

3it, siþen Cristis apostilis, freschly fulfillid wip wisdame, strength, and charite of þo Holy Gost, wolden nout be occupide aboute money redy at þer fete, for to dele hit to pore men þere redy, but 3ave hem to prechyng of Gods worde and prayere, as holy writte wittenessis, what blyndenes of covetise stiris þese ydiotis, unmy3tty and fer lowere in charite, to marre hem wip so myche drit, more þen alle Cristis apostilis dursten?

<L 17, 23><T A29><P 478>

Ande if 3e dyen in þis poynte, stonyng clene entente to Goddus honoure and comyne amendyng of Cristendame, wip paciens and charite bitaking all to governaunce, and 3e doyng 3oure bisynes upon 3oure connyng ande powere, trewe God wil accept 3owe for his trew martiris and breþerin of Cristis passione, and crowne 3ow in heven wipouten ende.

<L 22><T A29><P 479>

But here Cristen men sayne, þat hit is not leeful to swere by creaturis, ne by Goddus bonys, sydus, naylus, ne armus, or by ony membre of Cristis body, as þo moste dele of men usen, ffor þis is a3eynus holy writte, holy doctouris, and comyn lawe, and grete peyne sette þeruppon.

<L 06><T A29><P 483>

and þo sacrament þat men sene wip bodily een, is not Cristis body, but accident wipouten sogett, or nou3t, as þai han playnly said in Oxenforde scole, and in many placis of þo londe boþe seide ande writen. But Cristen men seyne pleynly, as Crist techis, Seint Poule, Seint Austyne, Seint Jerom, and alle Cristen pepul bileven, þat þo sacrament of þo auter is verrey Cristis body in forme of brede, ande þai wole no ferþer þen holy writte ande olde seintus teche, for no newe knackyng of sotile cavellaciones, or multitude of synneful wrecchis.

<L 04, 09><T A29><P 484>

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

<L 12><T A29><P 490>

as Seint Jon Crisostome wittenessys by techyng taken of Cristis apostilis.

<L 03><T A29><P 493>

Ffor morenesse of Cristis vicar is not mesurid by worldly morenesse, bot bi þis þat þis vicar sucs more Crist by virtuous lyvyng;

<L 02><T A32><P 505>

And I suppose of oure pope þat he wil not be Anticrist, and reversen Crist in þis wirkyng, to þo contrarie of Cristis wille;

<L 04><T A32><P 506>

þe reule of Jesus Crist 3oven to apostilis, and kept of hem aftir Cristis ascencioun, is most perfit to be kept for staat of lyvinge in þis world;

<L 12><T A33><P 509>

Whi þanne may not a man of privat religioun forsake þat and take Cristis clene religioun, wipouten error of any sinful fool, as most perfit? And þat Cristis reule, in his owne clenness and fredom, is most perfit, is shewid by þis skile.

<L 24, 25><T A33><P 509>

Also, þat Cristis clene religioun, wipoute cloutyng of sinfull menis errors, is most perfit of alle, is schewyd by þis skile.

<L 35><T A33><P 509>

and so to lette no man to forsake privat religioun, and kepe Cristis clene religioun, wipoute newe wronge tradiciouns of synneful men, þat ofte erreden in her owne lif and techinge.

<L 16><T A33><P 510>

and herof it such pleynly þat Cristis clene religioun is most perfit o alle.

<L 27><T A33><P 510>

berfore no newe secte of religioun, straunge fro Cristis secte, shulde have begunne, but þat þat was first shulde have be kept in his clenness, of siche newe finders up of novelries and patrouns.
<L 01><T A33><P 511>

sip Cristis reule is ynow³, and able for alle men on lyve, of whatevere complexioun or age þei ben of.
<L 05><T A33><P 511>

Also, þe pope may dispence wip þe reule of ech privat secte or religioun, and haþ dispensed and 3itt dop, but he may not dispense wip Cristis reule 3oven to apostlis;
<L 24><T A33><P 511>

And herof it sueþ openly þat men may lawefully forsake privat religioun, and kepe Cristis religioun in his clenness, sip it is most perfit, moost esy, and li3t for to kepe, and most siker to bringe men to hevене, and to heiest degre of blisse.
<L 28><T A33><P 511>

Ffor 3if þes newe reules weren alle on wip Cristis reule 3oven to apostlis, he shulde have taught hem boþe and ensaumpled, boþe in his lif and spekinge and writing, wip sermons and ritis and customes þerof;
<L 26><T A33><P 512>

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 35><T A33><P 512>

Also, Cristis reule 3oven to apostlis is lich and of o forme, to alle men þat maken professioun þerto, to speke of substaunce of þe reule.
<L 02><T A33><P 513>

Also, 3if Cristis reule, 3oven to apostlis, 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. Also, 3if þis feyning be soþ, it semeþ þat it is as perfit and medeful to kepen Cristis reule as þe reule of Ffraunceis or Dominik, or eny sich oþere man.
<L 23, 27><T A33><P 513>

berfore þo þat pretenden hem to ben principal folewers of Cristis steppis, shulde lyve and walke as Crist dide, and so lede ful povere lif, takinge of þingis frely 3oven as miche as neede is for here gostly office and no more, and þerwip be apaied.
<L 22><T A33><P 518>

þe fourþe article is þis, þat Cristis techinge and bileve of þe sacrament of his owne body, þat is pleynty 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. þe false feiþ tau3te of Anticrist and of his false cursede disciplis is þis, þat þe sacrament þat men seen wip bodely ei3e bitwene þe prestis hondis is neþer bred ne Cristis body, but accidentis wipoute 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 magnyfyen 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, wip þe determinacion of þe trewe court of Rome, þat is sett in þe beste part of þe popis lawe.
<L 13, 21, 26><T A33><P 520>

þat þis worschipful sacrament is bred and Cristis body; And þis feiþ is groundid in Cristis owen word, in þe gospel of Seynt Mattheu, Mark, Luk, and bi Seynt Poul, and pleynty in holy writt, and bi Austyn, Jerom, Ambrose, and most holy seyntis, and most kunnyng in holy writt.
<L 32, 33><T A33><P 520>

And þe gospel of Seynt Luk seiþ, þat Cristis disciplis knewen him in brekyng of þe breed;
<L 15><T A33><P 521>

Sip Seynt Poul seiþ, þe breed þat we breke is comunyng of Cristis body, axe þes heretikis where þis were sacrid breed or unsacrid; and þei moten seiþ þat it was sacrid, for ellis it were not comunyng of Cristis body.
<L 20, 22><T A33><P 521>

And in þe secret of þe medil masse, on Cristismasse day, we preie þus, þat þis substaunce of herþe bryngte to us þat þing þat is gostliche, þat is Cristis body.
<L 05><T A33><P 522>

And Seynt Austyn seiþ in a sermon þat is writen in þe popis lawe, þat þing þat is seyn is bred, and þat þing þat ei3en schewen or tellen is þe chalis, but it is, as moche as þe feiþ axeþ to be lernyd, þe bred is Cristis body, and þe chalis, þat is, wyn in þe chalis, is Cristis blood. Also Austyn seiþ in a sermon, and is writen in þe popis lawe, 3e schullen not ete þat body, ne drynke þat blood, þe whiche blood þe men þat schullen do me on crois schulle schede out;
<L 10, 11><T A33><P 522>

þanne sip þes auctorites of Crist and his apostlis ben algatis soþe, and also auctorites of þes

seyntis and clerkis, siþ þei accorden wiþ holy writt and reson, seie we þat þis sacrament is verrey bred, and also verrey Cristis body, and teche we þis treue bileve to Cristen men opynly;
<L 29><T A33><P 522>

and dampne we þis cursed heresie of Anticrist and his ypocritis and worldly prestis, seiynge þat þis sacrament is neiþer bred ne Cristis body, but accidentis wiþouten suget, and þerunder is Cristis body.
<L 04, 05><T A33><P 523>

Eche man þat lieuþ not after þe reule of Cristis professioun/ or techiþ oþer manner/ is antecrist.
<L 17><T AM><P 117>

No but þis þat Crist seiþ himself in þe gospel/ false cristis & false prophetis shulen rise & shulen gyue grete syngnes & grete wondris/ so þat if it may be don/ also þe chosen ben sent into erroures.
<L 05><T AM><P 120>

for whi/ seiþ Poul/ suche false apostlis ben wicked wirchers/ transfigurid slyly into Cristis apostlis.
<L 10><T AM><P 122>

so bidden not Cristis company whiche he ledde wiþ him.
<L 10><T AM><P 128>

þei putten grete penaunce vnto men/ þere Cristis charge is li3t.
<L 16><T AM><P 134>

hise disciples seyen þat he is God in erþe/ & we ben tau3te in Cristis lawe to haue but oo God.
<L 01><T AM><P 144>

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>

Loke Cristis copborde/ & hors;
<L 06><T AM><P 150>

God distru3e antecristis power for þi grete my3te/ & leet vs neuer turne to hym/ but helpe vs to wiþtond hym wiþ loue & charite/ for helpe of Cristis chirche.
<L 09><T AM><P 154>

þat he schwe to us, þat he þat may ageynsey his wombe, and despice 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 14><T APO><P 03>

And þus I graunt now, as oft I haue knowlechild bifor mani witnes, þat þe lawfulli ordenid his Cristis vicar, or wan he doþ, or biddiþ, ony þing in þe nam of Crist, as if Crist do þat bi him, þat þan he is þe vicar of Crist in dede, and þan it is to obey to him, as to Cristis vicar, and as to Jhu Crist. Be my folowars as I am Cristis.
<L 02, 05, 06><T APO><P 06>

But wan þe pope goþ a wey fro Crist, and doþ þe contrari, as is be for seid, or doþ þe contrari, þan is not he Cristis vicar, ne it is not to obey ne folow him in þeis þingis.
<L 13><T APO><P 06>

Of secound is seid, þat Cristis disciplis went in to þe cyte to by met.
<L 04><T APO><P 10>

wan þei mend hem vp on Cristis bidding, 3ha if þe prest wil not minster to hem, not but if money be gyuen to hem, and for þis þei selle þis iuil wille.
<L 24><T APO><P 11>

As Petre seiþ in his epistil, and Poul of Colocenses: Weþer it be þe kirk particuler, as were two or þre are gedrid to gidir in Cristis name, and of þe kirk;
<L 01><T APO><P 17>

Ne oþer wyse howiþ ani man to dred ani curse, not but in als mikil as it is 3euen vp Cristis bidding, ne oþer wise ioi of assoiling;
<L 17><T APO><P 17>

and þan bi þat we schal be holdun of God þe more blessid, and be þe more blessid, and be so perceyuers of Cristis meritus.
<L 05><T APO><P 28>

Certs þis is contrari to þis, þat noon is Cristis disciple but if he forsak al þing for him.
<L 23><T APO><P 40>

An oþer poynt þat is putt is þat þer is no pope ne Cristis vicar, but an holy man.
<L 24><T APO><P 58>

But now are found new constitucouns of procuracies and customis and oþer expensis, so þat noiþer sacrament, nor benefice, nor ministry, is 3euun nor tan frely after Cristis bidding;
<L 15><T APO><P 78>

in þis þat he frely and wilfully trowiþ in to Cristis teching, and felliþ his bidding.
<L 15><T APO><P 80>

þat no man is Cristis disciple, but if he kepe Cristis counseil.
<L 01, 02><T APO><P 81>

And þerfor we schal first vnderstond, as þoþ
Goddis law, and experiens, and resoun techiþ,
þat Cristis counseilis are callid in two wise, as
sum tyme þing þat he counseiliþ to, and biddiþ
not to ilk man as oþer comaundments;
<L 04><T APO><P 81>

And þus is opun, þat non is Cristis disciple, but
if he kep his counseil;
<L 16><T APO><P 81>

In general maner are al Cristis disciplis, þat after
þe rewle of kynde folowiþ his lore.
<L 31><T APO><P 81>

And for þi þus seiþ a doctor, Who þat euer he be,
þat in þe last our of his deþ kastib not al his
bisines and his affeccoun in to God, kasting fro
him al worldly bisynes, baldly I dar sey, þat he
schal not after þis lif he Cristis disciple in heuen.
<L 16><T APO><P 82>

and to obey to Cristis biddingis is man euer
holden, and not ay to offer.
<L 31><T APO><P 84>

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 22><T APO><P 91>

And þus þei are bidun to vs to kepe þat we how
not to rette þeis þingis in to God til vs, noiþer þis
to cause in vs goostly vertues ne maners, noiþer
þei may 3eue til vs grace ne hele, but if we kepe
Cristis biddingis;
<L 10><T APO><P 94>

But God for his endles mercy kepe fro þe malice
of þer charmis, and charmers, and coniarars,
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 uel dedis, or not to
obey to Cristis gospel, ne to þe teching of þe
apostlis, and prophetis, and feiþful doctors.
<L 27><T APO><P 97>

gird þe lendis in trowþ, clopid þe habarioun of
ritfulness, þe feet schod in þe making redy of
Cristis gospel of pes, taking þe scheld of þe feiþ,
in þe wilk we may sleckun all þe firun dartis of
the enemy.
<L 15><T APO><P 98>

þat þe vowe of religioun is a3en Cristis gospel.
<L 17><T APO><P 100>

And þus þe keping of Cristis lawe is callid
religioun, bi holy writ, and holy doctors.
<L 21><T APO><P 100>

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 oþer 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 28><T APO><P 102>

So swilk similitudis of religious efter habit, and
ypocrit signis, and neuerþeles not hauing þe
vertu of Cristis religioun;
<L 10><T APO><P 105>

If God wole, he loueþ not lesse vs Cristen men
in þes daies þan he dide þe pupel in þe olde
testament but better, as he haþ scheued be þe
mene of Cristis passioun & be þe newe perfite
lawe 3ouen to vs.
<L 75><T Buh><P 172>

þat Jesus bad hem goo bitokeneþ þat prelatis and
prestis of Cristis chirche schulden not reste and
be idel in worschipes and honouris of þis world,
and lustis and likyngis of her flesch, and cese fro
preching of Goddes word to wrapþe God and
dampne her soule, but hertli wirche in his vyne,
and spare for no wordli hate.
<L 145><T CG01><P 04>

And þat proueþ also þe sentence þat such after of
Cristis wordis: þat as sone as þei heere þe Lord
nemp ned, þei schul lete þe beestus goo.
<L 338><T CG01><P 09>

And suche prestis schulden be Cristis frendes, as
he himself seiþ in þe gospel: {Vos amici mei
estis, si feceritis que precipio vobis} (Jo·15·14).
<L 355><T CG01><P 09>

Ri3t soo, whan men of holi cherche (þat is,
prelatus and prestus, whiche principalli schulden
take li3t of kunnyng of þe sunne of Cristis
lawe, as þe moone of þe sunne) beþ direttli
bitwixe it and þe comen peple, wiþ al hire power
stoppyng and hidyng fro hem þe verrei
knowyng þerof, þan is causid a greet goostli
eclipse of þe sunne of Cristus li3f and his lawe
in cristen mennes soules.
<L 318><T CG02><P 20>

Crist vnderstood of John þat he was Helye in
figure, for in manie þinges þei weren like, as it is
seyd bifore, but specially for John was þe
foregoer of Cristis firste comyng, as Helye
schal be tofore his comyng to þe Doom.
<L 53><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>

So John wente tofore and prechede Cristis comynge, þat aftur vanishede away bi kynde of flesche, as wynd doþ or schadue, as Joob seiþ in his book (chapitre 14·2): {Fugit velut vmbra, et numquam in statu permanet}.

<L 195><T CG04><P 50>

But now erchedekenes, and officialis and oþur ministres, and þerwiþ begger prechouris (as Pharisees, diuidid þoru3 byddyng of oure bischopes þat rulen oure Jerusalem) axen þis question of þese pore prestis: Seþþe þe Pope prechep no3t þat is Goddes viker, ne none bischopes but selden, ne oþer grete prelati for fere þei mi3te ly3tly bryng 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 clerki 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 fooler 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 235><T CG04><P 51>

Also, here may preestis be ful sore adrad to heere þese meke wordes of þis hooli prophet, seþþe he (þat was haled in his moder woombe, and also was prophete and more þan prophete, and amonge þe chylderne of wymmen þer roos noon more þan he, as truþe bar wynesse of hym in þe gospel) seide he was not worþi to vnlase Cristis schoo, whiche is þe lowest office þat ani man may doo;

<L 300><T CG04><P 52>

But for to knowe forþermore þe secounde þyng þat þis gospel spekeþ of (þat is, þe place of Cristis berþe), 3e schulleþ vnderstoude þat þe gospel seiþ aftur þat alle men 3eden to make her profescioun, eueri man into his owne cytee'.

<L 43><T CG05><P 55>

And al þis processe was ordeyned tofore of þe priue doom of God to þat entente þat, þou3 Cristis moder and her housbonde dwelled in Galilee, napeles, bi þis enchesoun, þei schullen come at þat tyme into Bethleem, þat Crist mi3te be bore as it was prophecied of him tofore bi þe prophete (Michie·5·2), þer he seiþ þus: {Et tu, Bethleem, terra Juda, nequaquam minima es in principibus Juda;

<L 63><T CG05><P 55>

And þus, bi ensaumple of Jesus Cristis dedes and also bi his lawes, it seemep þat þer nys no man, neþer clerk, neþer seculer, except from obedience to temporal lordes.

<L 94><T CG05><P 56>

neþer Oure Lady hadde clepid Joseph Cristis fader to hymself but 3if þer hadde be perfite matrimonie bitwexe hem.

<L 135><T CG05><P 57>

And þus, as ys bifore heere schewid, is sumwhat declarid þe secounde þyng þat þis gospel makeþ mencion of: þat is, of þe place of Cristis berþe. Þe þrydde, as I seide bifore, þat þis gospel makeþ mencion of is þe manere of aray at Cristis berþe.

<L 184, 186><T CG05><P 58>

Þe riche also, to be adrad of misvsynge of her richesse in lustis and lykyngis out of mesure, and lyttil or no3t to departe of hem to Cristis pore breþeren.

<L 250><T CG05><P 60>

And þus, whoso takeþ goode heede of þis þat is seid bifore, he may see sumwhat þe maner of aray at Cristis birþe, whiche is þe þrydde þyng þat þis gospel spekeþ of.

<L 294><T CG05><P 61>

boþe of his lyif and of his lawe) to hem þat þep diligent and wel ocupeed in her degre, weþer it be spiritual eþer temporal, and specialli to hem þat þep wakeris in keepinge of her cure whiche þei han vpon Cristis scheep.

<L 354><T CG05><P 62>

Ri3t so, þe asoylyng eþer byndyng of prestis heere in Cristis cherche is no3t ellis but a schewyng bi certeyn evidencis þat suchon is eþer bounden eþer assoiled of God tofore.

<L 119><T CG06><P 69>

þat is: þei þat ben of Crist, or Cristis childeren, han crucified hire flesch wiþ vicis and desiris': 'þe flesch here mai be vnderstoude þe bodili substaunce of a man, wiþ þ dedis of his membris.

<L 135><T CG10><P 109>

'þese þre it bihouep after þe apostle to fastene to þe cros, for þei þat ben Cristis araieþ to hem first a cros in hire mynde whanne, fro þe myddul of hire soule (þat is, loue or wille), þei drawn his lyne into God aboue al þyngis to be loued;

<L 142><T CG10><P 109>

Vpon þis text seiþ Crisostom: we seyn it is no wondir þou3 Petre knew not þis whiche took reuelacion of Cristis passyoun.

<L 188><T CG10><P 110>

And þis makeþ þat manye men, for þei hauen no ful bileue to þe truþe of þe euangeliē of Cristis wordis, þerfore in peyne of þat synne, God suffreþ hem to falle into erreure of mysbileue of many false þyngis.
<L 242><T CG10><P 112>

Þis mai bymene þat whanne suche a blynde man in synne, as I seide bifore, hereþ hou Dauid, (spousebreker and mansleer), Magdelyn (defouled in alle þe dedli synnes), Mathew (þat gat his li3fode bi an vnlefful craft), Petre (þat denyede and forsok his Maister, for fere of a womman), þe þeef þat hyngē bisides Crist in þe oure of his deþ, Poule (þat ful crueli pursuede Cristis peple), þat alle þese been passid to heuene and beþ ful glorious seyntis, þenne if suchon axide hou þis may be þat þus synful peple as þese weren ben passid þus to heuen, Hooli Writt and treue prechouris answeren to þis question þat bi þe gracyous mercy of oure Lord Jesus Crist, þat seiþ himself bi þe prophete Ezechiel: {Nolo mortem peccatoris, sed magis vt conuertatur et uiuat}.

<L 418><T CG10><P 117>

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 23, 28><T CG11><P 121>

3ea! Pouch it be to visite his pore scheep, he mut ride wiþ foure or fyue score hors, proudeli apareilid at alle poyntis, his owne palfrai for his bodi worþ a 20 or 30 pound, al bihangid wiþ gliterynge gold as þou3 it were an hooli hors, himself aboue, in fyn scarlet or oþer cloþ as good as þat, and wiþynne wiþ as good pelure as þe quene haþ any in hire gowne, hir persons and hir clerkis rydyn ge aboute hem, al in gult harnaise, wiþ bastard swerdis ouergild bi hire sides hangynge, as þou it were Centurio and his kny3tis ridynge toward Cristis deþ. Þis mai wel be þe abhomynacion of discunforte þat Daniel spekiþ of, stondynge in holi place (þat is, here in Cristis cherche). God, for his endeles merci, make of hem sone an ende, þat alle cristen men þat louen þoo mai seiē þe wordis of Dauid in þe Psauter þere he seiþ þus: 'þe enemyes forsophe of þe Lord anon as þei beþ honoured and enhaunced, ri3t as smoke þei schullen faile'— þat is, oþer þoru verreie mekenesse knowynge hire defau3tes, and wilfulli takynge vpon hem þe meke and pore estaat þat longē to Cristis prestis, or ellis, if þei wole not come wilfulliche, þat þei ben compellid for to entre, as Crist seiþ in þe gospel: {Compelle eos intrare}.

<L 246, 248, 255><T CG11A><P 138>

So did also Seint Steuen, þat first wes matrid for Cristis loue.
<L 216><T CG12><P 155>

Here we may lerne þat prelatiſ and curatiſ, þat shulden be Cristis prinspal disciplis, whiche han Cristis shepe to kepe, when þei seen ony of her peple in disese or tribulacion, bodile or gostle, shulden go nere to hem (þat is, by vertuous lyuing) and prey to God hertily for hem, whiche is oon of þe prinsepal þingis þat longiþ to her office.
<L 416><T CG12><P 161>

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 19><T CG14><P 176>

Þis, me þinkiþ, may bitoken þat þo þat shulden be feders of Cristis peple goostly shulden ouerpas þe see of þis worlde, þat is: fully forsaken, as vnleful, desire of hauing of temporal goodis of þis worlde.
<L 27><T CG14><P 176>

þe sitting of Jesus in þe hil may betoken þe stable wille of alle prechouris in þis purpos, or ellis rest of contemplacion, whiche þat þei shulden hue among in Hooly Scripture and Cristis lijf and in þe si3t of þe ioyes of heuen, þorow whiche þei shulden drawe wit as Jon did oute of Cristis brest.
<L 70, 71><T CG14><P 178>

men may seye, by many of hem, þe wordis þat ben seide in þe gospel of Cristis apostliſ þat slepten in þe tyme þat Crist made his preyouris: {Oculi eorum erant grauati}.

<L 88><T CG14><P 178>

But it semēþ þat suche dreden litel Cristis wordis þat he seiþe in þe gospel by alle suche: {Inutilem seruum proicite in tenebras exteriores, vbi erit fletus et stridor dentium}.

<L 166><T CG14><P 180>

þese fyue þousand of peple þat weren fed in Cristis feest may wel bitoken þat oonly þo þat perfity gouernē her fyue wittis in keping of þe Ten Comaundementis to þe profite of her soule ben able to be fed and fulfillid wiþ goostly mete of Goddis wordis.
<L 244><T CG14><P 182>

þe fourþe is þe lofe of þe worþi sacrament of Cristis body.
<L 48><T CG15><P 185>

þat is: 'þe fulnes of þe lawe is loue', and þerfore Cristis New Lawe is clepid þe lawe of loue'.
<L 105><T CG15><P 186>

And whoso etih wel, and departih of alle þese þre louys of breed þat ben rehersed tofore (þat is, first of þe worde of God, and after of þe loof of breed of penaunce, and also of þe þrid, þat is almesdede), he þen haþe wel proued himself and so is able for to ete of þe fourþe lofe of breed þat is, þe worshipful sacrament of Cristis bodi, of whiche breed spekih himself in þe gospel of Jon, seying þus: {Panis quem ego dabo vobis caro mea est pro mundi vita}.

<L 354><T CG15><P 193>

And whensoever þat a prest, in Esterne Day or in oper tyme, ministriþ þis blessid sacrament to hem þat receyuen it worþily, þen he departih þe fourþe breed þat I spake of at þe byginnyng (þat is, þis worshipful breed of heuen, Cristis body) in sacrament.

<L 385><T CG15><P 193>

and siþen þe breed of almesdede doyng), and in þis maner able him and so receyue þe fourþe breed (þat is, þis worþi sacrament of Cristis body), þen shal he worþi be, as Crist seiþe in þe gospel of Jon, to lyue wiþouten eend in þe ioy of heuen: {Qui manducat hunc panem uiuet in eternum}.

<L 395><T CG15><P 194>

First, prelatis and prestis, for þei weren hiest heedis of Cristis chirche, shullen 3eelde acounte of her baylic.

<L 527><T CGDM><P 222>

If lordis also, and kny3tis, spenden her goodis in costly aray passing her astate, and þerfore waxen extorcioneris on þe pore peple, and maytenen þe enemys of Cristis holy gospel, and haten true prechouris þat wolen telle hem þe soþe, and suffren her children and her meyne to despise God wiþ proude boostyng and lyes, and al torende him wiþ opis, alle suche my3ty men at þe grete acounte my3tily shullen be peyned, as witnessih Holy Writ: {Potentes potenter, etc}.

<L 602><T CGDM><P 224>

Also if men holden that the sacrifice of bestes is nedful now as it was bifore Cristis passioun, it is error and mysbeleue agens Crist and his gospel.
<L 38><T Dea><P 452>

ffor these proud clerkis the more thei kunne 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 18><T Dea><P 453>

but thei semen agenes Cristis techyng and lyuyng and his postlis, and brought yn for pride and coueitise of worldly prestis, for to charge more the puple in cost than Crist and his apostlis ordeyneden.

<L 27><T Dea2><P 460>

Therefore eche cristen man and woman bisie hym in all his mygtis to lerne and kepe Goddis heestis, to occupye his wittis in spekyng of Cristis gospel, for therynne is all comfourt and sikirnesse of cristen soulis, for to come to the blisse of heuen.

<L 16><T Dea2><P 461>

And þe publican stood afer and wolde not lyften his y3en to heuene, but he smot vpon hise brest to fygyre 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 meknesse þat he hadde;

<L 10><T EWS1-11><P 264>

And, siþ alle Cristis dedys ben ensawmplys to trewe men, manye men þenkon þat þese newe sectus schulden be destruyde and þe personys sauýde, for þus ordeynude Crist, mayster beste of alle.

<L 24><T EWS1-11><P 265>

And, 3if we marke alle syche cerberys in Englonde þat be plantyd of newe in comune Cristis religioun, as þei spuylen þe remenaunt of temporal goodys, so (þat is more duyl) þei spuylen hem of vertewes: for alle cristen men schulden ben of o wille, and variaunce in syche sectis makyþ variaunce in wille, and gendreþ discensioun and enuye among men.

<L 57><T EWS1-11><P 266>

And Cristis godhed wiþ his manhede ben sufficient herfore, for þei ben wiþowten ende as þese serklis of two pens. And, whateuere þat prelatis traueylen vnto spede of Cristis chyrche, Crist wole at þe day of doom 3elden hem graciously, and so eche trefw prelat þat helpuþ Crist to helon his chyrche is trefw neybore to þe chyrche and doþ in part as Crist dude.

<L 79, 82><T EWS1-13><P 274>

Here we schal vnderstonde þat Crist spekih not here of worldly feste, ne of place, for þanne his sentence were noht, siþ þanne schulde strif be for plase, and onely one schulde doo Cristis byddyng, and so Crist schulde ordeyne dissensioun wiþowte fruyt among men.

<L 30><T EWS1-17><P 288>

Pis secte of Crist by þat is lesse þat þei putten in þes newe sectis, siþ þei kepyng Cristis secte by þat maden hys secte moore.
<L 71><T EWS1-18><P 294>

But scribys þat knowe not Cristis godhede seyn þat Crist blasfemyd in þis, for al only God may forþyue synnes.
<L 39><T EWS1-19><P 297>

And þus wente mankynde þat God hadde ordeynot into blysse, from error of þis olde synne into þe hows of Cristis chyrche.
<L 47><T EWS1-19><P 298>

Þe volatiles, þat seruen seyntis at þe secunde cowers of þis feeste, ben seyntis of þe newe lawe þat wiþ þese maundementis kepton Cristis counselys.
<L 47><T EWS1-20><P 302>

But summe slown Cristis seruauntys, as emperoures of Roome and prestes.
<L 50><T EWS1-20><P 302>

And, as Macometis lawe takip myche of Cristis lawe, and medleþ oþur lawes, and þere comeþ in þe venym, so doþ antecrist in þese newe sectis.
<L 67><T EWS1-23><P 315>

Þe secunde aduent is comyng to Cristis passioun, and of þis makip þis gospel mynde today.
<L 12><T EWS1-26><P 326>

3et þese 3eldis fownde of men helpon alle þer breþren in nede boþe of temporal goodis, and laten hem dwellen in Cristis ordre.
<L 70><T EWS1-26><P 329>

But, by þe rewle of charyte, þei schulden sille þer hy3e howses and alle þe mebles þat þei han, and helpe þer breþren in neede, and lyue al after Cristis lawe.
<L 76><T EWS1-26><P 329>

Heuene and erþe schal passe in chawngyng, but Cristis wordis schulle not passe þus.
<L 44><T EWS1-27><P 331>

And Iohn, bownden in prisoun, herde of Cristis werkis, and he made myche ioye and preisude myche Crist, as oþur gossellys tellen and specially Iohnys gospel.
<L 05><T EWS1-28><P 335>

And þis meuede Powle and oþure apostles to holden hem to Cristis ordre, siþ þe abbot is bettore, 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 93><T EWS1-31><P 354>

And Iesus modir was þere wiþ Iesu and hise disciples for, as men seyn comunly, Iohn þe Euangelist was weddid here, and Crist was his cosyng and Cristis modir was his aunte;
<L 05><T EWS1-33><P 360>

And þus 3if sowyng of þe feend tariþ here Cristis chirche, and makip Cristis corn here ful þinne, and makip þicke þe feendis lymes, nerþeles þis good corn groweþ more medily to þe chirche for þei han moore lettyng.
<L 41><T EWS1-36><P 375>

Tyme of þis repyng is cleput þe day of doom or ellis tyme nyh hit, and þese reperis ben goode aungelis, þat gedren partis of Cristis chirche, and þese goode aungelis schullen bynde Cristis enemyes in knyccchenys, and aftyr þei schulle brennen in helle by þe ri3tful doom of God, and trewe seruauntis of Crist schullen be gedrede by goode aungelis and come to heuene as Godis berne.
<L 50, 51><T EWS1-36><P 375>

For, as þis gospel tellip, þese taares schul be gedrid furst, but at þe day of doom Cristis lymes schulle furst be counfortid.
<L 60><T EWS1-36><P 375>

Ne we schulde not knowe now þe quantite of þis age þat lasteþ fro Cristis ascencion vnto þe day of iugement.
<L 41><T EWS1-37><P 379>

Abowte þis tyxt may men dowte how þis seed may waxe druye or faylen in any wyse, siþ hit is Cristis word, and Crist seiþ þat heuene and erþe schul passe and fayle but not his word.
<L 88><T EWS1-38><P 387>

and ri3t as þe moone is pryncipal planete aftyr þe sonne, so Cristis manhede is pryncipal after his godhede.
<L 67><T EWS1-39><P 393>

And, ri3t as in Cristis tyme and aftyr by hise apostles he turnede manye heþene men to Cristis religioun, so now in tyme of anticrist ben cristene men made heþene and reuerse Cristis lawe, his lore and his werkis.
<L 84, 86, 87><T EWS1-41><P 404>

Croserie ne assoylyng feyned now of prelatis schal not at þe day of doom reuerse Cristis sentence.
<L 111><T EWS1-41><P 405>

Hit is hard to be dampnyd by iugement of Cristis manhede, but hit is hardere to be dampnyd bi counsil of þe Trinnyte, but hit is hardest to be put by þese to þe fuyr of helle.
<L 115><T EWS1-41><P 406>

But myche more Cristis rewme þat is strengþed
a3enes þe feend schilde haue anopur prynce
contrarye to Sathanas.

<L 34><T EWS1-42><P 408>

And hit is ly3cly þat þis womman vndirstod
Cristis wordis, and herfore sche blesside þe
modir þat bar such a child.

<L 118><T EWS1-42><P 411>

And on of Cristis disciples, Andrew, Petres
broþur, seyde to Crist þer was a child þat hadde
fyue barly louues and two fysches, but what ben
þese among so manye men?’

<L 12><T EWS1-43><P 412>

But alle circumstaunes þat schulden make
peyne hard weron in Cristes passioun to maken
hit more meedful: þe place was moste
sollempne, and þe day also, þe howr was mooste
knowen to Iewes and to heþene men, and þe
despi3t was most, for men þat moste schulden
loue Crist ordeyneden þis moste fowl dep a3en
Cristis moste kyndenesse.

<L 82><T EWS1-45><P 427>

forsøþe hit was ful greet, and passyde þese
wymmenys power to remeuen hit fro þe dore by
castyng of þe pharisees, for þei seyden þat
Cristis disciples wolden comen and stelon his
body.

<L 13><T EWS1-46><P 429>

But go 3e, and seye 3e to Cristis disciples and
algatis to Petre þat Crist schal go byfor 3ow to
þe cuntre of Galilee, and þere schille 3e seen
hym, as he seyde 3ow byfore, and he may not
lye’.

<L 22><T EWS1-46><P 430>

Byleue is furst nedful, and algatis of þis breed,
how hit is Godis body by uertew of Cristis
wordis.

<L 69><T EWS1-46><P 432>

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

<L 45><T EWS1-48><P 440>

But scorne we here þes heretikis þat seyn þat no
þing may befalle 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 122><T EWS1SE-04><P 495>

for þei camen of gentilite, and þer staat schulde
þus serue to God to defende Cristis lawe and his
ordenaunce, and late it not perysche for

ydulnesse.

<L 15><T EWS1SE-08><P 509>

For as a mete in a man þat is not defyed byfore
makiþ monnys body to gurle, so it is of þes newe
staatis, þat Cristis lawe haþ not defyed.

<L 99><T EWS1SE-09><P 516>

þe ei3þe tyme bidduþ Poul þat Cristis pees
sprynge in mennys hertis, for þis pees brynguþ
gladnesse and ioie in o body of þe chirche.

<L 47><T EWS1SE-12><P 526>

þe tenþe tyme bidduþ Poul þat Cristis word
dwelle in us plenteuously;

<L 51><T EWS1SE-12><P 527>

for word of Crist schulde putte þese owt, as
Petre techiþ in his booc 3if ony man speke ou3t,
speke he Godis wordis’, and certis þanne Cristis
word dwelluþ in us habundauntly. 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. þerfore Poul knyttiþ after þat
Cristis word dwelle in us in al maner of wisdom,
and þanne it is not superflu. þe enleuche tyme
Poul bidduþ þat Cristis word be not ydle in us;

<L 57, 59, 60, 62><T EWS1SE-12><P 527>

þe twelþe tyme bidduþ Poul þat, alle þinge þat
we don in word or in dede, schulde we do it in
Cristis name, for we schulden euere serue to
hym, and he mot nedis be oure Lord.

<L 68><T EWS1SE-12><P 527>

þe clowde þat ladde hem in desert vpon dayus,
as Godis lawe telluþ, figurede þe watur of Cristis
syde, by whiche we ben baptyude now.

<L 37><T EWS1SE-13><P 530>

And þus þes ordris deuouren þer goodis, and
preyson þer ordris ouer Cristis ordre, and
whonne þei takon þer children and þer goodis, as
þei weron herne.

<L 20><T EWS1SE-14><P 534>

þei seyn at þe fourþe tyme þat þei ben Cristis
mynystris; but Poul, þat kepte þe secte of Crist,
seiþ þat he is Cristis seruauant as þei.

<L 34, 35><T EWS1SE-14><P 534>

and seiþ he passuþ a poynt ouer hem in
trauelyng for Cristis lawe.

<L 37><T EWS1SE-14><P 534>

For Poul knew þat fourtene 3eer byfore he was
turned to Cristis secte, and in his fastyng of þre
dayes he say monye pryuytees of God.

<L 71><T EWS1SE-14><P 536>

And herfore seiþ Poul þat he wole gladly haue
glorie in his syknesses, þat Cristis vertu dwelle

in hym.
<L 107><T EWS1SE-14><P 537>

And þus siþen þes newe rewle letton þe rewle þat Crist haþ 3ouen, þei ben rit contrarie þerto, and dyuydon fro Cristis ordre;
<L 21><T EWS1SE-17><P 550>

And afturward prouep̄ Poul by a prynciple of byleue þe suffiçience of Cristis biggyng, by þat þat he is God and man.
<L 47><T EWS1SE-20><P 562>

And þus seiþ Poul to his breþren þat, 3if blod of kydis or bolis, and poudur of a calf þat is scaterud, makip̄ men hooly þat weron fowlude as anemptis fleschly clensyng, how myche more Cristis blod þat offerude hymself by þe Hooly Goost wipowton wem to God þe Fadyr schal clenson owt owre conscience fro deede werkis to serue Iyuyng God.
<L 52><T EWS1SE-20><P 563>

And so it figurede Cristis blood and his herte þat was brend by loue.
<L 59><T EWS1SE-20><P 563>

þe spryng of þis mekenesse and þe welle was in Crist Iesu, and by takyng part þerof alle Cristis children moten be meke.
<L 06><T EWS1SE-21><P 565>

And here þenkon men by greet studye þat alle þes foure newe sectis, 3if þei wolon clense hem clene of synne, moten leue alle þes newe customys þat þei han weddud bysydus Cristis lawe.
<L 45><T EWS1SE-22><P 569>

{DOMINICA INFRA OCTAVAM ASCENCIONIS· Epistola· Sermo 28· Estote prudentes· Prima Petri 4· Petre 3yueþ here anopir forme to lerne þe lore of Cristis religion;
<L 01><T EWS1SE-28><P 593>

and 3if God ordeyned noon of þes, þanne in mayntenyng of ony of hem, he doþ harm to Cristis chirche and þanne he failip̄ in charite and louep̄ neþer God ne man.
<L 78><T EWS1SE-31><P 610>

For clerkis prouen heere bi resoun þat Cristis lif and his dedis don good to alle creatutris bi perfeccioun þat he getip̄ hem.
<L 89><T EWS1SE-31><P 611>

Alle þat ben dampned in helle haue greet good of Cristis passioun, for þei haue iust punyshyng, and þat is good— 3he to hem;
<L 94><T EWS1SE-31><P 611>

And, siþ þei haue appetyt herto, and þis is performed bi Cristis passioun, eche opir part of

þe world haþ good bi passion of Crist.
<L 99><T EWS1SE-31><P 611>

þe firste sect holdip̄ Cristis lawe wipoute contrariyng bi opir lawe, and in þis ben many degrees, as preestis, lordis and laboreris.
<L 04><T EWS1SE-32><P 614>

and þe feend haþ tau3t hem for to þenke þat þes ben betere þan lif aftir Cristis lawe.
<L 12><T EWS1SE-32><P 614>

And þis moeueþ many men to holde þe boundis of Cristis lore, siþ þis lore is ynow³ and may not erre but opir may.
<L 47><T EWS1SE-32><P 615>

But Crist forbedip̄ not, but biddip̄ his disciplis in figure þat þei gedere vp þe relef þat is left of Cristis mete.
<L 49><T EWS1SE-32><P 616>

but þei faylen in þer reule, and erren foule fro Cristis lawe.
<L 54><T EWS1SE-32><P 616>

And axe he not lecue of þe pope to flee fro yuel to Cristis lawe!
<L 64><T EWS1SE-32><P 616>

Lyf of heuene bigynnep̄ heere bi þe comfort of Cristis lawe, and it lastip̄ in þe spiry3t aftir deep̄ for eueremore— as Poul seiþ þat charite neuere more fallip̄ adoun'.
<L 67><T EWS1SE-32><P 616>

Bi þes wordis yuele vndurstondu may many trwauntis and stronge beggeris be mayntened in Cristis chirche bi colour of almes of ypocritis.
<L 100><T EWS1SE-32><P 617>

And herfore biddip̄ Petre heere þat men shulden a3enstonde þe feend, stronge in bileue þat Petre tellip̄ heere and in hope of Cristis help.
<L 47><T EWS1SE-33><P 621>

For þes men þat makyn þes sectis trauelen a3enes Cristis breþerhed;
<L 26><T EWS1SE-35><P 627>

And aftir Petre 3eueþ a reule to kepe Cristis religioun, and þis reule mot nedis passe alle þes newe reulis of ordris.
<L 51><T EWS1SE-35><P 628>

Bodili wasshyng of a child is not þe ende of baptisyng, but baptisyng is a tokene of wasshyng of þe soule fro synne, boþe original and actual, bi uertu takun of Cristis deep̄.
<L 09><T EWS1SE-36><P 630>

and so Cristis resurreccioun was figure to vs hou
we shulden lyue.
<L 11><T EWS1SE-36><P 630>

And so þis water þat we ben put ynne is tokene
of Cristis tribulacioun fro his bigynnyng to his
deep, and techiþ how we shulde lyue heere.
<L 15><T EWS1SE-36><P 630>

For 3if we be maad plantid to þe licknesse of
Cristis deep, þanne we shullen be also like to
Cristis rysyng fro deep.
<L 22, 23><T EWS1SE-36><P 631>

And for Cristis body my3te not synne, þerfore
oure erþe was blessid in Crist; and, 3if we ben
plauntid in Cristis body, þanne we shullen haue
þe fruy3t þat sueþ.
<L 25, 27><T EWS1SE-36><P 631>

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 32><T EWS1SE-39><P 640>

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 30><T EWS1SE-40><P 644>

for þanne he makip no departyng fro Cristis
godhed and his manhed.
<L 39><T EWS1SE-40><P 644>

And in þis cursyng fallen þes sectis þat dispisen
Cristis lawe;
<L 42><T EWS1SE-40><P 644>

For what man shulde chese anoþer lawe, but 3if
þat lawe were betere þan Cristis?
<L 45><T EWS1SE-40><P 644>

þus Poul distryede þe synagoge whan he came to
Cristis chirche.
<L 59><T EWS1SE-41><P 650>

Poule makip aftirward anoþir skile þat, 3if
seruyse of dampnyng of many was in worship
and glori of Moyses, myche more seruyng of
ry3twisnesse to Cristis children shulde be in
glorie.
<L 93><T EWS1SE-42><P 654>

And God puttid in Cristis hond lawe þat he
hadde ordeyned before bi aungelis;
<L 55><T EWS1SE-43><P 658>

And heere may men opunli see hou myche
anticrist is to blame þat, aftir þe free lawe of
Crist, 3yueþ anoþer contrarie lawe, for it lettijþ
kepyng of Cristis lawe and puttijþ men fro

freedom of Crist.
<L 83><T EWS1SE-43><P 659>

þe þrittenþe synne of fleshs ben sectis, as we
may now see of foure sectis þat ben now brou3t
yn aftir þe sect of Cristis ordre;
<L 60><T EWS1SE-44><P 662>

And þus þes foure newe sectis haue þer ioye in
uariyng, and þat oon is oppressid þat he my3te
conquere Cristis sectt.
<L 85><T EWS1SE-44><P 663>

and þis pees shal be in heuene where Cristis sectt
shal be clene.
<L 87><T EWS1SE-44><P 663>

And þes þat ben on Cristis side haue don on cros
þer fleshs wiþ synnes;
<L 114><T EWS1SE-44><P 664>

And þus men shulden bitwixe hemself fulfille
loue þat is Cristis lawe.
<L 36><T EWS1SE-45><P 666>

And so men þat shullen be saued ben laboreris in
Cristis werk, and profiten bi uertu of Crist to alle
þis world, as Crist dide.
<L 80><T EWS1SE-45><P 668>

þes wordis of Poul ben ful sutill, but it is ynow3
to vs to knowe sumwhat Cristis charite and
þeraftir shape oure charite;
<L 52><T EWS1SE-46><P 671>

And þerfore þe beste counsel were now to vs to
practyse oure lyf in charite, and to a3eenstonde
Cristis enemyes boþe for loue of Crist and hem.
<L 55><T EWS1SE-46><P 671>

As Crist seiþ, and seyntis aftir, 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 77><T EWS1SE-47><P 675>

And, 3if þei seyen to plese þe puple þat þis ost is
Cristis body, þei seien preuyli þe contrarie, and
sclaundren þe pope and his court þat, al 3if he
seide sum tyme þat þis oste was Cristis body,
now þei haue tau3t hym betere and seyn þat it is
werse þan ou3t.
<L 87, 89><T EWS1SE-47><P 675>

Poul ne eny opir apostele þankeden not þer
suggettis for gold ne for worldli cause or
wynnyng, but for þei profiteden in Cristis lawe.
<L 12><T EWS1SE-48><P 676>

For þei shulen be knowen at domesday, bi
clennesse and bi bride cloþis, þat þei ben of
Cristis sectt, and shulen be takun yn aftir his

mustre And Crist shal conferme þes kny3tis
wipoute synne til þe eende, in þe day of þe
comyng of oure Lord Iesu Crist.
<L 31><T EWS1SE-48><P 677>

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;
<L 14><T EWS1SE-50><P 681>

but þei weren not riche herto, but bi uertu of
Cristis passioun.
<L 21><T EWS1SE-50><P 682>

And þus pilgrymes, þat goon ly3t and syngyn
gladli bi Cristis uoys and whistelen sweteli bi
hope of blis, feren þus þer goostli enemyes, for it
is seid comynli þat a weygoere whan he is uoyde
syngiþ sure bifore þe þeef, and moneye makip
hym drede more.
<L 56><T EWS1SE-50><P 683>

First Poule coumfortiþ Cristis kny3tis to make
hem hardi for to fy3te, and seiþ þe 3ee
coumfortid in þe Lord and in power of his uertu.
<L 03><T EWS1SE-51><P 685>

and in þis kny3tis of Cristis batayle shulden be
confortid for to fy3te.
<L 12><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><T EWS1SE-51><P 685>

And for men shulden be Cristis spouse, and
hoolde to hym þe treuþe of weddyng, þerfore
Poule clepiþ heere þis firste uertu treuþe of
spiri3t.
<L 64><T EWS1SE-51><P 687>

þat 3ee be clene and wipoute synne to domesday
þat is Cristis, and þat 3ee be fillid of fruy3t of
ry3twisnesse to heryng and glorye of God.
<L 42><T EWS1SE-52><P 691>

For Crist and his apostelis and Cristis lawe þat is
bileue techen þis lore to sue goode prelati and
to flee fro euele prelati.
<L 38><T EWS1SE-53><P 693>

And Poul telliþ 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 41><T EWS1SE-53><P 693>

3it seyntis hopen þanne þat þes bodies, þat now
ben foule, shullen in blisse be like to þe body of

Cristis clerenesse.
<L 70><T EWS1SE-53><P 694>

{DOMINICA XXIII POST TRINITATEM·
Epistola· Sermo 54· Non cessamus pro vobis
orantes· Colocenses primo· In þis epistele telliþ
Poul boþe his wille and his werk to profite to
Cristis chirche, þat it be þus tau3t bi hym.
<L 02><T EWS1SE-54><P 696>

for men þat confessen Cristis lyf, hou he was
boþe God and man, and þes men þat seen God bi
good bileue of Cristis persone ben saued and
dwellyn sureli in þe vertu of þis patroun.
<L 41, 42><T EWS1SE-55><P 700>

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

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 13><T EWS2-58><P 16>

And þese men þat han þus þis vertew, as weron
Cristis apostli, hadden here þe rewme of
heucene, for þei hadden here Crist.
<L 08><T EWS2-65><P 54>

And 3if þei ben in state or werkys vngrownded
in Cristis lyf, it is licly to men þat þei ben
anticristis disciplis;
<L 17><T EWS2-65><P 55>

And þus is Cristis cause feld down for a tyme.
<L 21><T EWS2-66><P 61>

siþ sophistres graunton þat þis fadur of þe hound
is myn, and 3et he is not my fadur, why schulde
we not grawnton also þat oure Ladyus soule is
Cristis; and so myche more, as Cristis wyll and
hire wyll was euere at on? þe ende why oure
Lady suffrede þus was herfore ordeyned of God,
for sche schulde be more hooly, and more
disserue to Cristene men, and betture prente
Cristis dedus, and telle hem hise euangelistis.
<L 47, 50><T EWS2-94><P 228>

Leue we here þes tryuauant dou3tis and enforse
vs to lerne Cristis wordis, and to preche hem to
þe puple, and leue þing þat is lesse worþ.
<L 36><T EWS2-110><P 281>

IN FESTO SANCTI IACOBI APOSTOLI·
Sermo 57· Accessit ad Iesum· Mathei 20· This
gospel telliþ hou fleschly kyn procurch ofte
harm to þe soule and hou a womman, Cristis
aunte, Mary, Iamys modyr and Iones, þat was

Zebedeus wif, cam to Crist for þis enchesoun.
<L 02><T EWS2-111><P 282>

and þes two disciplis my3te not for schame
denye to drynke of Cristis cuppe.
<L 33><T EWS2-111><P 283>

but as þe Trynyte is one in onhede of
substaunce, so Cristis apostlis ben one in þe
same godhede and may neuere aftur be seuerede,
as þes þre persones may neuer be seueryd.
<L 18><T EWS2-121><P 315>

And prestis ben afterward Cristis vykeris to telle
þe wylle of Iesu Crist.
<L 832><T EWS2-MC><P 358>

O! siþ a lordis word is wurchipid aftir þe passe
of þis lord, and Crist is more wipoute mesure
þan ony kyng or erþly lord, hou loueþ þe puple
Crist but aftir þat it loueþ Cristis word?
<L 11><T EWS3-123><P 01>

And for despit of Cristis wordis, and for default
of loue of hem, ben many grete men cursid of
God, for þey maken Cristis wordis vnwurchipid,
and magnefyen þer oune wordis, as þei wolden
take fro God his wurchip.
<L 23, 24><T EWS3-123><P 02>

and siche an angel may be clepid eche good
cristen man þat makip redy þe weye to Crist
bifore Cristis laste comyng.
<L 40><T EWS3-123><P 03>

And þus þes newe religiouns bisyde Cristis lawe
ben bipapþis, but to crokid and to foul to ony
man to go to heuene, for hem wantip ri3tnesse
þat key feynten in þer sygnes, for þes signes
semen of nou3t but to crie þer holynesse, þat þei
ben bifore opere chosun of God to his seruys.
<L 50><T EWS3-123><P 03>

FERIA IIIJ DOMINICE II ADUENTUS· Sermo
3· Dixit Iesus turbis· Mathei II· For Ion Baptist
telde of Cristis aduent, þerfore þes gospelis
maken mynde of Ion Baptist, and Matheu tellip
of Baptist wipinne in his bok hou he passide
opere in holynesse and uertu.
<L 01><T EWS3-125><P 07>

and so of fulnesse of Cristis grace taken alle þat
ben Cristis lemes.
<L 23, 24><T EWS3-126><P 11>

And so for þing is hid in bosum, and Cristis
godhed is heere hid from us, þerfore seiþ þis
gospel þus þat þis one borun Sone is in his
Fadris bosum.
<L 52><T EWS3-126><P 12>

Baptist seyde not þes wordis for he hadde drede
in þis bileue, but for he wolde þat his disciplis

and opere men weren tau3t of Crist, and so he
coueytide Cristis wurchip and ordeyned þerfore
many gatis.
<L 11><T EWS3-129><P 17>

And for þes ordris of hordom wip flateryng 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 tellip aftir hou Crist and hise cam to
Bethsayda.
<L 33><T EWS3-130><P 20>

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.
<L 13><T EWS3-134><P 30>

And so, as Crist argueþ, 3if Cristis werkis weren
of þe fend, God wolde not wurche þus so
graciously in Crist.
<L 19><T EWS3-135><P 32>

And God 3yue þat Cristis lif were þus wel
knowen in cristendom, for þanne my3ten men
sue Crist and take no werkis but ensaumplid of
hym.
<L 14><T EWS3-136><P 34>

FERIA IIIJ SEPTIMANE IIIJ POST DOMINE
NE IN IRA· Sermo 15· Factum est autem· Luce
9· þis gospel tellip hou Cristis disciplis moten
haue hem in luyng.
<L 01><T EWS3-137><P 36>

And so, siþ Cristis religioun is betere þan þes
newe ordris, þes men synnen gretly þat taken
hem and leuen Cristis; for Cristis ordre my3te
ocupie eche man as myche as he my3te do, and
no drede it my3te ocupie men betere þan þes
newe ordris.
<L 40, 42><T EWS3-137><P 37>

And þus alle þes newe ordris, þat leuen fredom
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>

We shulden þenke on Lothis wif, hou she for
loking abac was turned into a lumpe of sault, to
teche us to loue Cristis ordre.
<L 67><T EWS3-137><P 38>

And herfore seiþ Salomon Take 3ee us litil foxis
þat shrapen down þe vines', for saucry lore of
heuenly þingis þat shulde growe in Cristis
chirche is destried bi worldly men þat lyuen bi
cautelis as foxis.
<L 22><T EWS3-138><P 40>

þe toþer sone seyde he wolde, and dide in many patriarkis, but aftir þis firste sone was moued of God bi kyndly skile to serue hym and lyue wel, as in Iob and Ietro, but largely whan heþene men token bi apostelis Cristis feiþ, and þanne þe toþer sone of þis fadir weren folc out of bileue.
<L 33><T EWS3-139><P 42>

Clerkis and prestis lyueden first wel, and specialy in Cristis tyme, for Crist and his apostelis also weren boþe prestis and clerkis;
<L 40><T EWS3-139><P 42>

And men þat knowen þe worldli stat seyen þat popis and cardinalis, bischops and religious ben most fer fro Cristis lif.
<L 50><T EWS3-139><P 43>

But it semer ouer þis þat Cristis word mouyde men to trete þis: Crist telde hem a litil bifore hou he shulde be sleyn from hem, and, al 3if þis word marride hem for þei vndurstooden it not wel, nepeles þei þou3ten on þingis þat my3ten come aftir þis, and so, 3if þei shulden lyue togidere, which shulde be more of hem, and who shulde be þer capteyn to whom alle opere shulden obesche.
<L 17><T EWS3-140><P 44>

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 51><T EWS3-140><P 46>

And þus seiþ Mark þat al þe puple aboute þe water was on þe lond, for þei shopen hem as wel as þei my3ten to here Cristis word.
<L 08><T EWS3-142><P 51>

And þus þre ordris in Cristis tyme vnabliden hem to be of þis rewme, for bi keping of þer ordris þei leften keping of Goddis heestis.
<L 07><T EWS3-143><P 53>

For, as þer weren in Cristis tyme essey, sadusey and pharisey, so þer ben now in oure tyme freris and chanouns and monkis;
<L 10><T EWS3-143><P 53>

But, for þe percle of þe chirche stondiþ not al in þes newe ordris, but in ipocrisie of prestis and specialy of þe pope, þerfore seiþ Crist þus þat trewe men shal not seye Lo heere, lo þeere' is Cristis viker þat haþ ful power of Crist þat sendiþ mennus soulis to heuene as soone as he wole do þis.
<L 24><T EWS3-143><P 54>

for Cristis manhed was among hem, and his godhed wijpyne hem.
<L 28><T EWS3-143><P 54>

is Cristis viker, but wole 3ee not go, and sue hem not', siþ þei ben false and suen not Crist.
<L 36><T EWS3-143><P 54>

And, as it was in Noeys dayes, so it shal be in Cristis dayes: þei eetyn and drunkyn, þei weddiden wyues and wymmen weren 3ouyn to weddingis, to þat day þat Noe wente into þe ship, and þe flood cam and loste hem alle.
<L 43><T EWS3-143><P 54>

'And he þat lyueþ in comune trauel, turne he not a3en þanne'— to defende Cristis viker, ne to fi3te in his cause!
<L 53><T EWS3-143><P 55>

For whodireuere comeþ Cristis body, þidir shal his seyntis come.
<L 68><T EWS3-143><P 55>

þus diden ipocritis in Cristis tyme;
<L 06><T EWS3-144><P 56>

þes eretikis þat blyndiden þe puple bi Goddis lawe in Cristis tyme maden þis tryuauntis argument: 3if God biddiþ þat Y shal loue my frend, he biddiþ bi contrarie wit þat Y shal hate myn enemye.
<L 09><T EWS3-145><P 60>

Also bi Cristis resoun heere we shulden bi oure my3t sue God, but God loueþ boþe yuel and gode.
<L 16><T EWS3-145><P 60>

Lore þat Crist techiþ heere were to do oure enemyes good, and þis is a fendis lore contrarie to Cristis lore.
<L 38><T EWS3-145><P 61>

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.
<L 41><T EWS3-145><P 61>

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 46><T EWS3-145><P 62>

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>

And so Cristis bidding to byge swerdis to fi3te contrariede hymself, for he seyde anoon aftir þat two swerdis ben ynowe.
<L 112><T EWS3-145><P 64>

þanne þe euenyng was maad and þere boot was in þe myddil of þe water, and Cristis disciplis weren in þat boot, Crist abood alone in þe lond.
<L 04><T EWS3-146><P 65>

But heere men douten comunely wher þes sixe werkis of mersy shal be don euere to Cristis lemes, or sumtyme to men þat shal be dampnyd. 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 44, 46><T EWS3-147><P 68>

But, for we knowun not who shal be sauýd, but supposen bi mennus lif, 3if we don good diligense and faylen to do þes to Cristis lymes, Crist wole heele oure dedis of errour, and do þeure profit to his lemes.
<L 54><T EWS3-147><P 69>

And þeure shal þei be dampnyd bi Cristis dom.
<L 78><T EWS3-147><P 70>

þe synne of pride and coueytise was in prestis in Cristis tyme, and herfore þei ordeyneden in þe temple þat men shulden bige and sille þerynne.
<L 22><T EWS3-148><P 72>

And so as man shal dampne hymself, so alle creaturis shal dampne hym þanne, and witnesse to Cristis dom þat it is fully ri3tues.
<L 57><T EWS3-149><P 76>

And to þe þrid part of þis gospel of Cristis modir and his briþeren, it is teld also bifore hou þis gospel vndirstondip: seek þe þridde Sunday of Lentene, and in {Prope Sanctorum in die septem fratrum}.
<L 60><T EWS3-149><P 76>

And þus þei my3ten not here Cristis wordis, for þei moten nedis be dampnyd.
<L 43><T EWS3-150><P 78>

Bokis seyen bineþe bileue hou Adam sette many curnelis of þe fruyt þat he eet of, and of þis fruyt cam o tre, of which was Cristis cros maad;
<L 13><T EWS3-151><P 81>

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 09><T EWS3-152><P 84>

þe whitnesse of Cristis cloþis heere figurit not þes freris habitis, but onenesse of colour of

Cristis cloþis tellip þat he was stable in uertues, and medling of freris cloþis tellip unstableness of þer ordris.
<L 17, 18><T EWS3-152><P 84>

And, as þe pope seiþ nou þat he is Cristis viker in erþe, so þes seyden þat þei hadden Moyses power and weren proude of þis staat.
<L 07><T EWS3-154><P 88>

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 þis is principal cause why men turnen fro Cristis lawe.
<L 46><T EWS3-156><P 95>

God kissip þan his man whan he 3yueþ hym grace of sone, and makip hym one wiþ Crist his sone and parsenere of Cristis merit, And þanne þis sone makip eft þis shrifte.
<L 106><T EWS3-158><P 105>

þis fat calf þat men shulden ete is Cristis body þat men offeren; and so it is þe sacrid oost þat is in figure Cristis body.
<L 125, 126><T EWS3-158><P 105>

þe firste part of þis gospel makip ende of Cristis ordre, so þat sum gospel tellip hou we shulden loue, and þat tellip hou we shulden snybbe;
<L 20><T EWS3-160><P 110>

'þanne Cristis disciplis camen, and seyden to hym þou wost wel þat pharisees by heryng of þis word ben sclaunderid'.
<L 30><T EWS3-161><P 114>

And þis figurip Cristis dede.
<L 10><T EWS3-165><P 128>

And 3if þey don siche worldly dedis for to gete name of þe world, and not for loue of Cristis chirche, þanne þei ben enemyes to God.
<L 15><T EWS3-165><P 128>

And disciplis of Crist þou3ten oone hou it was writun in þe Salm 'þe zcle of ipocritis in Goddis hous haþ etyn Crist' in þer lyuyng, for þey feynen of alle þer dedis þat þey ben Cristis werkis.
<L 42><T EWS3-165><P 129>

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

þis feeste was a mene and made redy to Cristis worde, for summe men herden Cristis word by þer comyng to þis feeste.
<L 05><T EWS3-166><P 131>

And þus, 3if we leden Cristis lif, and trowen in hym and in his wordis, we witen wel þat he bad not bye us swerdis to fi3te wiþ hem to sle oure briþeren bodily and venge us on oure enemyes.
<L 43><T EWS3-166><P 132>

Þis story semeþ opyn, but it techiþ trewe men hou þe pharisees today bileuen not in Cristis werkis, but denyen Goddis lawe for þer bilawis as þer sabot;
<L 63><T EWS3-167><P 136>

And þis was don in Cristis deþ and his resurreccion, for þes weren more þan þes myraclis, al 3if þey shewen þe same my3t, for ech werk of creature telliþ þe almy3t of God.
<L 30><T EWS3-168><P 138>

and by uertu of Cristis word risen summe dede men gostly, for þey turnen to gode lif and holden þe wordis of Crist.
<L 58><T EWS3-168><P 139>

Thomas spac þus to shewe þe loue þat þey hadden to þis Lazar, and hou þey tristeden in Cristis help and tolden litil by þis lif.
<L 36><T EWS3-169><P 141>

But, for þes lewis knewen not Cristis godhed, þefore he seiþ þus to hem 'Certis 3ee witen not fro whenne Y cam or whidir Y go.
<L 29><T EWS3-170><P 146>

3if 3ee knewen me, perauntre 3ee knewen also my Fadir', for it falliþ by grace by God þat knowing of Cristis manhed bryngiþ in knowyng of þe godhed.
<L 43><T EWS3-170><P 146>

And 3it Cristis briþeren seyden to hym þat he schulde wende þennus out of Galile into Iude;
<L 19><T EWS3-172><P 149>

for Cristis kyn louyde hym litil, siþ he made hem not riche ne greet among þer neyeboris.
<L 20><T EWS3-172><P 150>

Cristis briþeren ben clepid heere men þat weren of his kyn, as weren summe of Galile where þat Crist was maade man;
<L 22><T EWS3-172><P 150>

Þes briþeren weren not Cristis apostelis, but oþere men of his kyn.
<L 25><T EWS3-172><P 150>

And þis persecucion of Crist fayliþ not 3it in his membris, or in treuþe of Cristis cause.
<L 61><T EWS3-172><P 151>

þes pharisees ben religious þat holden þer ordre betere þan Cristis;
<L 63><T EWS3-172><P 151>

For eche man þat shal be sauýd mut nedis be of Cristis sheep, Crist descryueþ his sheep, and seiþ þat þei heren his voys, and he knowiþ hem, and þey suen hym, and he 3yueþ hem lif wiþouten ende.
<L 27><T EWS3-173><P 153>

FERIA VI V SEPTIMANE QUADRAGESIME·
Sermo 54· Collegerunt pontifices· Iohannis 11·
Þis gospel telliþ hou þe lewis counseliden to Cristis deþ.
<L 01><T EWS3-175><P 157>

And by þis may we se þat þe mooste ground of pursucris 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 05><T EWS3-175><P 157>

to oþer witt þan he meneþ, blabere a good word and a soþ for þe profit of Cristis chirche.
<L 38><T EWS3-175><P 158>

Also Crist seiþ heere soþely þat ech man þat shal be sauýd shal be fed of Crist þus, but þis may not be vndirstonden of fleysly fode of Cristis body.
<L 34><T EWS3-176><P 160>

Also aftir Cristis ascencion many ben borun and sauýd aftir, and so as Crist seiþ heere, þey moten ete his fleys and drynke his blood;
<L 37><T EWS3-176><P 160>

And, as by speche of Goddis lawe, þat man etiþ not bodily þat takip mete in his mouþ and aftir sendiþ it to his stomac, and spueþ it out eft a3en, but 3if it turne to nursche his body, so a man etiþ not gostly Cristis body, as men speken heere, but 3if þis mete be defied, and Crist licne men to hym.
<L 54><T EWS3-176><P 161>

But Cristis body in his kynde is not etun bodily.
<L 77><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. But þus it is not of Cristis fleys and his blood in his kynde. And so it is nede to wite hou bred and wyn ben Cristis membris.
<L 82, 84><T EWS3-176><P 162>

And 3if þou seye þat no man may vndirstonde Cristis wordis, but 3if God 3yue hym witt, as no man may ellis be sauýd, þou seiþ soþ for boþe

partis, as ech man mut nedis bileue.
<L 95><T EWS3-176><P 162>

And so one of Cristis disciplis seyde, Iudas Scariotis sone þat was for to traye Crist, 'Why is not þis oynnement soold for þre hundred pens, and 3ouen to pore men?'
<L 07><T EWS3-177><P 164>

And þis sauour in þe hous bitokenep fame of Cristis deþ, þat eche cristen man shulde smelle and þenke deuoutly on Crist.
<L 21><T EWS3-177><P 165>

But mystakyng of Cristis witt marriþ summe men in þis mater. And so may men take a word of þis passioun, what þat hem likiþ, and touche a poynt of Cristis passioun answering to þes þre dayes.
<L 04, 06><T EWS3-177b><P 169>

For it is knowen by Cristis lif hou he was þe mooste pore man þat my3te be, for pouert in þe staat of Crist is tokun of perfeccion;
<L 03><T EWS3-178><P 170>

IN DIE PARASCEUES· Sermo 60· Egressus Iesus trans torrentem· Iohannis 18 et 19· Nou men shulen speke of Cristis passioun, and se in what forme he sufferide;
<L 01><T EWS3-179><P 172>

And so þis strem of Cedron figurip Cristis passioun þat Crist drank for þis tyme.
<L 07><T EWS3-179><P 172>

For, as Crist muste nedis by skyle be slayn, so al þing mut nedis be, and turne to good of Cristis chirche by ordenaunce of þe Trynyte.
<L 50><T EWS3-179><P 174>

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

And so Cristis clerkis shulden shame to be siche lordis by title of Crist;
<L 162><T EWS3-179><P 178>

And kny3tis, foldyng a coroun of þornys, puttiden upon Cristis hed, and clopiden hym in a cloþ of purpur, þat his blood shulde lesse be seen.
<L 186><T EWS3-179><P 179>

and þey token Cristis cote, and þis cote was vnsewid, wouyn aboue al togidere.
<L 272><T EWS3-179><P 182>

Men seyen þat þey token a uessel and fastenyden it to a poole, and filliden it wiþ eyssel and helden

it to Cristis mouþ.
<L 291><T EWS3-179><P 183>

For loue of Cristis chirche God lefte hym þus to suffere peyne, but God my3te not lecue Crist to helpe hym and counforte hym.
<L 319><T EWS3-179><P 184>

And herfore Crist wiþ his apostelis tau3te to suffere peyne for treuþe, and for profit of Cristis chirche, as Poule telliþ in his bok.
<L 329><T EWS3-179><P 184>

And heere men noten ouer þis þat Cristis passioun was þe moost þat my3te be in ony man, for many causis þat weren in Crist: Cristis wittis weren moost quye, siþ in þe myddil age Crist sufferide, and God ordeynede þe ioye of Crist not lette þe wittis of his fleyss, þat ne þey feeliden fully þe peynes þat his body hadde.
<L 359, 360><T EWS3-179><P 185>

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>

IN VIGILIA PASCHE· Sermo 61· Uesperes autem saboti· Mathci 28· Þis gospel telliþ what seruyss þes wymmen diden to Cristis body.
<L 01><T EWS3-180><P 188>

þes wymmen afir euesong tyme, whanne it was leue to wrche on sabot, ordeyneden þer oynmentis to anoynte Cristis body.
<L 07><T EWS3-180><P 188>

And þe lewis 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 32><T EWS3-180><P 189>

And, 3if God wole, þes hie prestis shulen not stoppe oþere trewe men by 3uyng of þer money and of grete benefisis for to telle not Cristis lif ne his lawe, þat ben a3enus hem;
<L 38><T EWS3-180><P 189>

Two of Cristis disciplis wenten on þis Sunday into a castel þat was clepid Emaus, aboute sixe myle fro Ierusalem.
<L 05><T EWS3-181><P 190>

It semep þat Austyn seiþ þat þis breed was Cristis body, as he sacrife bifore.
<L 58><T EWS3-181><P 192>

But we trowen þat it was not turnyd into Cristis body but auoydid on honest maner, as it is likyng to God þat it passe.
<L 38><T EWS3-182><P 195>

Per weren togidere at þis shewyng seuene
disciplis of Crist, Symount Petre and Thomas,
þat is clepid Didimus, and Nathanael, þat was of
a toun of Galile, and Iames and Ion, Zebedees
sones, and two oper of Cristis disciplis.
<L 06><T EWS3-183><P 196>

Ion telliþ hou þis Mary stood at þe sepulcre
wiþoute wepyng, and licly she wente bifore
wiþinne and waittide Cristis body, but her
brennyng in loue nedide here to abide more.
<L 06><T EWS3-184><P 199>

and it semeþ þat she wolde haue kist Cristis feet
as bifore.
<L 21><T EWS3-184><P 200>

But men douten ferþeremore hou Cristis manhed
may be til domesday by al þis world, siþ he is
onely now in heuene.
<L 40><T EWS3-185><P 202>

But Symount Petre cam aftir hym, and entride
into þe sepulcre, and saw þes lynnyn cloþis leyd
bisyde, and þe sudarye þat was on Cristis hed,
not put wiþ þe lynnyn cloþis, but by itsilf
wlappid in o plase.
<L 12><T EWS3-186><P 204>

þis bitokeneþ þat dignyte of prelasie is seuerid
now fro trauel in Cristis chirche, and fewe ben
þat taken þis trauel.
<L 21><T EWS3-186><P 205>

summe of þe kny3tis þat kepten þe sepulcre
camen into þe cite, and telden þe prynsis of
prestis alle þingis þat weren don of Cristis
resureccion.
<L 12><T EWS3-188><P 207>

And, as it semeþ to many men, þis gabbyng
smacchiþ blasfemye, and so it semeþ greuouere
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 þey hadden mynde of Cristis wordis, and
þey turneden a3en fro þe sepulcre, and telden
alle þes to þe enleuene þat weren apostelis and to
alle opere.
<L 20><T EWS3-189><P 210>

FERIA SEXTA IJ SEPTIMANE POST
PASCHA· Sermo 71· Accescerunt ad Iesum·
Mathei 9· This gospel telliþ hou Crist tau3te
Ionus disciplis bifore Cristis deþ.
<L 01><T EWS3-190><P 211>

þe secound ensaumple of Crist turneþ to þe same
witt, for Cristis disciplis ben newe botelis maad
of hym, and newe lawe is newe wyn þat Crist

haþ 3ettid in þer hertis.
<L 16><T EWS3-190><P 211>

And so Ion haþ myche ioye boþe in body and in
soule whanne he heriþ Cristis voys, þat is þe
hosebonde of holy chirche.
<L 16><T EWS3-191><P 213>

And so Iones fame muste wexe for a tyme, and
Cristis be hid;
<L 21><T EWS3-191><P 214>

And þus men ben myche to blame þat trowen not
to Cristis word, for he whom God haþ þus sent,
spekiþ wordis of God'.
<L 34><T EWS3-191><P 214>

'þe Fadir loueþ þe Sone, siþ he is þe same God,
and 3af alle þingis in his power', as alle þingis
ben Cristis.
<L 49><T EWS3-191><P 215>

and 3if he be contrarye herto, he synneþ
difformyd fro Cristis wille.
<L 33><T EWS3-192><P 217>

And siþ þis was ende of Cristis loue, why þat he
louyde his apostelis, þat þey my3ten haue
ensaumple of Crist to loue togidere as he louyde
hem, it is greet synne among þes prelatis to loue
þus fleyhssly þer frendis, for it is not uery loue
but rapere hate of hem for eche good loue of
man mut be ensaumplid of Cristis loue.
<L 15, 20><T EWS3-194><P 219>

And heere may we se hou prestis ben knyttid
togidere in harmful hate, for sicke worldly loue
of hem is contrarye to Cristis loue.
<L 25><T EWS3-194><P 220>

Heere men taken of þis text hou þey shulden
loue þe chirche and procure to it by charite, þat it
kepe Cristis ordenaunse, for worldly loue
contrarye herto is myche hate þat Crist
forfendiþ, as 3if a man wolde fede a brid to take
hym aftir in þe granys.
<L 32><T EWS3-194><P 220>

And he axiþ in Cristis name þat þus axiþ in þes
þre.
<L 73><T EWS3-195><P 223>

but it is not Cristis maner to clepe þis lif
wiþouten ende, al 3if a sophistre wolde graunte
þat þey lyuen wiþouten ende.
<L 24><T EWS3-196><P 225>

And Crist wiste þat men shulden ordeyne
reuersyngly to Cristis dede, and herfore he
ordeynede þus to telle þat þe contrarye is
lecceful.
<L 22><T EWS3-197><P 229>

And, siþ takyng of þis þing in mesure was no synne in Cristis tyme, what uertu haþ mannus statute to make þis be synne more þan þanne? þes fonnyd wordis fordon Cristis fredom and bileue þat men shulden haue.
<L 31, 33><T EWS3-197><P 229>

And þus Crist by his manhed sittip on his Fadris ri3t side, for no þing may he neer godhed ne more blissyd þan is Cristis manhed.
<L 74><T EWS3-197><P 231>

And þus Crist preyep not for þe world as for þes men þat shulen be dampnyd, but for men þat shulen be sauýd, for Cristis preyer mut nedis be herd.
<L 45><T EWS3-199><P 234>

And þis is in mannus power þat takip good hede to Cristis werkis, for Crist dide eueremore good and dide not harm in punyschyng.
<L 26><T EWS3-202><P 240>

þis bileue criep ofte on us, and 3it we shewen þat we trowen it not, for we kepen not Cristis wordis ne þenken ou3t of his werkis. And 3it we shulden ete Crist gostly in oure soule whanne oure þou3t and oure wille weren þus of Cristis body.
<L 40, 42><T EWS3-202><P 240>

FERIA V PENTECOSTEN· Sermo 84·
Conuocatis Iesus duodecim apostolis· Luce 9·
This gospel tellip hou Cristis apostelis weren tau3t of hym to go and preche, and in hem ben we tau3t to kepe þe forme þat Crist telde hem.
<L 01><T EWS3-203><P 241>

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 37><T EWS3-203><P 242>

And þus þey dwellen not in o cuntrey, helþynge aftir Cristis forme, but rennen to Rome for dignytees and to bigile þer folc of pardoun.
<L 42><T EWS3-203><P 242>

It is seyð comunely þat mannus soule mut haue two chawelis, boþe þe ouere and þe neþere, and þes moten ete Cristis body.
<L 09><T EWS3-206><P 247>

And þus a mous etip not Cristis body, al 3if he ete þis sacrament, for þe mous faylip gostly witt to chewe in hym þis bileue.
<L 24><T EWS3-206><P 248>

And bischopis shulden lette alle þes foure, and mayntene Cristis ordenaunse;
<L 46><T EWS3-208><P 252>

for it semeþ of Cristis wordis þat alle dampnyd men shulen come out of helle.
<L 09><T EWS3-209><P 253>

Cristis mynystris ben spiritis, boþe gode aungelis and yuele.
<L 19><T EWS3-209><P 253>

And siþ man may not weende out bifore he haue payed al hool þis peyne, and þis peyne is euene wiþ tyme þat shal laste wiþouten ende, men may se by Cristis wordis þat he shal neuere go out of helle.
<L 28><T EWS3-209><P 254>

but Cristis disciplis taken noon hede but þat þey serue God wel, what mene euere helpe to þis ende.
<L 39><T EWS3-213><P 262>

And þus seiþ Crist to his apostelis to counforte her auditorye þat whoso 3yueþ hem drynke, 3e 3if it be water in his name, for þat þey ben Cristis disciplis, soþely, seiþ Crist to hem, he shal not leese his mede.
<L 27><T EWS3-214><P 264>

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>

Men expounnen þis prophesie soþely of Cristis persone, for to þe manhed þat he tok alle þes condiciouns acorden, for he was moost uertuous man and moost meke man of alle oþere, siþ he dide wiþoute defaute alle þe dedis þat he dide.
<L 13><T EWS3-219><P 273>

for Cristis spotele hadde greet uertu and was contrarye to uenym of þe fend,— as filosoficris seyen, it is of spotele of a fastynge man.
<L 23><T EWS3-222><P 280>

and it is honest wiþ siche spotele fro Cristis hond to waysshe his eyen.
<L 27><T EWS3-222><P 280>

Men vndurstonden comunely þis parable of Cristis chirche þat dwellip heere upon erþe, and was but a litil floc whanne Crist chees his apostelis by siche ordre as he wolde;
<L 06><T EWS3-223><P 281>

þus Cristis chirche lyuyde first þat it was sause to oþere, and not onely salt of þe erþe as Crist seiþ of his apostelis; for men weren counfortid by Cristis prestis to holde his lawe and go his weye.
<L 25, 27><T EWS3-223><P 282>

And þes blasfemes oute of bileue, þat seyen þat Crist spekiþ heere falsly or vncompleetly to teche men to whom þey shulden do þer almes, ben comunely stronge beggeres and tryuautis in Cristis chirche.
<L 19><T EWS3-225><P 286>

But discrecion is heere nedeful: þat man axe þat he shulde axe, as þat he tempte not God to axe þing þat is not nedeful, but nedeful to proue Cristis bileue, and þanne mut it nedis be, siþ God faylip not in nedeful þing, and in power he may not fayle.
<L 13><T EWS3-227><P 289>

And heere may men se by resoun þat Cristis prestis shulden not grucche 3if men token þer temperaltees;
<L 24><T EWS3-228><P 292>

And þis same techiþ Cristis dede þat is comaundement to cristen men, for it criþ hiere to hem þan ony man may speke by uoys.
<L 15><T EWS3-229><P 293>

and þanne þou doist as Cristis child.
<L 27><T EWS3-229><P 294>

But 3it þis figetre bar no fruyt, and herfore it was kittid away þe two and fouretipe 3eer aftir Cristis ascencion.
<L 14><T EWS3-232><P 302>

And þus stondiþ Cristis chirche faste, what tribulacion falle to it.
<L 14><T EWS3-234><P 306>

And heere may we se opynly, 3if we trowen to Cristis wordis, þat merit of a mannis 3ifte is not aftir þat it is myche;
<L 12><T EWS3-235><P 308>

þenke we on Cristis testament, and shape we oure deb aftir his;
<L 12><T EWS3-238><P 315>

And þis moueþ many men to hate alle opere wordis for Cristis, and sauere hem lesse but 3if þey ben groundid in wordis of þe gospel.
<L 29><T EWS3-239><P 318>

Þese wordis mai wel be seid vnto curates more and lesse, for whoeuere ben vnworþi curatis and seruen not bi Goddis lawe, of hem is Cristis word soip þat þei ben stronge þeues to him.
<L 05><T EWS3-App><P 319>

And therefore it is that seyntis myche noten that of Cristis lawthyng we reden never in Holy Writt, but of his myche penaunce, teris, and schedyng of blod, doying us to witen therby that alle oure doying heere shulde ben in penaunce, in disciplynyng of oure fleyssh, and in penaunce of

adversite, and therefore alle the werkis that we don and ben out of alle thes thre utturly reuersen Cristis werkis, and therefore seith seynt Poul, 3at 3if 3ee been out of disciplyne of the whiche alle gode men ben maad perceveris, thanne avoutrcris 3ee ben and not sones of God.
<L 33, 39><T Hal><P 43>

Wherefore siche myraclis pleyinge, bothe in penaunce doying, in verry discipline, and in pacience, reuersyn Cristis hestis and his dedis.
<L 01><T Hal><P 45>

for sythen Crist hymself reprovyde the wymmen that wepten upon hym in his passioun, myche more thei ben reprovabale that wepen for the pley of Cristis passioun, leevyng to wepen for the synnes of hemsilf and of their chyltren, as Crist bad the wymmen that wepten on hym.
<L 36><T Hal><P 48>

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 03><T JU><P 54>

And þus haþ Crist tau3t boþe bi dede and bi word, as holi writ beriþ witnes in many placis, and þus was Cristis chirche gouerned a þousand 3eer and more.
<L 19><T JU><P 54>

lest þat þis greete abhomynacioun of Antecrist were aspied & lettid, he haþ 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 rereuarde of Antecristis bateile. And herto haþ he made anoþer oost a3ens Cristis ordinaunce, & closid hem as fro þe world in wallis of stoon, cloistris & sellis; & þereas þei schulden haue labourid in þe world in help of alle þre partis of Cristis chirche, wiþ meke loue & leue lijflode, now þei schulen lyue in idil lif & sikir fro al pouert, & al men schulen help hem & þei neuer no man aftir, but lyue in mam elyng of mete and many wast clopis, & þou3 þei weren þe heire & þe hood, euer enuy is her cauce at eueri melis mete.
<L 56, 60, 63><T JU><P 56>

But hou loueþ he his nei3bore þat loueþ his good more þan his soule hele or bodeli heele, and Cristis ordre, as Seynte Iame seip, is to refreische nedi helples men wiþ þi 3ifte.
<L 94><T JU><P 58>

And þerfor frere if þin ordre and þi rulis ben groundid in Goddis lawe, tell þou now lacke Vplond þat I axe þee, and if þou be or þenkist

to be on Cristis side, kepe þi pacience.
<L 100><T JU><P 58>

Frere, if Cristis rule is moost perfi3t, whi rulist þou þee not þeraftir?
<L 109><T JU><P 59>

If þou seist 3he, tel þou now in Cristis lawe where it is;
<L 115><T JU><P 59>

For Cristis rule biddiþ þee 3eue to pore feble men and pore blynd and pore lame, vpon peyne of dampnacioun;
<L 117><T JU><P 59>

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 249><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 traucil?
<L 264><T JU><P 66>

& if þou sillist Cristis bodi for a penye, þanne art þou worse þanne ludas þat soolde it for þritti pens.
<L 267><T JU><P 66>

Hou hast þou lerned Cristis gospel þat biddiþ þee preie freli for frende & fo?
<L 270><T JU><P 66>

Frere, whi make 3e so many maistris amonge 3ou a3ens Cristis biddynge in þe gospel, seiynge þat oon is maister oon is lord, & þis 3e contrarien bi many waste & costli mceenes?
<L 295><T JU><P 67>

so to many freris & oþere ordris passynge þe ordinaunce of God, lettih Cristis chirche to growe to heuene.
<L 365><T JU><P 70>

Frere, who ben eritikis here & fer fro Cristis words, þat took þe breed & blissid it & brak it & seide, þis is my bodi;
<L 394><T JU><P 71>

Chaffare walkynge in derkenessis is þe pryui heresie of symonyans/ bi resoun of whiche þe þridde tribulacioun schal entre in Cristis Chirche/ þe whiche tribulacioun or angusch schal entre þe Chirche of Christ in þe tyme of þe hundrid 3eer of 'x' letter/ whos ende we ben/ as I wele preue/ & þis myscheif schal be so heuy þat

wel schal be to þat man of holy Chirche þat þanne schal no3t be on lyue.
<L 10><T LAC><P 25>

þat clowtiþ his lawis as roten raggis: to þe clene cloþ of Cristis gospel / & wakip in malise as ludas childe:
<L 24><T LL><P 01>

conforme þee to Cristis passioun ||
<L 33><T LL><P 07>

þat casten yuel maners from her soule/ or prechen þe gospel to Cristis entent:
<L 07><T LL><P 10>

And siþen þei treten Cristis bodi: miche raþer seiþ Ierom ei schullen preche & blesse þe peple: {Hec dist: 99'} But here þe enemyes of truþe obiectun & leyn for hem Poul:
<L 08><T LL><P 11>

þe whiche is sorow to men of trewe vnderstanding/ & þus þei putten abak Goddis holi lawe: for prechyng of Cristis gospel:
<L 02><T LL><P 15>

þanne he executiþ his malice a3ens Cristis chosen ||
<L 14><T LL><P 19>

þat schulde be in tretynge of Cristis bodi/ schal be taken away from all feiþful:
<L 28><T LL><P 20>

afor Cristis doome/ to whom be glori now & eue: Amen ||
<L 09><T LL><P 21>

þe holi chirche of God: is a chaast virgyn Cristis gloriouse spouse: wiþouten spott or bleyne || þe fourþe tyme: þis chirche is clepid Cristis spouse:
<L 16, 18><T LL><P 22>

To bigynne at Mary Cristis modir queen of heuene ladi of erþe: & emparise of helle: nyne ordris of aungelis in gloriouse wise:
<L 08><T LL><P 26>

þe misteril of Cristis incarnacioun/ þei tolden be þe comyng of þis Lord:
<L 15><T LL><P 26>

& Cristis disciplis to preche þe gospel/ turnyng Iewis & heþen men to Cristis lawe:
<L 18, 19><T LL><P 26>

þat opened Cristis lawe in world/ & noþir for vileny ne for schame:
<L 25><T LL><P 26>

in þis world we suffre defau3t/ but þe sunne of
Cristis gospel:
<L 07><T LL><P 29>

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

þat is chosen to be Cristis spouse/ & worþili is
holi chirche:
<L 17><T LL><P 30>

þat was chosen in þe tyme of grace: bi þe watir
of clensing: bi Cristis blood of a3enbiyng:
<L 12><T LL><P 31>

of Cristis godhed/ hauyng powere & drede:
<L 22><T LL><P 32>

ben made mynystris of Cristis manhed/ and þise
han witt & wisdam: to open to þe peple þe weye
of trouþe: & þis astate representiþ þe secoude
persoone in trinite þat is þe wisdam of þe fadir:
<L 08><T LL><P 33>

is þe viker of þe godhed/ and presthod
representing þe wisdam of þe sone is þe viker
of Cristis manhod ||
<L 16><T LL><P 33>

standiþ þe chirche þat is apropurid to God/ & bi
þe vertu of Cristis incarnacioun:
<L 12><T LL><P 34>

now in þis tyme of Cristis gospel: Ieromus xii^o
quest ii^o /Multi edificant parietes & columpnas
ecclesie subtrahunt marmora nitent auro
splendens laquearia gemmis altera distinguntur
& ministrorum christi nulla est electio · neque
enim michi aliquis opponat dicens in iudea
templum mensas lucernas thuribula patellas
ciphos mortariala &c ex auro fabricata tum hec
probantur a domino quam sacerdotes hostias
immolabant & sanguis pecudum erat remissio
peccatorum quamquam hec omnia precesserint
in figuram scripta sunt autem propter nos in quos
fines seculorum deuenerunt/ nunc veto cum
paupertatem domus sue pauper dominus
dedicauit/ portemus crucem· & diuicias lutum
putemus' / Super quo Willumis de Sancto
Amore sic ait 'huiusmodi homines edicicia
taliter
<L 10><T LL><P 36>

þat reuersen here Cristis rule/& 3yuen yuel
ensauple to her nei3bore:
<L 17><T LL><P 40>

glorifie þe cros of God/ But þis word of Cristis
cros:
<L 38><T LL><P 40>

whanne we kepen Cristis ordiaunce/ & stynt þou
not þou3 þou be sclaudrid:
<L 23><T LL><P 42>

to mende þis mys put to þin hond· & þenk on
Cristis rewarde: Mar· viii^o /Qui perdiderit
animam suam propter me & euangelium: saluam
eam faciet'/
<L 25><T LL><P 42>

Cristis holi gospel/ where he spekiþ in parable:
<L 02><T LL><P 43>

is ful noiouse to Cristis chirche/ of beaute of
fortune of goodis of grace:
<L 17><T LL><P 43>

oure conscience schal no þing abasche/ for
socour is kept for alle feiþful in þe tresour of
Cristis passioun ||
<L 15><T LL><P 46>

in þise forside condiciouns/ Certis Fastars in
Cristis chirche:
<L 14><T LL><P 47>

Preiers þat ben in Cristis chirche:
<L 10><T LL><P 49>

Wakars þat ben in Cristis chirche:
<L 18><T LL><P 51>

tookenes of her synne/ Almysdoars in Cristis
chirche:
<L 21><T LL><P 52>

Prechars þat ben in Cristis chirche:
<L 30><T LL><P 53>

Redars in Cristis chirche:
<L 04><T LL><P 55>

Syngars ben in Cristis chirche:
<L 15><T LL><P 56>

þat ben in Cristis chirch/ biþenken hem ful
wittirli:
<L 15><T LL><P 58>

ordir Cristis bodi matrimonye & þe last
anoyntyng ||
<L 29><T LL><P 58>

at Cristis hooli sooper/ where Crist dalt his bodi
in breed:
<L 16><T LL><P 59>

Studiars in Cristis chirche:
<L 12><T LL><P 61>

Peesmakars in Cristis chirche:
<L 20><T LL><P 63>

þat Cristis gospel dampneþ· Mat· x· & Luk· xii·
{'Non veni pacem mittere:
<L 02><T LL><P 66>

þat ben in Cristis chirche/ for it is a goostli bodi:
<L 02><T LL><P 74>

vpon þis tixte of Cristis gospel/ Mat· xvi· {Tibi
dabo claves regni celorum'}/ Crist seid to Petir:
<L 20><T LL><P 74>

of Cristis hooli gospel/ Mat· v· {Beati estis cum
maledixerint vobis homines & persecuti vos
fuerint & dixerint omne malum aduersum vos
mencientes propter me &c'} / 3e ben blessid
whanne men han cursid 3ou· & han pursued 3ou·
& seid al yuel a3ens 3ou lying for me:
<L 21><T LL><P 75>

for peyne þat mai falle/ but þenke on Cristis
passioun:
<L 22><T LL><P 78>

largen her mede/ as dide Cristis apostles:
<L 11><T LL><P 79>

to be on Cristis si3de/ & to do correcciouns: aftir
Cristis wille/ & seyn þei aske obediencer:
<L 04, 05><T LL><P 83>

a3en Cristis gospel/ Mat· xxi· Mar· ix· Luk·
xix· & Ion· ii· {Intrauit Iesu in templum dei· &
eiciebat omnes vendentes & ementes in templo
& mensas nummulariorum & cathedras
vendencium columbas eueritit'} ||
<L 15><T LL><P 91>

þat regneþ in þe secularis/ he haþ encombrid
Cristis chirche:
<L 12><T LL><P 94>

to þe former astate/ and lyue 3e on Cristis part:
<L 25><T LL><P 96>

suffrid deep for Cristis sake/ If þise men diden
þe same:
<L 32><T LL><P 96>

aftir þat Crist was slayn/ for to venge Cristis
deep:
<L 15><T LL><P 98>

now ben comen among vs/ þat al toteeren Cristis
scheep:
<L 10><T LL><P 101>

whanne þis man bileued/ confermed him in
Cristis name:
<L 20><T LL><P 101>

but for to lyue in lustis/ þise poluten Cristis
chirche:
<L 25><T LL><P 104>

to swe Cristis steppis/ & kepe his biddings in
hem silf: & teche hem oþir men ||
<L 28><T LL><P 104>

aftir þe forme of Cristis teching/ Mat· xxv· /
where schel þei be punyschid þat wasten her
owene or hiden her owene:
<L 13><T LL><P 106>

& so was þe þeeff/ þat hangid on Cristis ri3t
si3de:
<L 17><T LL><P 107>

& may not se her fal/ þei hang on Cristis left
si3de:
<L 19><T LL><P 107>

for Cristis incarnacioun ||
<L 02><T LL><P 108>

oþirwise þan þou wilt he coueite þin· aftir resoun
& þe lawe of Cristis gospel ||
<L 22><T LL><P 120>

it askip greet rewarde in blisse/ and þerfore be
angels soungen in Cristis birþe:
<L 08><T LL><P 121>

þanne swe we Cristis steppis ||
<L 34><T LL><P 121>

Hec Hillarius de trinitate· li· VII· þat is to seie·
þis propurte haþ Cristis chirche/ whanne it is
pursued:
<L 19><T LL><P 125>

wiþ her sijke soules/ for seint Ion Crisostom
seip· {Omnis autem anima aut est sponsa Christi
aut diaboli adultera est'} / Hec Crisostomus om·
xlix· Forsoþe euery soule· eiþir it is Cristis
spouse:
<L 25><T LL><P 129>

Scynt Austyn seip· Cristis chirche pursweþ yuel
lyuars in charite:
<L 12><T LL><P 132>

But þe fendis chirche· pursuþ Cristis chirche in
malice:
<L 14><T LL><P 132>

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; and þei
shullen be brou3t out of here ordris maad of
synful men and brou3t clenly to þe gospel and
fredom of cristis ordre, for it is most perfit and
most esi to wynne 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 19, 21><T MT01><P 02>

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

<L 11><T MT01><P 03>

3if þei bynden hem to most charite and þer wip ben in gret enuye amongis hem self, and han dispitt and indignacion of good lyf and trewe techyng of cr̄istis gospel þat symple men don out of here ordre, þes ben perilous ypocritis and cursed of god for defeaute of charite.

<L 25><T MT01><P 04>

3if þei beren on pore prestis þat techen þe trowþe of þe gospel and þe goodnesse of cr̄istis ordynaunce þat þei wolde distroie holi chirche, and herefore pursuen hem to þe deþ and maken prelatys lordis and comunos to do also;

<L 35><T MT01><P 11>

3if þei seyn þat cr̄istis 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 cr̄istis lawe and his ordynaunce and declaren þe falsenesse and ypocrisie of worldly prestis newe lawis;

<L 09, 13><T MT01><P 12>

namely, whanne þei disceyuen riche men in making restitucioun of extorcions and euyl geten goodis, and suren hem of al perel 3if þei maken siche costly houses and wast paleises to men þat haue forsaken alle worldly ioie and pride and taken cr̄istis mekenesse and gret pouert bi wilful profession.

<L 27><T MT01><P 14>

first 3if þei techen opynly fablys, cronyklis and lesyngis and leuen cr̄istis gospel and þe maundementis of god, and 3it don þei þis principaly for worldly wynnyng, frendschipe or veyn name þei don a3enst þe chifwerk of gostly mercy;

<L 23><T MT01><P 16>

3if þei conseilen men to leue þe fredom of cr̄istis ordre and take here singuler ordre maad of synful men, seiynge þat it is þe beste for hem vp peril of here soule;

<L 04><T MT01><P 17>

þei forsaken pacience and mekenesse and ensauple of cr̄istis lif, and men dreden þat

enuye, rancour and euyl wille dwellip lengest amonges hem of alle oþere men, be þei lordis, be þei prelatys, þou3 þei ben men of armys;

<L 06><T MT01><P 18>

3if þei seyn, written and techen openly þat þe sacrament of þe auter þat men seen bitwen þe prestis hondis is accidentis wipouten suget and neiþer bred ne cr̄istis body; siþ holy writt seiþ þat it is breede and cr̄istis precious body, þei ben cursed heretikis.

<L 16, 17><T MT01><P 19>

þei ben false prophetis hauynge þe lickennesse of holy religion and distroien cr̄istis religion, as poul seiþ.

<L 24><T MT01><P 19>

3if þei hopen to plese god more bi keypyng of here owne tradicions and singuler obedience and profession to synful wrecchis, and maken oþere more sikyrlly to hopen þus, þanne for keypyng of cr̄istis gospel and trewe obedience, eche man to oþer in þe drede of crist as crist and his apostelis diden, þei failen foule in good hope.

<L 30><T MT01><P 19>

And also cowardise of cr̄istis disciplis, 3if þei spare for bodyli peyne and deþ to telle openly þe treuþe of goddis lawe.

<L 25><T MT01><P 20>

moche owen þei to quake, siþ crist seiþ in þe gospel þat who euere dispisiþ cr̄istis disciplis, in þat he dispisiþ crist; 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 cr̄istis disciplis and his gospel, ne lyue after þe techyng of cr̄istis gospel.

<L 14, 17, 18><T MT01><P 26>

but here þei suen þe fadir of lesyngis þat stirede þe hei3e prestis and pharisees in cr̄istis tyme to pute on hym and his disciplis þat þei 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 deuyl steriþ now false newe pharisees of synguler religion wipoute cr̄istis 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 19, 24><T MT01><P 27>

siþ siche somonyng of prelatys is not groundid in cr̄istis lif ne his apostelis ne reson, but in anticristis power bi downyng of clerkis wip

seculer lordschipe a3enst holy writt.
<L 13><T MT02><P 31>

and þus instede of cr̄istis 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 cr̄istis peple, and bodily turmentynge bi prestis, as þou3 þei weren worldly lordis of þe kyngis lege men boþe of bodi and of catel, and chargynge of soulis with grete chargis a3enst þe fredom of goddis lawe and the helþe of soulis herbi brou3t in;
<L 16, 18><T MT02><P 31>

for þes worldly prelatis chargen men to speke not a3enst here pride and coueitise ne brynge hem to þe ordynauce of crist, but raþer to lyue hem self in pride and falsnesse of þis world þan to tune to þe mekenesse and trewe lif and to þenke on here deþ day, for bi þis goode lif of secularis þe lif of worldly prelatis schulde be known for ypocrisie and cursednesse, and þus bi þis feyned power of somonyng and cursynge worldly prelatis ben maad cruel turmentours of cr̄istis seruauntis, 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 trynyte may not do for his ri3twisnesse and charite;
<L 31><T MT02><P 31>

but þes worldly prelatis ben suspect domesmen anemtis goddis seruauntis, for þei been enemys to þe persone of cr̄istis seruauntis and also to þe cause of god. for comunly þei comen to here statis bi symonye and so ben heretikis, as þe popis lawe seiþ, and contynen in pride, coueitise, extorciouns, and meyntenynge of here synne and opere mennys for annuel rente, and haten and pursuen boþe cr̄istis lawe and his seruauntis þat speken a3enst here synne, to amende hem þerof and alle þat ben vnkunynge in goddis lawe;
<L 10, 15><T MT02><P 33>

and þei haten more cr̄istis seruauntis þat stonden for þe trowpe of holy writt and ihu cr̄istis leuyng and reprouen here ypocrisie and schewen here falsnesse to þe peple;
<L 30, 31><T MT02><P 33>

But lete prelatis studie bisili and treuly holy writt and lyuen opyn wel þeraftir, and distroie opyn synne of opere men be here witt and my3t, and pore prestis and cristene men wiþouten ony somonyng wolen wiþ gret traucile and cost and wille, 3ee bi londe and bi water, mekely come to hem and don hem obedience and reuerence, as þei wolden to petir and poul and cr̄istis apostlis.
<L 14><T MT02><P 34>

þis cursynge schulde be suspendid for peril on alle sidis, and trewe techynge of cr̄istis gospel and holy ensaumplis of prelatis lif and

manasyng of purgatorie and helle and confortynge of þe blisse of heuene schulde be schewed and regne among cristene peple;
<L 01><T MT02><P 37>

and so it semþ þat þes newe ordris distroien obedience of cr̄istis lawe (bi whiche eche man is holden obeche to oper in þe drede of crist, þat is in as myche as ony techiþ a noþer to don þe wille of god) and magnyfie obedience to synful men. 3ee a3enst þe preceptis of god.
<L 30><T MT03><P 48>

whanne petir fischid aftir cr̄istis resurreccion, and poul traucilid wiþ his hondis after cr̄istis ascencion;
<L 07, 08><T MT03><P 51>

But god for his mercy brynge clerkis to cr̄istis clene religion, siþ it is þe beste on alle weies and most profitable to alle parties.
<L 32><T MT03><P 51>

And siþ petir was sathanas for he wolde haue lettid cr̄istis deþ and saluacion of mannus soule, him wnwytyngge; moche more þes prelatis ben sathanas, þat þus myche contrarien cr̄istis wille and sauynge of mennus soulis þoru3 prechynge of þe gospel, and þei ben turned into an aungel of li3t, for þei feynen nem in þe stede of apostlis and worche wiþ þe fend to suffre mennus soulis go to helle;
<L 16, 18><T MT04><P 56>

and þe grete doctour lyncolne robert gusted groundiþ þis pleyntly þat siche prelatis þat lenen to preche þus cr̄istis gospel ben more abhominable and enemys of god and his peple þan weren þe cursed men of sodom and gomor.
<L 29><T MT04><P 56>

and herefore gregory seiþ þat no man harmeþ more cr̄istis chirche þan he þat haþ þe name of ordre and holynesse and þerwiþ lyueth euele, for comunly no man reproueþ hym, and men taken gretly ensaumple of his synne;
<L 35><T MT04><P 56>

for alle cr̄istis apostlis and disciplis weren chargid to preche þe gospel, and alle prestis ordeyned of god comen oper in staat of apostlis or disciplis of crist, as bede and þe popis lawe seiþ;
<L 31><T MT04><P 57>

And bi þis reson alle cr̄istis enemyes weren stoppid to speke a3enst him whanne he helid a sik man vpon þe sabaat day, as þe gospel telliþ.
<L 29><T MT04><P 58>

It semþ þat syche prelatis and newe religious ben aferd of cr̄istis gospel, for it approueþ not but distroieþ worldly lordschipe of prelatis and

feyned holynesse of newe religious; siþ cr̄istis religion þat he made for prestis is þe beste, most perfyte, most esy, and most siker.
<L 23, 25><T MT04><P 59>

Also it semeþ þat sich iurisdiction of prelatiſ, þat þus letten cr̄istis gospel, dryuen away god fro mannus soule, and vertuous lif and charite, and bryngeþ þe fend in, and cherischiþ hym and synnes and debatis and werris.
<L 29><T MT04><P 59>

for a3enst cr̄istis wilful pouert þei techen in dede worldly coueitise and moche wast in worldly goodis, and a3enst cr̄istis mekenesse þei techen indede pompe and pride of þe world and of here statis, and a3en cr̄istis bysynesse in prechyng and preieyng and traueile bi contrees þei techen indede vanyte and idelnesse, and hen 3euen to glotonye and worldly bisynesse, and haunten courtis of lordis and worldly plees, and ben dounb fro þe gospel and tellen hero owen lawis to magnyfie here power and pride and coueitise, and couchen in castelis as lordis; and wiþ all þis þei seyn þat cr̄istis and his apostlis lif and here proude lif acorden, and seyn þat þei lyuen as crist and his apostlis diden.
<L 11, 13, 14, 20><T MT04><P 60>

Of þis veyn pride of religious it semeþ wel þei ben not bok of cr̄istis pouert and holynesse, as þei seye in here wordis, but bok of pride, coueitise, vanyte and opere synnes, to disceit of goddis peple and distroyng of his lawe.
<L 16><T MT04><P 61>

for bischopis, munkis and chanons sillen þe perfeccion of cr̄istis 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 þerto 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 18><T MT04><P 68>

Capitulum 6m. Also prelatiſ halden þe halwyng of dede stonys or dede erþe and opere ornamentis of þe chirche, as vestymentis, cloþis, chalis, and oile, and crem, more worpi þan þe halwyng and blissyng of þe sacramentis of þe auter, þat is verry cr̄istis flech and his blood; and so it semeþ þat þei holden dede stonys and dede erþe and roten cloþis more worpi þan cr̄istis owen precious body and his blood.
<L 07, 09><T MT04><P 69>

for þe grete bysynesse þat þei han abouten worldly goodis and þe litel traueile and studyyng abouten cr̄istis gospel prouen wel þat þei louen more þis worldly muk þan þe gospel of ihu crist;
<L 17><T MT04><P 70>

and siþ it is cr̄istis conseil and comaundement to prestis generally to preche þe gospel, and þis þei moten not do wiþouten leue of þes prelatiſ, þat in cas ben fendis of helle, þanne prestis may not do cr̄istis conseilis and hestis wiþouten leue of fendis.
<L 30><T MT04><P 70><L 01><T MT04><P 71>

Capitulum 8m. Also prelatiſ setten more pris bi þe roten peny þanne þei don bi þe precious blood of ihu crist, for þe ende of schedyng of cr̄istis bloode was to saue mannus soulis and it was pris for hem;
<L 05><T MT04><P 72>

Also þei prechen not cr̄istis 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 cr̄istis 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 27, 31><T MT04><P 73>

but certis þis his an open heresie a3enst cr̄istis gospel and his lif, and as þe olde lawe and þe newe schewyn pleynly;
<L 02><T MT04><P 74>

3if a trewe man displese a worldly prelat for techyng and meyntenyng of goddis lawe, he schal be sclaudrid for a cursed man and forboden to teche cr̄istis gospel, and þe peple chargid vp peyne of þe grete curs to flee and not heren sich a man for to saue here owen soulis;
<L 24><T MT04><P 74>

Capitulum 11m. Also prelatiſ disceyuen lordis and alle cristene men bi veyn preicris of mouþ, and veyn knackyng of newe song and costly, for bi title of preire þei han many worldly lordschips and many parische chirchis appropriid to hem, and don neiþer office of prelatiſ as cr̄istis disciplis diden, neiþer office of lordis as þei owen to do bi goddis lawe, neiþer þe office of parsones ne vekeris to here parischenes; but lyuen in pompe and pride, coueitise, and in wrappe, slouþe and in ydelnesse, and stenkyn ge lecherie, glotonye and drounknesse, and gret ypocrisie, and so techen þe fendis armys of

synne and distroien þe clenness of cr̄istis lif as moche as þei may.
<L 12, 18><T MT04><P 76>

And 3if prestis prechen trewely and frely þe gospel of crist and reprocen generally synne, þes emperours clerkis þat stryuen a3enst cr̄istis lyuyng wolen somone hem fro contre to contre;
<L 12><T MT04><P 79>

for þei techen men þat for staciones of rome and for 3euyng of almes aftir synful mennes wille þei schullen haue þousandis of 3eris of pardon, and also pardon wipouten noubre to mannys vndirstondyng, and þis pardon is for3euenesse or remysion of peynes whanne men ben verrelly contrit of alle here synnes bi vertue of cr̄istis passion and martirdom, and holy meritis of seyntis þat þei diden more þan was nedful for here owene blisse.
<L 32><T MT04><P 80>

Also alle men þat ben in charite ben partyners of cr̄istis passion, and of alle goode dedis fro þe bigynnyng of þe world til þe last ende þerof, bi þe most ry3tful delyng of ihu crist as moche as it is ry3tful, and more schal no man haue for no grant of ony creature of god;
<L 09><T MT04><P 81>

for þei tristen to haue more þank to do here almes aftir synful mennus wille and techyng, 3e to ryche houses or ryche men þat han no nede, þan for to do here almes aftir cr̄istis techyng and to most nedly men.
<L 21><T MT04><P 81>

for al þat euere ony seynt dide may not bryng e o soule to heuene wipouten grace and my3t of cr̄istis passion, and alle meritis, þat ben medeful dedes, of alle seyntis but only cr̄istis ben not euene worþ to þe ioie of heuene, as poul seiþ;
<L 14, 16><T MT04><P 83>

And þis is don for drede al loos of bere worldly pride and coueitise, and of worldly lordischipis þat þei luau a3enst cr̄istis lawe and his techyng and his owen lif and his apostlis;
<L 24><T MT04><P 85>

And þis newe pursuyng of prelati is don bi more sutil ypocrisie and after more benefice resceyued of cr̄istis passion, and whanne it were most nede to haue helpe in goddis cause a3enst anticristis clerkis þat destroyen þe treupe of cr̄istis lif and his apostlis in word and dede;
<L 08, 10><T MT04><P 87>

and ouer þis prelati sillen cristene soulis to sathanas for money, and so in manere defoulen cr̄istis blood and setten it at nou3t;
<L 15><T MT04><P 87>

so þat whanne þei schulden ben most wilful pore and preche þe gospel of cr̄istis pouert and his apostlis, þei may not for schame, for sclaudryng of hem self, and lest þei maken here owen ypocrisie known to þe peple;
<L 29><T MT04><P 87>

and herefore þei hiden cr̄istis pouert fro þe peple, and licn vpon hym cursedly to coloure here worldly lif;
<L 01><T MT04><P 88>

and notwipstondyng þat goddis lawe and ensauple of cr̄istis pore life dampnen seculer lordschipis in clerkis and coueitise and worldly lif, 3it þei graunten pardon wipouten mesure and 3ouen grete benefices and huge tresour of gold and worldly fauour and sathanas blissing to lordis, clerkis and comineris, for to meyntene anticristis worldly clerkis in þes synnes a3enst god and his halwen, and for to pursue and sclandre and enprisone and slee and brenne pore prestis þat techen hely writt and cr̄istis gospel of pouert and mekenesse a3enst here worldly lif.
<L 20, 27><T MT04><P 88>

for þei studien faste and techen here owene constitucions, and ponyschen men sore 3if þei don ou3t a3enst hem or kunnen hem not, but þei studien litel or nou3t cr̄istis gospel and lesse techen it, and recken lest þou3 men kunnen not þe gospel ne kepen it not;
<L 06><T MT04><P 89>

for comunly of alle prestis he is most contrarie to crist boþe in lif and techyng, and he meynteneþ most synne bi preuylegies, exempcions and longe plees, and he is most proud a3enst cr̄istis mekenesse, most coueitons of worldly goodis and lordschipis a3enst þe pouert of crist and his apostlis, and most idel in gostly werkis and occupied in worldly causes a3enst crist besy traueyle and his apostlis in prechyng of þe gospel, and most principale sillere of benefices and veyn indulgencis and sacramentis where crist comaundip men to 3eue frely alle gostli þingis as þei han frely resceyued hem of god. & 3it þes worldly prelati feynen þat it is not lefful to a prest to teche cr̄istis gospel frely wipouten licence of hym or his prelati vnder hym, þou3 god comaundeþ prestis, bi open techyng and his lawe and opyn ensauple of cr̄istis lif, to teche þis;
<L 01, 09, 12><T MT04><P 90>

Capitulum 24m. Also prelati distroien þe ordre and lif of crist and his apostlis bi here worldly lif and array and best and pride, and bryngen þe peple in to heresie of cr̄istis pore lif;
<L 03><T MT04><P 92>

and wiþ alle þis þei seyn þat þei lyuen in þe staat of cr̄istis apostlis and ben here vik̄eris and successouris, and maken þe comune peple bileue þat crist and his apostlis lyueden þus; and siþ þe lif of prelat̄is is book and in ensauple 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 cr̄istis pore lif and meke and traueilous is tau3t a lordly lif, proud and veyn occupacion of worldynesse and vanyte of þis world.

<L 10, 15><T MT04><P 92>

And þus þes prelat̄is 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 trowþe of cr̄istis lif a3enst worldly prelat̄is ful of coueitise and heresie.

<L 18><T MT04><P 94>

and he þat can not þes worldly statutis maad for singular wille and coueitise is hoolden but a fool and vnble to teche and reule cristene peple, þou3 he kunne and kepe and teche neuere so wel cr̄istis gospel and goddis comaundementis, and to þis ende þes worldly moldwerp̄is taken keies of helle in stede of keies of þe kyngdom of heuene, for þei taken ypocrisie and worldly tirauntrie and bostful worldly lif, and meyntenynge of synne bi fals pardon and fals absolucion and cursed preieris, and leuen kunnyng and techynge of holy writt and edefiynge of cristene soules to heuene by good ensauple of here holy lif.

<L 06><T MT04><P 95>

and hou þei comen to here staat by symonye, bi chesyng of worldly clerkis, and in cas quyke deuellis in flech and blood, and don not here office but lyuen in pride, coueitise, robberie of þe peple, and in fleschly lustis þat cr̄istis apostelis deden not.

<L 29><T MT04><P 96>

Capitulum 33m. Prelatis also entren vnder colour and studie of cr̄istis apostlis and lyuen and teche contrariouly to hem and don most harm to cristendom, 3ee more þan ony soudon or sarsyn or oper men of wrong bileue.

<L 24><T MT04><P 98>

þei maken men wene þat here worldly lif and cursed ys þe holy lif of cr̄istis apostlis, and þus bryngen in errour and heresie in þe peple, and ben sathanas transfigurid into an aungel of li3t, and verrefien þis word of holy writt, þat þei ben made a spectacle to angelis and men, but on euyl manere, where þei schulden ben a spectacle of angelis and men to loken onne with ioie for here stronge fi3tynge a3enst enemys of soule bi

mekenesse, wilful pouert, and grete traueile in techynge of þe gospel, and suffryng of peynes and dep̄. Perfore in ensauple of cristene men to sne hem in þes poyntis þei ben a spectacle to angelis and men to wonder on here cursed pride, coueitise and ydelnesse in gostly traueile, and cowardise in cr̄istis bataile, and letten charite of cristene men bi here euyl ensauple, and þus in stede of cr̄istis apostlis ben comen in viserid deuellis, to disceyuen men in good lif and bryngen hem to sathanas here maister, and in þis manere þei pleien þe pagyn of scottis; for as scottis token þe skochen of armes of seynt george and herebi traieden englischemen, so þes anticristis prelat̄is taken name and staat of cr̄istis apostlis, as 3if þei wolden helpe and lede cristene men þe ri3tte weie to heuene as þei diden, but herebi þei betraien cristene men into synne by suyng of here techynge and cursed lif, and leden ham faste þe weie to helle.

<L 03, 13, 15, 20><T MT04><P 99>

for þei resceyuen and purchasen bi gret ypocrisie seculer lordischipis, a3enst goddis lawe olde and newe and ensauple of cr̄istis lif and his apostlis, as leffful, profytable and nedeful;

<L 16><T MT04><P 100>

but certis þes anticristis clerkis lien falsly a3enst cr̄istis lore and profite of cristene men.

<L 11><T MT04><P 101>

But an crist and poul witnessen, suche prelat̄is ben cursed, and forsaken cr̄istis feiþ, and ben werse þan hepen men þat neuere resceyueden cristendom.

<L 12><T MT04><P 102>

and god only knowiþ whanne his synne is in þat degre and whanne in lesse, but euere it is harmful to him þat makeþ þe sacrament vnworþily, and bi þes feyned pardons þe peple leueþ to do here almesse to pore nedy men enprisoned bi god himself and dop̄ it to ryche men and wasteris, and hopiþ to haue more þank of god þerby þan to do it aftyr cr̄istis owne techynge;

<L 32><T MT04><P 102>

and 3it to fulfillen þe fendis cruelte þei pursuen and cursen 3if ony pore prest wole preche freli cr̄istis gospel and delyuere cristene soulis oute of þe fendis hondis and leden hem þe ri3tte weie to heuene.

<L 12><T MT04><P 104>

for þei don cr̄istis 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 23><T MT04><P 104>

For whanne þei ben vnable bi ignoraunce and wickid lif to teche cristene peple goddis lawe, þei wollen not suffre trewe men teche frely cristis gospel wipouten here leue and lettris, þou3 trewe men ben neuere so mochil charged and stired of god to preche his gospel.
<L 23><T MT04><P 105>

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 flatere but seyn þe soþ to eche man and eche staat aftir goddis lawe. but bi suche ypocrisis þei letten þus prechyng of cristis gospel, last lordis and comunes perceyuen here falsnesse, þei forbeden not vtterly þat men schulden not preche þe gospel, but þat men schulden not preche wipouten here leue;
<L 03, 06><T MT04><P 106>

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 resceyunge cristis gospel, to 3eue vs ensauple to laste trewe in prechyng þou3 anticristis clerkis grucchen.
<L 15><T MT05><P 109>

and herefore synful men owen wip alle manere mekenesse and reuerence and deuccion heren goddis word and grucchen not ne stryue a3enst prechyng of cristis gospel.
<L 28><T MT05><P 111>

for þei taken þe ordre of presthod and bynden hem to kepe þis ordre and holi lif and techyng of goddis peple aftir cristis lif and his apostlis, and specialy in verrey mekenesse and wilful pouert and bisi traucile in techyng of goddis lawe and wilful dep suffryage þerfore. But bi þes worldly possessions and lordischipis þei ben turned to pompe and pride and coueitise and grete bisynesse of worldly plees and worldly festis and seculer lawis, þat deuocion and holy meditacion and studyng and techyng of cristis holy gospel is for3eten, and discencion among cristene men brou3t in, and meyntenynge of wrongis and oppresyng of pore men bi here worldly power and cautelis holden vp.
<L 03, 10><T MT06><P 116>

And þerfore seynt ierom criede and wrot to his dep þat clerkis schulden lyue on dymes and offrynges þat is goddis part and not haue seculer lordischipis ne worldly riches, but in pouert sue cristis cros: and seynt bede wrot to þe erchebischop of 3ork þat 3ifte of kynges whanne þei 3auen temporaltes to clerkis was most fool 3euyng, and telliþ many harmes comyng

þerof;
<L 10><T MT06><P 118>

Capitulum 2m. Also þes possessioneris seyn in dede þat cristis lif and ensauple þerof is insufficient and lif sikerere bi worldly lawes is betre;
<L 30><T MT06><P 118>

And 3if þei witten þat cristis lyf and trewe lif of clerkis ensauplid þeraftir is best and most esy and most siker for þe soule, þei ben oute of charite to forsake þe best tau3t and ensauplid of crist, and to take a lif ordeyned of synful foolis and coueitouse of worldly pride and name and auer;
<L 03><T MT06><P 119>

and þei bryngen lordis in þis error of bileue, þat þei ben in dette to meyntenen hem in þis worldly lif, and þat lordis may not maytene cristis ordynaunce in clerkis for drede of anticristis curs and brekyng of here oþ bi whiche þei ben sworne to meyntene holy chirche;
<L 16><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 meyntene holy writt a3enst here curserd lif.
<L 21, 22><T MT06><P 119>

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 into pride, coueitise, worldly worschipe and welfare and idleness, and ben wode whanne men tellen þe soþe of cristis gospel and his pore lif and þe soþe of here owene reule and profession;
<L 20><T MT06><P 120>

and feyned religious possessioners comen to þes ordris far sikernes 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 riches and wombe ioie.
<L 22><T MT06><P 122>

but for to meyntene þe treuþe of cristis lif in mekenesse and pouert and bisi traucile in prechyng þe gospel þei wolen not traucile, but rapere pursue hem to dep þat traucilen for þis holy lif; and þus þei lyuen in delices of þe world and here flech, and þerfore þei ben dede to god as poul seiþ, and so þei lyuen anticristis lif and meyntene þat to here dep a3enst cristis lif and

lawe and techeris þerof.
<L 03, 08><T MT06><P 124>

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 cr̄istis peple. And 3if þei preche selde whanne þei prechen cronycelis and poisies and newe fyndynges of hem self, and maken false comendacions of dede men for to geten a name of veyn sotilte and worldly þank, and leuen to preche cr̄istis gospel and his lywyng; <L 15, 19><T MT06><P 124>

and þis is for drede leeste cr̄istis pore lif and meke and traueilous and peyneful be knowen, and hou clerkis and namely religious ben bounden to holde sich pore lif and meke and peyneful in resonable abstynence, and traueile in studyng and prechyng of holy writt, and ellis as crist seiþ þei schulde be put out and dispised of men; <L 25><T MT06><P 124>

And 3if þei meyntenen an errour a3enst charite þei ben heretikis and 3if þei seyn þat here reulis ben betre þan cr̄istis reulis 3ouen to prestis and clerkis, þei blasphemmen a3enst god, and so at þe begynnynge þei ben blasphemys on alle sides or at þe leste knowen not cristene bileue; <L 11><T MT06><P 127>

and 3it þei ben brou3t into chirche to reise vp cr̄istis pouert and his apostlis and lyuen in mornynge and penaunce and to be deed to þe world; <L 09><T MT06><P 128>

Capitulum 23m· Possessioners also constreynen prestis to leue studyng of holy writt and deuocion and prechyng, and nedden hem bi vertue of obedience and peyne of prisonynge and dampnacion as þei feynen, to bisien hem nedles ny3t and day wiþ worldly occupacion, a3enst cr̄istis reule and here owene profession, for ellis þei seyn here couent schulde perische and here religion goo down; <L 05><T MT06><P 131>

and þus þes possessioners sclaudren cr̄istis lif and ben out of feiþ, hope and charite, and harde rotid in heresie. <L 31><T MT06><P 131>

Capitulum 27m· Þes possessioners ben specyaly cr̄istis enemys and anticristis, for þei dispisen and sclaudren and pursuen meke men and pore, and enhaunsen and preisen and fauoren proude men and disolute; <L 06><T MT06><P 133>

siþ þei owen to wyten þat here preicris ben cursed and abhominable to god, for þei breken cr̄istis hestis in holdynge þus secular 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 24><T MT06><P 134>

for þei sclaudren, cursen and pursuen falsly to deþ trewe techeris of cr̄istis lif and goddis hestis þat wolden saue mennys soulis bi trewe and fire prechyng of þe gospel wiþouten glosynge and beggyng; <L 30><T MT06><P 134>

so þat possessioners may holden forþe here secular lordischipis and worldli lif a3enst goddis lawe, in distroiynge and blasphemynge of cr̄istis lif and cristene feiþ, <L 07><T MT06><P 135>

and as crist seiþ þis false sclaudryng and pursuynge of cr̄istis disciplis for þis ende is pursuynge of crist and of þe holy trinyte. <L 10><T MT06><P 135>

for siþ þei ben ennemyes of crist and his lawe, as it is schewid bi here opyn euyl lif, and in caas deuelis of helle, þei casten þat no man schal teche trewely cr̄istis lawe wiþouten leue of cr̄istis traitour and of deuelis in helle; <L 27, 28><T MT06><P 135>

Capitulum 38m· Þes proude possessioners disclaudren trewe prechours of þe gospel and cr̄istis lif for makeris of discencion and debate among nei3eboris in þe lond; <L 13><T MT06><P 138>

but as þe iewis diden crist to doþ for drede of lesyng of here lordischepe and worldly name and honour, so þes possessioners don here power to do alle trewe men to deþ þat techen cr̄istis gospel and mekenesse and pouert a3enst here false newe lawis and pride and coueitise, and hou þei enuenymyn cristendom bi word and dede. <L 15><T MT06><P 139>

for instede of trewe techyng of cr̄istis gospel þei ben doumbe, or elles tellen lesyngis of mennys tradicions for pride and coueitise of worldly goodis; <L 28><T MT07><P 144>

and þe trewe clerk robert grosted writiþ to þe pope þat curatis ben sathanas transfigurid into angel of li3t for þei prechen not cr̄istis gospel bi word and good lif, þou3 þei diden no more synne, and siþ seynt petir was clepid sathanas of crist, as þe gospel telliþ, for he was contrarie to goddis wille and sauourid not heuenly þingis, wel ben þes euele curatis clepid sathanas, siþ þei

ben more contrarie to goddis wille and sauouren less gostly þingis and sauynge of cristene soulis.
<L 11><T MT07><P 145>

for neiþer þei wolen lerne hem self ne techen holy writt, ne suffre opere men to don it leste lucre owene synne and ypocrisie be knowen and here lustful lif wiþdrawen, and þus þei closen cristis lif and his apostlis fro þe comune peple bi keies of anticristis iuridiccoun and censures, and maken hem not so hardy to seye a treupe of holi writt a3enst here cursed lif, for þat schal be holden detraction and enuye and a3enst charite;
<L 12><T MT07><P 148>

Capitulum 16m. Þe sixtenþe; þei wolen not 3eue þe sacramentis of þe auter, þat is cristis body, to here paryschenys, but 3if þei paied here tiþes and offryngis, and but 3if þei han paied money to a worldly prest to slee cristene men.
<L 18><T MT07><P 152>

litel reken þes curatis in what deuocion and charite here parischenys resceyuen cristis body, whanne þei openly taken hem vp fro goddis bord, and stiren hem to vnpacience and enuye and hate for a litel muk þat þei chalengen to hem self.
<L 24><T MT07><P 152>

But þei lenen to teche þe grete penaunce and sorow þat þei diden after ward, for which þei pleseden god and not for here worldly lif, and þus þei make þe peple to wene þat worldly lif of prestis and veyn cost of hem and waste of pore mennus goodis plesip god and is vertuous lif, a3enst cristis lif and his techynge and his apostlis also;
<L 23><T MT07><P 153>

for þes worldly clerkis þat lyuen in glotonye and studien to drynke hei3e wynes and base fisik wiþ strumpetis presumen bi here pride to be domes men of sotil and hei3e mysterijs and priue artielis of holy writt, and blyndly dampnen treupes ef cristis gospel, for þei ben a3enst here worldly lif and fleschly lustis;
<L 07><T MT07><P 157>

and þe gospel þat techen cristis mekenesse and wilful pouert and bisi traueile3 in prechynge to saue cristene soulis, for it constreynen prestis to þis holy lif, is litel loued and studied and tau3t but rapere dispised and hyndrid and maade fals bi speche of anticristis clerkis.
<L 26><T MT07><P 157>

Also crist bad to his enemys þat þei schulde bere witnesse of euyl 3if he bad spoken euyle, and seynt poul biddiþ his hereris deme þat þat be seide, where þes worldly foolis wolen he anticristis more maistris þan crist god and man, Siþ þei wolen not be demyd and amendid bi

cristis peple vnder hem of hero opyn werkis a3enst goddis hestis ne of here fals lesyngis þat þei techen in stede of cristis gospel.
<L 27, 29><T MT07><P 158>

and so þei sillen in manere þe spiritual lif of cristis apostilis and disciplis for a litel drit and wombe ioie, and þis is cursed gostly symonye and lucesie bifore god.
<L 10><T MT08><P 166>

Capitulum 2m. Also þei lyuen comynly in symonye, sillynge here massis and þe sacrament of cristis body for worldly muk and wombe ioie;
<L 28><T MT08><P 166>

and certis alle þes sellen criste as judas dide, and worse, for he is nowe knowen for god and glorified in his manhede, and newe haþ schewid me benefices to mankynde þan he hadde do in judas tymes, and alle þes condicions aggregen þis is cursed sillynge of cristis body.
<L 19><T MT08><P 167>

for þei bisien hem fastere to kunne and do and teche þis is newe song þan to kunne and kepe and teche cristis gospel;
<L 17><T MT08><P 169>

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 prechynge of cristis gospel and holdynge 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 25><T MT08><P 172>

Capitulum 17m. Prestis weiward of lif turnen vpsodoun cristis techynge bi lesyngis and ypocrisie;
<L 01><T MT08><P 174>

for þei sclaudren cristis seruauntis wiþ lesynges and haten hem, and helpe to lette hem fro trowe prechynge bi suspendinge, symonyng and cursynge and mannus iuridiccoun, and seyn þat it was god world be for þat prestis precheden and siþ haþ ben discencion and werris and pestilencis;
<L 22><T MT08><P 177>

wiþ many errouris and maken it vnsawory to worldly men, for as moche as þei wolden þat it were not knowen lesse þei were lettid of here coueitise and bodily welfare and aise, and it is al on to pursue þus cristis seruauntis and to pursue crist, as he seiþ in þe gospel, and to lie þus on his lawe and to lien on him self as ion crisostom and austyn and ambrose witnessen.
<L 02><T MT08><P 178>

þanne what man frere or munk schal betere serue god wiþouten siche obseruancis of freris or munkis þan wiþ hem, god approueh þat þat frere or monk leue here obseruancis and terme to fredom of cristis gospel.

<L 08><T MT09><P 182>

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>

hou bi þes foure þe fend lettij hem fro prechyng of þe gospel. First whanne trewe men techen bi goddis lawe wit and reson þat eche prest owij to do his my3t, his wit and his wille to preche cristis gospel, þe fend blyndij ypocritis to excuse hem by feyned contemplatif lif, and to seie þat sij it is þe beste and þei may not do boþe togidre, þei ben nedid for charite of god to leue þe prechyng of þe gospel and lyuen in contemplacion.

<L 03><T MT10><P 188>

A lord, sij 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 03><T MT10><P 189>

certis þei ben opyn foolis and don pleynty a3enst cristis gospel and, 3if þei meyntenen þis errour, þei ben cursed of god and ben perilous ypocritis and hereikis also; and sij men ben holden heretikis þat done a3enst þe popis lawe, and þe beste part of þe popis lawe seiþ pleynty þat eche þat comþ to presthod takij 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 oþere treue men to leue prechyng of þe gospel, sij þis lawe is seynt gregoryes lawe, groundid opynly in goddis lawe and reson and charite, and oþere lawes of þe peple ben contrarie to holy writt and reson and charite, for to meyntene pride and coucitise of anticristis worldly clerks.

<L 07, 14><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; soþ it is þat þis meke sittyng and deuout heryng of cristis wordis was best to magdaleyne, for sche hadde not office of prechyng as prestis han, sij sche was a womman þat hadde not auctorite of

goddis lawe to teche and preche opynly.

<L 21, 22><T MT10><P 189>

Also þis peisible heryng of cristis word and brennyng lone þat magdeleyne hadde was þe beste part, for it schal be ende in heuene of good lif in þis world;

<L 30><T MT10><P 189>

but who schulde þanne charge vs wiþ more ouere þe fredom and li3tnesse of cristis lawe?

<L 04><T MT10><P 192>

for folis chargen þat more þan þe maundementis of god and to studie and teche cristis gospel;

<L 35><T MT10><P 192>

hou doren synful folis chargen cristis prestis wiþ so moche nouclrie, and euermore cloute more to, þat þei may not frely do goddis ordynaunce?

<L 13><T MT10><P 193>

And 3it þe olde lawe in þes chairous customes mosten nedes cesse for fredom of cristis gospel;

<L 19><T MT10><P 193>

But he schal not be excused but 3if he scie matynes and euensong him self þat synful men han ordeyned, and þus þei chargen more here owene fyndyng þan cristis comaundement.

<L 04><T MT10><P 194>

for so dide cristis aposteles and hadde not whereof to do bodily almes, whan þei mi3ten haue had tresour and iuelis ynowe, of kynggis and lordis Also peter saiþ in dedis of apostlis to a pore man þat to him neiþer was gold ne siluer, and 3it he performede wel þe office of a trewe prest;

<L 21><T MT10><P 195>

I gesse wel þat 3onge wymmen may sumtyme dausen in mesure to haue recreacion and li3tnesse, so þat þei haue þe more þou3t on myrþe in heuene and drede more and loue more god þerby, and syng honeste songis of cristis incarnation, passion, resurexion and ascencion, and of þe ioics of oure ladi, and to dispise synne and preise vertue in alle here doynge;

<L 04><T MT12><P 206>

hitch þenk þes woode men and wommen on cristis pouert and cold and pouert of his modir and what lif he lyuede in þis world in so gret penaunce and dispit and wepyng for oure synnys and what schameful deþ he suffrid at þe laste.

<L 28><T MT12><P 206>

þus þe fend blyndij men to clepe þis cursed hauntyng of arlotric and synne gret worschipe of god, and to elope deuocion of preieris and sade mynde of cristis pouert, penaunce and deþ

and of þe day of dome ypocrisie and folie;
<L 14><T MT12><P 207>

marie cr̄istis modir was ful of grace.
<L 30><T MT12><P 207>

god 3eue vs grace to þenke on cr̄istis mercy and
ri3twisnesse and maries sadnesse in bileue, and
mekenesse to make ende in perfit charite.
<L 24><T MT12><P 208>

and 3it þes prelat̄is and newe religious comen in
staat of cr̄istis pouert and his apostlis, and techen
and crien þat what euer þei han is pare mennus
goode.
<L 25><T MT13><P 210>

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 cr̄istis gospel and
godd̄is hestis and reprouen here ypocrisie,
symonye, coueitise and opere disceitis;
<L 31><T MT13><P 211>

þe twelþe, þat noman be dispised ne ponyschid
for good lyuynge in suynge ihu cr̄istis steppis bi
forme of þe gospel.
<L 07><T MT14><P 221>

þat is presthod bi fredom and clenness of cr̄istis
reule in þe gospel.
<L 32><T MT14><P 225>

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 cr̄istis lif and his apostlis,
prestis han not siche power to constreyne men to
paie hem dymes, and principaly whanne þei don
not here gostly office, but harmen here sugetis in
fals techynge and euȳl 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 09><T MT15><P 230>

and þerfore þei leuen cr̄istis religion in his
owene fredom, and bynden hem bi singlar
pfeffion to synful foolis.
<L 19><T MT15><P 235>

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 þefly fro here frendis, and summe bi
false lesyngis and false bihestis brou3t þerto, and
forþinke it after, and be not suffered to turne to
cr̄istis clene religion, þou3 þei ben vnable to þis
newe religions maade of synful mennus
ordynaunce;
<L 27><T MT15><P 235>

Trewe clerkis seyn also þat cr̄istis lyuynge and
his apostlis in wilful pouert, wiþouten fals and
nedeles beggyng and whiþouten worldly
lordischipis, is most perfit in itself and best for
alle clerkis, siþ crist god and man chees þis lif
for þe beste;
<L 32><T MT15><P 235>

and þei traueile not for here liflode, as god
enoynd 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 oþer synnys,
and feynen holynesse in syngynge, in preynge of
mouþ and customes maad of mannus errour,
more þan in lyuynge after cr̄istis gospel. and
whanne trewe clerkis meyntenen here trewe part
bi holy writt and reson and ensauple of cr̄istis
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 fullē.
<L 25, 27><T MT15><P 236>

and þerfore pore clerkis ben sclaudrid 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 cr̄istis techynge of þe false disceitis
of anticrist and his worldly and proude and
coueitouse clerkis.
<L 06><T MT15><P 237>

for 3if lordis wolden dispise þe pride of
coueitouse clerkis and not conferme hem ne
meyntene here worldly lordischepe and
symonye, þat is opynly dampnyd bi holy writt
and cr̄istis lyuynge, þes proude worldly clerkis
ful of coueitise and lecherie and oþere synnes
schulden sone ben abatid, and holy lif and trewe
techynge schulde be brou3t a3en.
<L 28><T MT15><P 240>

and þus it semþ þat boþe prelat̄is and lordis
comynly maken a cursed anticrist and a quyk
fend to he maister of cr̄istis peple, fer to leden
hem to helle, to sathanas here maistir, and suffre
not cr̄istis disciplis to teche cr̄istis gospel to his
children for to seue here soulis;
<L 28, 29><T MT16><P 246>

Also þis is more medeful in boþe sidis as þei
vnderstonden bi cr̄istis lif and his apostlis;
<L 13><T MT16><P 252>

Also coueitise and worldly bisynesse of clerkis
and occasion of coueitise and worldynesse of þe
peple schulden be don away, and cr̄istis pouert
and his apostlis bi ensauple of pore lif of
clerkis and triste in god and desiryng of

heuenely blisse schulde regne in cristene peple.
<L 01><T MT16><P 253>

for þes dredes and many þousand mo, and for to he more lich to cristis lif and his apostlis, and for to profite more to here owene soules and opere mennus, summe pore prestis þenken wiþ goddis helpe to traueile aboute where þei schulden most profiten by euydence þat god 3eueþ hem, þe while þei han tyme and litel bodily strengþe and 3ouþe.
<L 23><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 28><T MT17><P 255>

Perfore þei wilen raþere renne to helle fullire, and drawe alle men after hem heedly bi distroyng of cristene feiþ, þan to come to cristis clene religion wiþ fredam of þe gospel þat is ordeyned of god of endeles wisdom wiþouten error of ony synful man;
<L 05><T MT17><P 256>

þei seyn þat nychodeme and many moo writen þe gossellis of cristis lif and his techynge, and þe chirche putte hem away and approued þes foure gossellis of matheu, mark, luk and ion.
<L 17><T MT17><P 256>

Perfore cristen men schulden stonde to þe dep for meynthyng of cristis gospel, and trewe vnderstondynge þerof geten bi holy lif and gret studie, and not sette here feiþ ne triste in synful prelatys and here cursed clerkis, ne in here vnderstondynge of holy writt, for þei ben vnable wiþ þis worldly lif ful of pride, coueitise, glotonye and ydelnesse, as haukyng and huntyng, and pleiynge at þe chees and tablis, and riot and daunsynge, and festis makynge, dronkenesse and lecherie, to perceyue þe trenþe of holy writt and hei3e preuytees of god.
<L 01><T MT17><P 259>

for crist seiþ in þe gospel þat þe fadir of heuene hidip þes treupes fro worldly wise men and queynthe, and schewip hem to meke men as weren cristis disciplis.
<L 11><T MT17><P 259>

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 21><T MT17><P 260>

and 3if þei tellen a good sufficient cause, telle we þe same cause whi we bileuen þat þis is cristis gospel. but þes heretikis wolden haue þis

cause: for þes prelatys techen þat þis is cristis gospel; and þanne þei wolden haue of þis cause alle here false purpos, þat what eucere þes prelatys techen opynly and meyntenen stedfastly, were of as gret autorite or more þan is cristis gospel;
<L 25, 27, 30><T MT17><P 260>

and þerfore crist reproveþ most defaute of bileue, boþe in þe icwis and in his disciplis, and þerfore cristis apostlis preieden most to haue stabilnesse in feiþ;
<L 07><T MT17><P 261>

and stireþ hei3e worldly prelatys to be fauourable to hem and meyntenen hem in þis ypocrisie to coloure here owene synne þerbi, and to lette treue men to preche pleynly and frely cristis gospel and þe hestis of god for sauynge of mannus soule.
<L 27><T MT17><P 261>

and pouel biddip þat men schulden not comune wiþ hem, þet þei ben confoundid and schamed of here false heresie and turne to cristis clene religion wiþouten error of synful mennus tradicions.
<L 06><T MT17><P 262>

for 3if holy writt be fals men may haue noon autorite þerbi to reprove synne and preise vertues and vertuous lif and 3if it be leffel and meritorie to leie, þan no man haþ ground to stire men fro synne bi grete peynes bihi3te bi cristis word, ne stire men to vertues bi grete ioies of heuene.
<L 20><T MT18><P 264>

and 3if it be a3enst charite to preche and crie openly a3enst synne of prelatys and men of þe chirche and opere my3tty men, þan cristis lif and his techynge and his apostlis and prophetes in þe olde lawe and his comaundementis to his prophetis weren a3enst charite, ful of detraction and sclaudryng.
<L 25><T MT18><P 264>

hou meyntenen lordis þe treuþe of þe gospel and holy writt, siþ þei meyntenen siche blasphemie heretikis to be dowid in seculer lordischepe a3enst goddis comaundement and ensauple of cristis lif and his apostlis?
<L 16><T MT18><P 265>

and holy writt old and newe and cristis lif and his apostlis dampnen þis pride and wrecchednesse in clerkis.
<L 29><T MT18><P 265>

Lord, siþ þe holy gost is autour and welle of witt and treuþe, wheþer he tau3tte not goddis prephetis and cristis apostlis to write and speke treuþe; wheþer þe fend sathanas techip proude and coueitouse clerkis, ful of symonye and opere

synnys, more witt and treuþe þan þe holy gost
techere of alle treuþe tan3te cristis apostlis and
euaungelistis, þat weren sad in bileue and charite
and holy and trewe in lif and techynge.
<L 20, 23><T MT18><P 267>

for prelatys comen in þe staat of cristis apostlis to
lyue in pouert, mekenesse and traueyle of þe
gospel as þei deden, but þei ben turned to
coueitise, worldly lordischipis, pride, ydelnesse
and vanyte, and turnen cristis lif and techynge
ypsodom. Also newe religious ben brou3t into
þe chirche to reise up cristis mekenesse, pouert
and penaunce, and to ben a bok of þis pouert and
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 11, 14, 15><T MT18><P 268>

for 3if þei weren cristis children þei schulden
holde treuþe in word and wille and dede and
meyntenen þat, and dispisen alle manere of
lesyngis and falsnesse and synne vp here
kunnynge and power;
<L 01><T MT18><P 269>

and for to schewe þat þis veyn religious louen
more here owene inuencions and here owene
lustis þan þe clene religion of cristis ordynaunce
and gret pouert and peynful lif after crist and his
apostlis, þei preisen lesyngis for to beren vp þes
veyn nouclries and haunte here lustis. for 3if
cristis owene orde and ensauple of his lif and
his apostlis ben betere and profiteere þan ony
newe maad of synful men, it is a foul lesynge to
chese wityngly and meyntene þe lesse perfit, and
forsake þe li3ttere, sikerere and perfitere.
<L 12, 15><T MT18><P 269>

for men vnderstonden þat fewe men of
discrecion comen to þes nouclries but siche
3onge bi stelynge or disceyuyng, or ellis bi
coueitise of worldly honour and sikernesse of
wombe ioie, and herefore þes veyn religious
preisen lesyngis, dampnyd bi holy writt old and
newe, for cristis treuþe.
<L 09><T MT18><P 270>

and þerfore þei forsaken cristis scole of treuþe
and magnyfien þe deuelis scole of lesyngis;
<L 01><T MT18><P 271>

And for þes anticristis clerkis louen more here
owene heynesse and pride and worldly ioie and
welfare þan cristis honour and vertuouus lif of
cristene peple, þerfore þei ratellen þat it is a3enst
charite to tellen opynly here cursed disceitis and
synnes;
<L 12><T MT18><P 274>

þe þridde, þat þe orde of presthod wiþ clennest
reulis of cristis gospel be holden and meyntened
boþe perfiter and esier and sikerer þan ony newe
orde or secte wiþ bilawis, customes,
obsruauncis founden of synful men, þat ofte
erreden in þou3t, worde and dede.
<L 21><T MT19><P 276>

þe tenþe, þat cristene men 3eue more credence
to cristis gospel and his lif þan to ony bullis of
synful bischopis of þis world, or ellis þei
forsaken crist and taken anticrist and sathanas
for here chief gouernour.
<L 19><T MT19><P 277>

þat þe grete blasphemye of goddis name in veyn
and fals sweryng and vnlefully creaturis, as bi
cristis woundes, nayles and opere membrs, be
refreynd 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 02><T MT19><P 278>

and þei may not worschipe here eldris as god
biddib ne vsen þe fredom of cristis gospel;
<L 23><T MT19><P 278>

þat þe peple of oure lond be not brou3t to
maumetrie, ne þefte, ne lecherie meyntened
vnder siche pilgrimage, ne almes drawn fro
pore nedy men bou3t wiþ cristis precious blood.
<L 19><T MT19><P 279>

Lord I schal synge to þe þi mercy, and þi
iugement out of oure mouþ comeþ, and cristis
chirchis proclaymen euere where cristis mercy
and eke his iugement &c.
<L 20><T MT20><P 281>

but siþ he onely loueþ crist þat kepiþ his wordis,
who euere brekiþ cristis lawe is cursid of god,
and he þat fauoriþ þis part or assentiþ herewiþ;
<L 27><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
ordeynaunce.
<L 27><T MT21><P 287>

þe laboureris of cristis chirche han lefffully rentis
and worldly possessiouns opere þan clerkis han,
ffor þei ben hi3ere in degre and neer to crist in
pouerte;
<L 20><T MT21><P 289>

and ri3t þus multitud of antecristis disciplis may
moue men to leue cristis lore;
<L 24><T MT21><P 290>

for it were al oon to lette þis and to lette men to
be goddis children, and to forsake crist god and

take men fullliche to þe fend, and so forsake cr̄istis maundementis, and bicom̄e þe fendis seruaunt.

<L 11><T MT22><P 296>

and þerfore many men wolden consele þat þei casteden away þise habitis and sich fool oblysshing, and token fredom of cr̄istis lawe; 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 wiþoute chesoun aþen þe fredom of cr̄istis lawe.

<L 13, 17><T MT22><P 299>

and here men taken of cr̄istis wordis þat men shulden not lette to spoke for god, al 3if þei suffren harm for here speche;

<L 28><T MT22><P 299>

and þerfore seyþ poul to conforte men, hou þei shulden haue mynde of cr̄istis word, and hou crist shal 3iue to men þat louen hym word and grace to reproue hem, and þis word moueþ summe men to speke aþen crist newe ordris.

<L 10><T MT22><P 301>

and 3if benet or dominic or fraunciss or bernard or angel of heuene make a newe secte upon cr̄istis secte, he is herfore worþi to be blamed; and þis secte shulde be despisid and cr̄istis secte shulde be holde clene, as þe secte of macamethe takij meche of cr̄istis secte, but it varieþ in som re wele and in clopis and in patroun, and so don a sectis of cure newe ordris, and of be þe þise propheciþ poul.

<L 22, 23, 25><T MT22><P 301>

Cr̄istis religion tellij lityl bi siche sensible habitis, but now takij oon and now an oþer, as dide crist on good fryday.

<L 02><T MT22><P 302>

for when þei leuen cr̄istis secte, or louen it lesse for þise newe sectis, þei slaken in þis here loue to crist, and þus þei ben cursid of hym. and iuge þe peple wheþer þise sectis louen here patroun betere þen poul or oþere seyntis, þat weren betere tofore god þen þise patrouns, and louen lesse þe rewelē of crist and cr̄istis ordynaunce fer here ordris, and here dedis wolen openliche shewe þat þei don þus wiþoute cause.

<L 12, 16><T MT22><P 302>

Juge þe peple wheþer þise freris bi here newenesse þat þei han founden breken ofte cr̄istis ordre, boþe to hem and to þe peple.

<L 29><T MT22><P 302>

and þus it semeþ þat poul wolde mene þat in tymes of þise ordris men departen fro bileue þat þei shulden haue of cr̄istis ordre, and many taken

ouermeche hede to gostliche men of þise ordris, þiet erren as ypocritis and magnifien here owen ordris.

<L 29><T MT22><P 303>

for þei hauen non conscience to robbe pore men to magnifie here newe ordris, and to fordo cr̄istis ordinaunce;

<L 07><T MT22><P 304>

þe first is clene witoute wem, and þis mot nede be cr̄istis religioun, boþe for þe patroun and þe rewelē;

<L 14><T MT22><P 304>

And cr̄istis ordre biddij men to kepe hem vnfoulid fro þe world, but freris seldem or neuere but when coueytise foulij hem;

<L 26><T MT22><P 304>

James tellij aftir bi cr̄istis rewelē þat men shulden not accepte persones; 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 cr̄istis lawe techij;

<L 03, 07><T MT22><P 306>

Capitulum 5m. Se we ouer þis what iude seiþ of apostatacs of þise ordris, hou þei weren first punyshid of god in tyme of þe old lawe, for cr̄istis religioun lastij eure, boþe to þe dai of dom and aftir, and alle þise newe religiouns moten haue ende þenne or bifore.

<L 21><T MT22><P 306>

þei 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 cr̄istis lawe shal shyne þenne for keyng þerof;

<L 31><T MT22><P 306>

for as petre seiþ, "cr̄istis apostlis hauden clere spirit to prophecie".

<L 25><T MT22><P 307>

for ion seiþ þat what man seiþ heyl to siche antecristis shal haue part of heere werkis for assent þat he 3iueþ and meche more lif a man norisshe hem wiþ hise goodis, or defende hem in worde and dede, for þenne he defendij cr̄istis enmyes;

<L 11><T MT22><P 311>

when þat noon of hem kan proue þat þis sentence þat men seyen is fals bi goddis lawe, but trewe and sewynge of bileue, þey shewen ferrere hou þei ben disciplis of fals pharisees, þe whiche hauden þis maner when þei my3ten not denye cr̄istis 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 03><T MT22><P 312>

and ofte we erren in entent and desyren
veniaunce in rancour, but we ben war þat we
seyn sob and profitable to cristis chirche;
<L 25><T MT22><P 312>

whi shulden not we do so, siþ we graunten vs
cristis disciplis?
<L 01><T MT22><P 313>

whi may not men do so to freris, 3if þei
trespassen more openliche and to more harm of
cristis chirche.
<L 08><T MT22><P 313>

Men þat wolen aboute cristis lore not sewe hym
but go bifore ben sathanas, as petre was, but crist
reprouede þis in petre.
<L 12><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?
<L 20><T MT22><P 313>

and noo drede þe firste secte is cristis lore, and
þe oþer þe fendis;
<L 24><T MT22><P 314>

Siþ pilat my3te haue be dampned al 3if he hadde
died in cristis cloþis.
<L 16><T MT22><P 316>

and so þise ordris holden not cristis rewele neþer
in tyme ne in stide, for crist preyede wipoute
siche cryng, lyk to þe state of innocence, bi
hym self vndir þe cope of heuene.
<L 03><T MT22><P 318>

It is seyde ofte hou þat þe couent of cristis
apostlis passede alle oþere couentis boþe in
patroun and in rewele, and 3it oon of hem was
scarioth;
<L 34><T MT22><P 318>

god wole þat men quiken þis erþe, and ben spred
aboute in vertu of god, and þis tau3en cristis
apostlis fro þat þei weren quikid of crist heere
maistre;
<L 33><T MT22><P 319>

and þus þei moten neede he euer punyshid us
disciplis of antecrist, but 3if þei lernen som tyme
to go out of þise newe ordris, siþ þei letten cristis
lawe to renne and double profyt of hooly
chirche.
<L 01><T MT22><P 320>

for 3if we loken to cristis lif, he forsok sich
bildyng, and lokyng on þe citee, þat he seyde

was a3en þe apostlis, he wepte þer upon for
greet synne þat it hoordede.
<L 34><T MT22><P 321>

and þus þenken somme þat it were a medeful
dede and good preyere to god to a3enstonde þise
new sectis, and clenese cristis ordinaunce fro
sich errours þat ben brou3t inne.
<L 33><T MT22><P 323>

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 clenese of her synne þicker and bettur
þenne þei weren astur, 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 acon of hem was þus confessid to
prestis.
<L 25><T MT23><P 328>

3itt it were to wite þe reson of goddis lawe whi
men shulden hoolde hem in here bondes, and not
make lawe fro cristis ordre.
<L 17><T MT23><P 329>

but þis lawe 3yueþ occasioun to do synne as it
falliþ oft, Also þus may lordus and laidis be
nedid to trowe sich men, and lettid to holde
goddis lawe, and to stonde for ri3t on cristis
syde. lord, if iche lord of ynglond and his wiif
haden two schariotis to lede hem and her meyne
and her werkis to þe puple, hou li3tly my3t
antecrist conqwere þe churche and distruy3e
cristis rewme?
<L 28, 31><T MT23><P 330>

So it semþ þat antecrist bi þis puttiþ cristis
ordynaunce abake;
<L 10><T MT23><P 332>

and cristis secte is made pore, and þise foure ben
enhaunsed hi3e;
<L 23><T MT23><P 334>

for sich preching by cristis lawe made many men
to leue her synne, but I rede not in goddis lawe
þat þis rownyng made euer man iust;
<L 33><T MT23><P 337>

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

and þus men shruen in cristis tyme, whenne Ion
baptist washed hem.
<L 08><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 23, 24><T MT23><P 345>

O what charite hap he to suffre wronge for crisis loue þat wol not suffre a li3t word, but 3eld a worse a3en?

<L 22><T MT24><P 353>

and þus fi3ting of þes crisis kny3tis stondiþ in paciense and passioun.

<L 12><T MT27><P 408>

þes men reuersen crist bi his godhed and his manhed þat han power of crisis godhed to do a þing vpon resoun, and 3it þey letten to do it, doynge þe contrarye herof.

<L 10><T MT27><P 410>

and þus crist lyuede a comyn lif þat ech cristenman may sue, and noon of hem may be euene wiþ crist, for nedis crisis godhed mut he bifore.

<L 25><T MT27><P 410>

and so hem falliþ to þer offyss to haue lordchip and worldly richees, and bi þis shulden þey shewe crisis power in his godhed. and crisis prestis shulden be pore and pacient bi crisis manhed.

<L 16, 17, 18><T MT27><P 412>

but þey shulen not bi þis offiss leeue ay to preche crisis gospel.

<L 09><T MT27><P 413>

and þus apostlis leften þer godis whanne þey weren chosun to crisis disciplis.

<L 05><T MT27><P 414>

and siþen crist tau3te in þis dede not to plete for his dette, why shulden not prestis sue crist heere, siþen crisis dedis ben myroure to hem?

<L 01><T MT27><P 416>

and þus þey ben goostly disseyued, boþe for hem wantiþ teching to wende to heuene bi crisis weye, and for þey ben led to helle bi error of þe fendis weye.

<L 30><T MT27><P 420>

and þus men moten nedis assente to þe fend a3enus crist þat assenten to siche propring of chirchis bisyde crisis leeue, for crist seiþ þat who so is not wiþ hym he mut nedis be a3enus hym.

<L 21><T MT27><P 421>

siche sutiltees of priue resouns þat ben hid in goddis lawe shulden moue men on goddis syde to holde crisis ordenaunce in his boundis;

<L 07><T MT27><P 422>

but oon article of bileue next aftir þe hooly goost is to trowe hooly chirche þat is crisis spouse and oure modir. and þis is a foul error to take þe

spouse of þe fend and worchipe here as crisis spouse boþe in word and in dede. we may not 3it wite for certeyn which persone is of crisis spouse of alle þe men þat wandren heere, but we may gesse and þat is ynow. As we gessen þat þis man þat holdiþ wel crisis lawe is a leme of hooly chirche, þe which chirche is oure modir, So we gessen of anoþer man þat reuersiþ crisis lawe, þat he is a leme of þe fend and no part of hooly chirche;

<L 25, 27, 28, 30, 32><T MT27><P 422>

and herfore crist and his apostlis weren not gredy of worldly godis, but helden hem payed of fode and hiling, and so don prestis of crisis chirche. and þus siþ crist is cheef lord, men moten dispende crisis godis on þat maner þat crist hap lymyed, and not hou eueure a man wole, and it is not ynow to do good but 3if a man do it wel.

<L 05, 06><T MT27><P 423>

but men shulden trowe to crisis lawe ouer þis as bileue.

<L 22><T MT27><P 423>

and of þis it wolde sue þat þe pope and hise ben opyn heretikis, but where were þis fi3tinge chirche 3if þis were soþ of þe pope, 3if þe pope and alle his clerkis weren dyuydid fro crisis chirche. for holding of crisis religioun shulde stonde moost in þe clergy, and algatis in þes newe ordris as ben freris, munkis and chanouns.

<L 01, 02><T MT27><P 426>

and perfore it were good þat þes studies and collegies þat ben in hem stooden in as myche as þei acorden to goddis lawe and lyuen wel, and as myche as þei discorden fro crisis lawe þat þey weren mendid.

<L 30><T MT27><P 427>

and þat semyþ no good mene to passe ouer crisis ordenaunce and his lawe for good þat god sendiþ herof, for þanne men shulden not drede to synne.

<L 26><T MT27><P 428>

and in making of þes maystris ben pore mennus godis ofte wasted, and þe kyng of pride is hied and crisis mekenesse is put bihynde.

<L 32><T MT27><P 428>

but for crist and hise apostlis weren fewe and lyueden on litil almes, y cannot se bi goddis lawe þat ne dymes may be partid among crisis pore men, þe whiche crist telliþ in þe gospel, as pore feble and pore lame and pore blynde.

<L 36><T MT27><P 431>

for men ben nou more insufficient þan þei weren in crisis tyme.

<L 31><T MT27><P 432>

for cr̄istis prestis shulden haue no custom to occupie hem wip siche stryues, but gedere al þer bisynesse to serue god and his chirche, Capitulum 18m̄ it were to telle ouer þis hou þes herdis shulden kepe þer sheep in hoolynesse of þer oune lif and in preching of goddis word.
<L 16><T MT27><P 433>

studie þey cr̄istis paciense and make þei þer chayer in cr̄istis eros, and loke þey wheþer crist or his apostlis tau3ten þus to plete for worldly þingis.
<L 19><T MT27><P 437>

and þus who so wole ouercome þe fend, leeue he þe fendis lawe and þe world, and lede he his lif bi cr̄istis lawe, and þus he shal best vengu3she hym and 3yue ensauple to opere men, boþe to his pari3shens and opere, hou þey shulden vengu3she þe fend.
<L 29><T MT27><P 437>

and þe loue of crist is loue so nedeful to cristenmen, þat þer loue is but hate but 3if it be ensaumplid of cr̄istis loue.
<L 08><T MT27><P 440>

and þus seiþ crist in lukis gospel to a womman þat blisside cr̄istis modir and sayde, "blissid be þe wombe þat bare þee and þe tetis þat þou hast sokun," and crist seyde: "3e but blissid ben þey þat heren goddis word and kepen it".
<L 18><T MT27><P 441>

and herfore þenkþ seynt austyn wel þat crist dide more myracle bi his apostlis to turne so manye heþen men in so short while fro so wickid lif for to be þus cr̄istis children, þan weren opere myraclis of crist;
<L 01><T MT27><P 442>

for in þis a prest cloþiþ hym in cr̄istis persone and getiþ cr̄istis broþer, his sister and his modir.
<L 10><T MT27><P 442>

and þey shulden preche for cr̄istis worchip on his maner not for mue.
<L 33><T MT27><P 442>

lord, siþ þes men shulen be dampnyd þat at prechen goddis word in cr̄istis 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>

but nou haþ þe fend turnyd cr̄istis chirche bi his prelatiþ, þat he þat wolde treuly preche þe word of þe gospel wipouten hire, he shal be put abac, and contrarie prechour shal be takun, and þus wickid haywardis of þe fend letten þis seed þat crist shulde sowe.
<L 32><T MT27><P 444>

o cause is dowing of þe chirche and riching þerof ouer cr̄istis wille, for bi þis prelatiþ slepen in synne and ben to fatte to preche þe puple, and þus þer bisynesse is stoppid to gete hem more of worldly mue.
<L 05><T MT27><P 445>

and þis mouþ many men to speke a3enus þes foure sectis, for no man kan grounde hem in þe ordenaunse of cr̄istis lawe, and no man seiþ þat crist for3at hem 3if crist wolde þat þey weren of his chirche;
<L 16><T MT27><P 447>

cr̄istis ordenaunse is put bihynde and his lore, and oper brou3t in, and þis turneþ þe chirche vpsedoun, and lett iþ men to serue crist.
<L 20><T MT27><P 447>

as god ordeynede no man to synne al 3if he ordeynede good to come of synne, and þes foure ordris smacchen synne, siþen þei tellen not first cr̄istis ordenaunse, but bringing yn of þe feud to reuerse þe ordenaunse of crist.
<L 33><T MT27><P 447>

and þus lordis of þis world þat mayntenen lumpis of þes ordris and þer housis and possessiouns, wip opere þingis þat þey han foundun, moten nedis synne, in as myche as þei reuersen cr̄istis ordenaunse, and in þat þat þey letten pore prestis to preche þe gospel to þe puple, al 3if þey ben not of þes newe ordris þat ben closid in cayms castels. y rede not of cr̄istis apostlis þat þey kepten þis maner of preching, whanne þise hooly goost hadde tau3t hem to gete to crist al þis world.
<L 01, 04><T MT27><P 448>

and þus þes ordris newe brou3t in bringen wip hem a newe bileue, þat noon of cr̄istis sect wipouten 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 ryche, but þey wolden rapere destrie opere newe ordris þat ben brou3t in;
<L 11><T MT27><P 448>

Capitulum 28m̄ men may se bi lif of ordris hou cr̄istis ordenaunse is lettid.
<L 18><T MT27><P 448>

costly chirchis of þes ordris and opere housis þat þey han destrien olde pari3s chirchis þat weren

ordeyned bi cr̄istis apostlis.
<L 30><T MT27><P 448>

lordis and men þat mi3ten helpe heere shulden
make men turne to cr̄istis ordre.
<L 05><T MT27><P 449>

for siben ordenaunsis and lyues gon togidere of
men heere, as cr̄istis ordenaunse is chaungid, so
lyues of þes lumpis ben chaungid, and no drede
to þe worse, as mannus ordenaunse is worse þan
cr̄istis.
<L 12, 14><T MT27><P 449>

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 cr̄istis lawe, and so alle maner of
men shulden stonde in ground of crist and his
lawe. Capitulum 31m· it were for to wite ouer
þis hou cr̄istis chirche is disseyued bi supplyng
of vikeris, and þes persouns ben absnt þe while.
for þes persouns moten nedis serue crist or in
doynge wel or in sufferinge, and herfore þey han
of cr̄istis chirche þer large hire of goddis godis.
<L 11, 13, 16><T MT27><P 453>

for saracenes wiþ oþere sectis holden myche of
cr̄istis lawe, but oþere lawis þat þey meddlen
maken þis sect displese to god;
<L 04><T MT27><P 456>

hou he presentip cr̄istis persone and passip alle
cr̄istis apostlis in graunting of priuylegies and
pardoun, it passip many mennus wit for
greetnesse of þis power.
<L 12><T MT27><P 457>

cristen· men take ouer þat petre was cr̄istis viker,
and suyde hym in maner of lif and tau3te þe
chirche bi his lore.
<L 16><T MT28><P 460>

as many seyen þat þe pope shulde bi vertue of
cr̄istis lif be seculer lord of al þis world, and bi
his leeuē kyngis ben lordis.
<L 25><T MT28><P 460>

for þe fend coueytip myche to quenche bileue in
þe chirche, for þis is þe firste vertu and ground
of cr̄istis religioun.
<L 08><T MT28><P 461>

men seyen þat þe pope leeuē þis, but he wole
gladly make a lawe and make þis lawe in more
worchip and more drede þan cr̄istis lawe.
<L 26><T MT28><P 462>

and if þis þing and many siche ben soþe of þe
pope of rome, he is very anticrist and not cr̄istis
viker heere.
<L 12><T MT28><P 463>

for 3if þei gabben of þer staat and seyen þat þei
ben cr̄istis 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 18><T MT28><P 463>

and þus what þe pope bade do, but 3if he tau3te
þat crist bade it, men shulden not do þis aftir
hym in þat þat he were cr̄istis viker, for it may
falle þat þe fend disseyue men bi anticrist, and
challenge more þan crist dide and þus bringe strif
in cristendom.
<L 26><T MT28><P 463>

and herfore seiþ poul, cr̄istis vikere, þat he sekip
þes grekis soulis and he sekip not her godis, but
weye to brynge hem to blis.
<L 15><T MT28><P 464>

For wel we witen þat he kan heere no skile but
of cr̄istis word;
<L 20><T MT28><P 465>

and so þe mooste inconuenient þat anticrist kan
bringē of þis is þat cr̄istis lawe were holdun
clene wiþouten anticristis;
<L 02><T MT28><P 467>

and þus 3if anticristis lawe were good, it cr̄istis
lawe mut nedis be betere and sufficient in hym
silf; and þus þe toþer is to myche and doip harm
in cr̄istis chirche, and lettip cr̄istis lawe to be
suyd.
<L 13, 15><T MT28><P 467>

but it is not so of cr̄istis sect ne of prestis þat
crist ordeynede.
<L 23><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 cr̄istis lawe. but wel y woot þat þis chirche
haþ be many day in growing, and summe clepen
it not cr̄istis chirche, but þe chirche of wickid
spiritis.
<L 29, 31><T MT28><P 467>

and 3if þe pope be an heed to mayntene þis
chirche a3enus crist, he is opyn anticrist and no
part of cr̄istis chirche.
<L 36><T MT28><P 467>

and if he and his secte be voyde fro cr̄istis lawe,
and clensid wiþ besumms, and mad fair wiþ
sensible signes, þanne þe fend haþ a tokene to
dwelle homely wiþ þes men;
<L 01><T MT28><P 468>

so aftir cr̄istis steyng, 3if prestis leeuē cr̄istis
lawe and bicomen reuleris of þis world by newe
lawis þat þey han shapun, þis is nou þe worse

kynrede þat is on lyue heere in erþe.
<L 09><T MT28><P 468>

and þus alle prestis of englond shulden be pore men, as þe pope, for þey moten forsake þer richees 3if þey wolen be cr̄istis prestis.
<L 25><T MT28><P 468>

and heere men sliden out of bileue, boþe prestis and seculeris, whanne þey tellen more bi a cronycle of foly of an emperour þan þey tellen bi cr̄istis lawe, þat is emperour of heuene.
<L 32><T MT28><P 468>

for bileue techiþ vs þat crist was bischop of mennus soulis, betere bi a þousynd part þan any siþ þe chirche was dowyd, and so weren cr̄istis apostlis betere þan ony pope of rome.
<L 32><T MT28><P 470>

and so men moten oþer denye bileue, or seye þat cr̄istis religioun stondiþ not in sicke signes as nou þe chirche is chargid wiþ.
<L 20><T MT28><P 471>

but it is a3enus cr̄istis wille þat prestis meddle þes two togidere, for þey shulden teche bi mekenesse and paciense, as crist dide.
<L 24><T MT28><P 471>

Capitulum 9m: by þis sentence þat heere is seyð shulden anticrist and hise haue shame to defoule cr̄istis prestis a3enus þe ordenaunse þat crist made.
<L 22><T MT28><P 474>

and þis shame shal be more bi colour of ipocrisyse, for þey seyen in þes dedis þat þey don þus for cr̄istis worship.
<L 26><T MT28><P 474>

but knytte þis lordchip to cr̄istis prest and it wole lette hym to speke þe lawe of god and soulis heelpþe, and strangle hym and many oþere. þus alle þe resouns þat þe fend can make a3enus crist and cr̄istis prestis may be auoydid bi oure feiþ, and make heretikis to shame of hem.
<L 10, 13><T MT28><P 476>

and þey don harm to cr̄istis chirge bi perpetualte in þer synne;
<L 10><T MT28><P 477>

and siþ we taken of goddis lawe þat crist dwelliþ wiþouten ende, he were a fool out of bileue þat diffiede heere of cr̄istis help.
<L 03><T MT28><P 479>

certis in cr̄istis hond, þat dwelliþ euere heed of hooly chirche;
<L 08><T MT28><P 479>

and holde we þus cr̄istis lawe wiþouten nouelrics of anticrist, and seye we hou cristenmen shulden do in þys fendis blast. and þus men seyen bi cr̄istis lore þat anticrist failiþ first whanne he seiþ þat it is nedeful þat þe pope and cardenals reule cr̄istis chirche. for whanne cr̄istis chirche prof, weren no sicke pope and cardenals; and siþen þes prelatis weren comun yn regned anticrist wiþ synne.
<L 09, 11, 13><T MT28><P 481>

We bilcuen on cr̄istis lawe þat 3if man synnede neuere so longe, & were neuere asoylid of pope ne of his prest vndir hym, 3if he wolde forsake his synne & be contrit for formere synne & ende þis lif on þis maner, god wolde for3yue hym his synne.
<L 14><T MT28><P 482>

And alþou3 it so be þat þe prophetis and Crist and his apostlis speken ri3t derkis of antecrist, 3it þe open malice schewid in stopping and peruerting and contrariousing of Cr̄istis lawe, þe weche he tau3t in word and dede, 3eueþ euydens inow to feiþful men þat studien and musen to knowe antecrist, what he schuld be.
<L 09><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 Cr̄istis 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 sekennesse to growe in mannes bodi, 3if þe stomak þerof were hole.
<L 45><T OBL><P 158>

and alle þes disceiuers and fals cr̄istis, our trewe Iesu seiþ, is an alion þat comþ not in þe Fadris name of heuene but in his owne name.
<L 74><T OBL><P 158>

And of þis processe, and many oþur euydencis þat mi3t he brou3t a place here if a man had leiser, me mai suppose feiþfulli þat antecrist schal be a grete gadrid persone, of many grete and powerous priuat or singuler personys, þe wiche mowen most passingli and most perlousli disceyue Cr̄istis chirche, and lede it bi a blinde weie to helle, as comynli alle þe prelatis, þat schuld bi worde and bi ensample lede þe peple bi þe clere weie of þe gospel, þei leden hemself and þe peple bi þe contrarie weie, as we seen opinli at i3e.
<L 86><T OBL><P 159>

Crist suffrid meche wrong wilfulli don to hymself, and þis persone wol not her þankis suffre þat men don hir ri3t in lawful discharging or wiþdrawing of þes wordli lordschipis and possessionus, þe wiche þei holdyn and occupien

euyne a3enst Cristis lyuyng and his teching;
<L 130><T OBL><P 160>

And, for more hi3e enhaunsing of himsilf and his lawis aboute Crist and his lawis, he susteineþ in him and in his, and writiþ, redeþ and defendeþ opinli and preueli in scolis and elliswhere þat Cristis lawe is þe falsist lawe þat euer was or mai be, and þat it is eresie and blasfemie and contrarie to itsilf.
<L 160><T OBL><P 161>

But I prai þe here, who dirst opyn his mouþe a3enst þis antecrist and his disciplis and his lawe, and speke as unreuerentli þerof as þei don of Cristis? And þus þis open enhaunsing of antecristis tradicions, and commending þerof, and charging þerof aboute Cristis lawe, makijþ taco us open euydens hou3 þis man, so ful of þe fende, enhaunsiþ himsilf aboute alle þing þat is God in kinde, or ellis seide a God bi office.
<L 179, 181><T OBL><P 161>

For Crist techiþ þis conclusion in word and dede, þat whosoever wol kepe þe souerente of perfeccioun of þe gospel, as dede nameli þe men in þe biginnyng of Cristis chirche, þei schuld noo lordschip or wordli possession haue, as we mai perceyue in dyuerse placis of þe gospel.
<L 192><T OBL><P 161>

3e, sir, rapur þan þei schuld faile in þis poynt or in any oþur poynt of Cristis lawe, þe wiche is a3enst her lust, þei wil glose Goddis lawe euyne bi his contradictorie, or ellis deny3e it utturli and seie þat it is eresie.
<L 208><T OBL><P 162>

And, for as meche as þei obstinatli auctorisen þus þer owne proude wille, þei setten Cristis wille and his teching at ri3t litil or nou3t;
<L 213><T OBL><P 162>

þe þrid poynt of beleue in wiche þis man of synne, ful of þe fende and sone of perdicion 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 seintis and confermyng of þe gospel, þe wiche auctorizijþ alle oþur trew writing and sei3ing of clerkis.
<L 228><T OBL><P 162>

For as þis dampnable bodi of antecrist before seide mai, as he presumeþ, peruerte and contrarie Cristis beleue in þis poynt, so he mai in many oþur or ellis in alle poyntis or articlis of beleue.
<L 267><T OBL><P 163>

But, for as meche as þis proude antecrist, contrariing God and enhaunsing himsilf in auctorite aboute Iesu Crist, magnifi3ing his wilful determinacions aboute þe gospel, bi þat mene chifli he distroieþ þe feiþ and þe auctorite of Cristis lawe as þou3 it were of none auctorite. Men most muse and studi3e besili, to perceyue þat ucynym and so to do her besinesse wiþ Goddis help to purge Cristis chirche þerof.
<L 278, 280><T OBL><P 164>

But, for as meche as seint Austen seiþ in {De uerbis Domini} þat antecrist wol þat Cristis chirche be heedles, I take þe chirche after þe commune vnderstanding þat nou3 is ryue and nameli among antecristis disciplis, þat is to seie from þe state of þe prelacie, þe pope and his comperis bisi de þis, þe wiche nou3, hou3soeuer þis witt came in, ben specialy callid holi chirche so ferforþ þat eche bischop likijþ to be callid holi chirche, colouring þis witt bi þe gospel wher Crist techiþ euery man þat, after tweyn preucie vndurnemyngis of his fau3ti broþur, he schuld telle his fau3te to þe chirche if he hede not.
<L 290><T OBL><P 164>

And so þis argument failiþ boþe in forme and in matir, as dede þe argument of þe clerge of Iewis meued in Cristis time, þe wiche was þus: we bischopis and prelacie haue 3eue a decre, and determened þat whosoever confesse þis Iesu as Crist, he schal be do out of the synagoge and so be akursid, þerfor eche seche on is akursid.
<L 311><T OBL><P 165>

For þei moost suppose þat whosoever effectuousli knowlechijþ þis Iesu for to be Crist, and so endeþ, abideþ not onli in Cristis chirche here alþou3 antecrist kurs hym, but also regneþ for euer wiþ þe same Iesu in blisse.
<L 317><T OBL><P 165>

eche þan þat doþe þe contrarie is an ertike, worþi to he brent, and alle þo þat heren seche a prest to preche þe gospel in þe same dede ben akursid, and þe parson or þe prest þat amittijþ hym is akursid and worþi to be depriued of his benefice, and þe place, be it neuer so holi before, in þat preching of Cristis gospel bi seche a prest is enturditid.
<L 331><T OBL><P 165>

And whan þat þe prelacie declarid her constitucion and determynacioun to þe apostlis, as touching þe fre preching of þe gospel sei3ing on þis wise 'Comaunding to 3ow, we han commaundid þat 3e schul teche no more in Cristis name (þat is to seie þe gospel).
<L 342><T OBL><P 165>

For þe deuyll of helle, wiþ help of his bodi þat sittijþ vpon þe bereschrewe þat I spak of before, haþ knyht a nett so sotilli in þis matir þat no man

mai ascape clereli þis nett, and he be streitli huntid þerwiþ, but þat he most graunt Cristis wordis and his apostlis, and so reuerse þe determynacioun of þis renegat, and di3e bodili for Crist and his lawe, or ellis reuerse Crist and his lawe and susteine as beleue þe determinacioun of þis renegat þat sittip in þe chirche and beleue of him, to lyue here a while and at þe last to go wiþ him to helle for euer.
<L 392><T OBL><P 167>

But antecrist seiþ here euyñ þe contradictorie, þat þis is neiþur Cristis bodi, ne brede but accidentis wiþout soget.
<L 402><T OBL><P 167>

For þe grettist enmy þat Crist haþ in Ynglond, þat is þe archebischoþ of Cauntirberi, Arundel, knowlechid þe same nou3 wiþin a fewe daiis in presens of þe worþiist audiens in þis reme, þat is to seie þat, if it so were þat Crist were nou3 here on erþe present in his owne persone, whom he beleued feiþfulli to be uerri God and man, and if þis Crist wold aferme any þing þat holi chirche, þat is to seie after his witt þe pope wiþ his clerge, wolde uarie fro, he wold leue Cristis sei3ing and afferming and beleue þis holi chirche.
<L 412><T OBL><P 167>

And ellis, as we knowen wel, her determynacioun were of no auctorite and nameli in þis mater of þe sacrid oste, but if her determynacion, þat not onli uariþ from Crist but also contrarieþ him, sourmounted in auctorite, of þe lest in her owne iugement, þe auctorite of Cristis determinacioun in þis matir.
<L 418><T OBL><P 167>

And bi þis feiþful men schuld be meued to stond stifli in Cristis wordis and his apostlis, alþou3 þe grete ipocrite and renegat, þe angel of Sathanas transfigurid into an angel of li3t, besiþ himsilf to dampne Cristis lawe.
<L 442, 444><T OBL><P 168>

And alþou3 seint Austen had conflict wiþ diuerse heretikis, 3it I am not avised þat he was uexid wiþ any heretike þat durst dampne scripture, or ellis seie þat it was fals or eresie, or þat durst determene euyñ þe contrarie of Cristis logic and his wordis, as dar þis renegat þat sittip in þe chirche, and contrariþ Crist nou3, and enhaunsþ himsilf aboue Iesu.
<L 467><T OBL><P 169>

He it is þat aschameþ Crist and his wordis þat takip any wordis or lawe in more reuerens and auctorite þan he doþ Cristis, as þis renegat and his disciplis don.
<L 488><T OBL><P 169>

Sipþen þan þat alle cristen men ben weddid to Crist and his lawe, he þat leuþ Cristis lawe and takip him þat alion sede, þat the wickid man haþ sowen among Cristis sede, doþ auou3tric a3enst Crist and his lawe.
<L 494, 495><T OBL><P 169>

Loo! so clerli in Iesu Crist seint Poule techiþ þe beleue of þis oste wiþout any uariacion of þe gospel, so þat bi þe wordis of seint Poule we most beleue þat þe pure brede bi þe consecracioun is not after þe consecracioun onli brede but also verri Cristis bodi, and þe wyne is blode.
<L 515><T OBL><P 170>

And I merucile þat sum ipocritis, pretending tendurnes of consciens, mai not here ascent 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 oþur olde seinttis han and wreten in þis mater.
<L 519><T OBL><P 170>

For þat we knowen bi obedient beleue þat we honoren to Cristis wordis, for þe wiche beleue we hope to be rewardid. For whosocuer rewardip þis sacrament chifli as brede and not more extentli as Cristis bodi, he etiþ vnworþili þis sacrament.
<L 564, 566><T OBL><P 171>

For seint Poule seiþ þus 'þe chalice of þe blessing to þe wiche we blessen, it is þe communynge of Cristis blode; and is not þe brede þat we breken the commounynge (parting or partetaking) of Cristis bodi?' And seint Poule menþ affirmatifli þat it is so. For þis sacrid oste is not onli Cristis bodi bi consecracion personali, but also it is Cristis mystik bodi, þe wiche is þe nombre of alle þo þat schul be sauced, þe wiche ben oon togedre among hemself bi loue and oon wiþ Iesu Crist, her heed bi final charite.
<L 590, 592, 593, 594><T OBL><P 172>

And lo, furþurmore, hou3 seint Austen, confemyng him to Cristis wordis and logic and þe apostlis, he agrisiþ not as folis don nou3 to cal le þis sacrament brede and wyne'.
<L 622><T OBL><P 173>

And, lo nou3, hou3 þe prophecie of Crist is fulfilled and uerrefiid opinli at i3e, for unneþe is þer any man þat stondeþ stabulli in Cristis feiþ and lawe wiþouten any wauuryng or vnstabilenes.
<L 719><T OBL><P 175>

þis symplenes þat þe apostle spekiþ of is chastite of feiþ wiþout menging of alicen sede, þat þe wickid renegat þat I spake of haþ sowen among

Cristis sede.
<L 727><T OBL><P 175>

Napeles, as every þing is in his owne kinde when it is vnmengid, so mai Cristis beleue vnmengid wiþ alien tradicions and determynacions be callid symple and so pure and chast. But certis nou3 seint Poule, where þou know or none, I wote wel þou maist if þou wilt: þe drede þat þou dreddist is come, for þe olde serpent þat disceyued Eue haþ transfigurid hymself into an angel of li3t, inhabiting speciali þis renegat antecrist, and haþ disceyued þo þat schuld be Cristis chirche, and put it fro þe simple, pure, clene and clere beleue þat our blessid Iesu tau3t.
<L 731, 737><T OBL><P 175>

and so alle þat 3eueþ effectuellu entent to doctrine þat is not of Cristis doctrine ben leide aweie from Criste wiþ strang doctrine and wauerring from Cristis, and seche most nedis erre.
<L 761, 762><T OBL><P 176>

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 818><T OBL><P 178>

And herfor, wylnyng þat his grete power and auctorite schuld be fulli knowe and magnefiid, he sendeþ out into every kost of cristendom professors of his lawe in dyuers degreis, þe wiche opyn her moupe 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 famousli told or seide of þis grete ipocrite þat sittip in þe chirche, as it is seide before. And ful many of þe professouris of þis lawe seien and holden, opyn and preuei, þat þe popis lawe, þe wiche is nou3 most famousli callid þe lawe of holi chirche, is grete or ellis gretter of auctorite þan Cristis law.
<L 831, 832, 834, 839><T OBL><P 178>

And þus, what for sufficience þat professouris of þis renegatis tradicions supposen in hem to þe gouernaunce of þe chirche, and what for wynnyn þat þei felen to come bi her decreis and determynacions, and stablishing of her owne wille, and oppressing of Cristis wille and his lore, what also for sclaudur þat is put upon Cristis lawe of falsnesse and insufficience to þe gouernaunce of his chirche, and also for as meche as nou3 Cristis lawe is rapur matir of persecucion þan of promocion to þo þat studien

it and labouren it to make it knowen, fewe or welny none of þe clergie þat ben my3ti men and frendid besien hem in þe studie þerof, but abou3te þat oþur lawe þat is now callid canoun, þe wiche aftur þe power of antecrist nou3 regnyng is ful of wordli wynnyn and glorie.
<L 848, 849, 851><T OBL><P 178>

And þis word seint Gregor upon þe same understondeþ of Crist, and of þo þat schul be Cristis chirche and so his wiif. Cristis breþe is his lawe þat comeþ out of his mouthe, þe wiche moupe most speciali and passingli is his manheed, bi þe wiche he spak his lawe. And not onli þis manheede is Cristis moupe, but also alle trewe prestis and prophetis of þe olde lawe and newe lawe, and oþur trewe feiþful men þat speken Goddis law to his glorie and edificacioun of his chosoun.
<L 864, 867><T OBL><P 179>

And, as a mannys spirit or breþe quekeneþ his bodi, so out of þis moupe of God, and chifli of Cristis manheed, comeþ a breþe þat quekeneþ for euer al þe bodi of þe chosen.
<L 873><T OBL><P 179>

Þis gospel is Cristis breþe, his testament and his last wille, of þe wiche testement he ordecynd his prestis to be his executouris to dele þis tresorie to his pore breþerne and sistren and nei3boris here in erþe. And if alle ben akursid, as bischops seien, þat letten men to make testamentis, þat ful ofte erren in her last wille and testamentis, or ellis letten þe execucioun of dedli mennys testamentis, hou3 meche rapur be þei akursid of al holi chirche foure tymys bi þe 3ere þat letten execucioun of Cristis testement and his last wille, nameli siþ þat Crist my3t not erre? But, certis, I am sure here þat if þe tru3e and besi3e execucioun of Cristis testement sounned no more a3en þe wordli wynnyn and glorie of þe prelacie, and proude prestis þat nou3 regnyn, þan þe excecucioun of þe testement of an erpeli mannys good, þei wolde not lett þe excecucioun of þe ton no more þan of þe oþur!
<L 883, 890, 892><T OBL><P 179>

Napeles, sum tyme þis breþe was blowe ful besili vpon Cristis spouse, and it was ful swete and ful saueri to hir into þe tyme þat sche wax so frike and lusti þour grete plente of prouendur þat prekid hir;
<L 899><T OBL><P 180>

First þei turnen hem from Crist, but neuer more notabli þan when þei turned aweie from Cristis wilful pouerte and became wordli lordis.
<L 911><T OBL><P 180>

and þerfor, as Austen seiþ 'þei wolden, and þei had my3t, haue do þat worde of þe gospel out of Cristis lawe'. So oure iolie and frike clerge þat

schuld be Cristis special spouse is so sore atenyd wip seche blastis of Crist as I haue rehersid þat þei wold ful fayn be delyuerid from hem for euer.

<L 933><T OBL><P 180>

And herefore þei forsaken to su3e Crist and his brethe þat þei loþen so meche, and so þei turnen hem auou3trousli to anouþr spouse—or rapur auou3trer, of anouþr breþe þat haþ a smacche of wordli lordschip, pompe and pride and wordli wynnyng and glorie as ben comynli her statuis, determynacions and constitucions, þe wiche þe spirit of lesing þat euer desirid to do avou3trie wip Cristis spouse, haþ blowen upon hem.

<L 947><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>

And wheþur our princis of prestis do not so nou3 or none to feiþful prestis, þat blowen or wold blow þe swete breþe of Cristis gospel vpon hem and the peple, deme 3e of þe dede þat is open inou3!

<L 977><T OBL><P 182>

And ouer þis þou maist se hou3 þis vnkinde calot and auou3tresse, þat schuld be chiffl Cristis owne spouse and loue, loþiþ and agrisith his brethe, and hou3 sche betith Crist abou3te þe mouthe to stop þe breþe of his gospel þat it breke not out upon hir on any side. Also þou maist see in þis processe hou3 Cristis wordis of þe wickid seruant þat he spekiþ of (Mt· 24) ben fulfillid, where Crist seiþ þus: 'Forsop, if þe wickid seruant schal sei in his hert "Mi lord makip tariyng to come", and if he schal begyn to smyte his felowis, and if he ete and drynke with drunken men, þe lord of þat seruant schal come in þe dai þat he hopeþ not and in þe oure þat he knowiþ not;

<L 1043, 1046><T OBL><P 183>

Nabeles, alþou3 it so be þat euery man ou3t to be Goddis seruant, and whosoeuer wipdrawe his dewe seruyce from God is a wickid seruant, 3it, siþ al Cristis wordis ben most notable, his wordis of þis wickid seruant most be vndurstonde of þe most wickid and harmeful seruant þat is or ellis mai be in Cristis house. And Cristis seruantis ben departid in þre statis, as kny3thood and presthood and laborers; and þe clerge, feiþfulli besie in his owne office, most profitiþ and mai most profite in Cristis house þat is his chirche.

<L 1074, 1076, 1079><T OBL><P 184>

For, ri3t as a wiif in a wordli mannys house, rebel a3enst hir lord or housbonde, most tenep and troublip þe lord and his meyne, so hit is of þe rebel clerge þat schuld be the most obedient

and seruiable parte in Cristis spouse, þat is his chirche. And þus imened Crist, whan he vndername Petur þat, as olde seinttis seien and nameli seint Austen {De uerbis Domini et apostoli sermone 13} signefiþ Cristis chirche and so his wiif. For, whan Peter reuersid Cristis wille, Crist seide to him 'Go aftur me, Sathanas!'

<L 1085, 1087, 1088><T OBL><P 184>

So it is noo dou3te þe wickid spouse and seruant, þe clerge, þe grete renegat þat I spake of before, is Sathanas transfigurid into an angel of li3t, for he is Cristis aduersarie under þe name of most holynesse, and most offendþ Crist and harmep his chirche, and is cause whi þe glorious name of God is sclaudrid and blasfemed among heþen folk, and grettist occasion bi his wickiddest ensample whi þe peple stumblip and fallip into synne and aftur into helle. For þis myddai deuyt wol not su3e Cristis steppis in wilful pouerte and mkenes, and so ensample þe peple þe weie to Crist;

<L 1093, 1098><T OBL><P 185>

And ouer þis, þat is wers wipout mesure þan any bodili disese or smyting, he smitiþ Cristis peple gostli in wipdrawing of her heuenli uytailus þat schuld be her euerlasting liiflode, as is good ensample and trewe teching of Goddis lawe.

<L 1142><T OBL><P 186>

And þis is þe sorist beting þat Cristis mene mai suffre here.

<L 1152><T OBL><P 186>

And þus a3enst Cristis word and ensample þei leue þe peple fasting in þe weie.

<L 1160><T OBL><P 186>

As anempst God and uertuous maner tau3t in Goddes lawe, þis wickid seruant is drunken and out of mesure of Goddis lawe in þis poynt specialli and openli: þat he, a3enst Cristis ensample and teching and a3enst his open forbeding, occupieþ wordli lordschippis and possessions on wordli wise.

<L 1205><T OBL><P 187>

For he holdeþ alle þo acursid þat on any wise besien hem to redresse þis drunken apostata to þe soburnesse of Cristis lyuyng and his teching.

<L 1211><T OBL><P 188>

For þe grete trist and feiþfulnesse and chast beleue þat þei owen to Iesu, þat schuld be her spouse, þei 3euen to þis auou3tresse þat loþiþ Cristis breþe.

<L 1268><T OBL><P 189>

For aftur þe tyme þat sche began to agrise hir housbondis breþe, þat schuld be Crist Iesu, þe wiche breþe is his blessid lawe betokened bi þe

wyne þat Crist made of watur, þe wiche wyne gladly mannys hert for euer, sche chese hir a newe wyne wiche sche swolowijþ in stede of Cristis wyne, and is to hir as wyne;
<L 1314><T OBL><P 190>

But, certis, þe grounde of refusing of Cristis wyne þat meruellisli confortijþ and kepeþ men in sobirnesse, and chesing of þis wyne þat makijþ men hornewoodde, 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. If sche wold lyue vndur any lawe, siþ sche þou3t neuer to turne to Cristis sobre lawe, sche most nedes forsake Cristis breþe and his purid wyne, and take to anoþur brethe and drasti wyne of her owne traditions.
<L 1317, 1322, 1323><T OBL><P 190>

But nou3, certis, þe fende þat inhabitijþ þis man of synne aftur his olde craft medlijþ or mengijþ lesing wip trouthe in þe pseudoprophetis mouþe, and medlijþ uenym and wyne, and apoisenep þerwip Cristis chirche.
<L 1336><T OBL><P 191>

For bi þis is þe wickid seruant þat schuld lede Cristis peple the ri3t weie to heuene put out of mesure and rule of Goddis lawe, and so, as Crist seiþ, casting no perel of soule þat is to come, etijþ and drinkkiþ wip folk drunken þat ben not vndur þe mesure of Goddis lawe, neiþur in manerys, neiþur in beleue.
<L 1367><T OBL><P 192>

I seide furþurmore þat among ful many poyntis þat longen to þe beleue þis wickid and drunken seruant erriþ notabli in oon, and þat is in þe beleue of þe sacrid ooste, in wiche he is as contrarious to Cristis lawe and as fer out of þe mesure þerof as he mai be, as I haue in parti declarid before. For þeras Cristis lawe techijþ þis sacrid ooste to be brede and wyne and Cristis bodi and his blode, þis drunken dremer seiþ þat þis oost is neiþur brede ne wyne, ne Cristis bodi ne his blode, but accidentis wipout subiect.
<L 1378, 1379, 1380, 1381><T OBL><P 192>

Þis besie sacrifice was and schuld be Cristis sacrifice or sacrament þat is þe prince of strengthe, for he ordeyned þis and was þe first auctour þerof.
<L 1456><T OBL><P 194>

For þis renegat þat renoieþ openli Goddis lawe wol not þat any man take þe beleue of þis sacrament bi þe auctorite of Crist and his lawe, but þat euery man wip him reuerse and reucie alle þat Cristis lawe techijþ in þis poynt, and þat he take þe beleue of þe sacrid oost bi þe auctorite of his ful holi and most autentik determynacioun, þe wiche is euyñ contrarie to

alle þat Cristis lawe techijþ of þe beleue of þis sacrament, as it is seide before.
<L 1462, 1465><T OBL><P 194>

for þei taken þe sacrid oost, þe wiche is Cristis mystik bodi figurali and uerrelly, þe wiche þe peple is þe same bodi reali and uerrelly. And þus as seint Austen seiþ þer to Cristis chirche '3if 3e be þe bodi of Crist and þe membris, 3our mysterie is putt in þe Lordis borde'. 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 1524, 1526, 1528><T OBL><P 196>

but it wol not acorde wip Cristis chosen bodi, þat is simple and as trewe or trewer þan it semep.
<L 1565><T OBL><P 197>

and whoso wol, þat þe grete ipocrite antecrist nou3 and long her afore regnyng wip his ipocrisie, þat is as it were an accident wipout soiect, and is as effectif and spedijþ in þe bodi of Cristis chirche, and as wel echijþ it and norischijþ it as dede Crist and his apostlis, and so worþi to haue þe same name wip Crist and his apostlis, þat ben uerrelly þe brede þat Poule spekiþ of!
<L 1577><T OBL><P 197>

But 3it grettist uiolens as me semep doþe he a3enst God and his lawe whan he dampnep it as he ofte doþ for heresie, or drawijþ þat to his cursid word and lyuyng, as contrari to Cristis witt, worde and wille as he mai deuse. I prai þe, what uiolence is þis a3enst Crist and his lawe þat þis grete antecrist wip alle his special lemys, vndur colour of Cristis lawe and his name, þe wiche þei taken falseli upon hemself, wherfor Crist callijþ hem pseudoprophetis? For þei enforcen hemself to iustefi3e in worde and dede her wordli lordschip, her wordli lawis, iugementis, office and custumable begging, dampned expresseli bi Crist and his apostlis and oþur feiþful prestis and peple in þe begynnyng of Cristis chirche, and þat in worde and dede and writing left in holi scripture into perpetual memorie to alle þe world.
<L 1642, 1644, 1650><T OBL><P 199>

And it is open inou3 of þing wreten before þat Cristis law and antecristis determynacioun ben not onli contradictorie in uoice or worde, but also in witt and in þe þinggis þat þe wordis betoken.
<L 1672><T OBL><P 199>

And whoso wol loke antecristis tradicions in þis mater, he schal se hou3 þis uolens is do wipout auctorite of Gods reson and olde determynacion of Cristis chirche, 3he, and wipout experience or olde use of þe chirche or olde doctouris

sentence.

<L 1677><T OBL><P 200>

But as tou3ching þe beleue þat Cristis lawe techiþ in þis article, þat is to seie þat þe sacrid oost is brede and Goddis bodi, experience doþ þe first, and þe beleue of Cristis lawe doþ þe first and þe secunde, as seint Austen seiþ in his sermon {De pascha}, as I rehersid long before, and holi scripture rehersid before confermeh Austens wordis.

<L 1717, 1719><T OBL><P 201>

Sipþen þan God in his law had putt in certeyn and fulli wipout faute determened þe feiþ in þis article, and þe feiþful peple was fulli quietid in Cristis determynacioun, what nede was it to pope Innocent wiþ his new sectis to attempte or to make a new determynacion in þis poynt?— and nameli so contrarious to Cristis lawe, stablischid as beleue, and euer continued for uerri feiþ among feiþful peple.

<L 1754, 1757><T OBL><P 202>

For he seiþ in worde and dede þat whatever Goddis lawe seiþ in þe article of the sacrid oost, alþou3 it be or schuld be þe princepal sentens, 3it his ful holi determynacion is to be holde in þis poynt or parte, alþou3 Cristis sentence contrarie or wipstonde it.

<L 1778><T OBL><P 202>

And as streitli takip þe chirche now þe same wordis of Crist as tou3ching þe nedefulnes of þe sacrament of baptyem, so þat þei meuen wiþ þe gospel and seint Austen and oþur doctouris þat, al if þe frendis of þe childe do alle here besynesse in keping of þe childe, and in hasting of þe childe to þe sacrament, and alþou3 þei kun asigne no fau3te in þe childe whi it is not cristened, 3it þei holden Cristis wordis so streitli here þat þei kun not seie but þat seche a child most nedes be dampned;

<L 1830><T OBL><P 203>

For sip þan þat þe consail of God abideþ euer and þe þou3t of his hert, and þe Sone of þe Fader abideþ from generacioun to generacioun, and þe trupe of þe Lord, þat is Crist as þe gospel seiþ, dwelliþ for euer, and whan heuene and erþe schal passe Cristis wordis schul not passe as he himself seiþ in the gospel, and mannys wittis and wordis ben ri3t uariant and contrarious in þis poynt of beleue and in many oþur, man au3t to be neded to stablische himself in God and his lawe, seyng what perrel it is to trist in vnstable wittis and wordis of men. And þus a man schuld gronde hymself in alle þynggis þat longgen to good maneres or trewe beleue onli upon þe stone Iesu Crist, þe wiche alone mai be gronde 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 spekiþ þus (Mt· 7): 'Euery man þat hereþ þes my wordis and performeh hem schal be like to a wise man þat bildeþ his hous upon a stone.

<L 1909><T OBL><P 205><L 1917, 1918, 1919><T OBL><P 206>

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 stones 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 stones foure square þat meuen al oon, as I seide ri3t nou3, but þei han hewe and ipwete, ipublichid 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 gronde of her beleue and refusen þe oþur stable fundement þat I spak of ri3t nou3.

<L 1970><T OBL><P 207>

and so þes foolis meuen þat Cristis chirche haþ alweie lackid þe forme of Cristis consecracion at þat tyme;—and,

<L 1986, 1987><T OBL><P 207>

So þat aftur þis witt Cristis wordis in Laten ben þus meche to seie in Engliche 'Take 3e and ete 3e alle of þis; here is my bodi',

<L 1993><T OBL><P 208>

Sum seien þat whan Crist seide þus of þe brede þat he hilde in his hondes 'þis ys my bodi', this worde þis þan answeriþ to þis Laten worde /hoc/ and schewiþ not Cristis bodi or any oþur þing, for þat worde wiþ alle þe clause is itake þere bi maner of rehersing, betokenyng onli þe same worde; and þis rauyng is like to þe first. Sum seien þat þis word of Crist in Laten /hoc est corpus meum/ betokeneh þus þat þis accident wipout soiect or substaunce signifiþ sacramentalli Cristis bodi, so þat þei wol not graunt þat her sacrament is Cristis bodi in forme of brede, but an accident wipout soiect or substaunce þat betokeneh Cristis bodi.

<L 2008, 2013, 2014, 2015><T OBL><P 208>

And þis vnfeiþfulnesse and heresie regnyng in þe chirche, bicause of mystrist to Crist and his wordis, was ensamplid in Cristis tyme, as we mai rede (lo· 6) where Crist enformeh his chirche in þe feiþ of þe sacrid oost in itself and in þe þynggis þat it betokeneh, as wel tou3ching his personal bodi as al his mystik bodi, þe wiche, as Austen seiþ, is al Crist, þat is to seie Crist and his chosen peple of þe wiche he is heed, as Poule seiþ ooft.

<L 2031><T OBL><P 208>

And þis is sob of alle his chosyn, þe wiche ben his mystik bodi, for alle þo eten effectualli Cristis bodi and drinken his blood, and dwellen in Crist and Crist in hem, and so maken oo bodi of þe wiche þe sacrid oost is a sacrament and truthe, as I seide before.

<L 2043><T OBL><P 209>

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. And herfore þise feyned disciplis became heretikus diuided from Cristis bodi. 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 2059, 2060, 2062, 2063><T OBL><P 209>

and so þei lacken meche comfort here in her martirdom þat seinttis hadden in þe begynnyng of Cristis chirche and cristen feiþ.

<L 2105><T OBL><P 210>

Napeles, Ion seiþ þer þat 'Whoso haþ take Cristis wittnesse haþ itokened or ischewid þat God is trube', — not onli in þe performyng of þe behest of þe incarnacioun, but also þat he is tru3e in his wordis and maner of speche, for þat meueþ a feiþful man to take Goddis wittnesse.

<L 2293><T OBL><P 215>

But I am not auisid þat any creature saue Cristis manheede schuld be heed of holi chirche bi seint Austens writing. For {83 Questiones 75} he techiþ bi auctorite of holi scripture þat al Crist is þe heede and þe bodi togedre, þat is to seie Cristis manheede wiþ þe chosen.

<L 2325, 2328><T OBL><P 216>

And, siþ Cristis chirche haþ but oon heed, men mote now dele bitwene Crist and þe pope, wiche of hem two schal be þis heed.

<L 2332><T OBL><P 216>

And as tou3ching þe power of byndding and vnbindding þat antecrist presumeþ, and his special membris magnesien 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; and so þis power was not 3eue to Petur as for himself, but to him as figurring al Cristis chirche.

<L 2410, 2412, 2413><T OBL><P 218>

Lo, hou3 þis seint acording wiþ seint Austen vnderstondeþ þis power as power of alle Cristis chirche, and not as power singlerli 3eue to Petur.

<L 2430><T OBL><P 219>

And, alþou3 þis beleue were dede in Cristis disciplis as for þe time of her maistris deep and sumwhat aftur, 3it it was alyue in þe blessid uirgyne Marie, þat neuer fautid in feiþ but euer kept it sadli in hert and, as men supposid, enformed oþur vnstable disciplis in þe same, aftur þat þei had fled boþe from Crist and fro þe beleue þat he had tau3t;

<L 2465><T OBL><P 220>

And in þis sacrament Cristis disciplis boþ of beleue and office wiþ þe blessid Virgine commened wondur besili aftur Cristis deep, and nameli aftur his ascencioun and sending of þe Holi Goost.

<L 2473, 2475><T OBL><P 220>

And þis logic, as we mote nedis suppose, is ful truli reportid bi þe blessid man and maide Luke, þat bi þe witt of þe Holi Gost perfis3tli þe wordis and þe dedis of þe apostlis reportid and oþur perfis3t men in his time, as ferforþ as it was spedi and nedeful for Cristis chirche.

<L 2510><T OBL><P 221>

And so of þis we haue open evidence þat seint Ion and al þe feiþful peple for his time toke þe beleue of þe sacrid oost aftur Cristis logic reportid bi þe foure gossellers.

<L 2533><T OBL><P 221>

But Poule dede þus, þat þe apostlis and oþur feiþful peple schuld wel knowe þat Poulis teching and his felowis among þe heþen men acorded wiþ Cristis teching and þe apostlis among þe Iewis.

<L 2550><T OBL><P 222>

And siþ seint Poule tau3t and wrote al oon, for þer was not in him '3e' and 'nai' and so doublenesse, as he seiþ himself, we mai vnderstond bi Poulus writing (Cor. 10 et 11) þat þe beleue of al þe apostlis, and of alle þe feiþful peple and wel enformed at þat time, was þat þe sacrid oost is brede and Cristis bodi, and wyne and Cristis blode, as Crist tau3t his apostlis in his last soper.

<L 2566><T OBL><P 222>

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 2579><T OBL><P 222>

and alþou3 it be no nede or litil to alegge doctour sentencis to conuicte þe heresie of antecrist in þis mater, þe wiche is so plainli declared bi holi scripture, 3it I mynge old sentencis of seinttis wiþ holi scripturre, þat þe

vile presumpcioun of þis antecrist be þe more open in þis mater, and þat men mai se hou3 olde seinttis confermed hem to þe logic of scripture, and to schew þat þe conclusion þat I hold in þis point is no new doctrine but þe first and so þe eldest þat euer was tau3t of þis sacrament, and 3it icontinued in Cristis chirche, alþou3 antecrist and his disciplis calle þis a new feiþ and a new doctrine. For seint Ambrose seiþ þus a3enst þis antecrist: þat þing þat was brede before þe consecracion is nou3 Cristis bodi aftur þe consecracioun'.

<L 2590, 2593><T OBL><P 223>

And Ignacius þat was in þe time of þe apostlis seiþ, as Lincoln rehersih {Super ecclesiastica ierarchia}, þat þe sacrament is Cristis bodi.

<L 2599><T OBL><P 223>

Loo, hou3 þis clerk acording wiþ scripture and olde seinttis techiþ what our sacrament is in kinde, and what it is bi gracious wirching of Goddis worde, and hou3 Cristis bodi and þis sensible sacrament ben ooned togedre, and what maner being Crist or his han in þis sacrid oost, and what maner of being of Cristis bodi feiþful men schullen seke in oure sacrefice.

<L 2686, 2688><T OBL><P 225>

But, for as meche as Goddis lawe in þis poynt and in al oþur þat perteynen to good maneres and true beleue fulli quietiþ feiþful men, wherfor it nedeh not to labour þus, saf for to schewe þe beleue of olde seinttis acording to Goddis lawe, and hou3 þei hadden scripture in soueren auctorite and reuerence, and also for to make þe deuyllisch presumpcioun of antecrist þe more open, so pleyntli determenyng a3enst Goddis law and writing of olde seinttis þat confermed her beleue, writing and logic to blessid logic of holi scripture, and in þat þei schewid þat þei were Cristis disciplis.

<L 2752><T OBL><P 227>

and þei han knowen verrelit þat I haue gon out of þe,' for þei han take first Cristis wordis bi beleue and knowen hem aftur bi vnderstanding, as I seide before.

<L 2761><T OBL><P 227>

For þou schalt vnderstond here þat al Cristis wordis ben oo word, as Crist meneh here and (lo·14), of þe wiche word Crist spekiþ þus here: 'Fadur, þi word is truthe'.

<L 2767><T OBL><P 227>

Sippen þen al Cristis wordis ben oo worde þat is truthe and þe boke of liif, and þis renegat wiþ his retinew demeh Cristis wordis for he determeneh þe contrarie, it is open inou3 þat þis renegat is of þe fadur þe fende.

<L 2775, 2776><T OBL><P 228>

And so þe tung of Cristis chirche, þe wiche was alle oon in al poynttis longging to good maneres and tru3e beleue in þe time of þe apostlis and long aftur, is nou3 diuided into diuerse and contrarious opunions aboute þe sacrid oost, þe wordli lordschip of þe clergi and ful many oþur, þe wiche diuision began in þe secunde Babilon, þat is Rome, for faute of beleue of Cristis wordis.

<L 2803, 2808><T OBL><P 228>

And so þou maist se of seint Poulis wordis þat distroiyng of idolatrie was Cristis chef erand hedur, and þe chif cause whi God þe Fadur sent his Sone Iesu into þis world þe wiche is a grace.

<L 2888><T OBL><P 230>

as offring and sacrefice to stokkis and stones and wormeeten bonys, to þe swerdis poynt and water, to olde raggis and many oþur þinggis þat ben callid imagis, reliquiis, þe wiche in comparson of God or of man ben but uerri trifelis, don grete wrong a3enst God, for þei harmen his maieste and bereuen him of his prerogatif, and a3enst man also, for þei maken man þat is þe beest creature boþe bi kinde and bi grace, to be soiect bi þe hi3est and worþiest seruage to þingis of litil price, þe wiche wirschip of seruage ou3t to be don to no creature, 3e, not to Cristis manhede þat is þe best creature, as seint Ierom seiþ in a epistle.

<L 2912><T OBL><P 231>

And it is a3en þe chef cause of Cristis incarnacion, as I wrote ri3t now.

<L 2932><T OBL><P 232>

And for þis rest of Cristis chosen in þis place Crist praich þus to his Fadur (lo· 17): 'Fadur, I prai þe þat my chosen be oon as we ben, I in hem and þei in me, þat þei be ended into oon'.

<L 3061><T OBL><P 235>

And on þe same wise he fariþ wiþ many pointtis tou3ching Cristis incarnacioun, for he seiþ þat Crist mai leue þe kinde of man, þe wiche he haþ take into his owne persone, and become an asse or a toode, or whateuer abiect þing þat a man wol nempne.

<L 3092><T OBL><P 236>

I scie þe sureli þat þe sacred oost is brede and wyne, and Cristis bodi and his blode, whi?—for God and his lawe seiþ so.

<L 3178><T OBL><P 238>

And bi þe same skele þer is no man þat demeh or doughtiþ not þe sacred oost to be brede and wyne, and Cristis bodi and his blode, saue seche oon þat beleueþ not to Crist and his lawe þat techiþ so.

<L 3276><T OBL><P 240>

And so a feiþful, if antecrist wold suffre, my3t boldli seie þat oure sacrid oost is brede and wyne, and Cristis flesche and his blode, for þe auctorite of scripture rehersid before is more þan al þe world mai comprehende.
<L 3378><T OBL><P 243>

Also þis seint writiþ þus {in prefacione Libri retractacionum}: 'Forsop, I trowe mony maistris to be made a3enst Cristis commaundementis, whan þei felen diuerse þinggis and contrarie betwene hemself.
<L 3393><T OBL><P 243>

Forsop, þei offenden not whan þei seien many of Cristis wordis, but whan þei adden her owne;
<L 3397><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 3400><T OBL><P 244>

Also, in as meche as þei seien Crist mai leue his manheed, þei meuen þat Cristis manhede was neuer ne schal be blessid, for it lackiþ surete of blisse, þat is þe chef parte of blisse, as Austen meueþ {Encheridion 18 ca.}. And so no man is sekir in þo goodis þe wiche he mai lese a3enst his wille, as Austen seiþ {De libero arbitrio 2 li.}. And Cristis manhede, as antecristis disciplis seien, mai lese his blisse;
<L 3482, 3486><T OBL><P 246>

Napeles, I wondur þe lesse, alþou3 þei speke þus hidousli of Cristis manheed, for þei speken wors of his godheed, for þei seien þat it mai be þat no god or any þing is or mai be;
<L 3495><T OBL><P 246>

For þou ou3test to know wel þat it was declared bi pope Nichol and his conseil long before þe new determynacioun, and þat bi auctorite of þe gospel and þe apostlis, þat þo þinggis þat ben put on Cristis horde ben after þe consecracioun not onli a sacrament, but also uerri Cristis bodi and his blode.
<L 3610, 3611><T OBL><P 249>

And whi, fals antecrist and renegat, not onli aftur foure hundrid 3ere but aftur a þousand 3ere aftur the losing of Sathanas, þou enforcest þe to teche Cristis chirche an article of beleue vnknown before?
<L 3619><T OBL><P 249>

For not onli good and feiþful men, but also opur þat pursuen hem to deep, bileuen a3enst þe newe rauyng þat þe sensible sacred oost is Cristis bodi.
<L 3628><T OBL><P 249>

And bicause þat þe feling of olde seinttis schold be more open in þis mater to alle þo þar reden it, I rechers here more acording to her writing reportid before, in entent þat men mow clerli se þat it is not a new opunioun contrarie to scripture, and olde seinttis lawis or seiyngis, and þe beleue of þe chirche to seie þat our sacred oost is uerri Cristis bodi.
<L 3642><T OBL><P 250>

Marke we here also how contrarie ben þe sentencis of þes two olde seinttis and þe newe iaping of antecrist, for þes seinttis seien þat Cristis blode mai not be, or be seien in þe chalice whan þe wyne lackiþ, and þat opur newe vngrounded tradicion seiþ euen þe contrarie, for it seiþ þat þer is neiþur brede ne wyne in þe sacred oost!
<L 3655><T OBL><P 250>

And antecrist most nedis li3e, if he seie þat Ciprian and Austen callen þe accident wiþout soiect wyne, for Cristis blode is as þei seien þat wyne. And antecrist mai not for schame, as I suppose, seie þat Cristis blood is an accident.
<L 3660, 3661><T OBL><P 250>

Loo, þis seint seiþ þat 'We receyue þat þing þat is itake of þe frute of þe erþe and ihalowid into Cristis bodi', but antecrist seiþ 'Naie', for no þing, as he seiþ, leueþ aftur þe consecracion þat was made bi mannes hondes into a uisible kinde and ihalowid to be a grete sacrament. For þe brede and þe wyne ben made of þe frutis of þe erþe, and ben Cristis bodi and his blode, as Austen seiþ here, and þo bi þe werke of þe spirit ben, as antecrist seiþ, halowid and iblessid into nou3t!
<L 3675, 3679><T OBL><P 251>

For it is impossible, as þat woodnesse seiþ, þat brede be made Cristis bodi, siþ þe brede is clene anullid and doþ neuer good aftur þe consecracion.
<L 3685><T OBL><P 251>

Here 3e mai se þat þis newe determynacioun abowte þe sacred oost is nou3t, for it reuersiþ and greueþ þe feiþ and þe tradicioun of þe grettist and þe best men þat euer were, and also it is peruerting of þe custumable beleue continued generalli in Cristis chirche into þe vnbinding of Sathanas— and þat continuþ 3it in feiþful men and schal into domys dai.
<L 3697><T OBL><P 251>

Loo, here 3e mai se hou3 it mai be tau3t bi þe most auctorite þat þing þat is put upon þe au3ter to be Cristis bodi and his blode aftur þe consecracioun. 3e mai also here hou3 þe sacred oost is al opurwise Cristis bodi þan was þe bodi þat lyued here and died.
<L 3747, 3749><T OBL><P 252>

For if it schal be seide a sacrament before þe consecracion, and þat a sacrament of Cristis bodi, þan it sueþ þat brede is of þe substaunce of þe sacrament of Cristis bodi and þat þer leueþ brede in þe sacrament of Cristis bodi.
<L 3761, 3762, 3763><T OBL><P 253>

And þe seruice of þe chirche irad in the dai of Cristis bodi makij no þing for antecrist parte in þis poynt.
<L 3785><T OBL><P 253>

Nou3 þis worde in Engliche same, þat answerij to þis word in Laten {eodem}, is a relatif, and referred to Cristis bodi or to Crist or ellis to þe sacrament. Þan siþþen þer is noon oþur þing nempned or named here þat it my3t congruli he referred to saue to þes þre, and if it be referred to Cristis bodi, þan it meneþ þat accidentis ben wipout soiect in Cristis bodi, þat is to seie not soiectid in Cristis bodi;
<L 3791, 3794, 3795><T OBL><P 254>

And on þe same wise we mote graunt and seie if þe relatif be referred to Crist, for we seen Crist and Cristis bodi in þe sacrament bi feiþ and not wip bodili i3e.
<L 3799><T OBL><P 254>

And siþ þer ben here in þis world but two chirchis, þat is to seie Cristis and anticristis, and two heedis of hem, þat is to seie God and þe deucl, it is li3t to vndirstonde who plauntide þese sectis.
<L 68><T OP-ES><P 06>

'Nile 3e calle 3ou a fadir upon erþe', or upon þese wordis, 'Be 3e not callid maistris, forsoþ, oon is 3oure maistris, 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>

Alle cristen men in eueri staat in þe bigynnyng of Cristis chirche weren foundid upon him wipoute ony mene.
<L 174><T OP-ES><P 10>

and þese it ben þat folowen oþir þan Crist and bicomen sutes or sectis a3ens Cristis heeste.
<L 177><T OP-ES><P 10>

Anoþir greet lesyng þese maistris liers and her sectis maken vpon þe sacrament of þe auter, seiynge þat þe sacrid oost is not Cristis bodi, notwipstondinge þat Crist techij opunli, and alle feiþful men bifore þese sectis han take as trewe

bilecue, it to be Cristis bodi.
<L 261, 263><T OP-ES><P 13>

And so seynt Poul passij not in þis mater þe gospel, but callij it 'breed' and 'Cristis bodi'.
<L 271><T OP-ES><P 13>

And, certis, I haue no tyme ne wheron to write þe grete lesyngis and fautis þat þese sectis opunli or derkli putten upon Cristis lawe and his lyuyng.
<L 276><T OP-ES><P 13>

He seiþ not 'oo sect', but 'sectis of perdicion', or dampnacion, 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 fundacion, abite and rule, 3it alle þei assenten, and so in oo manere or in anoþer maintenen þese greuouse lesyngis, and oþir heresies and erroours of þe whiche I wole sumwhat speke soone if God wole.
<L 287><T OP-ES><P 13>

And siþ þat þese sectis in word and dede denyen so opunli Cristis gospel, it wole sue as seynt Petir seiþ þat þei denyen him þat bou3te hem.
<L 301><T OP-ES><P 14>

But þer is anoþir maner goostli lecherie þat is wondir harmful in Cristis chirche, þe which lecherie seynt Poul callij auoutrie a3ens þe word of God. For, ri3t as a womman þat doij auoutrie a3ens hir husbonde leueþ þe seed of hir husbonde, bi þe which she shulde bringe forþ lawful fleschly children, and takij to hir alien seed, wherof she bryngij forþ bastardis vnlawful and mysborun children, so þese maistris liers and her newe sectis leuen þe seed of þe spouse of þe chirche Iesu Crist, þe which seed is his word as he seiþ, bi þe which þei shulden grete in Cristis chirche lawful goostli children, gotun of þis seed to heuenward, and taken alien seed as triflis, flaterieng and vngroundid talis and lesyngis, wherwip þei bryngen forþ manye children of þe fadir of lesyngis.
<L 323, 330><T OP-ES><P 15>

But þese sectis, menyng þat Crist shulde haue be vnperfit in his loore and his lyuyng, han cloutid up a rule þe which conteyneþ al þe perfeccioun of Cristis rule and sumwhat of perfeccioun ouer as þei seien. And so, as her rule passij in perfeccioun Cristis rule þe which he kepte, so þei þat kepen þis rule passen Crist in perfit lyuyng.
<L 407, 409><T OP-ES><P 18>

And in þis, as wel as in oþir blasphemyes þat þei blasten out wip her stynkinge breeþ, þe which stynkiþ, fouler in Goddis si3t þan dide þe spotil þat Iewis spitten upon Cristis face, shewij

opunli of whos fundacioun and retenu þei ben.
<L 448><T OP-ES><P 19>

for he saie wel in his spirit what harm suche maistir liers and her sectis shulden do in Cristis chirche. And we shal not doute here but þat, if seynt Petir hadde seyn in his spirit ony goode sectis to come into Cristis chirche, ouer þo sectis or statis þe whiche Crist hadde sett and confermed in his chirche, he wolde sumwhat haue spoke of hem and maad men haue discrecioun bitwene þe goode sectis and þe yuele.

<L 552, 554><T OP-ES><P 22>

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 wijstood suche sectis in þe bigynnyng and wolde not suffre hem to growe into Cristis chirche duringe his tyme.

<L 577><T OP-ES><P 23>

Aftir þe tyme þat þe peple in þe bigynnyng of Cristis chirche were cristened, summe of Petir, sum of Poul, summe of Apollo, þei cleymede hem patrons of her perfeccioun beside Crist, and seiden, as our sectis seien now, 'I am of Poul', 'I am of Apollo', 'I am of Petir'. And Poul, seyng þis error among þe peple, knowinge þat a litil error in þe bigynnyng if it be suffrid is cause of þe grettest in processe of tyme, as þe Philosofre seiþ, wiisli wijstood þis foly and redresside hem a3en to Crist, and tau3te hem to be oonli of Cristis sect and to cleyme hem noon oþir patron of her perfeccioun.

<L 584, 592><T OP-ES><P 23>

And, as þis peple bi seynt Poulis loore shulde haue cleymed no founder, or avowid hem upon ony patron of her perfeccioun, saue oonli upon Crist, alþou3 her perfeccioun were mynstrid and declarid to hem bi mene persoones þat were Cristis seruauntis, so my3te our newe sectis, if þei hadden vouchid saaf, if þei hadde þe perfeccioun þat þei blabren of, haue cleymed oonli Crist for her founder, patron and avourie, alþou3 þe perfeccioun of þe gospel hadde be declarid or mynstrid to hem bi oþir men, and not þus dnyed Crist and his chirche a3ens þis blessid loore of seynt Poul, and ful will of Crist lerned in heuene, seyng 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 astaate).
<L 607><T OP-ES><P 24>

But alle þe foure ordris of beggers reuersen þis and seien þat, for as moche as Crist and hise apostlis, in whom as men mote nedis suppose was þe souereynte of perfeccioun, forsook suche lordships and possessiouns, as dide also þe perfit peple in þe bigynnyng of Cristis chirche and so puttide hemsilf wilfulli to streyt pouert, it mut nedis sue þat þe lyuyng of suche pore beggers is more perfit, and more acordinge to Cristis liif þan is þe lyuyng of suche religiouse possessioners.

<L 679, 681><T OP-ES><P 26>

Þis ensauple I write here þat men haue þe more opun knouleche hou vertu is a mene bitwene two vicis, þat men leue þe viciouse extremytees or eendis and holde hem in þe vertuous mene, for þus dide Crist and hise apostlis and disciplis here in erþe, and also oþir perfit and vertuose men þat weren in Cristis chirche, þe whilis it stood vndir þe pure lawe of Crist, and was not infect wij þese maistir liers and her sectis and her dritti tradiciouns.

<L 757><T OP-ES><P 29>

And Salomon in þe persoone of Cristis manhed preiþ to God þat þis vertuous mene be 3oue to him and to hise perfit folowers, and þat þei avoide þe viciouse extremytees in þe staat of presthod or of clergie, þat is to seie lordship and beggerie þat our newe sectis han take hem to.

<L 783><T OP-ES><P 30>

For firste in Cristis tyme and þe apostlis, and in tyme of oþir perfit peple þat sude her papis, þe cristen peple was gouerned aftir þe pure lawe of þe gospel and bi þo þat tau3te it, as it were bi iugis.

<L 1046><T OP-ES><P 43>

And as kyngis and lordis gouernede bifore suche lordships bi worldli lawis groundly brou3t yn bi þe heþen folk, so þe clerkis now gouernen suche lordships bi þe same lawis and ben lordis þerupon, liik as þe lordis and kyngis weren— and so euene a3ens Cristis wordis, þei ben lordis, where he seiþ þus (Luc: 22):

L 1070><T OP-ES><P 44>

For þei cursen þe prest þat prechþ, and him þat resceyueþ him, and alle þat fauoren him, and alle þo þat heeren him, and ouer þis enterditen þe place þere Cristis gospel is prechid freli. And wel shewen þei in þis malice what þei wolde do to Cristis owne persoonc, and he apperide here bodili, and lyuede and tau3te as he dide 3he, alþou3 he tau3te but þis oo word 'þe kyngis of þe heþen han lordship upon hem, but 3e not so'.
<L 1133, 1136><T OP-ES><P 48>

And þei wolde bigynne at þis heresie of þis lordship in þe staat of þe clergie, þe which I now enpungne, þat makij þe clergie bi dampnable apostasie ouere foul straie awei from Cristis blessid ordre.

<L 1172><T OP-ES><P 50>

Ne þei bisien hem to distrie þe foul heresie of þe sacrament of þe auter, where þei and her confederacie seien, euene a3ens þe gospel and seynt Poul, þat þe sacrid oost is neþer breed ne Cristis bodi.

<L 1200><T OP-ES><P 51>

Suche ful many heresies þat ben horrible to heere, and errours þat ben ful harmful in Cristis chirche, I my3te reherce here and I hadde leiser.

<L 1205><T OP-ES><P 51>

And þese two swerdis weren also ynow to figure þe two swerdis of Cristis chirche, þat is to seie þe material swerd, of þe which seynt Poul spekiþ (ad Ro· 13), and þe spiritual swerd, of þe which he spekiþ.

<L 1306><T OP-ES><P 54>

And if Crist wolde not fi3te in sauacioun of his owne liif, ne wolde suffre hise apostlis to fi3te for sauacioun of her maistris liif þat was an innocent man, hou dar he þat cleymeþ to be Cristis viker in erþe and þe successour of seynt Petir, drawe þe material swerd þat was forfendid him in Petir, and kille þerwiþ giltles cristen peple for to conquire to him so worldli lordship, þe which Crist haþ so expresli in word and in dede forfendid him?

<L 1315><T OP-ES><P 56>

But þou shalt vnderstonde here þat Petir in many 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 oþir placis. And into euydence of þis, as Cristis chirche haþ a name fourmed of Crist in þat þat þei ben callid cristen, so Crist formede a name to Petir of his owne name and callide him bi þis name {Petrus}, þe which name is fourmed of þis name {petra}, þe which is a name of Crist. Þanne Cristis chirche, þus figurid bi Petir, haþ þo two swerdis þat I spak of ri3t now; and in good gouernaunce of þese swerdis stondiþ þe prosperite of Cristis chirche.

<L 1323, 1324, 1328, 1330><T OP-ES><P 56>

And of þis þou maist wel se þat it was not seynt Poulis will, no more þan it was Cristis, þat prestis shulde be seculer iugis.

<L 1407><T OP-ES><P 60>

Sij þanne þat þis lordship of þe clerkis is so opunli a3ens þe will of God shewid in boþe hise lawis, and so offendij God deedli, and euer shal

whilis it durij, it were tyme þat Cristis chirche took heede to Cristis wordis, þe which he spak to Petir figuring þis chirche, and seide 'Turne þi swerd into his place';

<L 1486><T OP-ES><P 64>

And it were nede þat Cristis chirche took tent to þis word bi tymes.

<L 1525><T OP-ES><P 66>

And if þou bileeue effectuali þis gloos, þou shalt not oonli forsake þe lordship þat þou occupiest, but also, raþer þan þou shuldist be ocupied þerwiþ, þou shalt renne awei þerfro, and hide þee, as Cristis gloos seiþ þat he dide (Io· 6): And if þou wolt not bileeue effectueli Cristis wordis neþer his gloos, þanne þou wilfulli and obstyantli forsakist Crist vtirli, and so þou bicomest a lyme of anticrist.

<L 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 litil aboue, is no good worþ.

<L 1663><T OP-ES><P 76>

And it is no doute þat ne þis ensaumple was a comaundement to Cristis prestis to fle vtirli þis lordship.

<L 1673><T OP-ES><P 78>

{Ipsa enim facta eius precepta sunt, quia dum aliud tacitus facit, quid agere debeamus innotescit}, 'Cristis dedis or ensaumplis ben comaundingis what we shulde do'.

<L 1676><T OP-ES><P 78>

For as a man mai conseyue in partie of þat þat is seid bifore, and of euydencis þat wiþ Goddis help shal sue herafriþ, þis wickid dede was peruertyng of Cristis ordynaunce in his chirche, and harmful and distruccioun to euery astaat þerof, and wole be synal confusioun þerof but if it be remedied.

<L 1756><T OP-ES><P 82>

And in þis writyng I blasfeme no more Siluestir, alþou3 I reherce and blame his synne, þan I do Petir and hise felowis whanne I seie þat þei synfulli forsook Crist, or Poul whanne I seie þat he wickidli pursuede Cristis chirche.

<L 1829><T OP-ES><P 86>

And seynt Poul, mekeli koulechinge his synne, seiþ þat he was not worþi to be callid apostle of Crist, and þat bicause þat he pursuede Cristis chirche.

<L 1835><T OP-ES><P 86>

And so most oure clerkis argue whanne þei aleggen for her lordship þe lyuyng of her patrours and seyntis, and seie þus: Seynt Thomas, Seynt Huwe and seynt Swithyn weren

bus lordis, and in þis þei suede Cristis loore or his lyuyng;
<L 1878><T OP-ES><P 90>

And of þis þou maist se þat suche nakid argumentis, þat ben not clokid wip Cristis lyuyng or his teching, ben ri3t nou3t worþ, alþou3 ypocritis abynden wip hem moche folk 3he, suche men þat ben callid wise men in þis world.
<L 1883><T OP-ES><P 90>

But here I woot wel þat clerkis þat ben lordis, and opir religiouse ypocritis þat louen vnkyndli þis lordlynesse, wolen glose here, and seie þat þei ocupien not suche lordships in propre liik as þe seculer lordis doen but in comoun, liik as þe apostlis (Act4) 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 1923><T OP-ES><P 92>

And so as Cristis werkis, as he seide, bar witnesse of him and shewide what he was, and hou he lyuede, so þe dedis and þe maner of lyuyng or þe þing in itsilf berip witnesse wipoute faile hou it stonðip among hem in þis poynt.
<L 1936><T OP-ES><P 92>

and not oonli a3ens lay men, but also þei, þat seien hemsilf for to be þus perfit, stryuen þus for to seche lordship among hemsilf, as a bishop or a colege a3ens an abbot or a priour or ellis a couent, where, and þei hadden left al maner ciuilite and proprete, liik as diden þe apostlis wip þe perfit men in þe bigynnyng of Cristis chirche, þei shulden haue alle her goodis in comoun wipoute ony striif as þei hadden.
<L 1998><T OP-ES><P 96>

For wel we mai se hou suche sectis cleymen in her goodis a maner of propre possessioun, contrarie to þe comunyng of þe comoun goodis in tyme of þe perfit men in þe bigynnyng of Cristis chirche. And so, whateuere þe clergie seie, þe dede shewip wel þat þei han not her goodis in comoun, liik as Crist wip hise apostlis and perfit men hadden in þe bigynnyng of Cristis chirche.
<L 2040, 2043><T OP-ES><P 98>

For þe clerkis weren sufficientli purueid for liiflood bi Cristis ordynaunce in þe gospel, for he is so perfit in al his worching þat he mai ordeyne noon astaaf in his chirche, but if he ordeyne sufficient liiflood to þe same astaaf.
<L 2087><T OP-ES><P 100>

Sip þanne þis ordynaunce of God was sufficient, as wel for þe clergie as for opir men, it semeþ a blasphemous presumpcioun to brynge yn a newe and a contrarie ordynaunce of liiflood for þe

clerkis upon þe ordynaunce þat Crist hadde maad for hem bifore, of þe which ordynaunce þe clergie ful manye 3eer afir þe bigynnyng of Cristis chirche, whanne it was best, heelden hem apaied; for þis meeneþ þat Cristis ordynaunce was insufficient and worþi to be vndo.
<L 2132, 2133><T OP-ES><P 104>

and moche raþer it is noon almesse to make hem riche þat shulde not be riche, and þat wip temperal possessiouns, þe whiche ben forfendid to such peple, and nameli if such almesse3uyng be distriyng or apeiring of ony astaaf appeued of God in his chirche, it wole sue þat þe endowing of þe clergie wip worldli lordship ou3te not to be callid almesse but raþer alamys, or waasting of Godis goodis, or distriyng of Goddis ordynaunce, for as moche as þe clergie was sufficientli ordeyned fore bi Cristis owne ordynaunce.
<L 2159><T OP-ES><P 104>

And so þis almesse3uyng hap maad al oure rewme, 3he, and as I suppose, ful ny3 al cristendom ful pore and nedi and mescheuous, ouer þat it shulde haue be, if þe clergie hadde holde him apaied wip Cristis ordynaunce.
<L 2169><T OP-ES><P 106>

and so as al Cristis chirche, so euery particuler chirche was ensaumplid in þe Trinyte.
<L 2174><T OP-ES><P 106>

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 þeste þat is ypocrisis, for þei han robbid þe lordis of her temperaltees and þe curatis of her sustynaunce.
<L 2203><T OP-ES><P 106>

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 2214><T OP-ES><P 108>

And hou þei han robbid þe chirche of goodis of kynde it is opun at i3c, for þei han vndo ful ny3 þe staat of lordis, þe whiche as lymes of a mannes bodi shulde susteyne, socoure and defende þe hooli bodi of Cristis chirche.
<L 2220><T OP-ES><P 108>

And so þei han almost distried þe Trinyte of Cristis chirche here on erþe, þat shulde answer to þe Trinyte of God in heuene in þese þre propirtees, power, wisdom and will.
<L 2225><T OP-ES><P 108>

And of þis þou maist se also hou harmful a peple in Cristis chirche ben þese ypocritis, þat callen

bis robberie perpetuel almesse.
<L 2243><T OP-ES><P 110>

For men doen hem greet grace if þei suffren hem alyue bicause of þe robberyng and greet harm þat þei han don to al Cristis chirche. And, þou3 þei feelen it not 3it moost to hemsilf, ne þer mai ony oop or avow bynde ony man to maintene þis þefte and distriyng of Goddis ordynnaunce, and þis greet harmyng of Cristis chirche, as þe avow of Iepte shulde not haue boundun him to kille and sacrifice his owne dou3tir, ne þe oop of Heroude shulde not haue boundun him to kille innocent Iohun.

<L 2252, 2255><T OP-ES><P 110>

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 vnausyi swering, and so shulde oure lordis now breke her oopis if þei han vnausyili and wipoute counceel 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 peruertyng of Cristis ordynnaunce. And as þe staat of þe clergie hap no power or leue to make þe peple or þe lordis to synne deedli, or to distrie Goddis ordynnaunce aboute his chirche, or ellis to maintene þe breking and þe vndoing of þat ordynnaunce, so þei han no leue or power to councele or constreyne in ony caas þe lordis or þe peple to swere to maintene þis endowing of þe clerkis and religious folk, þe which is ful greet þefte, heresie and symony, and wundir harmful to Cristis chirche, as it is shewid in þis processe and in oþir writun bifore.

<L 2269><T OP-ES><P 110><L 2276><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 mysese and ouer greet nede ben mansleers.

<L 2307><T OP-ES><P 112>

And so, siþ þese ypocritis han defrauidid Cristis chirche in ech astaaf of þe liiflood þat God hadde assignd to his peple, and þat was needful to hem, þei ben mansleers.

<L 2311><T OP-ES><P 114>

For as a man þat hadde sleyn a lordis sone, and bapide hise hondis in his blood, obstynat in þe same malice, is vnable to be herd of his boone at þe same lord, so in a maner is it of þese mansleers þat, bi defrauding of Cristis chirche, sleep Cristis sones, and hise briþeren, and han her handis bapid þus in þe pore and nedi peplis

blood, ben ri3t vnable to be herd at God þe Fadir, for þei stiren not God to merci but raper to veniaunce.

<L 2322><T OP-ES><P 114>

For siþ þis endowing is heresie and symony, peruertyng of Cristis ordynnaunce, and robberie and in a manere manslau3tir, and perpetuel apostasie fro Cristis pouert þat was verri and not feyned, as it is declarid aboute, it mai not be callid truli almesse;

<L 2375, 2376><T OP-ES><P 116>

And þis entail was neuere interrupt or ybrokun into Cristis tyme and hise apostlis, and þanne þei confermyde þis entail bi lawe so stronge þat no man saue anticrist and hise disciplis mai empungne þis entail, as it is shewid bifore.

<L 2412><T OP-ES><P 118>

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 2492><T OP-ES><P 122>

And wundre þou not here, alþou3 I speke sumwhat vnpacientli a3ens þese cursid glosers þat, as opun enmyes of Crist, as moche as þei mai, peruerten Cristis liif and his loore.

<L 2541><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 2552><T OP-ES><P 125>

Sire! as for þese euydencis þat þee semþ goen a3en me, þou shalt vndirstonde here þat þese mounkis of þe oold lawe, of þe which seynt Ierom spekib, hadden neþer founder ne rule saue ounli God and his rule, and among oþer þingis of perfeccioun þei hadden vttrilri forsake worldli lordship, And in tokenyng þat seynt Iohun Baptist wolde not brynge yn a sect of religioun foundid upon him and his rule, he quencheid þe hi3 opynyoun þat hise disciplis hadden in him, and tau3te hem to bicom eoonli Cristis disciplis;

<L 2588><T OP-ES><P 126>

And in wisse þat it was Cristis will þat þis fair lawe of God as touchinge beggers, þe which is writun (Deut· 15), shulde not ceesse in þe newe lawe, Crist as for his tyme here kepte it hool in himsilf and hise apostlis and disciplis, and þe apostlis kepten þe same as for her tyme.

<L 2726><T OP-ES><P 131>

Þese false liers shulde vndirstonde þat Poul, hatinge begging boþe in himsilf and in al oþir cristen peple, made a puruyauce bi þese

quilagis for to exclude begging fro Cristis peple.
<L 2758><T OP-ES><P 132>

And if he þat bryngiþ not þe doctryn of þe gospel wiþ him, as seynt Iohun techiþ, shal not be freendli salued, hou moche rapen shulde he haue no good cheer among Cristis freendis þat seip þat þe gospel is þe falsest lawe and heresie;
<L 2804><T OP-ES><P 133>

Neþeles for al þe haast I councele þee þat þou marke þis of Cristis wordis and of þis blessid seynt: to 3yue no credence of hoolynesse to persooone or sect, whateuer signes of hoolynesse þat he haue, but if þou haue a ri3t redi euydence þat he lyue aftir þe hool lawe of God.
<L 2850><T OP-ES><P 135>

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 2977><T OP-ES><P 139>

and þerfore Gorham vndirstondiþ bi þese two witnessis þe trewe prechours þat I spak of bifore, and þese prechours ben assigned bi a noubre of two bicause þat þei shal preche two þingis, þat is to seie Cristis godhed and his manhed, or ellis þe oold lawe and þe newe, or ellis for þe charite þat þei shal haue in þos office to God and to her nei3bore.
<L 3043><T OP-ES><P 142>

For þese moneþis maken þre 3eer and an half, þe whiche monþis and tyme bitokeneþ anticristis lawe, þat is concurrant wiþ Cristis lawe and contrarie perto in alle þo pointis þat autorisen or fauoren þe encumbrance of þis womman in þe forseid flood.
<L 3059><T OP-ES><P 142>

For it was neuer Cristis lore to make prestis riche and kny3tis pore.
<L 58><T OP-LT><P 05>

Capitulum iii Moreouer we may se how euen a3ens Cristis wordis in þe gossPELL prestis ben þus lordis, wher Criste saih þus: {Reges gencium dominantur eorum, vos autem non sic,} 'þe kyngys of heþen han lordeschip on hem, but 3e not so'.
<L 190><T OP-LT><P 45>

So now by more malyce þai killen hem þat techen þe troupe of Cristis gossPELL.
<L 229><T OP-LT><P 49>

Sih þan þat þis lordeschip of þe clerkis is so openli a3ens þe will of God schewid in boþe his lawis, and so þai offenden God deedly and euer schulden while it durij in hem, it wer tyme þat

Cristis chirche toke hede to Cristis wordis, þe whiche he spak to Petir figuryng þis chirche, and saide 'Turne þe swerde into his place';
<L 297, 298><T OP-LT><P 65>

And it wer nede þat Cristis chirche toke tente to þis word by tymys.
<L 322><T OP-LT><P 67>

And if þu bilcue effectually þis glose, þu schalt not oonly forsake þe lordeschip þat þu occupiest, but also, rapen þan þu schuldist be ocupied þerwiþ, þu schalt renne awai þerfro, and hyde þe, as Cristis glose saih þat he did. And if þu wilt not bilcue effectually Cristis wordis neþer his glose, þan þu wilfully and obstynatly forsakist Crist vtirly, and so þu bycummyst a lymme of anticriste.
<L 446, 447><T OP-LT><P 77>

And it is no doute but þat þis ensauple was a commaundement to Cristis prestis to fle vtirli þis lordeschip.
<L 460><T OP-LT><P 79>

{Ipsa enim facta eius precepta sunt, quia dum aliud tacitus facit, quid agere debeamus innotescit}, Cristis dedis or ensauples ben commaundementis what we schulden do'.
<L 464><T OP-LT><P 79>

For as a man may conceyue in partye of þat þat is saide before, and of euydence þat wiþ Goddis help schal sue heraftir, þis wickid dede was peruertyng of Cristis ordenances in his chirche, and harmfull and destruccion to euery state þerof, and will be fynal confusion þerof but 3if it be remedied.
<L 531><T OP-LT><P 83>

And in þis writyng blasfeme no more Siluestre, and þes holy men and sayntis þat han ben siþ þis endowyng of þe chirche cam in, allþou3 I rechens and blame her synne, þan I do Petir and his felowis whan I say þat þai synfully forsoken Criste, or Poule whan I say þat he wickidly pursuyd Cristis chirche.
<L 583><T OP-LT><P 87>

And saynt Poule, mekely knowlechyng his synne, saide þat he was not worþi to be callid apostle of Criste, and þat bicause þat he pursuyd Cristis chirche.
<L 589><T OP-LT><P 87>

And so musten oure clerkis argue whan þai aleggen for her lordeschip þe lyuyng of her patrons and sayntis, and sayen þus: Seynt Thomas, and seynt Hwe and seynt Swithune wer þus lordis, and in þis þai suyd Cristis lyuyng and his lore;
<L 631><T OP-LT><P 91>

And of þis 3e may se þat siche nakid argumentis, þat ben not cloþid wiþ Cristis lyuyng or his techyng, ben ri3t nou3t worþe, allþou3 þe clerkis abynden wiþ hem myche folke in þis worlde.

<L 636><T OP-LT><P 91>

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>

Capitulum viii But 3it I wote well þat, and clerkis and religious folke þat louen vnkyndely þes lordlynes willen glose here, and say þat þai occupien not siche lordeschipis in propir as seculer lordis done but in comoun, like as þe apostles and þe perfite peple diden in þe begynnyng of Cristis chirche, þe whiche hadden alle þinge in comoun, like as suche clerkis and religious saien þai han nowe.

<L 674><T OP-LT><P 93>

And so as Cristis werkis beren witnes of hym, as he hymself saiþ, and schewdyn what he was, and how he lyued, so þe dedis and þe maner of lyuyng or þe þinge in itself berif witnessse wiþoute fayle how it stondiþ amonge hem in þis poynte.

<L 687><T OP-LT><P 93>

And þefore we may se how þat claymen in her goodis a maner of propre possession, contrary to þe comounyng of þe comon goodis in tyme of þe perfyte men in þe begynnyng of Cristis chirche. And whatsoever þe clergie sayen, þair dedis schewyn well þat þai han not her goodis in comoun, lyke as Criste wiþ his apostles and perfyte men hadden in þe begynnyng of Cristis chirche. For in holdyng or havynge of her goodis is propir of possessyon and seculer lordeschipyng, þe whiche stondiþ not wiþ þe plente of Cristis perfeccion in prestis, as it such of þis processe and of þat þat is declarid before.

<L 713, 716, 718><T OP-LT><P 99>

Sif þen þis ordenance of God was sufficyent, als well for þe clergi as for oþer men, it semif a foule presumpcyon to bryng in a new and a contrary ordenance of liflode for clerkis vpon þat ordenance þat Crist had made for hem byfore, of þe whiche ordenance þe clergy full many 3ere aftir þe bigynnyng of Cristis chirche, when it was best gouernyd, helden hem apayde; for þis menef þat Cristis ordenance was insufficyent and worþi to be vndo.

<L 803, 804><T OP-LT><P 105>

And so þis almes3evyng hap made all owre rewme, 3he, and as I suppose, full nye all crestyndome full pore and nedy and myscheuous, ouer þat it schuld have be if þe clergy had holde hem payde wiþ Cristis

ordenance.

<L 833><T OP-LT><P 105>

But now þorou þis perpetual almysse þat þe clerkis and religious folke callen almes, Cristis ordenaunce is vndo in sum londis hooly, and in Ynglonde for þe more party, and it is likly to be all vndo in processe of tyme.

<L 835><T OP-LT><P 107>

And þefore þer may noon oþe or avow bynde eny man to mayntene þis þefte and distryng of Goddis ordenance, and þis greete harmyng of Cristis chirche, as þe vow of Iepte schulde not have bounde hym to kill and to sacrifice his owne dou3ter, ne þe oþe of Herode schuld not have bounde hym to kill innocent Ion. But as Iepte schulde have broken his oþe or avow and han offred anoþer þinge þat had be plesyng to God and acordyng wiþ his lawe, as saynt Awstyn saiþ vpon þe same storic, so Herode schuld have broke his oþe and a savyd innocent blode and sore a repentid hym for his vnawysid sweryng, and so schulden lordis nowe breke her oþis þat þai han vnawysely and wiþoute cowncel of holy scripture sworne to mayntene þis þefte 3he, heresy and symonyng, as it is proued bifore, þe whiche oure clerkis callen perpetual almes, and not þus sue her predecessouris or progenitouris in her foly dedis and oþis þat þai han made to mayntene þis myscheuous peruertynge of Cristis ordenance.

<L 847, 859><T OP-LT><P 111>

For as þe state of þe clergi hap no power ne leve to make þe peple or þe lordis to synne deedly, or to distroye Goddis ordenance in his chirche, so þai have no leve or power of God to cowncell or to constreyn in eny case þe lordis or þe peple to swere to mayntene þis endowyng of þe clerkis and religyous folke, þe whiche is full grete þefte, heresy and symonyng, and wondir harmful to Cristis chirche, as it is schewyd in þis processe and in oþer writen bifore.

<L 866><T OP-LT><P 113>

And þis entaile was neuer interrupte or ybroken into Cristis tyme and his apostles, and þen þai confermyd þis entaile bi lawe so stronge to þe seculer party þat no man safe anticriste and his disciples may openly enpugne þis entaile, as it is schewid bifore.

<L 907><T OP-LT><P 119>

Netheles sithen Crist was maad man, and ordeyned lawe of mercy and of charite, and wole not the deth of a sinful man, but repentaunce and saluacioun, cristen men ben not bounden to kepe the iudicials of Moyses lawe, that was endid in the tyme of Cristis passioung.

<L 11><T Pro><P 3>

and these cerimonials ceessiden outirly, as to obligacioun, in the tyme of Cristis deth, and ben noyful and dampnable to men that kepen tho, and for that the gospel is prechid and knowen generally;
<L 20><T Pro><P 3>

See, 3e lordis and prelatys, that maken vnable curatis, for fleschly affecciou and 3iftis, and specialy for pleyng at the bere, and othere vnleeful iapis, what tresoun 3e doon to God, and what harm to Cristis chirche and 3oure auauseeis;
<L 40><T Pro><P 32>

and trete the holy sacrament of Cristis flesch and his blood ful vnworthily, and as Parisience seith, whanne 3e maken a coueitouse prest to stonde at the auter, 3e maken a maldworp stonde there, in the stede of Crist;
<L 42><T Pro><P 32>

The Sautir comprehendith al the elde and newe testament, and techith pleylnly the mysteries of the Trinite, and of Cristis incarnacoun, passioun, rising a3en, styng in to heuene, and sending down of the Holy Gost, and preching of the gospel, and the coming of Antecrist, and the general dom of Crist, and the glorie of chosen men to blisse, and the peynes of hem that schulen be dampned in helle;
<L 37><T Pro><P 37>

The Songis of Songis touchen derkly the staat of the synagoge, fro the gooing out of Egipt til to Cristis incarnacoun and passioun; and thanne tho Songis touchen the staat of Cristis chirche, and of the synagoge in the ende of the world, and treetyn hi3ly of loue to God and nei3ebore also;
<L 13, 14><T Pro><P 41>

The book of Wijssedom, 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 27><T Pro><P 41>

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>

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>

This speche semith to comaunde wickidnesse either cruelte, therefore it is a figuratif speche, and comaundith men to comene with Cristis passioun, and to kepe in mynde sweetly and profitably, that Cristis flesch was woundid and crucified for vs.
<L 04, 05><T Pro><P 45>

euer either my3te not be soth, that is seid of the noumbre of daies, no but he that seide aftir viij daies be vndirstonden to haue sett for the hool day the last part of the day, sithen Crist bifore seide it to come, and to haue set for the hool day the first part of the day, in whiche he schewith, that the appering of Cristis face was fully don;
<L 21><T Pro><P 47>

Bi this kynde of speche, bi which kinde al is signefied by a part, thilk questioun of Cristis rising a3en is asoiled;
<L 23><T Pro><P 47>

This orrible and deuelis cursednesse is purposid of Cristis enemyes and traytouris of alle cristen puple, that no man schal lerne dyuynite, neither hooly writ, no but he that hath doon his fourme in art, that is, that hath comensid in art, and hath ben regent tweyne 3eer aftir;
<L 11><T Pro><P 51>

for Marie, Cristis modir, was eucere clene virgyne.
<L 15><T Pro><P 56>

For cristen men schulden beleue þat þe sacrament on þe auter is verrely Cristis body sacramentli and spirituali, and mo oþer maneres þan any erpely man can telle amonge vs.
<L 56><T SEWW02><P 20>

And þerfore seiþ Ierom in his epistile to Elbedie, 'Here we, þe brede þat Crist brack and 3af to his discipulis to ete was his oune bodi, for he seide "Þis is my body", and so be oure beleue it is boþe Cristis bodi and bred of lijf.
<L 61><T SEWW02><P 20>

But we seyn þat it is boþe brede and Cristis body, ri3t as Crist is boþe God and man, as seint Austin seiþ. And seint Hillari seiþ, 'þe bodi of Crist þat is taken of þe auter is figure siþ bred and wyne ben seen wiþou3tforþe, and it is verri trowþe siþ Cristis body and his blood is beleued wiþinneforþe'. /Hec ibi/
<L 64, 67><T SEWW02><P 20>

And if þei make any lawes contrarie to Cristis lawe, men ben as grettly boundon to a3enstande þoo wicked lawes as þei ben bounden to keþe þer good lawes.

<L 133><T SEWW02><P 22>

Þis conclusiun is opynly prouid be exsample of Cristis preching here in erthe, þe qwiche most taute for to loue and to haue mercy on his enemys, and nout for to slen hem.

<L 139><T SEWW03><P 28>

And I seide, 'Ser, herfor ful many men and wymmen also wondren vpon him, and speken him myche schame and holden him Cristis enemye'.

<L 169><T SEWW04><P 33>

Þat is to say: Fyrst þat þe sacrament of baptem doon in watir in forme customed in þe churche is but a trufle and not to be pondred, for alle Cristis puple is sufficiently baptized in þe blood of Crist. And so Cristis puple nedeth noon oþer baptem.

<L 20><T SEWW05><P 34>

Also þat no prest hath poar to make Cristis veri body at messe in forme of bred, but þat, aftir þe sacramental wordis said at messe of þe prest, þer remayneth oonly material bred.

<L 32><T SEWW05><P 34>

Also þat no man is bounde to faste in Lenton, ymbren days, Fridays ne vigiles of seyntes, but all suche days and tymes it is leful to alle Cristis puple to ete flessch and all maner metis indifferently at here owne lust as ofte as þay haue appetite as wel as ony oþer days whiche be not commanded to be fasted.

<L 71><T SEWW05><P 35>

Eþer þe lord comaundiþ a ryng to be 3ouun to hym þat is a signet of þe sauour, eþer more a noble tokene of Cristis incarnacioun, and ernes of weddyngis bi whiche Crist spousiþ holy chirche, whanne a soule risyng vp fro synne is ioyned to Crist bi þe ring of feiþ.

<L 25><T SEWW09><P 51>

God kissiþ þanne his man whanne he 3yueþ him grace of sone, and makþ him oon wiþ Crist his sone and partener of Cristis meryt, and þanne þis sone makþ eft þis schrift.

<L 98><T SEWW10><P 55>

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 116, 117><T SEWW10><P 55>

Scheppardis owen to 3yue first her catel for Cristis scheep and, if it is nede, her liyf for þe

same scheep.

<L 14><T SEWW12><P 60>

And for þei tellen not Cristis gospel bi word and holy lyuyng and for feruent loue of soulis, þey hen ded in hemsilf and sleeris of soulis bitakun to her cure;

<L 109><T SEWW12><P 62>

And more mede my3te no man haue þan to helpe þis sory widewe, for princis of prestis and pharisees þat calliden Crist a gilour han crochid to hem þe chesyng of manye heerdis in þe chirche, and þei ben tau3t bi antecrist to chese hise heerdis and not Cristis. And þus failiþ Cristis chirche. Lord, siþ heerdis schulden passe her scheep as men passen bletyng scheep, hou schulde Cristis chirche fare if þese heerdis weren turned to wolues?

<L 40, 42><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 53><T SEWW13><P 65>

Lord, if cowardise of suche hymen be þus dampned of Crist, hou moche moor schulden wolues be dampned þat ben putt to kepe Cristis scheep?

<L 56><T SEWW13><P 66>

and so voluptees and richesse of þe world maken þei to be loued and Cristis lijf dispisid.

<L 27><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 52><T SEWW15><P 76>

Þe ferþe woo is seid þus bi soþnesse of Cristis word: Wo worþe 3ou, blynde leders, þat seien it is not to swere bi þe temple of God, but he þat sweriþ bi þe gold of þe temple he owiþ to perfoorme his oop.

<L 64><T SEWW15><P 76>

and herfore Crist clepiþ hem seuene sibiþ 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.

<L 190><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. 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. Lord! if Cristis ordre were clenly holdun hool, and men loueden it so moche as þei doen þe newe ordris, þanne schulde Cristis ordre be stiflier defendid bi as moche as men traueln aboute þe newe ordris.

<L 200, 203, 205, 206><T SEWW15><P 80>

And herfore seip Ambrose þat þat þing þat bifore was breed is now maad Goddis bodi bi vertu of Cristis wordis.

<L 245><T SEWW15><P 81>

Ground a3en þese errors were stablyng in Cristis lawe, to wite what is his chirche and what is bileeue þerof.

<L 274><T SEWW15><P 82>

And if þou wole examyne feiþ, wher it be truþe of Cristis chirche, loke where þat it is groundid in ony article of þe crede;

<L 277><T SEWW15><P 82>

And þus cristen men schulden trowe þat hooli chirche moot nede stonde, but þis pope or þese prelatis we schulden not bileeue to be of Cristis chirche; 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 282, 283><T SEWW15><P 82>

And 3it men erren foul in þis crucifixe makyng, for þei peynten it wiþ greet cost, and hangen myche siluer and gold and precious cloþis and stones þeronne and aboute it, and suifren pore men, bou3te wiþ Cristis precious blode, to be by hem nakyd, hungry, thirsty and in strong preson boundun, þat schulden be holpyn by Cristis lawe wiþ þis ilke tresour þat is þus veynnely wastid on þes dede ymagis. And siþ þes ymagis ben bokis of lewid men to sture þem on þe mynde of Cristis passion, and techen by her peyntur, veyn glorie þat is hangid on hem is an opyn error a3enus Cristis gospel.

<L 18, 20, 22, 23><T SEWW16><P 83>

And by þis falsnesse sclauderen þei Crist and his seyntis, and bryngen þe symple puple in error of Cristis lif and his apostelis and oper seyntis, and in error of bileue, and to waste temperal godis and leue dedis of charite to her pore neyeboris þat ben nedy and mysese, made to þe ymage and lickenesse of God, and so make þe puple to breke þe heestis of God for her owne wynnygis.

<L 38><T SEWW16><P 84>

Certis it semes þat siche ymagis ben meenes cast of anticrist clerkis to robbe pore men boþe of feyþe and hope, of charite and of worldly godis, and to mayntene anticrist clerkis furþe in her pride, coueytise and lustis a3enus Cristis lif and bise apostelis. And, for men wil not trist to þe

truþe of Cristis gospel, to do her almes to hore pore neyeboris, þerfore God sendis to hem spiritis of errour, to waste her godis in syche riche ymagis, for, where is most richessis aboute a stok, þere wil þe blynd puple most offur.

<L 87, 88><T SEWW16><P 85>

And in al þeire iourney to and fro in þe worschip of God ny helþe of here sowlis wil þei onys heere a messe, ny see Cristis body in þe sacrament, ny gife a ferþing to þe lest pore Goddis man þei seen in þer trauelyng, but wiþ talis and opere voide trifelis make þes pilgrimagis. And herby þe rude puple tristus vtterly in þes deade ymagis, and louen God and hese comandementis þe lesse, for men skateren þere loue in siche stokkis and leeuen precious werkis of mercy vndone til here pore ne3eboris, whiche ben Cristis ymagis.

<L 165, 170><T SEWW16><P 87>

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>

as bi comune custome, and a wife lose a keye of valew of þre pens, anon she wil hete to seke seynt Sithe and spende a noble or ten schilyngis in þe iurney, and not onus in þe 3eer visite þe lest bedrade Cristis quicke ymage by hir wiþ a dragth of dryng.

<L 185><T SEWW16><P 87>

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 papþis where man and best is perischid.

<L 206><T SEWW16><P 88>

And so long as Crist lyvyd amongst þe lues, he reprovyd þe byschopis and þe princis of preastis and þe scribes and pharesies, 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 22><T SEWW17><P 89>

but aftur his dethe, when we supposyd to haue bene most sure, than had we more harme by preachyng of his disciples þan euer we had before, so ferfurth that þe way of our lordschipe of hell (þat was, before he became man, greatly vsyd by great concowurse and comyng of men to us of yche degre) was waxen all togrowun, as a way þat is not vsyd, and all come in by þe levying and preachyng of preastis in all degres, for þei lyvid in pouerte, as wrecchys in lowlynes

of hart, schewyng to þe pepill examples of
Cristis lyvyng, þat is comon.
<L 45><T SEWW17><P 90>

And, for to come þe bettur to our purpose, whan
we had aspied þat Constantyn þe emperour was
healyd of his leper thorow grace of our enmy
Crist, he thow3t he wold do wyschipe to God
for his health, knowing not how he my3t bettur
do it than, aftur our entysement, to gyf his
lordschipe to Cristis vycar here on erthe;
<L 65><T SEWW17><P 90>

and ye accuse suche men to byschopis of
heresie, and þei thorow yowur cowncell put þem
into prison, and thret to bren all suche men þat
kepe well Cristis lawe and his promysse. And
þer is nobyng in þe world þat pleasith us more
than to dystroy Cristis fryndis, for he is our
enmy and eur hath loue in all þat he can.
<L 140, 142><T SEWW17><P 92>

made a puruyance bi þese quilagis for to
exclude begging fro Cristis people.
<L 79><T SEWW18><P 95>

And þerfore it is þat seyntis myche noten: þat of
Cristis lawyng we reden neuer in holy writt, but
of his myche penaunce, teris and schedyng of
blod, doying vs to witen þerby þat alle oure
doyng heere shulde ben in penaunce, in
disciplynyng of oure fleysch and in penaunce of
aduersite. And þerfore alle þe werkis þat we don
þat ben out of alle þes þre, vturly reuersen
Cristis werkis.
<L 51, 56><T SEWW19><P 98>

Wherfore siche myraclis pleyinge, boþe in
penaunce doying, in verry discipline and in
paciencie reuersyn Cristis hestis and his dedis.
<L 87><T SEWW19><P 99>

For, syþen Crist hymself reprouyde þe wymmen
þat wepten vpon hym in his passioun, myche
more þei ben reprouable þat wepen for þe pley
of Cristis passioun, leeuynge to wepen for þe
synnes of hemsilf and of þeire chyl dren, as Crist
bad þe wymmen þat wepten on hym.
<L 212><T SEWW19><P 102>

O! sif a craft of gret sotilte is myche prised of
worldely men, myche more schulde þe gloriou
lawe of God be loued and prised of Cristis
children, for alle þing þat man nedif, boþe
bodily and gostly, is conteyned in þis blissed
lawe, and specialy in þe gospel.
<L 34><T SEWW20><P 108>

THE EUCHARIST I Cristen mennes bileeue
tau3t of Iesu Crist, God and man, and his
apostles and seynt Austyn, seynt Ierome and
seynt Ambrose, and of þe court of Rome and alle
treue men is þis: þat þe sacrament of þe auter, þe

which men seen betwene þe prestis handis, is
verre Cristis body and his blode, þe whiche Crist
tok of þe virgyn Mary, and þe which body di3ed
vpon þe crosse and laye in þe sepulcre, and steie
into heuen and shal come at þe daye of dome for
to deme alle men aftur her werkis. Þe ground of
þis beleue is Cristis owne worde in þe gospel of
seynt Matthew, where he seip þus, 'Þe whiles
Cristis disciples soupeden, Crist toke bred and
blessid it and 3aue it vnto his disciples and seyde
þus, "Take 3e and etch, þis is my body";
<L 04, 08, 09><T SEWW21A><P 110>

But þis sacrament is boþe brede and Cristis body
togedre, as Crist is verre God and verre man;
<L 16><T SEWW21A><P 110>

Also seynt Austyn in þe popis lawe seip þus,
'þat þing þat is seene is brede, and þe chalis or
þe copp þat þei shewen, but vnto þat þe feip
askif to be tau3t þe bred is Cristis body and þe
chalis, þat is þe wyne in þe chalis, is Cristis
blood', And þe oold prest seynt Ierom seip in a
pistle þat he made vnto a womman Elbediam,
'Here we þat þe brede þat Crist brake and gaue it
hise disciples to ete is þe body of our Lord
sauyur, for as he seip, "þis is my body"'. Also
seynt Ambrose askep hou þat þing þat is bred
may be Cristis body, and seip þat his
consecracioun is made not oonly bi wordis of þe
prest but bi wordis and vertu of God almy3ti;
<L 25, 26, 30><T SEWW21A><P 110>

and so þe þing þat was bred before þe
consecracioun is now Cristis body aftur þe
consecracioun, for Cristis word chaungeþ þe
creature. And so of þe bredde is made Cristis
body, and þe wyn mengide wif watur in þe
chalise is mad Cristis blod bi consecracioun of
heuenly wordis, And þe determynacioun of þe
court of Rome wif a hundrid bishops and
þrittene, sende into many londes, is þis: 'I
knowleche wif herte and mouþe þat þat brede
and wyn, þat ben put in þe auter, ben aftur þe
consecracioun not oonly þe sacrament, but also
verrey Cristis body and his blood'. Þenne þe
men þat seyn þat þis sacrament is nouþur bred
nor Cristis body, but an axidens or nou3t, ben
fonned heritiki 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 33, 34, 35, 40, 42><T SEWW21A><P 111>

Also seynt Austyn seip þat þat þing, þe whiche
is gedryngis of frutis of þe erþe and is halwid bi
priuey praier, is Cristis body. Also seynt Yllarie
seip þat Cristis body þat is taken of þe auter is
boþe figure and truþe: hit is figur þe while bred
and wyn ben sene wifoutforþe, and it is truþe
þe while it is beleueed wifinneforþe to be Cristis

body in truþe.

<L 51, 54><T SEWW21A><P 111>

Also a grete clerke, autor of dyuyn office, seip 'As oure bishop Iesu Crist is of two kyndes boþe togidre, verre God and verre man, so þis sacrament is of two kyndes, of kynde of bred and of kynde of Cristis body', and telleþ many feire treuþes in þis mater.

<L 60><T SEWW21A><P 111>

For 3isturdaye heritikis seiden þat þis sacrament is no wise or no maner Cristis body, but accident wiþouten subiecte or nou3t;

<L 65><T SEWW21A><P 111>

And whanne þei seie þis sacrament is in no maner Cristis body, but þervndur Cristis body is hidde, for þat is neuer seid of Crist ne hise apostles in alle þe gospeles þat euer God made.

<L 79, 80><T SEWW21A><P 112>

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>

Lord! Wheþer men shul forsake Cristis owne wordis and take straunge wordis vnknown in hooly writt and a3ens resoun of þe moost witti and þe best seyntis, for, as men seyne, many hypocritis han hyred by many hundred poundes bishops vnkunynge in hooli writt for to dampne cristen mennes bileue and Cristis owne wordis, for enemyte to oon singuler persone þat tau3t þe gospel of Crist and his pouert, and dampned couetise and worldly pride of clerkis. Lord! wheþer þis be grete deynte þat many capped monkes or oþer pharisees shulde profer hem redy to þe fyre for to mayntene þis heresie, þat þe sacrament of þe auter is an accident wiþout subiecte, and in no maner Cristis body, a3eyne Cristis owne techyng and hise apostlis and þe best seyntis and þe wisest in Goddis lawe and resoun, and traueilen not spedily to distruy3e heresie of symonye þat regneþ opynly and is fully dampned in Goddis lawe and mannes also, and to distruy3e wordly pride and coueitise of prestis a3eynes Cristis mekenesse and wilful pouert? Hit semeþ wele bi here dedis þat þei conspiren a3eynes Cristis gospel and his pore lyuyng for to maynten here owne pride, coueitise and worldynesse and wombeioye and ydulnesse and many moo grete synnes.

<L 90, 93, 99, 103, 105><T SEWW21A><P 112>

And so, al if prestis han power to relese synne as Cristis vikers, neþeles þei han þis power in as moche as þei acorden wiþ Crist; 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 17, 18><T SEWW21B><P 113>

and, if þei speken in Cristis persoone wordis of his lawe, loke þat þei declare hem for dreed of pryue errour.

<L 61><T SEWW21B><P 114>

And alle Cristis disciplis traueliden to brynge to oon men of þe chirche, so þat þer schulde be oon heerd and oo floe. Þis noumbe of Cristis disciplis sente he two and two bifore his face into ech place þat be was to come to for to preche and to teche, as weren citees and comoun placis. 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 06, 07, 11><T SEWW23><P 119>

But Ierom forbediþ þis þing to be don, and dampneþ it vtirli for greete synne now in þis tyme of Cristis gospel (Ierom xii' quest' ii) 'Manye bilden wovis and pilars of þe chirche;

<L 60><T SEWW22><P 117>

Prechars þat ben in Cristis chirche comen freeli among þe peple, as Crist cam fro þe toour of heuene and 3aue þis charge to hise disciplis (Mat' x), 'Freeli 3e han taken 3oure wisdam, freeli 3yueþ it 3e a3en'.

<L 87><T SEWW22><P 118>

Redars in Cristis chirche reeden hooli lessouns and tenten to her reding wiþ myndeful deuocioun, as Ierom seiþ, 'So reede þou hooli writ þat euer þou haue mynde þat þoo wordis þat þou redist ben Goddis blessid lawe, þat comaundid it not oonli to be radde but also þat þe reedars schulde kepe it in her werkis.

<L 113><T SEWW22><P 118>

And as Petir schulde not graunte þis leue in Cristis presence, so prestis in Cristis presence han leue of Crist whanne þei ben prestis to preche truli þe gospel.

<L 17><T SEWW23><P 120>

Also Poul, Cristis apostle, techiþ in bookis of oure bileue hou God wolde þat he prechide to þe peple wiþouten such axyng, for, fro þe tyme þat he was conuertid, þre 3eer aftir he prechide fast and axide no leue herto of Petir for he hadde leue of Iesu Crist.

<L 27><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; and herof schulden prelatis be fayn, siþ þei synnen moche on oþir sidis, but if þei ben anticristis prestis and

schapen to quenche Cristis lawe.
<L 34, 35, 37><T SEWW23><P 120>

And here Crist techiþ opunli þat men schulden not bie þis office, ne take no meede of þe peple to traueile þus in Cristis name, for þanne þei puttiden vpon Crist þat he sillide preching of Goddis word, and 3af leue to do symonye and boþe þese ben blasfemyes.
<L 45><T SEWW23><P 120>

But gredynesse and auarice letten here þese two partis and, al if boþe þese synnes letten moche fro Cristis werk, neþeles couetise of prestis is moche more perilous in þis caas.
<L 71><T SEWW23><P 121>

ne take þei not of Cristis lijf to traueile not as Crist dide not, for neþer þei can ne þei may be occupied ellis as Crist was, but raþer þei schulden take of Poul and oþir apostlis for to traueile, and leue þeir newe tradiciouns, as Petir dide wiþ oþir apostlis and profitide more þan þese men doen.
<L 82><T SEWW23><P 121>

Perfore it semeþ to feiþful men þat Poule after Crist passeþ alle apostles in glorie, as he passed in werk and techinge aboute þe edifijng of holy chirche, Cristis spousesse.
<L 107><T SEWW24><P 125>

Forwhy, if alle apostles chosen of Crist, 3he wipoute mene persones, failiden in feiþ for drede of deþ in tyme of Cristis passioun and þanne feiþ of holy chirche duellide in þe blessud virgyne as doctours heulden comunely, how muche more may al þe chirche of Rome, as to þe flei3sly cumpany 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 131><T SEWW24><P 125>

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, siben 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, ry3t as Petur was loued and made hede of apostilis for kepyng of þis office next Criste his mayster, so if þo pope by false name seis he is

Cristis vicar, and reseruyt hym in þese þre, he is anticrist...
<L 68><T SEWW25><P 129>

þe secunde is breed of Cristis body, and þe bridde is breed of almes.
<L 05><T SWT><P 03>

Neþeles for þis temporal lordship þat Crist, in ensauple of þo þat schulden be hise foleweris, fully refuside, sum men, pretendinge or shewing hemsilf to occupie Cristis stide and his apostlis, goen ful lowe not oonly to men, leuyng þe fredom of þe gospel wherbi a spiritual man deemeþ alle þingis, but also falliþ doun bi symonye to þe deuel bi vsurie, flateringe and lesyng and oþere hidouse synnes.
<L 100><T SWT><P 05>

And Petir, conformyng his speche to Cristis wordis, seiþ in his firste epistle þe secunde chapitir 'Seruauntis, be 3e sugetis to lordis in al drede, not oonly to goode and mesurable but also to trewauntis'.
<L 124><T SWT><P 06>

And of þis blynd ypocrisie, in þe which restiþ þe chirche boþe of Ierid and of lewde, sorwfully pleyneþ saint 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 154><T SWT><P 07>

Certeyn, so haue we greet mater of weping, if we biholden þe nobletce, glorie and clenness of þe rapere chirche in Cristis tyme and his apostlis and þo þat sieden hem vnto þe tyme þat þe serpent (as I seide bifore) had cast þe greet flood aftir þis womman.
<L 190><T SWT><P 08>

And summe of þese we han seyn bitidde: closing of heuene is no þing ellis þan hidyng of þe lawe of God and of Cristis lyuyng fro þe puple, as Crisostom seiþ upon þat word of þe gospel 'Woo to 3ow scribis and farisees þat closen þe kingdom of heuenes bifore men'. Wel woot þe deuel antecrist, wiþ þo þat cleuen to him, þat he shal be killid wiþ þe spiriit of Cristis mouþ, as saint Poul techiþ in þe secunde pistle to Tesselonycences ii^o c^o, and þe spiriit of Goddis mouþ is Cristis lawe, as he seiþ hemsilf 'þe wordis þat I haue spoke to 3ow ben spiriit and liif'.
<L 252, 255, 257><T SWT><P 10>

and also þei ben acursid of Crist and of saint Petir and of al Cristis chirche, and ben brou3t yn bi þe deuel her patroun, and his desiris þei wolen fulfillen.
<L 338><T SWT><P 12>

þus in þe newe testament aftir þe chargeous noumbre 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 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 596><T SWT><P 19>

And also aftir þo þre dayes bi þe whiche, as Cristis aduersaries seyen, he schulde 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 schulde 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
<L 676><T SWT><P 21>

Pope Sergius ordeyned agnus dei to be sungen þries in breking of cristis bodi.
<L 43><T Tal><P 176>

yf he dide þis, he schuld regne honorabili bi vij 3eers and delyuer cristis crosse from his enmys, ellis in þe iiij 3er he schuld dye schenfully.
<L 466><T Tal><P 190>

And þus sumdel bi þis writyng mai be perseyued þoru3 Goddis grace how þat enemyes of truþe perseuerynge 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><T Thp><P 25>

But, sire, I fynde nou3where in holi writ þat þis office þat 3e wolden eneffen me now herewiþ acordiþ to ony preest of Cristis sect, neiþir to ony oþer cristen man;
<L 386><T Thp><P 35>

And I seide, Ser, herfor ful many men and wymmen also wondren vpon him, and speken him myche schame and holden him Cristis enemye'.
<L 609><T Thp><P 42>

And where, ser, 3e seiþ þat I haue troublid þe comounte of Schrouesbirie, and manye oþer men and wymmen, wiþ my techyng, þis doynge if it þus be is not to be wondrid of wiise men, siþen alle þe comountee of þe citee of Ierusalem was

troublid wiþ þe techyng of Cristis owne persone, þat was veri God and man and þe moost prudente prechour þat euer was or schal be.
<L 695><T Thp><P 45>

but in þis bileue þoru3 Goddis grace I purpose to lyue and die, knowleching, as I belue and teche oþer to belue, þat þe worschipful sacrament of þe auter is verri Cristis fleisch and his blood in forme of breed and wyne'. And þe Archebischoþ seide to me, It is soþ þat þis sacrament is Cristis bodi in fourme of breed, but not in substaunce of breed;
<L 968, 971><T Thp><P 53>

And, sir, seynt Austyn seiþ "þat þing þat is seen is breed, but þat þing þat mannes feiþ axiþ or desiriþ to be enformed of is verri Cristis bodi".
<L 1009><T Thp><P 54>

And I seide, Ser, as I vndirstonde, it is al oon to graunte, eiþer bileue, þat þere dwelliþ no substaunce of breed and to graunte, or to bileue, þat þis moost worþi sacrament of Cristis owne bodi is an accident wiþouten soget.
<L 1028><T Thp><P 55>

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 apprech it, in þis mater I dar not graunte.
<L 1048><T Thp><P 56>

And þus þe ymage of þe blessid virgyne Marie, Cristis modir, and oþer ymagis of seyntis owen to ben worschipid.
<L 1085><T Thp><P 57>

For, no doute, drede to offende God and loue to plesen him, in al þing and ouer al þing, quycken and scharpen so alle þe wittis of Cristis chosen peple, and ablen hem so to grace þat þei ioien gretli to wiþdrawen her iþen, her eeren and alle her oþer wittis and membris from al worldli delite and fro al fleischli solace.
<L 1378><T Thp><P 66>

But after Cristis ascencioun and whanne þe apostlis hadden resceuyed þe Holi Goost, þei traueiliden wiþ her hondis for to geten her lyflode, whanne þat þei my3ten þus done for her bisie prechinge.
<L 1432><T Thp><P 68>

Ri3t þus, sere, manye men now touche and seen, writen and reden þe scripture of Cristis lawe, whiche neiþer touchen, ne seen, ne reden effectualli þe gospel. For, as þe godhede of Crist þat is þe vertue of God is knowen þoru3 bileue,

so is þe gospel þat is þe vertue of Cristis word'.
<L 1800, 1803><T Thp><P 79>

And I seide, Sere, bi autorite of Crist himsilf þe effectual vndirstondyng of Cristis word is taken awei from alle hem chefly whiche ben grete lettrid men, and presumen to vndirstonden hi3e þingis and wolen ben holde wise men, and desiren maistirschipe and hi3e staate and dignyte, but þei wolen not conforme hem to þe lyuynge and techynge of Crist and of hise apostlis'.
<L 1819><T Thp><P 80>

But bi autorite of Cristis wordis preestis bounden endurid custumable synners to euerlastinge peynes, which no tyme of her lyuynge wolden bisyen hem feiþfully for to knowe þe heestis of God, neiþer kepen hem.
<L 1902><T Thp><P 82>

And, sere, flu acordingly to þis sentence, vpon mydlenten Sundai two 3ere I gesse now ago I herde a monke of Feuersam, þat men clepiden Meredoun, preche at Cauntirbirie at þe cros wipinne Cristis chirche abbeye, seyynge 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 feiþfully to God, amendynge hem aftir her kunnyng and her power,
<L 1928><T Thp><P 83>

And I seide, Sere, owen we to bileue þat al Cristis lyuynge and his techynge was trewe in euery poynt?
<L 2028><T Thp><P 86>

And I seide, Sere, owiþ þe doctrine, þe heestis eiþer þe counseil of ony liif to be accept eiþer obeied vnto, no but þis doctrine, þese heestis and þis counseil moun ben groundid in Cristis lyuynge and techinge speciali, eiþer in þe lyuynge and techinge of hise apostlis or of hise prophetis?
<L 2044><T Thp><P 87>

And I purpose wiþ þe helpe of God in al þe tyme of my liif according to my cunnyng to go techinge and counseilinge whomeuere I may for to late and exchewe þe wei þat þei haue chosen to goon inne, which wol lede hem into þe worst ende, if in couenable tyme þei repenten hem not, verili forsakinge and reuokinge opinli þe sclaudre þat þei haue put and euery dai 3it

putten to Cristis chirche.
<L 2124><T Thp><P 89>

and a waite 3e hem þat walken so: for many walken þat ben enemyes to Cristis Cros/ whos eend is deep and her wombe is þer god.
<L 35><T TK10C><P 372>

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.
<L 40><T UR><P 103>

For siþ þe pore Lorde, he saiþ, halowed his pore chirche, Take we Cristis crosse, he saiþ, & counte we delices claye.
<L 70><T UR><P 104>

For to our sect þat is Cristis we drawn bot fewe puple, For þou & oþer pseudo han marrid hem in þe way, þat bot if God of his grace sende his honde of help, þe chirche þat shuld folowe Crist is lykly to synke.
<L 98><T UR><P 105>

þe secte þat þou seggist of, I wot is Iesu Cristis, Tellen litil by cloþing, bot now oon now oþer.
<L 193><T UR><P 107>

Daw, þi wordes ben man & euer medled with venym, For a3enes gode men strecche I no malice, Ne no of pilk Cristis secte þat myn callist, bot a3enes heritikes, bosteres, & licres, Whiche han chosen hem a reule with blabereres of Baal. And 3it shal tyde þe tyme when Iosie shal regne, & make an ende of suche fendes & Cristis reule shal renue.
<L 206, 210><T UR><P 108>

Bot as to payng of tribus as Crist hym self did, Pou lyknest 3ou to Pharoës, & also 3e ben & werse, A3enes Cristis payng & alle oþer mekenes: Pou autorisest 3our pride a3ens his holi werkes.
<L 238><T UR><P 109>

Lefe, fole, þi losengerie & studie Cristis lyf.
<L 275><T UR><P 110>

I wot þai ben defectif, but 3it stondiþ Cristis religion, Of whose defaut I dout not, Dawe, 3e ben þe chef cause.
<L 377><T UR><P 113>

Pou saist, Dawe, as þou felist, þat here is Cristis body; Bot I afferme faiffully þat þis is Cristis body.
<L 380, 381><T UR><P 113>

And I bileue þat sacred whiche is boþe whit & rounde, Is verrei Cristis body, as men shuld bileue, & did to þe tyme þat Sathanas was

vnbounde.

<L 386><T UR><P 113>

Bot þis 3e falsly forsake, with alle 3our secte or many, & blynden þe puple with heresie, & leuen Goddis lawe, For 3e sayen þer is Cristus body & nou3t þat sacred host.

<L 392><T UR><P 113>

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for ri3t as in þe Trinyte þre persooones ben in o kynde, so in þe incarnacioun two kyndis ben o persone, And herfore techiþ oure bileeve, {Est ergo fides recta ut credamus et confiteamur, quia Dominus noster Jesus Cristus Dei filius, Deus et homo est.

<L 07><T A01><P 79>

{Qui licet Deus sit et homo, non duo tamen, sed unus est Cristus.} But if Crist be God and man, and so two kyndis, and boþe of hem, haþeleese Crist is not two persooones, but oon, þat is boþe God and man, and þis persooone is godheed, and þerto it is manheed.

<L 11><T A01><P 80>

{Nam sicut anima rationalis et caro unus est homo, ita Deus et homo unus est Cristus.} For whi?

<L 34><T A01><P 80>

SEXTA HERESIS· þe sexte heresie, contened of þe sexte askyng, sais, þat men of private religioun bene more thikk saved þen men þat kepe trewly comyne Cristus religione;

<L 20><T A27><P 444>

But oure bileve techis us þat comyn Cristus religioun passes al religioun of þese newe ordris.

<L 23><T A27><P 444>

When prestis ande clerkis weren bisye in studyng of holy writte, and forsoken worldly pompe and vanite, and lyveden in mekenes, sympulnes, charite, and gostily travaile aftur Cristus techyng, hit was grete evydence þat God schewid to hem who was saved.

<L 06><T A29><P 468>

Pre-latis, here deme 3ee and wrastulis 3ee who schal be mayster, for trewly 3ee have mony resouns to agregge 3oure synne, whiche has not Lucifer 3oure page, in tourementyng of Cristus children.

<L 32><T A29><P 471>

POINT XVII· Also prelatis ande 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 26><T A29><P 483>

þen hit semys þat grete churchis where symonye is done, false opis, fals covetise, takyng wrongly oþer godis by extorsion of feyned correctione, sellyng 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 sellyng of leccherie, and fals swering upon bokus.

<L 23><T A29><P 487>

þe þridde beþ alle oþer hooli men of alle þre partis of Cristus chirche, þat wiþ opene louyng of herte and mouþ worschiþ God for synful men þat been conuertid and ablid to grace.

<L 420><T CG01><P 11>

þis ny3t of synnes letteþ men, þat þei moun not take þe li3t of Cristus li3f and of his lawe.

<L 70><T CG02><P 14>

Ri3t so, þese same mescheues goostli han þei þat been in ny3t of dedli synnes, and wanteþ þe sonne of Cristus li3f and of his lawe.

<L 76><T CG02><P 15>

Ri3t so, 3ef a man be gostli sike in synne, al þe while þat he hap li3t of þis goostli sunne (þat is, clere cnowyng of Cristus liyf and his lawe), he is 3et myche confortid and releued of his sikennesse þoru hope þat he hap of mercy, whiche he fyndeþ ensamplid ofte tyme to synful men in Cristus li3f and his lawe;

<L 128, 131><T CG02><P 16>

for ri3t as cloudes in þe eire þat ben bitwene þe sonne and men binche letteþ þat þe sonne mai not schyne vpon hem, so goostli cloudes letten þe sonne of Cristus liyf, and his lawe mai not schyne to his peple.

<L 205><T CG02><P 18>

Ri3t soo, whan men of holi cherche (þat is, prelatu and prestus, whiche principalli schulden take li3t of kunnyng of þe sunne of Cristis lawe, as þe moone of þe sunne) beþ directtli bitwixe it and þe comen peple, wiþ al hire power stoppyng and hidyng fro hem þe verrei knowyng þerof, þan is causid a greet goostli eclipse of þe sunne of Cristus li3f and his lawe in cristen mennes soules.

<L 321><T CG02><P 20>

And þus, wiþ þis fals opynyng, 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 327><T CG02><P 21>

Ri3t so fareþ it bi þis goostli moone: for anon after þe ascencion of oure Lord Jesus Crist,

whanne þe sunne of ri3twisnesse wiþdraweþ
bodili out of þis world and goon to reste, þanne
was þe moone first changid, for þere newe
presthode after Cristus order was brow3t in.
<L 382><T CG02><P 22>

Cristus preisinge of John was þis: What wente
3e into deserte for to see?
<L 343><T CG03><P 39>

For, as Seint Poule proueþ in his pistole to þe
Galatheis, after Cristus deþ and general
publicacion of þe Newe Lawe, þe ri3tes of þe
Olde Lawe weren dede, and specialli
circumcision voide bi þe comyng in of baptem,
for baptem 3eueþ al þat circumcision 3af and
miche more, for it 3eueþ more plenteusli grace
and entree anon into þe blisse of heuene.
<L 129><T CG06><P 69>

þat Heroudes made þe prestis and kunnyng men
of lawe to telle þe prophecie of Cristus birþe,
whiche drowen not afterward þerto but þe
seculer kynges, bitokeneþ þat þe deuele stireþ
oþerwhile prestis and kunnyng clerkis to seie þe
truþe of Goddes lawe to hire owne dampnacion
whan þei folewen not þerafter in hire lyuinge,
and oþer seculer mennes sauacion þat leueþ and
doþ þeraftir.
<L 62><T CG07><P 75>

And þerfore seiþe Seynt Poule: {Non enim
audeo aliquid eorum loqui que per me non efficit
Cristus}.
<L 40><T CG16><P 196>

and so many þyngys of þis world weren turnede
vpsodoun, siþ euery part of þis world was
betured by Cristus manhed.
<L 82><T EWS1-03><P 235>

Ouer þis we schal vndurstande þat þe apostles
weren clepyd of Crist in manye degrees: furst
þei weren clepyd and acceptud to be Cristus
disciples, and 3et þei turneden a3eyn, as Crist
hymself ordeyned, to lyuen in þe world.
<L 26><T EWS1-05><P 241>

Cristus net is knyht wiþ ri3twisnesse to God
aboue men, to creaturus byneþe men, to men and
to aungeles on oþer syde of men.
<L 04><T EWS1-06><P 244>

For emperour or kyng is tenaunt to þis lord and
keper of his lytel town to regard of Cristus grete
lordschipe;
<L 26><T EWS1-09><P 257>

And þis telde Cristus wending into þe temple
aftur þese wordys, as 3if he wolde seyn in his
worchyng þe cause of synne þat I haue teld is
wyckydnesse of prestus and clerkys, and herfore
I bygygne at þe temple not to destruy3en hem in
her personys, but to take fro hem cause of her

synne, and ordeyne þe chyrche in temporal
goodys as I haue ordeynyd hem to lyue'.
<L 40><T EWS1-10><P 262>

And, riht as þer weren þre syche sectis in Cristus
tyme, so þer ben now monkys, chanouns and
frerus;
<L 36><T EWS1-11><P 265>

And on of hem, whanne he saw þat he was þus
helud by miracle, turnyde a3en to Iesu, wiþ a
greet voys preysyng God, and he fel down in his
face byfore Cristus feet and þanked hym.
<L 11><T EWS1-14><P 275>

Cristus wending into þe casteel bytoknyþ his
lytul chyrche þat ys armed wiþ vertewys as þe
castel is kept fro enemyes.
<L 25><T EWS1-14><P 276>

þei stoden furst fer fro Goddis folc, and siþ þei
wenten to Cristus prestis;
<L 30><T EWS1-14><P 276>

þe 3ate of þis cytee is entre to religioun of
Cristus chyrche, in whyche 3ate been manye
3onge men blynded and dede gostly, for þei
knowen not Cristus religioun, how hit passuþ
alle oþre.
<L 42, 44><T EWS1-16><P 285>

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>

And so schulde þei seye by resoun þat þer beþ
not manye ordres of freris, ne accepacions of
persones, to helpen or to punysche men, siþ eche
man of Cristus religioun is of alle maner ordre.
<L 83><T EWS1-18><P 295>

but þei weren cleput specially when Cristus
burþe was schewyd hem for, as hit was seid
byfore, þanne alle þyngys weren maad redye.
<L 36><T EWS1-20><P 301>

and þis dede, doon in Ierusalem þe two and
fowrtyþe 3eer aftur þe deþ of Crist, bytokneþ þe
veniaunce of God for sleying of Cristus
membrys.
<L 55><T EWS1-20><P 302>

And þus þese newe religious fallen in heresy of
Iewys, for neiþur þei maken Baptist ne Iesu Crist
þer patrour, but cheesun hem a new patrour and
a new religioun, and seyn þat Bapti3st was to
hard, and Cristus li3f was to large, but þei han
founden a good mene and vertuows to lyuon
inne.
<L 76><T EWS1-28><P 338>

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>

Cristus sytting in þis hul is rysyng to spiritual
lyf, and Cristes looking on þe puple is gostly
mercy do to hem.

<L 28><T EWS1-43><P 413>

Þese fyue loues þat Andrew schewede ben hard
lyf, þat men mote lyue byfore þei konnen Cristus
lore.

<L 35><T EWS1-43><P 413>

And þus faylþ Cristus chyrche. Lord! siþ
herdys schulden passe þer schep as men passen
bletyng schep, how schulde Cristus chyrche fare
3if þese herdys weron turnede to wolues?

<L 45, 47><T EWS1-48><P 440>

3if coowardyse of suche hynen be þus dampnyd
of Crist, how myche more schulden wolues be
dampnyde þat ben put to kepe Cristus schep?

<L 63><T EWS1-48><P 440>

for boþe Cristus lying in þe sepulchre, and his
dwelliþg here in erþe was lytel tyme, as God
lymytete to answeere to his ascencion.

<L 11><T EWS1-49><P 443>

Þis womman to Cristus entent is owre modir
hooly chyrche, and euery part þerof þat is also
hooly chyrche.

<L 32><T EWS1-49><P 444>

and by uertew of þis dower þe knytes broke not
Cristus þies, ne whan he cam in at þe 3ates
bordis brooke not his body.

<L 59><T EWS1-49><P 445>

We schal trowe þat Cristus disciplus louedon
hym heere to worldly, and þei muston be purged
heere of þis loue by þe Hooly Goost;

<L 87><T EWS1-50><P 451>

And of þis wyt taken somme men þat hit falleþ
not to Cristus vyker, ne to preestis of hooly
chyrche to haue rentes here in eurþe;

<L 98><T EWS1-50><P 452>

But owre freris, þat ben syke, ben closude now
in cloystre togydre, mo þan twelue Cristus
apostles;

<L 114><T EWS1-50><P 452>

Al þe hardnesse of þis matere is to konnen
parfi3tly to axson in Cristus naame, for hee schal
haue þat axsub þus;

<L 08><T EWS1-51><P 454>

And so, 3if þow wole axson in Cristus name, axe
þe blisse þat euere schal laste.

<L 14><T EWS1-51><P 454>

In þat day schal cristen men axse in Cristus
name vnto þer blisse.

<L 61><T EWS1-51><P 456>

And Cristus disciplus seydon to hym 'Loo!

<L 69><T EWS1-51><P 457>

And þus seyn somme men þat þe byschop of
Rome, þat þei clepon heed of þe chyrche, and
þerto pope and Cristus vyker, doþ more harm to
þe chyrche of Crist þan doþ vyker of Thomas in
Ynde, or vyker of Poul in Grece, or þe sowdan
of Babylon.

<L 56><T EWS1-52><P 461>

But men wolden holden hem cretykys, as þe
feendis lymes dydon Crist, and so þicke ben hise
membris þat whoso hooldeþ wiþ Cristus lawys,
he schal be schend manye weyes and algatis wiþ
lesyngus.

<L 72><T EWS1-52><P 462>

But 3eet schal more wodnesse comen astur þis,
for þei procuren puple boþe more and lesse to
kylle Cristus disciplus for hope of greet mede.

<L 85><T EWS1-52><P 462>

But for loue of þi God þow schuldest lese þi
ly3f, and so þow schuldest lese þi ly3f for
defence of Cristus word.

<L 32><T EWS1-53><P 465>

And þis o word, þe whyche þei han herd, is not
Cristus but his owne Fadres, for hit is Cristus
persone, and Crist is not Cristus sone but þe sone
of þe Fadur.

<L 40, 41><T EWS1-53><P 465>

And so as þe world is syker of þing ny3 hit and
in dowte of þing fer, so in contrarye maner ben
Cristus children sykure of þer fer ende, but of
þer ny3 menys ben þei somtyme in drecede.

<L 82><T EWS1-53><P 467>

þis watur is þe waschyng þat ran of Cristus
herte;

<L 32><T EWS1-54><P 470>

And so noon oþre man comeþ to heuene, but 3if
he be Cristus membre and be drawon by þe
Trinnyte into þis hy3e place.

<L 81><T EWS1-54><P 472>

And þus by þese two wordys my3te he knowe
Cristus manhede, and by oþre two wordys my3te
he knowe Cristus godhede: furst by þat þat he
seip þat þis man cam down byfore from heuene.

<L 87><T EWS1-54><P 472><L 88><T
EWS1-54><P 473>

And herfore to þe day of doom schal not al Cristus chirche be in ful helpe, ne slepe in blisse wiþ hyre spouse.

<L 43><T EWS1SE-01><P 476>

And þus in þis heuenly gendrure schulde we wandren in day of grace and flee derknesse of synne, for ellis we kepe not Cristus ordre.

<L 86><T EWS1SE-01><P 478>

and vices þat ben contrarye to vertues may be declarude to fle hem, as men þat takon pryuate sectis, or putte not Cristus secte aboue, (siþ þis cloþ by hitself wolde suffise) faylon of þe cloþ of charite.

<L 135><T EWS1SE-01><P 480>

and he þat reuersuþ Crist in þis is Sathanas a3enys Cristus chirche.

<L 53><T EWS1SE-02><P 483>

And to þis ioye wolde dispose onehede in Cristus sect, for Crist ordeynede þis oo secte to brynge to þis fulle onhede.

<L 106><T EWS1SE-02><P 484>

As, 3if þe pope and his byschopis schamen to be Cristus seruauntis, and in þer maner of lyuung þei schewon an emperours lif and lordly to þe world, siþ þat Crist hatide þis, þei 3yue noo matere to gesse hem to be mynystris of Crist;

<L 07><T EWS1SE-03><P 486>

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 ony seruys of Cristus chirche.

<L 23><T EWS1SE-03><P 487>

And it semþ to monye men þat þe seruys of Cristus hows is turned amys vpsedoun in chaungyng into false mynystris, and for suche dispensours ben ofte iuged of þe hows for þei wolden fare more lyknygly.

<L 33><T EWS1SE-03><P 487>

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 wyynyng be cause herof.

<L 83><T EWS1SE-03><P 489>

And suche lawis and iugementis þat anticrist hap browt in, and put byhynde Godis lawe, marren to muche Cristus chyrche.

<L 91><T EWS1SE-03><P 489>

And 3et þis kynrede þat is Cristus chyrche is lord of alle þingus of þis world, for Crist, Godus sone and Lord of alle, puttude þis child ouer alle

his goodis.

<L 13><T EWS1SE-06><P 500>

And of þese wordis þat God seiþ here, by Poul whom God hap maad his whistle, it semþ to monye trewe men þat þer schulde be no secte but on, þat schulde be Cristus religioun, wiþ oon abbot and oo reule.

<L 66><T EWS1SE-06><P 502>

For abowte tyme of Cristus burþe þre kyngis camen owt of þe eest, and boþe þei and monye oþre sawon þe li3t of þis sterre.

<L 49><T EWS1SE-07><P 506>

And þus eche man of Cristus chirche schulde helpon his broþur aftur his my3t.

<L 80><T EWS1SE-08><P 512>

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>

He is not on Cristus syde, þat puttude his soule for his schep, but on anticristus syde, þat puttih monye soulis for his pruyde. Þis man feduþ not Cristus schep as Crist bad þries to Petre, but spuyluþ hem, and sleþ hem, and leduþ hem in monye wronge weyus. 3if he louyde Cristus schep, he schulde lede hem by Cristus lawe, and wature hem and make hem reste by þe lesewis, and by þe watres þat Crist hat ordeyned for hys schep.

<L 84, 86, 88><T EWS1SE-11><P 524>

Sermo 12· Induite uos sicut electi Dei· Dolocenses 3J· For charite is þe moste vertu, and moste nedful to cristene men, þerfore Poul and oþre apostlus lernedon of Crist to sture þis most, and teche þis most to Cristus schep, for it contenyþ al good.

<L 03><T EWS1SE-12><P 525>

And siþ we schulden be Cristus children, and Cristus champyounys to fi3te for hym, we schulden furst cloþen us in his suyt, and taken his armure for to fy3te.

<L 12><T EWS1SE-12><P 525>

Reednesse of þis see figurede þe blood of Cristus body; þe stable stonyng of þis see figurede þe stablenesse of Cristus godhede;

<L 42, 44><T EWS1SE-13><P 530>

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 so it is of þes newe ordris þat rennon bysyde Cristus ordre: þei letton in lif and byleue

Cristus secte to come to blis.
<L 73><T EWS1SE-13><P 531>

For he was in monye trauelis to teche Cristus lawe to þe puple, not for his owne wynnyng, but to preche Crist to men.
<L 38><T EWS1SE-14><P 534>

And so, 3if freris kepton hem clene, and taken þis perele for Cristus sake, þei ben in þe moste perele, boþe for prison and sleying of freris.
<L 50><T EWS1SE-14><P 535>

And þus by lore þat Iohn 3yueþ trewe men schulde not dele wiþ hem, but 3if þei hadden hope to turne hem to Cristus secte fro þer vanyte.
<L 123><T EWS1SE-14><P 538>

And siþ þei putton obac Cristus ordenaunce and performyng of his lawe, and wiþ þis falsehede spuylon þe puple, boþe of vertuwis and worldly goodis, monye þenken þei ben heretikes and foulon men þat mayntene hem.
<L 127><T EWS1SE-14><P 538>

And þus men mown wante enuye, and repreue men in Cristus name for loue þat þei haue to God, and for profi3t to his chirche;
<L 46><T EWS1SE-15><P 541>

And here it semeþ þat þes foure sectis han ioye of her owne þing, and seyon þat God forbede þat Cristus ordenaunce were fulfilled;
<L 87><T EWS1SE-15><P 542>

Lord! why wole not þes foure sectis suffre þat Godus word renne and þat Cristus ordenaunce stode hool?
<L 97><T EWS1SE-15><P 543>

But certis þenne alle þes foure sectis schulden leue her patronis and her rewlis, and come clenely to Cristus secte;
<L 100><T EWS1SE-15><P 543>

But how fayluþ he not heere þat lettup þus Cristus ordenaunce, and doþ harm to monye men, boþe to her body and to her soule?
<L 104><T EWS1SE-15><P 543>

/DOMINICA IJ QUADRAGESIME· Epistola· Sermo 17· Rogamus uos et obsecramus· Prima ad Tessalonicenses 4· Poul techuþ in þis epistle how cristone men schulden lyue togydere, and holde hem euene in Cristus lawe þat is tau3t by his apostlis.
<L 02><T EWS1SE-17><P 549>

And blynde men stondon here a3eyn whon men aleggen Cristus dedis and his lif and his wordis, and seyn lo!
<L 16><T EWS1SE-18><P 552>

and now þei clowton her schon wiþ censuris, as who schulde chulle a footbal, But certis Baptist was not worpi to loowse þe þuoong of Cristus scho, and more anticrist haþ noo power to lette fredom þat Crist haþ browt.
<L 96><T EWS1SE-19><P 559>

þe toþur excellense of Crist is þat his tabernacle is betture þan weron alle þes tabernaclis þat weron in þe oolde lawe, for Cristus tabernacle is þe wordle.
<L 13><T EWS1SE-20><P 561>

And heere þenkon monye men þat monye popis aftur Petre presumen falsely of hemsclf þat þei ben euene wiþ Petre, and algatis 3if þei feynon þat þei ben euene wiþ Cristus manhede.
<L 46><T EWS1SE-21><P 566>

And so monye popis feynon hem þat þei ben Cristus vikeris in erþe;
<L 48><T EWS1SE-21><P 566>

/In die Pasche· Epistola· Sermo 22· Expurgate uetus fermentum· Prime Corintheos 5· Poul bidduþ in þis epistle þat men schulen clene forsake synne, and algatis in þe fecste of Pasc wonne þei han mynde of Cristus qwikyng.
<L 02><T EWS1SE-22><P 568>

And such a fruytous muynde of Crist is gostly mete to þe soule, and goostly etyng of Cristus body þat þe gospel of Iohn spekuþ of.
<L 41><T EWS1SE-22><P 569>

For alle þes customys ben disposyngis to synne a3enys Cristus wille;
<L 46><T EWS1SE-22><P 569>

and no dreede þei ben contrarie to Cristus weye þat he tawte, for he þat is not wiþ Crist mot nedis ben a3enys hym. And þis crokyng by luytul and luytul is now cropon fer from Cristus lawe, so þat men may knowe it oponly;
<L 56, 58><T EWS1SE-22><P 570>

And þus God 3yue grace to hem to knowe þe fredom of Godus lawe, and turne freschly to Cristus ordre, for þanne weron monye synnes qwenchyde.
<L 105><T EWS1SE-22><P 572>

þus owre byleue of Cristus lif is nedful to alle cristene men.
<L 38><T EWS1SE-23><P 574>

and þes þre ben alle oon, for þei maken Cristus manhede.
<L 77><T EWS1SE-23><P 576>

þe þridde men þat camen aftur ben þo þat trowon þat Crist suffrede, and addydon loue to

bis byleue, and suwen for Cristus sake his steppis.

<L 12><T EWS1SE-24><P 577>

And þus it is now to dreede þat men þat suwe not heere Cristus steppis maken þat Crist suffrede not for hem, for þei take not of Cristus meryt;

<L 30, 31><T EWS1SE-24><P 578>

þe greetnesse of Cristus suffryng is taw3t by Petre on þis maner: Crist, he seiþ, dude no synne, ne gyle was fowndon in his mouþ.

<L 34><T EWS1SE-24><P 578>

For þis schulden kyngis and þer mynystris do here for Cristus loue;

<L 48><T EWS1SE-25><P 583>

And so by seruyse goostly and bodyly schulde þei serue not only to goode lordis and resonable to þer seruauntis, but also vnto tyrauntis þat destruye Cristus scole, as duden boþe Erowde and Pilate.

<L 66><T EWS1SE-25><P 583>

And þus men may knowe wel Cristus religioun fro þis newe. For Cristus religioun desirup heuenly þing and help of soule;

<L 18><T EWS1SE-26><P 585>

for his chyrche is a womman, a virgyne, and Cristus spouse, and a passyng creature among alle þo þat God haþ maad.

<L 34><T EWS1SE-26><P 586>

And þus seiþ Iames of Cristus religion þat he þat lokup in Godus lawe, þat is lawe of parf3t fredom, and dwellup parf3tly 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 haþ herd, þis man schal be blessud in his deede.

<L 56><T EWS1SE-27><P 590>

þerfore schuldon men be wyse here, and do good aftur Cristus lawe;

<L 34><T EWS1SE-28><P 594>

For, aftur Cristus resurection, and byfore his deþ also, Iewis weron scaterude in monye londis and lernedon langagis of þes londis;

<L 26><T EWS1SE-29><P 599>

Boþe Cristus chyrchis han seuene laumpis þat ben brennyng byfore God.

<L 74><T EWS1SE-30><P 604>

As Mark tellup of Cristus rysyng, so þer be now wyse men þat tellow of þe laste rysyng.

<L 98><T EWS1SE-30><P 605>

Somme ben braunches of þis vyne, þat dwellon in hooly chirche, and 3et þei ben not þerof, al 3if þei lyuen of þis vyne, and ben suche þat gadcron gredyly Cristus patrimonye, as dymes and offryngus and rentys, þat þei seyn weron 3yue to Crist;

<L 22><T EWS2-55><P 02>

So schulden preestis in þis world schape þer lif to Cristus chirche, not to be eneryted here, ne to be ryche, ne to fi3te, but to teche Cristus lore boþe in her lyf and in her word.

<L 64, 65><T EWS2-55><P 03>

IN DIE VNIUS APOSTOLI· SERMO 2· Hoc est preceptum meum· Iohannis 15· This gospel techþ Cristus apostles, and in hem al Cristus chirche, how þei schulden holde charyte, eche man to oþur.

<L 01><T EWS2-56><P 06>

þis lore þat Cristus scole axsup louch no gabbyngus, but þat þei don in dede as þer mowþ confessup.

<L 45><T EWS2-56><P 07>

And by þis equiuocacion may men ly3tly acorden Cristus lawe;

<L 74><T EWS2-56><P 09>

And þis is soþ, siþ Cristus apostles knewon comunly þe book of lyf, and weron in lernyng of þis book tyl þat þei knewon aboue aungelus;

<L 78><T EWS2-56><P 09>

And, as it semþ, only þese men weron sauede by Cristus deþ, and only for þese men Crist putte his lif and bowte hem;

<L 100><T EWS2-56><P 10>

and al was Cristus.

<L 106><T EWS2-56><P 10>

3if þow grucchest þat þi sugetus wole not 3yue þe goodis, þenk how Cristus sugetis wolden nepur 3yuen hym mete ne herborw;

<L 28><T EWS2-57><P 12>

but 3if þow hatest by Cristus lawe men of þis world for þis synne, and wiþdrawest hem fro þe world, þanne þow louest þese men in God.

<L 53><T EWS2-57><P 13>

But þe blyndnesse of þe world þat turmentþ Crist, wiþ hise lymes, is vnknowyng in byleue, þat þei knowen not Cristus fadur; for 3if þei knewon wel Cristus fadur, þanne aftur þei schulden knowon his sone, and þat þese two ben o God;

<L 83, 84><T EWS2-57><P 14>

And alle Cristus disciples traueyledon to brynge to one men of þe chirche, so þat þer schulde ben

on herde and o floc. Þis noumbre of Cristus disciples sente he two and two byfore his face, into eche place þat he was to come to, for to preche and to teche, as weron citees and comun plasis.

<L 06, 08><T EWS2-58><P 16>

and as Petre schulde not grawnte þis leue in Cristus presence, so preestis in Cristus presence han leue of Crist, whon þei ben preestis, to preche trewly þe gospel.

<L 19><T EWS2-58><P 17>

Also Poule, Cristus apostle, techen in bookys of owre byleue, how God wolde þat he prechede to þe puple wiþowte such axsyng;

<L 32><T EWS2-58><P 17>

þus schulden preestis preche þe puple frely Cristus gospel, and leue frerys fables and þer beggyng, for þanne þei prechen wiþ Cristus leue; and herof schulden prelatys be fayn— siþ þei synnen myche on oþre sydes— but 3if þei ben anticristus preestis and schape to qwenche Cristus lawe.

<L 39, 40, 43><T EWS2-58><P 17>

And here Crist techen oponly þat men schulde not buye þis offys, ne take no meede of þe puple to trauele þus in Cristus name, for þanne þei puttedon vpon Crist þat he syllede þe prechyng of hise word, and 3af leue to do symonye.

<L 52><T EWS2-58><P 18>

and al 3if boþe þese synnes letton myche fro Cristus werk, nebeles coueytise of preestis is more perelows in þis caas;

<L 81><T EWS2-58><P 19>

Ne take þei not of Cristus lyf to traueyle not, as Crist dude not, for neþur þei can, ne þei may, be occupied ellys as Crist was;

<L 94><T EWS2-58><P 19>

and þus it is of Cristus ly3f, þat lykneþ hym to whete corn.

<L 05><T EWS2-59><P 21>

And for þis was doon in þe kynde of Cristus body, þerfore he clepup hym here Sone of a man;

<L 73><T EWS2-60><P 29>

And þus whoso trowen wel byleue of þe gospel, he schal trowe to Cristus lore and lyue þerafter. Ne drede we þese sophistes 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 82, 85><T EWS2-60><P 29>

For men here þat schal be sauð as weron Cristus apostles, ben clepude his rewme in þe Pater Noster;

<L 89><T EWS2-60><P 29>

And þus 3if prechowres holden hem prechyng in Cristus name, þei han ful auctorite more þan prelatys may 3yuen hem; and 3if a man preche a3enys Cristus byddyng, as in falschede or for beggyng, or for worldly wynnyng, þe auctorite þat he haþ comen of þe feend;

<L 14, 15><T EWS2-61><P 30>

And þus telluþ Luc þat aftur þis auctoryte 3yuen 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 22><T EWS2-61><P 31>

How myche schulde men drede pruyde, þat God wole þus punysche, and haue no veynglorie þat þei ben Cristus angelus, and don wondres in his name in castyng owt of fendys!

<L 53><T EWS2-61><P 32>

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 76><T EWS2-61><P 33>

for be he kny3t, be he clerk, but 3if he be Cristus disciple þenke he not to come to heuene;

<L 03><T EWS2-62><P 36>

Crist seiþ at þe bygynnyng, 3if ony man come to hym and hate not þese seucne þingus, he may not be Cristus disciple, and so he may not be sauð. and þus knytus in Cristus tyme weron hise priue disciplis, as Ioseph of Aramathie and Centurio also, and Nychodeme and oþre mo, as þe gospel telluþ us.

<L 06, 07><T EWS2-62><P 36>

And þis is ly3t for to proue, for man schulde hate his owne ly3f, and so suffre for Cristus sake, and ellys he brekuþ Cristus ordre.

<L 45><T EWS2-62><P 38>

And byleue techen us þat þe state of Cristus secte is moste certeyn and medful to men þat wolon arere þis towr, for no man may arere it, but 3if he be of Cristus ordre. And þus boþe angelis goode and yuele scornen men þat kepon þis grownd, and aftur wende fro Cristus ordre to newe ordres þat ben worse;

<L 70, 71, 73><T EWS2-62><P 39>

Traueyle þat men han in vertewys ben dispensus to make þis towr, and suwyng aftur Cristus lyf, as monye gospelus techen byfore, ys þe hy3yng

of þis towr, and growwyng into charyte.
<L 82><T EWS2-62><P 39>

And þus schulden preestis doo, þat entren into Cristus ordre, for ellys good and yuel wolen scornen hem of þer folye.
<L 129><T EWS2-62><P 41>

But þis is þe fowleste synne þat falleþ here to ony prest, to loue more þese newe ordres þan to loue Cristus lawe.
<L 134><T EWS2-62><P 41>

but rewle of Cristus lawe wolde þat alle men schulde renounce to hem obedience or oþur seruyse but as þei schulden obesche to Crist.
<L 145><T EWS2-62><P 42>

And þis rewle of Cristus ordre schulden men kepe, but algate preestis;
<L 13><T EWS2-63><P 43>

{VNIUS MARTIRIS ET PONTIFICIS· Sermo
10· Circuibat Iesus ciuitates· Mathei 9 et 10}·
This gospel tellup of þe offis þat schulde falle to Cristus disciplis.
<L 01><T EWS2-64><P 48>

So Cristus disciplis knowon mekely þer owne frelte, and li3ton on þe corner ston, þat is Iesu Crist;
<L 133><T EWS2-64><P 53>

And þus Cristus disciplis ben goostly dowuys.
<L 136><T EWS2-64><P 53>

and al his bussynesse is to helpe Cristus chirche; and he disseyueþ not men in multitude of couentis, but lokeþ how fewe prestis may profi3te to Cristus chyrche, and how he may holde þe offys þat Crist haþ bedon in his lawe, for his desyr stondeþ in þe kyngdam of heuene.
<L 44, 45><T EWS2-65><P 56>

And herfore Iohn Baptist and Cristus apostlis tokon ensawmple of Crist to þus reproue synne.
<L 76><T EWS2-65><P 57>

Cristus seruawntis on monye manerys ben departede here.
<L 89><T EWS2-65><P 57>

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>

and on seiþ þat he haþ þe iuste part and þe holy, and þe toþur reuersuþ hym, and seiþ þat he haþ Cristus part. And as anemptis Cristus lawe þat men schuldon growndon hem inne, anticrist haþ

fownde þis cautel, to seye þat it is muche false;
<L 08><T EWS2-66><P 60>

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 29><T EWS2-66><P 61>

But algatis be we war þat we confesse not falshede, and denye not Cristus lawe, for no caas þat may falle.
<L 57><T EWS2-66><P 62>

But 3et men my3te replyon here þat Cristus lore were not ynow;
<L 65><T EWS2-66><P 62>

A floc of trewe men is þe cite of Israel, for þese men seen God and ben redy to helpe hise lymes, whon þei ben þus pursewyde, and suffre Cristus disciplis to trauele, and lette anticristus by þer power;
<L 72, 73><T EWS2-66><P 62>

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 75><T EWS2-66><P 63>

In þis þing, and by þis weye, schulden Cristus seruawntis kepe mekenesse, and hope in God, and wyte wel by þer byleue þat þei may not do wiþowton hym.
<L 81><T EWS2-66><P 63>

And þerfore Cristus armure is good to eche cristene man to haue, for it noyeh not heuylly, neiþur in pes ne in werre, and it makeþ Cristus men hardye a3enus þe feend and alle hise lymes.
<L 87, 89><T EWS2-66><P 63>

For he haþ turned hise clerkys to coueytise and worldly loue, and so blyndid þe puple, and derkyd þe lawe of Crist, þat hise seruawntis ben picke, and fewe ben on Cristus syde; and algatis þei dispuyson þat men schulde knowe Cristus lyf;
<L 96, 97><T EWS2-66><P 63>

And þus he pursewede an oþur preest by þe help of pharisees, for he prechede Cristus gospel frely wiþowte fables. O men þat ben on Cristus half, helpe 3e now a3enus anticrist;
<L 105><T EWS2-66><P 64>

But o counfort is of kny3tus, þat þei saueron myche þe gospel, and han wyll to redon in Englisch þe gospel of Cristus ly3f.
<L 109><T EWS2-66><P 64>

þe secownde is emperour byschopys, wyche
dispyse Cristus lawe;
<L 114><T EWS2-66><P 64>

{PLURIMORUM MARTIRUM· Sermo 13·
Ponite in cordibus uestris· Luce 21}· This gospel
telluþ, as oþre byfore, how Crist helpuþ hise
martirs whon þe feend and hise lymes pursewon
hem for Cristus lawe.
<L 02><T EWS2-67><P 65>

and specially for Cristus wordis weron a3enus
þes þre mennys pruyde, and a3enys þeir
coueytise, in whiche þei disseyueden þe puple,
but not by so opon blasfemye as prelatis vson
today.
<L 07><T EWS2-67><P 65>

And as Cristus lawe seiþ þat seune þingus
schulden be hatide for Crist, as fadir and modur,
wywes and children, brepren 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 41><T EWS2-67><P 66>

secler men for muc ben to þese prelatis frendys,
and alle þese bytrayen cristene men to turment,
and putton hem to deþ for holdyng of Cristus
lawe.
<L 51><T EWS2-67><P 67>

And here mouen monye men, siþ Cristus lawe is
opon, and his part is knowon good, and
anticristus wycked, and monye deuoute men
holden wiþ Crist, what meueþ cristene men to
meue hem not to fi3tyng?
<L 67><T EWS2-67><P 67>

But monye men þenkon þat secler men schuldon
helpon here, not to fi3te bodily a3eynus Cristus
enemies, but wiþdrawe þer counsele and
consent fro þese þre folc;
<L 80><T EWS2-67><P 68>

As anemptis þer massys, a man þat hadde
Cristus herte schulde seyn hem sobly, þat he
wolde not triste þerinne, but 3if þei purgedon
hem of heresy, of whiche þei ben suspect.
<L 109><T EWS2-67><P 69>

and blessud schal 3e be won þat men schal hate
3ow, and whonne þei departe 3ow from Cristene
men þat þei louon, and whenne þei schal reprove
3ow, and casten owt 3owre name as yuel, for 3e
holden wiþ Cristus lawe, al 3if it displece to þe
world;
<L 51><T EWS2-68><P 73>

As it is seyð byfore, God haþ 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 disturblen Cristus

ordre, and cuntreyes þat þey dwellon inne, as
monkys and chanownys, wiþ þer degrees, and
oþre possessioneris;
<L 57><T EWS2-68><P 73>

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 þus officerus of Cristus hows ben so turnede
in þer seruyse, þat 3if Petre were now alyue, and
sawe how preestis weron occupyede, he wolde
seye þei were not preestis of Crist, but
proketoures of anticrist. But, for þe feend
dreeduþ hym þat cristene men schulde knowe þis
wyle, and fordo þis feendis falskede, and turnen
a3en to Cristus lawe, and algatis þat Cristus
preestis schulden lyuon in pouerte as he dyde, he
haþ cast anoþur 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 92, 97><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>

{PLURIMORUM MARTIRUM· Sermo 15· Cum
audieritis prelia· Luce 21}· This gospel telluþ to
Cristus martiris what perele schal fallon in his
hows, boþe byfore and aftur here, or þe day of
doom come.
<L 01><T EWS2-69><P 77>

The secownde harm þat schal come to Cristus
chirche for synne of men is þat o rewme schal
ryse a3enus anoþur, for wantyng of charyte; and
cause herof schal be defawte of kepyng of
Cristus ordenaunce.
<L 18, 20><T EWS2-69><P 77>

The furþe and þe fyueþe perele schal be
pestilencis and hongrus, for as distempur of þe
eyr schal sle men and vnable þe erþe, so
distempur of wyndus of pruyde schal lette
prechyng of Cristus word, and þanne comeþ
pestilence of sowle, worse þan þe pestilence of
body, as hongur of Godis lawe is worse þan
bodyly hongur.
<L 40><T EWS2-69><P 78>

and so owþur Cristus byleue fayluþ, or prelatis
ben vndisposude now to take wysdam of Crist to
reulon his chirche wel. And siþ a prelat may not
do, but 3if he haue keyes of þe chirche, þe
whiche ben power and science to dispence Godis
tresour, it semeþ þat prelatius now faylen in boþe

þese, for by mannys trauele þei haue not
passyngly gete þis wyt, siþ þei han ben occupyede
in þe world, and ben symple of lettrure of
Cristus lawe, and of inspyryng by Godus grace.
<L 82, 88><T EWS2-69><P 80>

Certis, such an ypocryte adduþ furst a lesyng,
and by his feyned traytorye he leduþ amys
Cristus schep;
<L 100><T EWS2-69><P 80>

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
seruauntis.
<L 22><T EWS2-70><P 83>

and so ri3t trewþus of Cristus disciplus schal be
seyd þanne in ly3t, al 3if þei dur not seyn hem
now oponly vnto þe world.
<L 56><T EWS2-70><P 84>

But for boþe errour and pruyde suwon oftetyms
to þis deede, þerfore seyntus aftur Crist heldon
hem payed on Cristus lawis;
<L 98><T EWS2-70><P 86>

But newe turnyng of anticrist to newe officis in
þe chirche mote nede brynge in newe lawys, and
putte Cristus lawe abac.
<L 101><T EWS2-70><P 86>

And þis may be oponly seen in beneficis partide
to men, and newe ordres þat now ben made to
greet charge of Cristus chirche. But folc schilde
knowe þat þei ben men, and holdon hem payede
of Cristus boundis; for 3if þei ben rewlude by
reson, Cristus lawe is beste and ynow, and oþre
lawes men schulde not take, but as brawnchis of
Godis lawe.
<L 106, 108, 109><T EWS2-70><P 86>

and þe secownde ben þe worse, siþ bettur were
by Cristus lawe to amende men of his ordre, þan
to putte more vnstable ordres, and algatis worse,
to þe chyrche.
<L 121><T EWS2-70><P 86>

And herfore boundis of Cristus ordenaunce
schulden be holden of alle men;
<L 124><T EWS2-70><P 87>

And þus telluþ þis gospel how Cristus disciplis
camen priuely, and axedon hym of þese þingus,
and what tyme þei schulde falle, and by what
signe men schulden wyte þat Crist schulde come
to þe iugement.
<L 07><T EWS2-71><P 88>

And herfore seyn somme men þat þe pope and
his lawe ben cursude for som part, for þei loue
not Cristus lawe, but auauanson and louon men

þat holde wiþ his rotun lawe.
<L 32><T EWS2-71><P 89>

and for þis cursyng seyn somme men þat þe
pope is more ypocrite, for he makuþ hym Cristus
felowe, and seiþ he is moste hooly fadur.
<L 37><T EWS2-71><P 89>

Alle þe ypocritis in Cristus tyme durste not
speke so greeete blasfemyes, and of þis ypocrisye
ben monye oþre falshedus colowrede.
<L 45><T EWS2-71><P 89>

But Crist seiþ þat suche Cristus schal disseyue
monye men;
<L 60><T EWS2-71><P 90>

Wel I wot þat monye preestis han comen in
Cristus name, and yche seyð þat I am Crist, but
non oþur as þe pope.
<L 96><T EWS2-71><P 91>

and howeuer anticrist speke here, it is opon by
Cristus lawe þat men schulde not fi3te þus, ne
for such a cause;
<L 112><T EWS2-71><P 92>

for boþe sytton in Godys temple and seyn þei
ben Cristus vikerus, and han more power þan
euere Crist hadde.
<L 119><T EWS2-71><P 92>

for men þat ben chosone vnto blisse of heuene
oper men þat han tyme to expoune þis capitle
and ben tawte of God and meuyde for to tellon
it, and specially 3if þei seen þe dede acorde wiþ
þe speche may telle more of Cristus wordis
heere.
<L 136><T EWS2-71><P 93>

/PLURIMORUM MARTIRUM· Sermo 18·
Nolite arbitrari· Mathei 10/· This gospel techep
men how þei schal ri3tfully loue God, and
makeþ martiris hardye to suffre for Cristus sake;
and, for manye ben cowardus to suffre in Cristus
cause, and seyn þat it is wisdam to lyuen here
in pees, and entermete men not of þingus þat
wolen greue men, þerfore bidduþ Crist his
children not to iughge þat he cam to seende such
pes here in herþe.
<L 02, 03><T EWS2-72><P 94>

It ys seyð oftetyms byfore, þat þis cros þat Crist
spekuþ of, is redynesse of mannys wyllie to
suffre for Cristus sake, boþe to dispuyse alle
erþely þingus þat strechep down to þe erþe þat is
þe stok of þis cros and to dispuyse alle
frenschipus boþe of kyn and of þe world and
þese ben clepude two armys of þis cros.
<L 72><T EWS2-72><P 96>

and syche schendon Cristus ordre.
<L 86><T EWS2-72><P 97>

And what man þat hap þis cros, and seep Cristus lawe reuersud, schulde putton hym forþ for loue of Crist, and fy3te wiþ swerd of wyse wordis, and telle to men as Iohn Baptist, þat it is not leueful to lyue þus;
<L 91><T EWS2-72><P 97>

or to slee such a man þat meueþ þus a3enys his wylle, or ellis to amende hys li3f, as it is tawt by Cristus lawe.
<L 97><T EWS2-72><P 98>

And þis vertew of Cristus wordus schilde meue men to helpe goode preestis, and 3yue hem of worldly þingus to do þer offys þat Crist bydduþ;
<L 117><T EWS2-72><P 98>

And howeuere þat men feynon, þer offys is teld in Cristus lawe, how þei schulden ben occupyede in þre offisis of shepherdis;
<L 113><T EWS2-73><P 104>

And siþ þis kynrede ys now moste among preestis, as it was in Cristus tyme, trewe men schuldon speke to hem scharply as Crist dude;
<L 101><T EWS2-74><P 110>

And aftur seiþ Crist how þese lawyerus aspyedon how þei my3ton take owt of Cristus mowþ for to acuson hym, and so to do hym to dep.
<L 108><T EWS2-74><P 110>

For 3if þei leon Cristus li3f, and 3yuon hem þus to lordschipe, þei ben þe feendus chyldron and opon anticrist; for þei may not be Cristus chyldren, but 3if þei suwon hym, and holden hem in his bowndis, and go not owt by newe lawys;
<L 116, 118><T EWS2-74><P 110>

for þei schuldon teche men byleue þe whiche is grownd of Cristus ordre;
<L 147><T EWS2-75><P 116>

and so byleue is of heryng and heryng is by Cristus word.
<L 71><T EWS2-76><P 119>

for þat man þat doþ þus schal come to heuene, and þere schal he be Cristus eyr, and ful lord of Cristus heritage; and þis lordschipe schal serue to alle Cristus children.
<L 135, 136><T EWS2-76><P 122>

for þis was straunge pylgrynage to Cristus godhede;
<L 27><T EWS2-77><P 124>

And siþ Cristus godhede is eueywhere, he may wel clepe þes seruautis, and 3yue hem hys

goodis, siþ þei han nowt but of God.
<L 37><T EWS2-77><P 124>

And nobleye of owre prelatu schulde not letton hem to be pore, siþ þei ben synful wiþ þer eldris, and may not come to Cristus nobleye.
<L 19><T EWS2-78><P 130>

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 23><T EWS2-78><P 130>

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

and þus telluþ Cristus iugement to men, þat Crist wole not bygyle: Forsoþe I sey3e to 3ow, to eche þat hap schal it be 3ouen, and by þis 3ifte schal he haue plente;
<L 92><T EWS2-78><P 132>

and siþ Cristus chyrche is men þat schal aftur be sauud in heuene, and þes men han here al þis world and myche more þes grete prelatu, þes schulden kepe alle Godus werkus, and algatus wake in charyte;
<L 101><T EWS2-79><P 139>

þus Petre and oþre apostlus token cure of Cristus chyrche, and not by chesyng of man and iurisdiccion þat now is vsud.
<L 115><T EWS2-79><P 139>

And not al only suche prestus han kepyng of Cristus chyrche, but kyngus and prynces of þis world, as Ysidir beruþ wytnesse; and so eche man þat God 3yueþ power and wyt for to knowe his wille, schulde, aftur power and wyt, profi3te to Cristus Chyrche;
<L 127, 130><T EWS2-79><P 140>

for siþ lordus schulden rewle Cristus chyrche, and þes don so myche harm þerto, a greet charyte were it in lordus to putte down þes Godus enemyes, and by forme of Godus lawe to make hem serue in þer offys.
<L 56><T EWS2-80><P 144>

þe secownde word of þis gospel seiþ to þese Cristus disciplus, '3e ben li3t of þe world'.
<L 70><T EWS2-80><P 144>

þe candulstyke þat þei ben ynne schulde be Cristus lawe.
<L 120><T EWS2-80><P 146>

And so as preestus in þe oolde lawe weron bussye abowte þer beestus, so prestus in Cristus lawe schulde be more spiritual, and ly3tne folc by þe gospel and bycome prophetes;
<L 136><T EWS2-80><P 147>

And, as monye men þenkon, alle þes newe religious ben hyd by mennys ordenaunce to bere li3t to Cristus chyrche; for 3if a man be closud in cloistre, what profi3tup he by Cristus ordenaunce to make li3t to his broþur, þat felup not of his profi3t? And þus closyng of þis cloystres, or hy3e howsus, þat men han fowndon, is bysyde Cristus lawe, fowndon of prynce of þis erþe.
<L 29, 30, 32><T EWS2-81><P 150>

and 3if þis li3t be of ry3t entent, þanne is þin y3e symple, as men þat wolon profi3te to Cristus chyrche aftur Godus lawe han a ry3t y3e, and a symple, euene aftur Godus wyll.
<L 41><T EWS2-81><P 150>

But he hap a blynd y3e, turned awayward fro God, þat sekup more his owne wyynyng, þan profi3t of Cristus chyrche;
<L 48><T EWS2-81><P 151>

And þus þe charyte of Crist strechþ ri3tly wipowton angle to profi3t of Cristus chyrche, and not to profi3t of hymself.
<L 57><T EWS2-81><P 151>

but it is a3enys byleue to trowe þus of Cristus wordus;
<L 70><T EWS2-81><P 152>

And, for þes derke wordus of Crist makon monye men to muse, men sekon dyuerse wey3es to vndurstonde Cristus wordus;
<L 116><T EWS2-81><P 153>

þis seruyse is li3t to Crist, for it is but Cristus schewyng of his Godhede, and of his manhede, in whiche seyntus schal be fed.
<L 56><T EWS2-82><P 156>

For wordus seyde to Cristus disciplis schulden techen us preestus how we schuldon do, siþ we schulden be vykerus of hem;
<L 03><T EWS2-83><P 161>

And alle þes weron in poynt to perische byfore Cristus trowþe was told to hem. To þes folc schilde men preche, for Cristus word wole florische in hem, and mede and worschipe is in heuene to men þat prechen to þis puple.
<L 31, 32><T EWS2-83><P 162>

For loue of þis goode Lord, and drede of his punschyng, schuldon be two sporus to cristene men for to drawe in Cristus 3oc;
<L 41><T EWS2-83><P 162>

Boþe þes hadden Cristus apostlus, but we han vnnþe þe ton;
<L 45><T EWS2-83><P 162>

and we faylon in þis craft whan we boston of oure power, and leuon Cristus lore, or to lyue or to preche.
<L 48><T EWS2-83><P 162>

Muche þing schulde men knowon here þat ys hyd by þe feend, and lettup seruyse of Cristus chyrche þat he ordeyned to be do.
<L 140><T EWS2-83><P 166>

For God spac ofte in parablis, as Dauid profecyede of hym, and scip, in Cristus persone: 'I schal opone my mouth in parablis and schal speke proposiciones þat weron beyng in hyd at þe bygynnyng of þe world'.
<L 05><T EWS2-84><P 167>

and þus he buggheþ þis feeld for erþly substaunce, as preestus þat wolon be pore for to be Cristus disciplis, and occupye þer wyttus in wordus of þe gospel.
<L 33><T EWS2-84><P 168>

And oþre worldly profi3tes ben nowt to þis profi3t, and þus schilden byschopus and prelatus chaffare and studye in holy wryt, and leue worldly richessus, and þanne þei my3te be doctourus and Cristus disciplis.
<L 43><T EWS2-84><P 168>

for Cristus godhede my3te not ben holud, but his manhede was holud, as schewon his fyue wowndus.
<L 66><T EWS2-84><P 169>

And so alle maner of men ben gederude into Cristus chyrche.
<L 93><T EWS2-84><P 170>

furst byfore Cristus deþ, and þanne his net was brokon; and eft aftur Cristus deþ, and took monye greete fysches;
<L 97, 98><T EWS2-84><P 170>

And summe men ben in Cristus chyrche iuste for a tyme, þat fallen fro Cristus chyrche for þer owne foly, siþ þei brekon Godus hestus, and lasten euere þus vnkynde.
<L 106><T EWS2-84><P 171>

Alle þese þingus vndurstoden Cristus disciplis, for oure goode mayster tau3te hem more specially.
<L 123><T EWS2-84><P 171>

for þei schal þanne be certeyn þat þer dowble peyne in helle mut nedus be by Cristus iugement

for þer wicked lyuyng here;
<L 125><T EWS2-85><P 177>

Sobly Iohn Baptist hadde disciplus to make hem redy to Cristus ordre.
<L 20><T EWS2-86><P 179>

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, 27><T EWS2-86><P 179>

And so schuldon alle þes pryuate patrones be fayn of þer disciplus whonne þei wenton fro þer ordre, and cam frely to Cristus ordre; for Cristus ordre is bettore þan is hem, as we takon here of byleue.
<L 31><T EWS2-86><P 179>

And 3if þer ordre dwelle aftur, mychel more schulde Cristus ordre, siþ Crist is eure wip hise disciplus oþur weye þan þes patrownes may. And where þow seist þat þes ordres gederon disciplus vnto Cristus ordre, certus þanne þei erron fowly to clowte þus to Cristus rewle; as, 3if men variedon þus fro þer rewle, þei woldon sey3e þei brokon þer ordre, siþ þes ordres acordon more togydere, þan onye of þes and Cristus ordre, þat is comun to cristene men, and was byfore þes ordres bygan. Lord, siþ þes ordres wolden beron heuy3e þat þei wenton to anoþur ordre, how schulde not Crist and hise beron heuye þat men wenton owt of Cristus ordre?
<L 42, 44, 45, 47, 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 oþur secte, and ly3k to þe feendus ordre, þat lettup men to go from hym.
<L 56><T EWS2-86><P 180>

Ouer þis men dowton comunly, whi Crist ches not Nathanael, siþ he was wytty and good to be Cristus apostle.
<L 145><T EWS2-86><P 184>

for eure Cristus ordre schal laste and telle here oþre þer defautus. But þis Nathanael was to wys to be choson Cristus apostle, for Crist wolde schewe by myracle, by rude men to turne þe world.
<L 151, 153><T EWS2-86><P 184>

But God forbode þat we schuldon trowe, for men wole not bowe to vs, þat we schulden clepe hem worldliily, contrarye to Cristus clepyng, or ellys growndon a newe ordre as we wolden passe Crist. For 3if we wolen holde Cristus ordre, we moten nede suwe Crist.
<L 27, 28><T EWS2-87><P 187>

þe secounde þing þat sewþ here is fowl inconuenient, þat þe pope, Cristus viker, þat hap his chyrche for to kepe, schulde lete þe chyrche perysche for defau3te of such chesyng.
<L 56><T EWS2-87><P 188>

but he schulde sewe Crist here, as dydon Cristus apostlus byfore.
<L 85><T EWS2-87><P 189>

And þus it semþ to monye men, 3if þe pope wolde be Cristus disciple, he schulde leue þes eleccionen, or vse hem as Petre dude.
<L 115><T EWS2-87><P 190>

And þus is þis reson assoylud þat was furst maad for þe pope, þat he mot nede for Cristus loue, and for loue of his chyrche, be þus occupyed for prelacye þat holy chyrche mut nedus haue.
<L 127><T EWS2-87><P 191>

But boþe þis chesyng of þe pope, and oþur þing þat bryngup herto, is browt in by þe feend, and not by Cristus auctorite.
<L 136><T EWS2-87><P 191>

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>

IN OCTAUIS SANCTI ANDREE· Sermo 34·
Postquam autem traditus est Iohannes· Marci primo· This gospel tellup as oþure byfore, of chesyng of Cristus apostlus.
<L 01><T EWS2-88><P 193>

And herfore Crist, oure furste fadur in spirytual gendrure, tau3te us for to do penaunce contrarye to Adamys lore, and Baptist þat was Cristus spouse taw3te byfore þe same lessoun.
<L 16><T EWS2-88><P 193>

It is knowon þing ynow þat somtyme weron preestus pore, and þanne þei schuldon by Cristus lawe profi3te to þe chyrche aftur þer power;
<L 75><T EWS2-88><P 196>

And so fooly on boþe partyes bryngup in harm on yche syde, for no mon doþ a3enys God, but 3if he haue harm anoon and it is knowon by Godus lawe þat traucyle by Cristus ordenance disposup a man to haue grace, and to be more loued of Crist.
<L 96><T EWS2-88><P 196>

And ouer þis, it is knowon þat he þat louþ his God more schulde more profi3te to Cristus

chyrche, and betture loue his ney3ebore.
<L 104><T EWS2-88><P 197>

Heere cristene men schuldon wyte þat þe feend medelede soþ wiþ falskede to bygyle þe folc, and turnen hem from Cristus lore.
<L 120><T EWS2-88><P 197>

And þus þis dowyng makuþ lore þat doþ harm to Cristus chyrche, boþe lore of vanyte, and þerto lore of mennys lawys.
<L 128><T EWS2-88><P 197>

3if Cristene men wolden be payede of þe mesure of Godus ordenaunce, and haue þe twelþe part of clerkys, and 3yuen hem dymes and offryngus to hem, and herus to lyue by, 3et it were nou ynow, siþ apostlus wiþ lesse goodis profi3tedon more to Cristus chyrche.
<L 156><T EWS2-88><P 198>

And þus wiþdrawe we kyngus clerkus, and clerkys þat ben in lordus howsus, and algatis þese religiowis þat ben to charge of Cristus chyrche;
<L 158><T EWS2-88><P 199>

IN VIGILIA NATIUITATIS DOMINI Sermo 35· Cum esset desponsata· Mathei primo· This gospel telluþ of Cristus burþe, how his modyr was pore womman, and seip: Whon Ioseph as weddyd to Marie, þe whiche Marie was Iesu modyr, byfore þat þei schulden come togydere, sche was fownden of hyre hosbonde, hauynge of þe Holy Goost;
<L 01><T EWS2-89><P 200>

for Cristus fastyng was betture þan ony oþur fastyng my3te be, and his passioun was more, as his charite was grettur.
<L 75><T EWS2-89><P 202>

And þus my3te Cristus religioun be reuersud for þe more part.
<L 106><T EWS2-89><P 204>

And 3if þow seye þat þese rychessus ben goode, and Cristus preestus ben more worþi, why schulde þey not haue þese goodus passyng byfore oþre men?
<L 126><T EWS2-89><P 204>

And þus we graunten þat preestus schulden haue puple þat were suget to hem, but furst suget to Cristus lawe;
<L 146><T EWS2-89><P 205>

þe secounde counfort of Cristus burþe was of þes monye aungelus, for þei weron betture þan monye lordus, and þer song was of gret counfort.
<L 73><T EWS2-90><P 209>

And herfore aungelus in heuene, for Cristus incarnation, wolde not take knelyng of Iohn, but seyden þat þei weron hise seruauntus, and seruauntus of his breþren;
<L 138><T EWS2-90><P 211>

IN DIE SANCTI STEPHANI· Sermo 37· Ecce ego mitto ad uos· Mathei 23· This gospel is songon in worschipe of Steuene, þat was þe furst martir aftur Cristus ascencion;
<L 02><T EWS2-91><P 214>

how Iohn restude on Scher þuresday, in þe soper, on Cristus brest.
<L 17><T EWS2-92><P 218>

And al þis sowneþ to Cristus worschipe, and to wysdam of Crist.
<L 27><T EWS2-92><P 219>

And Cristus wordus my3ten be veriefiede on þis maner, 3if Iohn were deed, þat Crist wolde þat Iohn lyued longe, wiþowte martirdam in body, til Crist cam in his owne persone, and warnede Ion to come to hym, and etc in heuene wiþ his breþren, in Cristus feeste þat he hadde ordeyned.
<L 45><T EWS2-92><P 219><L 49><T EWS2-92><P 220>

And as God 3af martiris grace, wiþowte bapteme of watur, by bapteme of þe Hooly Gost, and by watur of Cristus syde, so may men suppose of circumcicion.
<L 53><T EWS2-93><P 223>

þis gospel telluþ a trowþe to us, how Ioseph and Marie, Cristus eldrus, weron wondrynge of þese þingus þat weron seyde panne of Crist;
<L 11><T EWS2-94><P 226>

And as we schulden haue byleue þat alle Cristus wordus mote nede be trewe, so we schulden haue byleue þat þis sentence was seyde of Crist;
<L 15><T EWS2-94><P 226>

IN DIE CIRCUMSCISIONIS· Sermo 41· Postquam consummati sunt· Luce 2· This gospel telluþ of Cristus circumcicion, þat was don on þe eythe day fro þat Crist was bore.
<L 01><T EWS2-95><P 230>

þe bridde tyme and moste, whan þe blod of Cristus body was drawn owt in monye manerus, by violence of turmentours. þe blood in hys flesch was drawon owt by scourgyng, þe blod in his weynes was drawn owt wiþ naylus, and þe blod of his herte, where Cristus lif was tresowrud, was drawn out by persyng of spere of a knyt.
<L 27, 31><T EWS2-95><P 231>

For in þe tyme þat Crist was þere, þat is no nede us to knowe, was þe furste Eroude deed, þat

slow þe chyldren for Cristus sake.
<L 03><T EWS2-96><P 233>

And þus þei sow³ton Cristus lyf, for his spyrit
þey my³te not dere;
<L 24><T EWS2-96><P 234>

but wel we wyton, 3if men haton us, and pursuen
us for Cristus cause, þanne þei pursuwon Crist in
his membris, and haton þe cause of Crist.
<L 47><T EWS2-96><P 235>

Somtyme knytus ben cheueteynus, as it felde of
þe emperouris, and somtyme preestus ben
maystrus, as it was in Cristus tyme.
<L 57><T EWS2-96><P 235>

And þat þree kyngus camen so fer to brynge þes
goodus vnto Crist, bytokneþ Cristus lordschipe
þat he hadde wiþ þis pouert.
<L 71><T EWS2-97><P 238>

in gold ys Cristus regalye, in incence his
presthe, and in myrre his sepulture.
<L 73><T EWS2-97><P 239>

for 3if Crist byhy³te þis to Scarioth, and lefte to
3yue þis mede to Poule, what trowþe were in
Cristus wordis, or what mede to opre men?
<L 44><T EWS2-98><P 241>

And þus men seyen comunly þat þre maner of
men schal come to Cristus iugement somme,
passyng seyntis, þat suwedon ny³ Crist, as
patriarkis and Baptist, and opre Cristus disciplus.
<L 54, 55><T EWS2-98><P 242>

þe secownde part þat schal come to Cristus laste
iugement schal be seyntus þat schal suwe þes
grete seyntis.
<L 59><T EWS2-98><P 242>

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 herfore seydon Cristus apostlus by on wyt,
how dyuerse men hadden here dyuerse
opnyonus;
<L 27><T EWS2-100><P 248>

þe þridde men seydon by Cristus werkis þat he
was Ieremye þe prophete, or anopur greet
prophete;
<L 33><T EWS2-100><P 248>

In þat þat Petre seyde aftur þat Crist was þe sone
of God Iyuyng, he knowlechede Cristus
godhede fro þes false goddis.
<L 42><T EWS2-100><P 248>

Here we trowon by Cristus wordus þat Petre mot
nedis be blessud;
<L 47><T EWS2-100><P 249>

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 59><T EWS2-100><P 249>

And þes 3atus in þis turmentyng don harm to
hemself and profi³t to Cristus chyrche, which
þei wenon to destruyen.
<L 66><T EWS2-100><P 249>

And here may we see how God is Cristus fadur
wipowton ende, wipinne, byfore þat he be Lord;
<L 15><T EWS2-101><P 251>

And of þis may men gedere how men schulde
trowe heere Cristus wordus, siþ he is God þat
may not lye, ne fayle to man in his lore.
<L 68><T EWS2-101><P 253>

And þes wordus of Crist, to counforte religiows
men, ben bettore þan alle þes newe rewlus þat
ben clowtude to Cristus wordus; for, in what stat
þat þow be, in Cristus religioun, lerne wel þe
lesson of myldenesse and mekenesse of Crist,
how he kepte hem in al his lyf, in what trobling
þat he was ynne;
<L 78, 79><T EWS2-101><P 254>

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 95><T EWS2-102><P 258>

for as þer ben in eche man dyuerse degrees of
bylue, so þer ben in Cristus apostlus dyuerse
degrees of meritis.
<L 27><T EWS2-103><P 260>

And þis schal be verified at Cristus comyng at
þe day of doom, þat where Crist is euermore,
boþe in stude and in blisse, þei be þere wiþ hym
aftur þis day wipowton ende.
<L 42><T EWS2-103><P 260>

for, whoso knoweþ Cristus godhede, he wot how
God seiþ alle þinge.
<L 63><T EWS2-103><P 261>

for þes men han destroyed fredom and peruertid
Cristus chirche.
<L 16><T EWS2-104><P 263>

þe secownde trowþe in Cristus wordis is nede to
3yue þis blisse;
<L 48><T EWS2-108><P 274>

Here may we gederon opyn reson þat Cristus
children schulde not dreedon;
<L 53><T EWS2-108><P 275>

And wiþ þis feyþ was Baptist armed, and oþre
apostlis wiþ Cristus martiris, for þei wisten wel
þei my3te not fayle of victorye to dye þus.
<L 78><T EWS2-108><P 275>

But as preestis waxen worse tyl þei weron at
lowest degre, as prestis of þe oolde lawe þat
were fordoone in Cristus tyme, so may þis cowrt
drede for lif contrarye vnto Crist, leste þei be þe
worste men þat lyuen here in þis chyrche;
<L 27><T EWS2-109><P 278>

And þis wyt applicþ þe pope wiþ his cardynals
to hem and seyen þat þei ben Cristus chyrche, þat
floteruþ þus in þis boot and þei may neuer be
drenchide, al 3if þei fallen in manye perelis.
<L 37><T EWS2-109><P 278>

And neyper kynrade ne place maken men Cristus
vikerus, but suwyng in weye of vertuwis, what
maner men euere þei ben.
<L 57><T EWS2-109><P 279>

SANCTORUM SEPTEM FRATUM· Sermo 56·
Loquente Iesu ad turbas· Mathei 12· This gospel
telluþ a story þat towcheþ myche wyt, and telluþ
how Cristus children ben knyttude here in
charyte.
<L 02><T EWS2-110><P 280>

And somme men seyn þat Cristus breþren weren
men of his kynrade.
<L 04><T EWS2-110><P 280>

Furst he is Cristus broþur by his soule, þat is his
spyryt; siþ he is Cristus suster by hys flesch, þat
is worse; and aftur he is Cristus modyr.
<L 26, 27, 28><T EWS2-110><P 281>

But Cristus word in no place techeþ þat men
schulden haue þes lettris;
<L 44><T EWS2-112><P 286>

For as ful and sufficient is Cristus lawe as his
manhede;
<L 46><T EWS2-112><P 286>

but 3if þei browton a man to heuene, þei maden
þat man Cristus broþur and suster and his modyr,
as þe gospel beruþ witnesse. For Crist seiþ,
whoeuere doþ þe wille of his Fadir þat is in
heuene, he is Cristus broþur, and his suster, and
his modyr.
<L 57, 59><T EWS2-112><P 287>

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><P 291>

Martha enforsude hire bussily to serue Crist and
hise disciplus, but Marie sat stille at Cristus feet
to here þe wordis þat he spac.
<L 21><T EWS2-113><P 290>

for þus it was in Cristus tyme and in tyme of hise
apostlis.
<L 93><T EWS2-113><P 292>

Men seyn þat Cristus apostlis stryuen for a good
cause;
<L 02><T EWS2-114><P 293>

But now among oure prelati3 we moue not
which schulde be holde more, but which is more
viturly, boþe to God and to þe world and here we
synnen doubully, demyng þat we knowe not, and
reuersyng Cristus sentence of morenesse þat he
spac of.
<L 13><T EWS2-114><P 293>

Cristus disciplis schulde not couey3te gretnesse
of kny3tis;
<L 17><T EWS2-114><P 293>

And þanne schal þei ete and drynke vpon Cristus
bord in his reume;
<L 39><T EWS2-114><P 294>

And reuersyng of þis lore now, by dowyng of þis
chyrche, haþ maad alle newe preestis and oþur
ordre fro Cristus chyrche; for more worldly
lordschipe axiþ þe more seruyse to preestus, and
lettuþ hem to be more seruauantis and more hy3e
in Cristus rewme.
<L 47, 49><T EWS2-114><P 295>

Matheu comeþ downward in rykenyng of Cristus
eldris and Luc goþ vpward, rykenyng of more
fadris, for it suffisude to Matheu to tellon how
Crist bycam man by þes þre fourteenys,
bygynnyng at Abraham.
<L 44><T EWS2-116><P 300>

þat spiritual gendrure is fygurid by Cristus
comyng and God telluþ more þerof þan of
kyndly gendrure.
<L 62><T EWS2-116><P 301>

Here men vndurstonde þe world, þo men þat
lyuon worldlyly and mesuron hem not by Cristus
lawe for to go þe wey3e to heuene.
<L 05><T EWS2-117><P 302>

For no man may excuse þis, siþ God and man
lyuede þus to teche men þe weye to heuene, and
fle þe falsnesse of þe feend (and 3et man leueþ
Cristus lore, and goþ þe weye þat þe feend
techeþ) þat ne þei ledon a lif here to makon hem
dampnede afturward;
<L 11><T EWS2-117><P 302>

Here may men see in byleue how feiþ is nedful for to haue, and how fleschly lyf here is contrarye to Cristus cros, and how þat worldly lif is derk and makuþ men go from God.
<L 69><T EWS2-117><P 304>

But Pharisees of Cristus tyme hadden dedeyn of þis dede and seydon to Cristus disciplus in reprof of hym and hise; ‘
<L 14, 15><T EWS2-119><P 308>

For alle þes ordris ben cloutude to Cristus religion, wiþowtun his auctorite, and departude among himself.
<L 46><T EWS2-120><P 311>

And it semet to monye men þat þei ben to charge of þe chirche and enpeyron Cristus ordre, his lawe, and his ordenaunce. And þus þenkon monye men þat þei schuldon be suspecte byfore þat þei hadden groundud þer lif in Cristus lawe.
<L 48, 50><T EWS2-120><P 312>

And so alle þes nouelryes þat be not growndude in Cristus lawe men supposon as heresyys, til þat þei ben tau3te þe contrarye;
<L 54><T EWS2-120><P 312>

But leeue we þis matere, and trowe we Cristus word, þat whoso mekuþ hym as þis 3onge man, he is þe more in þe reume of heuenys;
<L 59><T EWS2-120><P 312>

Lord! siþ Scaryot was ordeyned to be in Cristus religion, þe whiche is þe beste þat may be, and Crist suffrede hym to go owt þerof, whi schulde not þes newe ordris suffre men to go from hem, and specially whanne þei synnon and men wolden go owt for vertuwis.
<L 37><T EWS2-121><P 316>

And þes dedis of Cristus lif weron maade ensauple to hise disciplis, þat þei schulden sadly do Godus werkis and take þerto ensauple of Crist.
<L 83><T EWS2-121><P 318>

and so, by stableness of Cristus membris, þat þe world trowe þat God sente hym. And now prelati traueylon to luytul to make men trowe þis byleue, for þei go not in Cristus wey3e, neþur in word ne by deede.
<L 95, 97><T EWS2-121><P 318>

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. And more desyre þat man schulde haue to parforme þis ri3twisnesse can I not see here, þan wille þat Cristus ordenaunce were fullyd in mesure and nombere and wey3te, þat Crist haþ ordeyned for

his chyrche, and algatis in pouert of spyrit þat hyse preestus schulde haue.
<L 102, 106><T EWS2-122><P 324>

For Cristus ordenaunce was ry3twys, and specially of preestus pouert, al 3if newe sectis sey3e now þat Cristus ordenaunce were now ful venym.
<L 114, 115><T EWS2-122><P 324>

And þus Crist applicþ hise wordus specially to hise apostlis, and techþ hem how pursuwynþ þat men dredon here moste, schulde be counfortable to hem þat stondon for Cristus lawe. ‘
<L 183><T EWS2-122><P 327>

þei schulden be moste pore men and moste meke men in spirit, and moste profi3te to Cristus chirche; for so dude Petre in Cristus name.
<L 55, 56><T EWS2-MC><P 330>

siþ Crist wolde not haue as muche as a luytul hows to reston ynne his heed as propre to hymself, how schulde Cristus viker be so gret lord in þis world?
<L 64><T EWS2-MC><P 330>

And siþen Crist was so acordynge wiþ lordschipe of þe empyre þat he chargede hyt not in beggyng, ne almys takyng but tau3te how it schulde stonde boþe in word and dede, how is he Cristus vyker þat reuersuþ Crist þus, for by cautel of þe feend he haþ geton hym half þe empyre and alle þe rewmys in Cristendom felon his pryue spulyng.
<L 68><T EWS2-MC><P 331>

and 3if he parte benefices and ordeyne ow3t by his lawe, it smacchþ astur symonye and crokiþ from Cristus lawe. And þis is no profi3tyng but harmyng to Cristus chirche, for coueytise and pruyde meuon hym to suche werkis.
<L 99, 100><T EWS2-MC><P 332>

Furst he stondeþ in hooly place, for he seiþ þat he is Cristus viker and Petrus felow and passuþ muche opre apostlus of Crist;
<L 113><T EWS2-MC><P 332>

For 3if we þenkon how þat Crist helpude his chirche goostly and putte his lif for his Chirche to brynge hit into fredom, it were a gret discourfort 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>

And men conne not disproue þat ne such wyt hud for a tyme profi3tuþ to Cristus chyrche as dampnyng of men profi3tuþ.
<L 145><T EWS2-MC><P 333>

And siþen Danyel tolde of Crist how þat he schulden be deed, whi my3te not he make prophecie of þingus þat sholden fallon to Cristus chirche?

<L 165><T EWS2-MC><P 334>

But 3et we vndurstonde þus: stonding oure protestacion þat þese men ben in Iude þat ben prestus of Cristus chirche, for Iudea ys confession and þes preestus schuldon princpally confesse Iesu Crist in word and in lif.

<L 178><T EWS2-MC><P 335>

But come þey not down to takon ow3t of þer hows, for þei schulde not falle fro þe hy3nesse of Cristus lawe for noo worldly good þat anticrist byhetuþ hem.

<L 188><T EWS2-MC><P 335>

but God wolde þat lordes woldon do her deuer heere and assente not wiþ þe feend ne come down from Cristus lawe for noo worldly wynnyng;

<L 193><T EWS2-MC><P 335>

And 3if þe chyrche were wel enformed of þis sentence wiþ hise labelus men schulde not dreede feynede cursyngus, ne lette for hem to suwe Cristus lawe.

<L 203><T EWS2-MC><P 336>

And vertuwis schal be þunne sowon or vsud in Cristus name.

<L 255><T EWS2-MC><P 337>

And by þese wordis þenkon trewe men siþ Crist telluþ here grownd of þis harm and þat men schal holde, somme þat here is Crist and oþre men þat þere is Crist in hem þat feynon hem Cristus vikerus schal al þis discencion aryse.

<L 290><T EWS2-MC><P 339>

But now þe moste falshede and synne of þe world is in þe pope þat feynuþ þat he is Cristus viker and moste hooly mon þat lyuch.

<L 299><T EWS2-MC><P 339>

And þei 3yuon pardon and leue to fi3ton and fy3ton hemself and feynon þis by Cristus lawe;

<L 327><T EWS2-MC><P 340>

one þat wheþur pope men nemyn, þei byleue not þat he is Cristus viker;

<L 365><T EWS2-MC><P 341>

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>

and þei schal gedere Cristus chosone fro foure wyndus of heuene fro þe hyerste plasis of

heuenys vnto þe endis of hem.

<L 398><T EWS2-MC><P 343>

And so kynrede þat schal be sauþd schal laste wiþ hem þat schal be dampned, tyl þat al þis þing be fullfuld, for Cristus word may not passe away. Heuene and erþe may be chawngheþe, but Cristus sentence mot nedis stonde;

<L 473, 474><T EWS2-MC><P 345>

And it stonduþ wiþ þis wyt þat Cristus manhede and aungelus boþe, knowon þis day but by Godus grace.

<L 480><T EWS2-MC><P 346>

Here it is perele for to adde, or to bregghe from Cristus wordis and þerfore men schulden be ful war þat expounen Cristus lawe;

<L 486, 487><T EWS2-MC><P 346>

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 oþre worldly men;

<L 590><T EWS2-MC><P 350>

But þey supposon as byleue þat bowyng from Cristus lawe, and brekyng of his ordenaunce, doþ harm to þe chirche. And þus þer entent and wylle were þat þe chyrche stode by Cristus ordenaunce; and þey weron owte of byleue and blasfemedon a3enys Cristus wyt þat dissentude herfro or seyde þat it is nou betture. And herfore pore preestus seyn þat turnyng from Cristus lawe doþ harm to þe chirche more þan ony oþur þing and þus þer entent were to suwe Crist as þei may.

<L 615, 617, 618, 620><T EWS2-MC><P 351>

And in tokne of þis þing, in Cristus tyme and longe astur, þrof þe chirche, and growyde brode;

<L 633><T EWS2-MC><P 351>

But þes blynde bosardus moton knowe furst what is Cristus chyrche. þer ben þre Cristus chyrches;

<L 673><T EWS2-MC><P 353>

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 709><T EWS2-MC><P 354>

And howeure þat men seyn, Cristus lawe and reson wolen not faylon.

<L 724><T EWS2-MC><P 354>

3if Crist ches Petre and successouris of hym to lyue astur Cristus lawe, þenne þe cardynalis schullen cheson whomeure hem lykuþ to lyue

contrari lyf and do houeuere hym lykij.
<L 731><T EWS2-MC><P 355>

And aftur, in Cristus passion, Petre bostede
falsely, and aftur smot of Malcus ere.
<L 767><T EWS2-MC><P 356>

and so men bygylon hym þat seyon þat he is
moste blessud fadur, for pruyde and coueytise
meuon hym to blasfeme in Iesu Crist, and
forsake Cristus lawe, and take anopur as
anticrist, and to dreede not þe day of doom, as
men þat ben owte of byleue;
<L 819><T EWS2-MC><P 358>

for he wole graunte for a preyer þat hymself
makeþ, two þowsynde 3eer, and for Cristus Pater
Noster wole he not graunton half a day.
<L 842><T EWS2-MC><P 359>

and crokyng from Cristus lif vnto þe world
techeþ men þat þese wordis ben feynede for
pruyde and for coueytise. 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 853, 856><T EWS2-MC><P 359>

And 3et þese heretykus stryuen þat þis lawe is
betture þon Cristus. For þe pope ordeyneþ
discretly more punyschyng for hem þat brekon
þis lawe, and þus Cristus lawe is put obac, and
anticristus lawe magnyfyed.
<L 915, 916><T EWS2-MC><P 361>

In þis fourþe is myche errour and turnyng from
Cristus lawe.
<L 925><T EWS2-MC><P 362>

but al þis is bro3t in by þe feend and fredom of
Cristus ordre is left.
<L 928><T EWS2-MC><P 362>

And þus such lymtyng of cloþus, of fastyng and
of prey3ing, doþ harm to Cristus chyrche, for it
destruyep Cristus fredom, and bostep of nede of
þe pope, and puttup men owt of byleue.
<L 947><T EWS2-MC><P 362>

For 3if þis were nedful to Cristus ordre, þer
schulde not þus be monye ordrus, siþe alle þe
freris, monkis and chanonys haue o grownd in
hooly wryt.
<L 949><T EWS2-MC><P 363>

Prestus and deknes weren ynowe 3if þei wolden
mekely do þer office, and holdon hem payed wip
Cristus pouert; but Cristus lawe is al reuersud.
<L 962, 963><T EWS2-MC><P 363>

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 wipowte suget.
<L 966><T EWS2-MC><P 363>

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. But þat man is cursud of God þat wole
dampne men in þis wille, siþen Cristus lawe
biddup men to seke þis wyt and defende it.
<L 1021, 1024><T EWS2-MC><P 365>

and so uoluptees and richessus of þe world
maken þei to be louede and Cristus lyf
dispuysyd.
<L 30><T EWS2-VO><P 367>

The ferþe woo ys seyde þus by soþnesse of
Cristus word: 'Woo worþe 3ow, blynde lederys,
þat seyn hit is no3t to swere by temple of God;
<L 72><T EWS2-VO><P 368>

and herfore Crist clepup hem seucne syþes
ypocritis, and not wipowte cause, siþ þei my3te
do as muche good to profi3t of holy chyrche 3if
alle þese signes weron awey3e, and þei kepton
pure Cristus ordre.
<L 213><T EWS2-VO><P 373>

And þus þese newe ypocrites drawon to þis
ende, for þei quenchen trowþe and Cristus
religioun, and so þei sle Crist in monye of hise
membris. And 3et þei seyn falsely þat pharises
byforn hem dudon vntrewly to trowþe, but þei
wolen helpe trowþe and make Cristus religioun
to renne among þe puple;
<L 224, 227><T EWS2-VO><P 374>

Lord! 3if Cristus ordre where clenely hoolden
hool, and men louedon hit so myche as þei don
þese newe ordres, þanne schulde Cristus ordre
be steflyer defendut by as myche as men
traueylen abowte þese newe ordres.
<L 229, 231><T EWS2-VO><P 374>

And herfore seip Ambrose þat þat þing þat
byfore was bred is now maad Godus body by
vertew of Cristus wordis.
<L 275><T EWS2-VO><P 375>

Grownd a3enus þes erroures were stablyng in
Cristus lawe, to wyte what is his chyrche, and
what is byleue þerof.
<L 307><T EWS2-VO><P 377>

And 3if þow wole examyne feiþ, where hit be
trowþe of Cristus chyrche, loke where þat it ys
growndyt in any article of þe crede;
<L 310><T EWS2-VO><P 377>

And þus cristen men, schulden trowe þat holy
chyrche mot nede stonde, but þis pope or þese
prelatis we schulde not byleue to be of Cristus

chirche; 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 317, 318><T EWS2-VO><P 377>

and þus bringing in of þes lawis, þat lettip þe vse of cristus lawe, is þe mooste priuey synne þat þe fend haþ foundun a3enus þe chirche.
<L 17><T MT28><P 467>

{Nec vocemini magistri: quia magister vester vnus est, Cristus/.
<L 152><T OP-ES><P 09>

For as seynt Gregor seiþ {Dominus Iesus Cristus, aliquando nos sermonibus, aliquando vero operibus ammonet.
<L 1674><T OP-ES><P 78>

also in his sermoun {Dominus noster Jhesus Cristus}, he writeth thus to the pope, "he that bitakith the cure of soulis to a man vnmy3ti, vnkunnyng, either not "wilful to kepe duly the soulis, is gilty of alle the soulis, thou3 eny ascaphith, and is sauid "bi Goddis grace, and he that bitakith the cure of soulis to him that is opinly vnable "therto, techith to sette more pris bi vnreasonable beestis than by men, and for to loue "more erthly thingis, that passyn schortly, than everlastinge thingis, and more than the "deeth and blood of Goddis sone;
<L 16><T Pro><P 32>

Wele I wote þat þo pope is noþinge sibbe to Petur but if he lif a pore lyfe ande a meke, as Petur dide, and passe in fedyng of Cristus schepe, wiþ techyng of þo gospel.
<L 65><T SEWW25><P 129>

CRISTYS.....19
þei ben bisy aboute hou þei mowne distruye it/ & magnifi3e þe popis lawe more þenne Ihu Cristys lawe.
<L 05><T AM><P 137>

Byfor we goo to spiritual vnderstondyng 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 trewth.
<L 21><T EWS1-05><P 241>

Two fyschyngus þat Petur fyschude bytoknen two takyngus of men vnto Cristys religioun and fro þe fend to God. In þis furste fyschyng was þe net broken to toknen þat many men ben conuertyd, and aftyr breeken Cristys religioun.
<L 44, 46><T EWS1-05><P 242>

þese fyscherys of God schulden waschen þer nettys in þis ryuer, for Cristys prechowres

schulden clenely tellen Godys lawe and not medle wiþ mannys lawe þat is trobly watur;
<L 59><T EWS1-05><P 242>

Triste we to Cristys religioun for þat is bettur þan þis newe;
<L 45><T EWS1-06><P 246>

Pharisees ben seyde as departyde from oþer peple, and weren religious in Cristys tyme, as saduces and essees.
<L 20><T EWS1-11><P 265>

And þus enemyes to Cristys religioun chalangen to ben of his ordre, al 3if þei doon euene þe reuerse to name þat þei beren, as þe pope schulde be moste meke man, moste seruisable and moste poore, as we ben tawte in seyn Petre þat was pope next aftyr Crist.
<L 66><T EWS1-16><P 286>

And, for þese þat offredon þis man ben o persone wiþ hym, þerfore byddip þe gospel wel þat Cristys sone schulde tristen in hym.
<L 35><T EWS1-19><P 297>

And þer lyen manye disseytus in sych absolucion for, 3if þis assoylyng be trewe, hit mut acorde wiþ Cristys assoylyng;
<L 68><T EWS1-19><P 299>

And so Cristys wordis my3te no man disproue.
<L 28><T EWS1-23><P 314>

Summe men seyn þat þese disciples þat weren sente to Ierusalem been herty prestis and worldly lordis þat schulden be boþe Cristys disciples, and bryng to Crist þis asse and her fole to ry3de to heuenly Ierusalem.
<L 54><T EWS1-26><P 328>

But þese sectis of newe ordris helpe not þus þer breþren, for be þei olde, be þei 3onge, be þei neuere at sych meschef, þei wole not helpon hem wiþ goodys for to lyuen in Cristys ordre, but rapur enprisowne hem or punyschen hem a3en Godis lawe.
<L 73><T EWS1-26><P 329>

We schulden þenken freschly on þe day of doom, and how no þing may þanne lette Cristys iugement, for trewþe and resoun schullen fully go forþ þanne.
<L 86><T EWS1-27><P 333>

And, certys, alle suche ben sathanas, for þei wolen reuerse Crist, oþur addyng to Cristys lawe or ellys wiþdrawyng þat he bad.
<L 96><T EWS1-28><P 339>

As anemptys obedience, hit is knowen þat Cristys obedience kept clene were sufficient to

alle men here on lyue.
<L 72><T EWS1-32><P 358>

And aftur þat þei lōpīd Cristys breþe þat is þe gospel, þe wiche he blewe upon hem whan he prechid it in worde and dede.
<L 912><T OBL><P 180>

Sīþ þan Cristys mystik bodi, heed and lymys, schuld be þis sacrid oost of brede and wyne and a3enward, as Poule and Austen wīþ 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 wīþout soiect þat he spekiþe (of þe wiche a uiserid fende my3t not seie for schame).
<L 1543><T OBL><P 196>

And bicause þat it wold be a labour wīþout mesure to reherse here in special þe wickid and blasfemous sedes of doctrine þat antecrist and his lemys han sowed in Cristys chirche, þerfor I cesse here nou3 of þis besines.
<L 3508><T OBL><P 246>

crois³²
CROIS.....4
And Seynt Austyn seiþ in a sermon þat is writen in þe popis lawe, þat þing þat is seyn is bred, and þat þing þat ei3en schewen or tellen is þe chalis, but it is, as moche as þe feiþ axeþ to be lernyd, þe bred is Cristis body, and þe chalis, þat is, wyn in þe chalis, is Cristis blood Also Austyn seiþ in a sermon, and is writen in þe popis lawe, 3e schullen not ete þat body, ne drynke þat blood, þe wiche blood þe men þat schullen do me on crois schulle schede out;
<L 14><T A33><P 522>

and aftirward I stood a litel and wente out of þe world, and oure lord 3af me sich feiþ in chirchis þat at I schulde preie þes sympli and seie: we worschipeþ þe, lord ihu crist, at alle þe chirchis þe wiche ben in al þe world, and we blissen to þe for by þyn holy crois þu hast a3en bou3t þe world.
<L 29><T MT03><P 45>

neīþer to cristene lordis, for þei ben breþeren in kynde, and ihu crist bou3te cristene men on þe crois and made hem fre;
<L 01><T MT15><P 228>

and so þei traueilen to exile crist and his lawe out of his heritage, þat is cristene soulis, þat he bou3te not wīþ roten gold ne siluer but wīþ his precious herte blood þat he schedde on þe crois

bi most brennynghe charite.
<L 33><T MT16><P 246>

CROOS.....8
for þorghē entyssyng of hem þe peple cryde, Do him on þe croos.
<L 28><T A04><P 109>

for 3if þei ben not in clene lif, charite, and devocion, but in pride, covetise, lecherie, envye, glotonye, or oþere grete synnes, þei dispisen God ful gretly, and as moche as is in hem þei slen him, and don hym more dispite and vileyne þan diden Judas Scarioth and Jewis, þat naieled him on þe croos, and leiden him in a cold stone.
<L 16><T A22><P 287>

And Seynt Austyn seiþ, þat Cristene men trespassen, and don more dispit to God, whanne þei dispisen him bi pride, covetise, and fals swerynghe, þan þe Jewis þat naileden him on þe croos;
<L 24><T A22><P 287>

And of þis falsyng is noon ende in mannis witt, for it encreseþ evere more, in newe fyndyngys of blasphemye, and robberynghe 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 32><T A22><P 308>

and Jesus Crist blissed his enemys, and hertely preiede for hem, þe while he was nailed on þe croos of hem.
<L 25><T A22><P 336>

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 Iewes.
<L 66><T EWS1-01><P 226>

whanne þei ben reynd at þe barre of iugement/ & Crist haþ rerid vp his croos;
<L 18><T LL><P 133>

Capitulum 26m. Also þes eucle prestis pursuen crist in his membris and nailen hym on þe croos of lesynges and vnkyndenesse;
<L 21><T MT08><P 177>

CROS.....145
And for manie skilis, as Parisience previth, in his treetis of vicis, c^o. Of hem, that maken the sacramentis unworthli, "Thei that maken othir resceyven this sacrament unworthili, don more dispyt to Crist than did Judas and the Jewis and

³² 9 variants; 210 occurrences.

hethen men, that bitraieden Crist, and nailiden him on the cross".
<L 24><T 37C><P 116>

Therefore if oni man have doute of 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 worshipe 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 cross, and now is glorified in hevenis, and he is sikir fro alle disceitis of oni wickid man in erthe or dampnid fend in helle.
<L 11><T 37C><P 125>

And such a prest doth more dispite to Crist than Jewes and hethen men diden that nayled hym on the cross, as Parisience preveth in his tretes of vices in the capitle, Of them that make the sacrament unworthily.
<L 19><T 37C><P 127>

and hornys in hise hondis, þat is, hise hondis weren stretchid and nailid in two corners of þe cross.
<L 08><T A01><P 25>

for þe which distruccioun Crist dyede on þe cross.
<L 12><T A01><P 25>

There, þat is, in mekenes of þe cross, was hid in manheed þe strenkþe of his Godheed;
<L 15><T A01><P 25>

And so he was don on þe cross, and afty ded and beryyd.
<L 01><T A06><P 116>

and þis þei seien is mortified, and patrimonie of Crist þat was done on þe cross.
<L 15><T A23><P 347>

And so ypocritis clepen þe worldly lordschipis þat prelati han, a3enst Goddis lawe, boþe old and newe, and a3enst Cristis lif and his apostilis, þe patrymonye of Jesus Crist don on þe cross, for to fere seculer lordis to taken a3en here owen goodis, and governe hem ri3tfully, and to brynge clerkis to Cristis owene ordynaunce.
<L 05><T A28><P 451>

þat Cristen feiþ and Cristene religioun ben encreessed, meyntened, and made stable, siþ oure Lord Jesus Crist, verrey God and verrey man, is heed and prelat of þis religioun, and shedde his precious herte blood and water out of his side on þe cross, to make þis religioun perfit and stable and clene, wiþoute errour.
<L 03><T A33><P 509>

þat þe kirk performe it solemply, candel slekennid, bell rogun, and þe cross trunid vp so doun.
<L 30><T APO><P 19>

and fode and heling hauing, wiþ hem I schal be content, and nakyd I schal folowe þe nakid cross.
<L 29><T APO><P 43>

But now wan þe Lord haþ halowid þe pouert of his hows, bere we þe cross, and kownt we gold as cley.
<L 25><T APO><P 48>

þan in figeris was depeyntid in þe walle, and þe swyn and þe wolf and oper bests berun þe cross and þe sergis, and ryngun þe bellis;
<L 20><T APO><P 58>

But and sin Crist seiþ, Non may be his disciple but if he renounce alle þingis þat he haþ, and tak his cross and folow Crist, it folowþ pleynly, þat þow a man be his disciple in sum degre, neuerþeles in sum degre he is not his disciple, but ij he kepe his counseyl, and lef al þing.
<L 10><T APO><P 82>

A3enst þe secounde worschipe þat þei diden wiþ branches þat þei hewiden of trees, þei maden after a cross of tree to hange vpon his blessid bodi. A3ens þe þridde worschipe of hire mouþ, wiþ whiche þei knoulechiden hym boþe God and man, þei crieden after wiþ þe same mouþ: Doo hym on cross!
<L 395, 398><T CG01><P 10>

Nou God for his endeles mercy, þat diede on a cross for al mankynde, 3eue vs grace, þat been bounden as assis wiþ longe liyng in oure synnes, to be loosid þoru þe word of God and true confession of oure mouþ, and faire sadelid wiþ hooli vertues trucli taut of oure prelati, so þat oure soulis moun be likyng hors þe Kyng of heuen to ride onne toward þis gostli Jerusalem þat is, þe glorious blisse of heuene in whiche is þe si3t of pees þat euere schal laste wiþouten end, and þat it mai be seid þanne to vs: Blessid is he þat comeþ in þe name of þe
<L 448><T CG01><P 11>

þe fifþe payment of þis blessid raunsum was maad whanne þe blesside hondes and armes of oure Lord Jesus Crist weren streytli streyned vpon þe cross and grete bustus nailes dryuen þoru oute hem into þe tree, and oute of þe woundes, as oute of grete goteris, largeli þe blood ran oute on eueri side.
<L 225><T CG06><P 71>

þanne, ri3t as þis gospel seiþ Crist suffride scornynge, scourgyng, and spittyng vpon, and seþþe deef vpon a cross, ri3t so it bihoueþ treue Cristen men to suffre and bi þat wei to foloue

oure blessid Duke and oure Maister, Jesus Crist,
to þe blisse of heuenli Jerusalem.
<L 32><T CG10><P 106>

After þanne þat þou hast denied þus þiself bi
wilful and meke suffrynge of tribulacions, þou
moste take þi cros and suen him, as Crist seiþ.
An esier cros mai no man take þanne þe cros of
loue, of whiche cros spekeþ þe doctur Lyncoln,
expownyng þis text of þe apostle (ad Gal· 5·
24): {Qui Christi sunt, carnem suam
crucifixerunt cum vitijs et concupiscencijs}.
<L 130, 131, 132><T CG10><P 109>

Þese þre it bihoueþ after þe apostle to fastene to
þe cros, for þei þat ben Cristis araiþ to hem first
a cros in hire mynde whanne, fro þe myddul of
hire soule (þat is, loue or wille), þei drawn his
lyne into God aboue al þyngis to be loued;
<L 141, 142><T CG10><P 109>

In þis cros of loue, þe flesch is crucified whanne
al þe werkis whiche þat ben don bi þe membris
of þe bodi ben dresside after summe of þese
foure forseid loues.
<L 152><T CG10><P 109>

Þe desiris also of þe flesch in þis cros contynuli
beþ maad lasse, and so þei beþ alweie in dyinge,
til to goynge oute of þe li3f. Þis cros of loue
made Crist to stie vp into þe cros of treo, in
whiche he suffride his deþ for mankynde.
Whanne þou hast don þiself vpon þis cros of
loue, þanne schalt þou rise after þe þridde daie,
as Crist dide: Þe first dai, Crist suffride passioun
and deep;
<L 161, 163, 165><T CG10><P 110>

So schalt þou also þe firste daie (þat is: daie of þi
lyuynge) suffre mekeli tribulacions, as is bifore
seid, and deep on þe cros of loue;
<L 171><T CG10><P 110>

Petre lernede bi reuelacyon þat Crist was þe
Sone of God, but sobeli þe mysterie of þe cros
and of þe ri3synge a3en of Crist was not schewid
to him in þis place.
<L 190><T CG10><P 110>

Þe chartre of þis breþerhede is þe blessid bodi
þat hyng on a cros;
<L 280><T CG10><P 113>

But many men ben like to a cros þat stondiþ in
þe weye, whiche schewiþ to oþer men þe weye
and goþe himself neuer þerinne.
<L 86><T CG13><P 167>

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 368><T CG15><P 193>

Therefore not withstondyng þise lewede
obieccions, as Crist strecchid forth hise armes
and hise hondes to be nailid on the cros, and hise
leggis and hise feet also, and bowide doun the
heed to schewe what lowe he hadde to
mankynde, so alle cristene peple schulde
strechyn forth here armes and hondis and alle
here menbris to enbrace to hem silf the lawe of
God thourg veri bileue and trewe obedience
therto, and trewe mayntenaunce therof to here
lyues ende.
<L 03><T Dea><P 456>

and cours of þis mone meueþ worldly men, and
wyndes of pruyde wawen þes floodes, so þat hyt
is perclows to schippes for to wandre, al 3if þei
ben boren vp wiþ þe cros of Crist.
<L 63><T EWS1-27><P 332>

þus Crist, þat was wiþowte wem and of oo 3er in
mannys elde, was offred in þe cros for þe synne
of al þis world.
<L 09><T EWS1-30><P 345>

and siþ þei putten hym on þe cros to chastisen
his flesch, as Powle dide, and siþ to dye to þis
world, and siþ to ryse spiritually, for þus men
schulden slen here flesch and rise to God in þer
goost.
<L 57><T EWS1-39><P 392>

And so scuene wordis þat Crist spak on þe cros
answeren wondurfully to alle synnes of men.
<L 87><T EWS1-45><P 427>

3e sekon Iesu of Nazareth þat was doon on þe
cros, but he is ryson to lyue and is not now
heere, for here is þe stude voyde where þei
hadden put hym.
<L 20><T EWS1-46><P 430>

But to telle þe þridde persone in poyntys of
byleue telluþ Crist to Nychodeme As Moyses
hy3ede þe addyr in desert, to hele þe puple in
lokyng on hym, soo mot mannys sone ben hy3ed
on þe cros, þat eche man þat troweþ in hym
perische not in helle but haue lyf wiþowten
ende'.
<L 99><T EWS1-54><P 473>

And siþ þat Crist seiþ þat no mon hap more loue
þan for to putton his lyf for hise frendis, þis
blessude hyng of Crist in þe cros is þat hy3e
charite þat God louede man inne, and þis charite
is þe Hooly Goost.
<L 118><T EWS1-54><P 474>

Crist mekede hymself, maad obedient to þe deþ,
and not to eche peyneful deþ but to deþ of þe
cros, and þat ys moste abhomynable deþ and

moste peyneful of alle oþre.

<L 69><T EWS1SE-21><P 567>

So Crist bar owre synne on þe croſ, for hys passion was pris þerof. And þus, as Crist was deed in þe croſ, so schulden we be deed fro synne, þe whiche sprong of þe tre þat Adam synnede furst inne.

<L 65, 66><T EWS1SE-24><P 579>

And þes men tempten Crist þat loken as beestis to his croſ, and wrappen hemself in lustful lyf, and suen hym not in his peyne.

<L 30><T EWS1SE-39><P 640>

And þes þat ben on Cristis side haue don on croſ þer fleshs wiþ synnes; þanne is mannus fleshs don on croſ, wiþ what vycis euere þei ben, whan his fleshs is so punyshid þat it may not wandre in hem.

<L 114, 115><T EWS1SE-44><P 664>

And Poul telliþ more speciali aftir of siche false prelatiſ: many goon, whom Y haue ofte teld þou, but now wepyng Y seye þat þei ben enemyes of Cristis croſ;

<L 41><T EWS1SE-53><P 693>

No doute Crist spekuþ here of his passion of þe croſ for þanne Crist is hy3ed from þe erþe to monye vndurstondyngus.

<L 30><T EWS2-117><P 303>

It semeþ þat þis puple wiste how Crist tolde þat he schulde dye vpon þe croſ for mankynde, and þerby drawe his children to hym, but it semeþ þei wiston not now þat Crist was boþe God and man.

<L 52><T EWS2-117><P 304>

Here may men see in byleue how feiþ is nedful for to haue, and how fleshly lyf here is contrarye to Cristus croſ, and how þat worldly lif is derk and makuþ men go from God.

<L 69><T EWS2-117><P 304>

First seiþ Crist þat whoeuere wole comen aftir hym, he mut denyon hymself and take his croſ and suwe Crist.

<L 03><T EWS2-60><P 26>

þe secownde word þat Crist seiþ, þat men schulden take þer croſ, byddeþ þat men schulde maken hem redy to suffre for Godis loue; for þe croſ bytokneþ passion in Godis lawe, and þis purpos is nedful cristen men to haue.

<L 20, 21><T EWS2-60><P 27>

þe croſ bytokneþ þe persone of Crist, for he was don on þe croſ for loue of mankynde, and schapte hym euermore to suffre by comun cownseyl.

<L 32, 33><T EWS2-60><P 27>

And þis is veyn religioun, and so, as we sey don byfore, whoeuere beruþ not his croſ, and comeþ in luyng aftir Crist, may not wiþ þis ben his disciple.

<L 43><T EWS2-62><P 38>

And for þis loue is schewyd in dede, and specially in mannys suffryng, þerfore seiþ Crist afturward, þat he þat takuþ not his croſ and sewiþ hym, is not worpi of hym. It ys seyð oftetyms byfore, þat þis croſ þat Crist spekuþ of, is redynesse of mannys wyll to suffre for Cristus sake, boþe to dispuyse alle erþely þingus þat strecheþ down to þe erþe— þat is þe stok of þis croſ— and to dispuyse alle frenschipus boþe of kyn and of þe world— and þese ben clepude two armys of þis croſ. And þanne mannys loue lokiþ freely to his Iesu abouen hym; and defau3te of þis croſ brynguþ in alle maner of synne. And þis is cause why men now be not martiris, as þei were wont; for a man schulde weye þis loue, and loke þat he hadde þis croſ, and sewyde Crist in wyll and dede, redy to suffre for his sake.

<L 69, 71><T EWS2-72><P 96><L 73, 75, 76, 79><T EWS2-72><P 97>

And what man þat hap þis croſ, and seeþ Cristus lawe reuersud, schulde putton hym forþ for loue of Crist, and fy3te wiþ swerd of wyse wordis, and telle to men as Iohn Baptist, þat it is not leueful to lyue þus;

<L 91><T EWS2-72><P 97>

and of hem schal 3ee kyllle, and do vpon þe croſ, and of hem schal 3e turmente in 3oure synagogis'.

<L 14><T EWS2-91><P 214>

And so he was, for Pilate wrot vpon his croſ þis wrytyng, as þe gospel telluþ, Iesu of Nazareth, kyng of Iewis.

<L 33><T EWS2-96><P 234>

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

<L 309><T EWS2-MC><P 339>

Bokis seyen bineþe bilcue hou Adam sette many curnelis of þe fruyt þat he eet of, and of þis fruyt cam o tre, of which was Cristis croſ maad;

<L 13><T EWS3-151><P 81>

And þei shal take hym to heþene men to be scornyd and turmentid, and to be put on croſ;

<L 09><T EWS3-155><P 92>

But whanne bischops and mynystris hadden seyn Crist, þey crieden and seyden Picche on þe cros! Picche he hym on þe cros!' Pilat seyde to hem Take 3ee hym 3ousilf, and do 3e hym on þe cros;
<L 195, 196, 197><T EWS3-179><P 179>

Woost þou not þat Y haue power to picche þee on cros, and to leeuē þee?'
<L 204><T EWS3-179><P 179>

Picche hym on þe cros!' Pilat seyde to hem Shal Y picche 3oure kyngē on þe cros?'
<L 251, 252><T EWS3-179><P 181>

Herfore Pilat tok þanne Crist to hem to picche hym on þe cros.
<L 254><T EWS3-179><P 181>

And Crist, berynge to hym a cros, wente into þat plase þat is clepide Caluarye, and in Ebru Golgatha, where þey pi3ten hym on þe cros; and putte it on þe cros;
<L 260, 262, 263><T EWS3-179><P 182>

And þis tittle redden many of þe lewis, for þe plase where Iesu was do on þe cros was nye þe citee;
<L 265><T EWS3-179><P 182>

And þe kny3tis, whanne þey hadden picchid hym on þe cros, token his cloþis and maden foure partis, to eche kny3t a part;
<L 271><T EWS3-179><P 182>

And þer stoden aboute þe cros of Iesu his modir, and his modris sistir, Mary Cleophe, and Mary Mandelen.
<L 282><T EWS3-179><P 182>

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

And so men þat marken þe gospel seyen þat Crist spac seuene wordis þe while he hyng in þe cros, to greet wit and mannus profit.
<L 305><T EWS3-179><P 183>

And Iewis, for it was vigile of þe sabot (þat we clepen Good Friday), þat þe bodies shulden not dwelle upon þe sabot in þe cros, for þat day of sabot was a greet day, preyeden Pilat þat þer hipis shulden be broken, and þer bodyes taken aweye. And so þe kny3tis camen and braken þe hipis of þe firste, and of þe toþer þat was picchid on þe cros wiþ hym.
<L 344, 347><T EWS3-179><P 185>

þe cros, þe plase and þe tyme aggreggiden þe peyne of Crist, and vnkyndenesse of his kynde,

and moost synne of hem þat slouen hym.
<L 364><T EWS3-179><P 186>

þer was in þe plase where Crist was don on cros a gardeyn.
<L 385><T EWS3-179><P 186>

But þe aungel answeride anti seyde to þes wymmen Nyle 3e drede, for Y woot þat 3ee seken Iesu þat was picchid upon þe cros.
<L 20><T EWS3-180><P 189>

And hou þe hyerste prestis and oure pryncis bitrayeden hym, and dampnedē hym to þe deþ, and picchiden hym on þe cros.
<L 33><T EWS3-181><P 191>

þenke 3ee hou he spac wiþ 3ou 3it whanne he was in Galile, and seyde þat mannus Sone mut be trayed into synful mennus hondis, and be picchid upon þe cros, and rise on þe þridde day'.
<L 19><T EWS3-189><P 210>

Certis, if 3e dispisen þe cros & þe kyngis heed, 3e ben worþi to be dispisid of God & of þe kyngē, & so of alle her trewe seruauntis;
<L 324><T JU><P 68>

but Lord þi mi3ti word þat hecliþ alle þingis/ For Lord whanne þou diedist vpon þe cros:
<L 22><T LL><P 03>

he suffrid vndir Pilat of Pounce' don vpon þe cros deed & biried ||
<L 08><T LL><P 30>

haþ halowid þe hous or þe chirche of oure pouerte/ Bere we þe cros of Crist:
<L 02><T LL><P 37>

glorifie þe cros of God/ But þis word of Cristis cros:
<L 37, 38><T LL><P 40>

hangid his bodi vpon þe cros ||
<L 13><T LL><P 42>

to make ony glory/ but in þe cros:
<L 27><T LL><P 78>

Ioyne we þanne þe cros of God:
<L 17><T LL><P 79>

axe of him þat offrid him silf/ vpon a cros wiþ wilful cheere:
<L 16><T LL><P 135>

and seen more ypocrisie of hem: þei wolen telle gold and money and touche it wiþ a sticke or wiþ gloues and a grete cuppe of gold or pece of siluer worþ many markis to drynke noble wyn of, but þei wilen not touche an halpeny or ferþing wiþ þe coyn and armes of þe cros and of

the kyng, and þis semeþ for dispit of þe croſ or of þe kyng, for a weeg of ſiluer or a cuppe of gold þei wolen handil faſte, and þe money þat þei robben of pore men bi fals beggyng þei wolen leyn it vndir here beddis hod at ny3t.
<L 32, 33><T MT03><P 49>

And þuſ þeſ wickede prelatiſ ſillen criſtene mennuſ ſouliſ to ſathanuſ for money, for whiche ſouliſ criſt ſchedde hiſ precious herte blod vpon þe croſ.
<L 06><T MT04><P 63>

Capitulum 18m̄ Prelatiſ alſo ben worſe þan iewiſ þat naileden criſt on þe croſ, for þei purſuen criſt in hiſ membris for þei ſeyn þe treuþe a3enſt here curſed lif, and ſclaundren hem wiþ leſingis, and curſen hem and priſonen hem and ſlen hem, algatiſ in wille.
<L 02><T MT04><P 87>

Capitulum 41m̄ 3it worldly prelatiſ goſtly don criſt on þe croſ and ſleen hiſ prophetiſ and hiſ apoſtliſ; 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. And ſo þei don criſt on þe croſ of vnkyndenſſe and diſpit, And hereby diſpiſen hym more þan diden iewiſ nailynge criſt on bodili croſ.
<L 22, 24, 27, 29><T MT04><P 104>

and bernard ſeiþ þat a man þat ſynneþ opynly a3enſt goddiſ heſtiſ and 3eueþ curſed enſauple to oþere men diſpiſiþ more god and doþ more wrong to hym þan iewiſ whanne þei naileden him bodely on þe croſ.
<L 03><T MT04><P 105>

Here trewe men ſeyn þat þei ſchulden loue more god and criſtene ſouliſ þan here owene temporal lif, And þerfore techiþ goddiſ lawe to here enemyeſ and preie for hem hertly til þei weren dede, aſ criſt dide on þe croſ and hiſ apoſtliſ to hare deþ and namely ſeynt ſteuene.
<L 16><T MT05><P 110>

And þerfore ſeynt ierom criede and wrot to hiſ deþ þat clerkis ſchulden lyue on dymes and offrynges þat iſ goddiſ part and not haue ſeculer lordiſchipiſ ne worldly richſſeſ, but in pouert ſue criſtiſ croſ: and ſeynt bede wrot to þe erchebiſchop of 3ork þat 3ifte of kynges whanne þei 3auen temporalteſ to clerkis waſ moſt fool 3euyng, and telliþ many harmeſ comynge þerof;
<L 10><T MT06><P 118>

certiſ þei ſchullen be dampnyd for manſleeriſ boþe of body and ſoule, and for ſleeriſ of criſt wiþ þe wickid iewiſ þat nayleden him on þe

croſ.
<L 30><T MT07><P 151>

ſiþ biſchopſ of ieruſalem maden criſt be curſid and ſuſpendid for þey ſeiden he waſ not on goddiſ half but wiþ beſebub a prince of deuclſ, and þey puttiden men out of ſynagoge þat confeſſiden criſt apertly, and aftir þei ſuſpendiden hym in þe croſ ful felly.
<L 33><T MT27><P 456>

For, aſ our beleue techiþ uſ, he waſ made obedient to þe deeþ of þe croſ.
<L 360><T OBL><P 166>

And we mai marke here acordingli to ſeint Poule þat fonnyd Eue, teching or ſuſpoſing 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 beſſid Ieſu had made aſeeþ for her miſbeleue apon þe croſ.
<L 437><T OBL><P 168>

and bi title of conquete, for he gate hem from þe fende bi conquest upon the croſ;
<L 1064><T OBL><P 184>

And þiſ ſacrefice waſ groundli ſacrificed to þe Fader in Criſt vpon þe croſ.
<L 1476><T OBL><P 194>

And þuſ þiſ fole moſt dou3te of eucry creature, if he be ſtreitli examened, wherur it be perſonalli God or not Nabeleſ 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 3105><T OBL><P 236>

And Poule waſ noon idolatrer, hauing þe glorie þat he ſpekþ of in þe material gebat þat Criſt died on, ne in þe paſſioun of Criſt þat paſſid wiþ hiſ owne time and ſchal neuer be aftir þiſ, but in Ieſu Criſt þat iſ uerri croſ þat doþ aweic alle ſynne and 3eueþ euerlaſting liif.
<L 3118><T OBL><P 236>

Sum of antecriſtiſ diſcipliſ ſeien alſo þat Criſt 3ede not to helle, ne he waſ bericd, ne dede upon þe croſ or in þe ſepulcre.
<L 3481><T OBL><P 246>

þei ſeien þat þiſ text ou3te not to he vndirſtonduſ of þiſ maner of worldli lordſhiping, but it ou3te to he vndirſtonduſ of Criſt aſ for þe tyme þat he hyng upon þe croſ, þe wiche waſ a croſ tau T þat hadde noon heed, and

so Crist þere hadde not where to leene or reste
his heed.

<L 2522><T OP-ES><P 124>

And so þese maistir liers and heretikis shulden
vndirstonde here þat Crist, whos wordis ben ful
of heuenli fruyt, menep more perfeccioun in hise
blessid wordis þan faute of reste of a þeeues
heed upon þe gibat or þe cros.

<L 2530><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
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 2542><T OP-ES><P 125>

PERES THE PLOUGHMANS CREED. Cros &
curteis Christ this begynnynge spede, for the
faders frendshipe, & fourmed heauen, & through
þe special spirit þat sprong of hem tweyne And
al in one godhed endless dwelleth: A, and all
myn , b, c, after haue I lerned, And patres I my
pater noster, iche poynt after other, And after al,
myne Aue marie, almost to the end, But al my
care is to comen, for I can nought my Crede:
Whan I shall shewen my shrift, shent mote I
worthen, The preeste wil me punyche, and
penaunce enioyne, The lengthe of a lenton, flesh
moot I leue, After that Estur is ycome,

<L 1><T PPC><P 02>

He seyde of swich folke that so aboute wente,
Wepyng, I warne you of walkers aboute, It both
enmyes of the cros that Christ vpon tho lede
Swiche slomrers in slepe slaughte in her end,
And glotonye is her God, with gloppyng of
drynk And gladnesse in gleees, and grete ioye
ymaked In the shendynge of swiche shal mychel
folk lawghe.

<L 31><T PPC><P 04>

Orcheyardes, and erberes eused wel clene, And
a curious cros, craftly entailed, With tabernacles
ytight to toten al abouten.

<L 12><T PPC><P 07>

With thorn ycrowned, crucified, and on the cros
dyede.

<L 11><T PPC><P 27>

Now forsoþe Crist, oure pore Lord, hap halowid
þe hous, or þe chirche, of oure pouerte: bere we

þe cros of Crist, and richesse acounte we as
cley'.

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

And in þat þat in hem is þei haue enuynmed al
þe chirche of God, for þe sclaudres reuokinge
at þe cros of Poulis, of Hertforde, Purueye and of
Bowland.

<L 67><T SEWW04><P 31>

Crist is wel seide fatt, for his fleysch was so ful
of gostly vertu þat it suffice for þe helpe of al þe
world into odour of swetnesse, þat is, to sende þe
odour of offeryng in þe cros to God, and to preie
for alle.

<L 42><T SEWW09><P 52>

Wel we witen þat scribis and farisees and princis
of prestis in Crist tyme weren more contrarius to
his techynge þan þe comoun pepel, for þoru3
entysynge of hem þe pepel criden do him on þe
cros'.

<L 71><T SEWW20><P 108>

þus Crist, þat was wiþouten wem and of oo 3eer
in mannes eeld was offrid in þe cros for þe synne
of al þis world.

<L 08><T SEWW21-B><P 113>

And þereafter Crist suffride þe felle lewes for to
drawen him out vpon þe cros, and for to naile
him þervpon hoond and foot.

<L 255><T Thp><P 31>

And so, whanne he wolde and as he wolde, Crist
diede wilfulli for mannes sake vpon þe cros.

<L 259><T Thp><P 32>

And in þat þat in hem is þei haue enuynmed al
þe chirche of God, for þe sclaudres reuokinge
at þe cros of Poulis, of Hertforde, Purueye and of
Bowland.

<L 506><T Thp><P 39>

And, sere, flu acordingly to þis sentence, vpon
mydlenten Sundai two 3ere I gesse now ago I
herde a monke of Feuersam, þat men clepiden
Meredoun, preche at Cauntirbiric at þe cros
wipinne Cristis chirche abbeye, seyng þus of
confessioun: as, þoru3 þe sugestioun of þe feend
wiþouten counseile of ony oþer liif þan of
hemsilf, manye men and wymmen also cunne
ymagyne and fynde meenys inowe to cume to
pride, to þefte, to lecherie and to oþer dyuerse
vicis, in þe contrarie wyse, þis monke seide, siþ
þe lord God is more redy to for3eue, synne, þan
þe fende is or may be of power to moue ony liif
to synne, þanne whoeuere wolen schamen and
sorowen herteli for her synnes, knowlechyng
hem feipfully to God, amendynge hem aftir her
<L 1928><T Thp><P 83>

And, certis, siþ Crist Iesu diede vpon þe cro
wilfully to make man fre, men in þe chirche now
ben to bolde and to bisie to make men þralle,
byndinge hem vp peyne of endeles curs, as þei
seien þei mouun, to manye obseruauces and
ordynaunces whiche neiþer þe lyuynge ne þe
teching of Crist ne of hise apostlis appreuen'.
<L 1951><T Thp><P 84>

And anoon þan anoþer clerk seide to me, How
was þou so bolde at Poulis cros in London to
stonde þere caprounhardi, wiþ þi tepet aboute
þin hed and to repreue in his sermoun þe worþi
clerk Alkirtoun, drawynge awei pens alle hem
þat þou my3tist?
<L 1962><T Thp><P 84>

and a waite 3e hem þat walken so: for many
walken þat ben enemyes to Cristis Cros/ whos
eend is deef and her wombe is þer god.
<L 35><T TK10C><P 372>

CROSE.....4
To þe decoun it perteneþ to stonde ni3e þe prest,
and minister to him all þings þat are don in þo
sacraments of Crist, to bere þe crose, to preche
þe gospel, and þe pistil;
<L 16><T APO><P 31>

to lerne vs mekeli suffre temptacioun/ & tooke
þe deef vpon a crose:
<L 19><T LL><P 34>

Vnde 4· Sentenciarum, di·24· habetur}, "To a
deken it perteneþ for to stande ner to pretez and
mynistre in al þings þat ar donne in þe
sacramentis of Criste," {et paulo post}, for to
bere þe crose and preche þe gospel & þe
Apostle.
<L 38><T Ros><P 88>

þe fyfte conclusiun is þis: þat exorcismis and
halwinge made in þe chirche of wyn, bred and
wax, water, salt and oyle and encens, þe ston of
þe auter, upon uestiment, mitre, crose and
pilgrimes stauis be þe uerray practys of
nigromancie rathere þanne of þe holi theologie.
<L 53><T SEWW03><P 26>

CROSS.....2
For, as Seynt Austin seiþ on þe Sauter, þes
wickid men dispisen God more þan þe Jewis þat
naileden him on þe cross, and in here wille þei
crucifien Crist, whanne þei wolen not forsake
here synne for his love ne drede.
<L 19><T A22><P 321>

And þus prestis feynen falsly þat þis lordchip
and glorie of þis world longiþ to þe patrymony
of Crist þat was don upon cross;
<L 68><T EWS3-165><P 130>

CROSSE.....42

5· Also bischopis ande freris putten to pore men
þat þei seyne, þat ymages of Cristis crose, of þo
crucifixe, of þo blessid Vergyne Mary, ande of
oþer seintis, in no manere bene worþi to be
worschipid, but þat alle men worschypynge in
ony manere þoo ymages, or ony peyntyngeus,
synnen and done ydolatrie;
<L 18><T A29><P 455>

POINT V· Also bischopis ande freris putten to
pore Cristen men þat þai seyne, þat ymagis of
Cristis crose, of þo crucifixe, of þo blessid
Vergyne Mary, and of oþer seintus, in no maner
bene worþi to be worschipid, but þat alle men
worschypynge in ony manere þo ymagis or any
payntyngeus, synnen ande done ydolatrie, and þat
God dose not ony myracle by hem, and þat alle
men doynge pilgrimage to hem, or ony manere
hem worschypynge, or puttyng lighttis or ony
devociions bifore þoo ymagis, bene cursid.
<L 23><T A29><P 462>

Also þo pope pursues more cruely Jesus Crist in
his membris þen kyng Herode and Jewis, þat
diden nayle hym on þo crose.
<L 05><T A29><P 470>

þat is, as holy doctours sayne, he is gilty as he
þat betrayed Crist, and as he þat naylud hym on
þo crose.
<L 02><T A29><P 486>

Martyres han suffrid many dyuers kyndis of
peynes/ as swerd/ crose & sawe/ wild beestis/
drenchyng/ brennyng/ & many oþer.
<L 16><T AM><P 119>

Crist was crowned wiþ þornes/ beten bake &
side/ his crose was borne for dispite/ & theron
he hanged; he toke þe crose of penaunce/ & so
he had his discyples; þei taken þe crose of pride
& here disciples.
<L 09, 11, 12><T AM><P 135>

Crist made his vois hi3e vpon þe crose
hangynge;
<L 17><T AM><P 142>

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 crose into þe tyme þat þe clenest floure of
his blode came oute.
<L 370><T CG15><P 193>

The helpe and þe grace of oure Lorde Jesus
Crist, þat for þe lijf of mankynde sprad abrode
his body on þe crose and suffrid peynful deþe
þeron to pay ful raunson and so to make ful
redempcion of þe synnes of mankynde, be wiþ
vs here in al oure lyuing, þat is: in al oure woful
pilgrimage, þat we mowen go ri3tfully in vertuis
wiþouten ony erryng in vicis, so þat at þe laste,

at oure deep day, we may come to þe ende of
oure blessid pilgrimage desirid, þat is: to þe blis
of heuen.

<L 03><T CGDM><P 207>

Also, as summe doctouris seyne, he aperid at þe
passion of Crist vpon þe crosse, to asprie if he
my3t ony þing cacche holde in hym of synne.

<L 311><T CGDM><P 216>

And þis shewid wel in dede þe merciful Lorde in
coumforte of alle synful men, hanging on þe
crosse, to þe þefe þat henge bisidis hym, þat in
þe last houre of his deep, seing his grete sorow
þorow meke taking of his peyne, þat he grauntid
him not oonly þat he askede him, but wiþouten
ony oþer peyne to be wiþ him þat day in blisse.

<L 406><T CGDM><P 218>

And þus seiþ Poul þat oure oolde man is don on
crosse on a manere wiþ Crist, to distrye þe bodi
of synne, þat we serue not aftir to synne.

<L 32><T EWS1SE-36><P 631>

Frere, whi wol not summe of 3oure ordre touche
siluer wiþ þe crosse & þe kyngis heed, as 3e
wolen touche a siluere sponne & oþere siluer?

<L 323><T JU><P 68>

as þat þeef tolde in þe crosse to crist hise
fordone synne;

<L 01><T MT23><P 336>

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 prief and so knowing, and aftur þat beleue,
and þei faileden of boþ 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 2189, 2190><T OBL><P 213>

The same people / I say / were so blynded &
iugled with them / that the syxt day after they
cryed: hange him on the crosse: hange him on
the crosse.

<L 26><T PCPM><P 01>

But it must nedes be that Christ and all his
discyple were heretyques / scysmatyques and
disceyuers of the people / and well worthy to be
put to some shamefull deth for it / to the
example of all other / as they were in dede
afterwarde, But yet for al this / euen vpon the
crosse / christ ouercame his enemies, And whan
they thought that they had layde him to slepe for
euer / he arose agayne. And his discyple haue
euer had the vycetry vpon the crosse / &
testified vnto the world the wysdom of god in
these pore ydiotes / and very folysshnesse and

wysdome of the flesshe in these great lerned
auncyent fathers.

<L 17, 21><T PCPM><P 02>

For Christ ws ende of sacrifice yoffered vp on
the crosse to the fader of heuen to bringe man
out of synne / & become himself a prest of
Melchisedekes ordre For he ws both kyng and
prest with out begynnyng & ende / and both the
presthode of Aaron and also the law of that
presthode ben ychaunged in the comyng of
Christ.

<L 09><T PCPM><P 29>

And lorde whan thou henge on the crosse/ thou
prayedest to thy father to haue mercy on thyne
enemyes.

<L 23><T PCPM><P 44>

and for as myche as Crist is bothe God and man,
we graunten that God is deddly, and di3ede on
the crosse, not bi his godheed, but bi the
manheed of Crist, that was ioyned in onhed of
persone with the godheed, and we graunte, as the
gospel doith, that man, while he was deddly on
erthe, was in heuene, for his godheed was there,
and he also bi resoun therof.

<L 05><T Pro><P 56>

Now, forsop, sith our pouer Lorde has halowed
þe pouerte of his house, bere we þe crosse &
deme we delitez clay".

<L 25><T Ros><P 70>

þe 7, considere he þat he preche no3t subtile
þings: Ysa. 19, "Be þai confounded, knyttyng or
folding and weuyng subtile þings," & 1. Cor. 1,
"Crist forsop sent me no3t for to baptize bot for
to preche, no3t in wisdome of worde þat þe
crosse of Criste be no3t avoided," }et infra in
eodem capitulo et similiter 2}, Þerfore if I know
no3t þe vertue of þe voice bot I schal be straunge
to hym þat I speike vnto, and he straunge þat
speike to me".

<L 04><T Ros><P 90>

Neþerlesse it is oþerwise þer þan it was in þe
wombe of þe Virgine or in þe crosse, for in þe
crosse it was fleschely & mesurably, bot in þe
Oste sacramentaly & multiplyngly.

<L 09><T Ros><P 96>

þe tuelfþe: þat neiþer crosse ne ymages peynted
or grauen in þe worschip of God or any oþer
seyntis in þe chirche schuld be worschipid, and,
þou3 a man sau3e before him þe same crosse
wrecon Crist suffered deþ, he schulde not
worschipe it, for, as it is seid, al þat worschipe
þe crosse or ymages ben cursed and done
mawmentri.

<L 29, 31, 33><T SEWW02><P 19>

In wittensse of which þing Y subscribe here with myn owen hand a crosse and to þis partie indented to remayne in your registre Y sette my signet;

<L 119><T SEWW05><P 37>

For first men erren in makyng of ymagis whanne þei maken ymagis of þe Godhed, as of þe Trinite, peyntyng þe Fadur as an olde man, and þe Son as a 3ong man on a crosse, and þe Holy Gost comyng furþe of þe Fadur mowþe to þe Son as white dowfe.

<L 07><T SEWW16><P 83>

þei ben worþi to be brent or exilid, as bokis schulden be 3if þei maden mencion and tau3ten þat Crist was naylid on þe crosse wiþ þus myche gold and siluer and precious cloþis, as a breeche of gold endentid wiþ perry, and schoon of siluer and a croune frettid ful of precious ieweis;

<L 25><T SEWW16><P 84>

(12) Also we beleuen þat neiþer þe crosse þat Crist was don vpon, neiþer any oþer roode or ymage maad of mannys hand schulde be worschipid as God, ne as resonabel creaturis, for wosoeuer worschippiþ hem so doþ mawmentrie and is cursed.

<L 164><T SEWW2-23><P 19>

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

<L 06><T SEWW21A><P 110>

Also in þe 3er of grace MI 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 421><T Tal><P 189>

yf he hide þis, he schuld regne honorabili bi vij 3eers and delyuer cristis crosse from his enmys, ellis in þe iiij 3er he schuld dye schenfully.

<L 466><T Tal><P 190>

And affir þis I bileue þat Crist was taken down from þe crosse and biried.

<L 266><T Thp><P 32>

For as a tree leyde vpon anoþer tree ouerthwert on crosse wyse, so weren þe Archebischoþ and hise þree clerkis alwei contrarie to me and I to hem.

<L 2246><T Thp><P 93>

For siþ þe pore Lorde, he saiþ, halowed his pore chirche, Take we Cristis crosse, he saiþ, & counte we delices claye.

<L 70><T UR><P 104>

CROSSIS.....1

Also in þe 3er of grace MI CC lxxxij for raansom of kyng Recharð þat was an C MI libra, and þe white wolle of white monkis and Chanouns was takun and ryngis of prelatis, vessellis, crossis, chalis with gold, and schrynes of seintes wer rasid ofe and wellid to gedir, for þe bischoppis of Rotemage and baþe weren in plege for part of money not 3it paled.

<L 485><T Tal><P 190>

CROSUS.....1

And þus it is of alle pryuyleges of byschopis and of abbotis þat þei syngon wiþ mytres, or crossus gliteryng wiþ gold;

<L 990><T EWS2-MC><P 364>

CROYS.....3

For þis was þe cause þat Jesus Crist bycam man, and suffrede deþ on þe croys, so þat by kepyng of his lore þe people my3te ryse fro deþ, and come to þe lyf þat haþ none ende.

<L 33><T A04><P 100>

On þe þrydde manere, by þis eche dayes breed is understonde þe sacrament, verray Godes body in forme of breed, þe which was ybore of þe mayde Marye, and suffrede harde payne and deþ upon þe croys, to delyvere man fro payne and deþ wiþouten ende.

<L 19><T A04><P 106>

he was nayled to þe croys wiþ scharpe nayles þurgh honden and feet, and ystonge to þe herte wiþe a scharpe spere, þat alle þyne fyve wyttes scholde be yreuled after him, havyng mynde on þe fyve precious woundes þat he suffrede for man.

<L 15><T A04><P 107>

cronicle³³

CRONECLE.....1

Also pope Novatius was an heretik, for as þe cronicle tellith he clyued to heresy of Arrius, þat is to say þat he profitith not vn to synfulle man.

<L 50><T Tal><P 176>

CRONICLE.....2

and it is not declarid bi ony cronicle, which I haue seien, that the clerk auausid by king Jon was vnsufficient, neithir vnable;

<L 24><T 37C><P 81>

³³ 9 variants; 36 occurrences.

and if he hadde be vnable, lightli the cronicle favorable to this Innocent hadde not holde this stille.

<L 03><T 37C><P 82>

CRONICLES.....5

ION In þis þat þou axist faylen me two þings, wittnesse of hooly writ, felyng and resoun, & þefore 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 148><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>

ION We schulden trowe more be gospel þane alle þese seintis & more Cristis lijf þan þe court of Rome, for þe first is beleue & þe toþer naked cronicles.

<L 286><T 4LD><P 248>

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 497><T 4LD><P 257>

For, as cronicles telleþ, and also as hit hap be schewed in oure tyme, and many dyuerse cuntrees, many merueiles han be schewid in hem, and 3et is not come þat dai.

<L 28><T CG02><P 13>

CRONICLIS.....6

CAP· II· But aftir þes two godliche virtues, we taken sumping as bileve, and sumping bi comune croniclis;

<L 12><T A23><P 340>

But longe aftir, as croniclis seien, þe fend hadde envie herto;

<L 34><T A23><P 340>

And 3if we trowen to croniclis here, hou þat Clement left his office and procuride opir to helpe him, as Poul helpide Petir, and Petre suffride mekeli þat Poul snybbide him whanne he erride, we mai see opunli how þes popis fallen fro Petir, and myche more þei fallen fro Crist þat my3te not erre in onyþing.

<L 24><T A23><P 342>

But þe contrarie is opin in croniclis.

<L 34><T A33><P 512>

for if worldli clerkis loken wel here croniclis and bokis, thei schulden fynde, that Bede translatide the bible, and expounide myche in Saxon, that was English, either comoun langage of this lond,

in his tyme;

<L 28><T Pro><P 59>

For if worldli clerkis loken wel here croniclis and bookis, þei schulden fynde þat Bede translatide þe Bible and expounide myche in Saxon, þat was English eiper comoun langage of þis lond in his tyme.

<L 160><T SEWW14><P 71>

CRONYCLE.....3

þefore seynt Gregory ordeynede þat prestis schulden 3eve hem to prechyng of þe gospel, as þe cronycle of Sistrenþe telleþ.

<L 28><T A14><P 203>

and heere men sliden out of bileue, boþe prestis and seculeris, whanne þey tellen more bi a cronycle of foly of an emperour þan þey tellen bi cristis lawe, þat is emperour of heuene.

<L 31><T MT28><P 468>

For Ion wrote his gospel ful ny3e þe ende of his lijf, þe wiche was foure score 3ere and nyntene, and Ion lyued aftur þe passioun of Crist þre score and seuen as þe cronycle telleþ in {Legenda Sanctorum}.

<L 2529><T OBL><P 221>

CRONYCLES.....1

But oo þing semeþ certen of cronycles, þat alle þese foure freres ben confermed of þe pope, he changed 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 194><T 4LD><P 243>

CRONYCLIS.....16

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 biddeþ his clerkes preche þo gospel, and by þat þei wan þo world and scounfitiden þo fende.

<L 27><T A09><P 147>

But summe techen here children jeestis of bataillis, and fals cronyclis not nedful to here soulis.

<L 19><T A13><P 196>

And siþen discencions wipinforþ, and open werris wipoutenforþ, comen most for synne and norischyng of synful men in here myslyvyng, þes weiward and covetous confessouris disturblen most þe pees of þe kyng and his rewme, siþen 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 32><T A22><P 299>

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 pleese þo puple and to robbe hom.
<L 13><T A24><P 376>

as cronyclis schewen þat þat one pope canonyses, anoper dampnes, and a3eynward;
<L 10><T A29><P 468>

of euerlasting rewarde/ & þei prechen cronyclis:
<L 27><T LL><P 54>

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 34><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>

as men gessen þat veyn religious don to haue leue of þes goddis traitours to sewe fablis, cronyclis, and lesyngis for to robbe þe pore peple aftirward bi clamouse beggynge, dampnyd bi goddis lawe;
<L 29><T MT04><P 105>

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 16><T MT06><P 124>

þei ben fals prophetis, techinge fals cronyclis and fablis to colour here worldly lif þerby, and leuen þe trewe gospel of ihu crist;
<L 14><T MT07><P 153>

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 keypyng 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 01><T MT07><P 154>

þe nyne and þrittibe, 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 05><T MT14><P 225>

And þei prechen cronyclis wiþ poyses and dremyngis and manye opir helpes talis þat ri3t nou3t availen.
<L 106><T SEWW22><P 118>

And bi þe cronyclis of þe world þer ben passid of þe seuenþe þousand sixe hundrid and fyue.
<L 719><T SWT><P 22>

Pope constantyne þe ij was almost a lewid man and ravischer of þe popehede and {Abate Ramit}, whos successoure Stephin iij, a syne gaderid to gedur, made voide alle dedis and degradid ordynauncis of his predecessour, as it schewith in cronyclis.
<L 55><T Tal><P 176>

CRONYCLYS.....1

but certis it is foul ypocrisie þus to suffre synne regne, siþ lordis and men of grete stasis, 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 cronyclis for monye and worldely frendschipe.
<L 27><T MT01><P 26>

CRONYKLIS.....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 wynnyng, frendschipe or veyn name þei don a3enst þe chifwerk of gostly mercy;
<L 22><T MT01><P 16>

cronicling³⁴

crou³⁵

CROWE.....8

& charge we not tyme lymtyd in certeyne, as mydni3t & kockis croue, prime or vndorne, ne hou many we schal sey on þe day & þe ny3t, but loke we be war in al oure dedis þat we be not founden wurchyng þera3eyn. &
<L 195><T 4LD-2><P 206>

for ri3t as þe cok is sente as a messenger tofore þe dai, so is þe true prechour sente tofore Crist þat is sunne of ri3twisnesse and of grace, to croue þe myri notes of þe word of God to confort synful mennes soules, for Crist sente his descipulis two and two tofore his face in euery

³⁴ 0 variants; 0 occurrences.

³⁵ 1 variant; 8 occurrences.

place þere he was for to come (Lu·10·1).
<L 148><T CG02><P 16>

But 3et þer been oþer þat ben in worse plite þat haten þe crowyng of þe cok, as þeues whiche, whan þei heren þe cok crowe, beþ aferd lest þe li3t of dai schulde come sodeynli vpon hem and þei be taken in here euele and knowen for suche as þei been.
<L 176><T CG02><P 17>

Alle suche haten þe crowyng of þe cok, if he crowe trueli and in tyme (þat is, hateþ þe true prechyng of Goddes lawe, for dred of comyng of li3t of truþe), for þei wite wel, and it be knowen, hire malice schal be maad open and þei knowen suche as þei ben.
<L 184><T CG02><P 17>

For Matheu seiþ þat bifore þe koc crowe, Petre shal denye hym þries. Mark seiþ bifore þe koc crowe twyes, Petre is þries to denye Crist. Luk seiþ þe cok shal not crowe today til Petre þries denye for to knowe Crist.
<L 114, 115, 116><T EWS3-179><P 176>

also he is a crowe, either a rauen, for the blacknesse of synnes, as the lawe witnessith there, in c' {non omnīs};
<L 13><T Pro><P 31>

crowen³⁶
CROWITH.....2
also he is seid a capoun, for he hath the manere of an hen, for as a capoun crowith not, so an yuel prelat crowith not in preching;
<L 18><T Pro><P 31>

crucifien³⁷
CRUCIFI3E.....1
And þan suen þe wordis of þe seint:
'Vndurstonde 3e spiritualli þat þing þat I haue spoke: 3e ben not to etc þat bodi þat 3e seen, or to drinke þat blode þat þei ben to schede out þe wiche schul crucifi3e me.
<L 3718><T OBL><P 252>

CRUCIFIE.....1
Ffor as Gregor and Grosted seyn, to make vnable curatis is the higeste wikkidnesse and tresun agens God, and is like synne as to crucifie Crist.
<L 44><T Dea><P 455>

CRUCIFIED.....18
Here Cristen men seyne, þof 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 if Criste hade bene crucified wiþ golden cloþis ande golden schone, and as hys pore apostilis

hade lyved in worldely glory, and oþer seintes also, and herinne haden 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 33><T A29><P 462>

Here Cristen men supposen þat þese prelati menyn of þis þinge, where a þinge is payntud as if þo Fadir of heven were an olde hore man, þo secunde persoun a man crucified, þo þrid persone a white culvyr.
<L 09><T A29><P 491>

Als oft of men are seid singing for menis fauor, and temporel wyning, or hope of ani temporel profet, soþly Crist is sold and be trayd, and wen þe body and blod of Crist is tretid wiþ foul hands, and polutid conciens, Crist is trayd and crucified.
<L 23><T APO><P 53>

and þanne, as Matheu seiþ, alle kynredes of erþe schullen weyle' þat is, of alle manere of sectis summe, for Crisostom seiþ vpon þis text (Omeliē 49) þat Crist haþ kept his woundis in his bodi til þat day to þis ende: in wytnesse of his passioun a3ens þe Jewes and alle þat denyen þe Sone of God to be crucified in bodi.
<L 633><T CG02><P 28>

þat is: þei þat ben of Crist, or Cristis childeren, han crucified hire flesch wiþ viciis and desiris': þe flesch here mai be vndirstonde þe bodili substaunce of a man, wiþ þ dedis of his membris.
<L 135><T CG10><P 109>

In þis cros of loue, þe flesch is crucified whanne al þe werkis whiche þat ben don bi þe membris of þe bodi ben dresside after summe of þese foure forseid loues.
<L 152><T CG10><P 109>

of oure Lord Iesu Crist/ bi whom þis world is crucified to me: & I am crucified to þe world ||
<L 28><T LL><P 78>

he dispised þe world/ Summe be no crucified to þe world: but þe world is crucified to hem/ for þei dispisen þis world:
<L 30><T LL><P 78>

but þis world dispiseþ not hem/ Summ ben crucified to þe world:
<L 02><T LL><P 79>

Summe ben nopir crucified to þe world:
<L 04><T LL><P 79>

³⁶ 1 variant; 2 occurrences.

³⁷ 9 variants; 28 occurrences.

Wher Poul he crucified for 3ou?
<L 597><T OP-ES><P 24>

With thorn ycrownd, crucified, and on the cros dyede.
<L 11><T PPC><P 27>

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 flesh was woundid and crucified for vs.
<L 05><T Pro><P 45>

þe 5· þat he schulde schew þat we my3t no3t entre heuen wipout passion: 1· Pe· 4·, “Criste ysuffered in flesch, and 3e be armed wip þe same þo3t,” & Gal· 5·, “þai forsobe þat bene of Criste haþ crucified þer flesche wip vicez & concupiscenciez”.
<L 06><T Ros><P 95>

þe lewde men forsop depeynteb þus þe Trinite as if God was one old husbondeman hauyng in his kneez God his Son crucified, & God þe Holy Goste a dowfe desendyng to boþe, & so of many likenes of wich no3t only lewde men bot souerayne of holy chirche erreþ in þe feiþ, trowyng þe Fader or þe Holy Goste or angelles to be bodily.
<L 01><T Ros><P 100>

Forsobe þe fadir offeride not þe calf, but 3af to opere men hym to be offerid, for while þe Fadir sufferide, þe Sone consentyng was crucified of men.
<L 38><T SEWW09><P 51>

CRUCIFIEN.....2
And bi Austyn on the ix· salm, and on this vers, /Dederunt in escam meam fel/, thei synnen greuouliere that dispisen Crist regninge in heuene, than thei that crucifieden Crist goinge deadli in erthe.
<L 18><T 37C><P 38>

and he that 3eueth thus the cure of soulis to vnable “men, is werse than Eroude, that pursuede Crist, and worse thanne Jewis and hethene “men, that crucifieden Crist”.
<L 24><T Pro><P 32>

CRUCIFIEN.....1
for þerinne, als muche as in hem is, þai crucifien Jesus Criste and approven his deth.
<L 17><T A29><P 486>

CRUCIFIERIS.....2
A recheles curat, and that sleeth sogettis bi yuel ensauple, and withdrawing of Goddis word, is worse than vnresonable beestis, and he is wrse than the crucifieris of Crist, for he crucifieth him

in hise membris.
<L 33><T Pro><P 32>

A reccheles schepparde and by yuel ensauple sleyng his sugetis is worse þan vnwise beestis and þe crucifieris of Crist.
<L 88><T SEWW12><P 62>

CRUCIFIETH.....1
A recheles curat, and that sleeth sogettis bi yuel ensauple, and withdrawing of Goddis word, is worse than vnresonable beestis, and he is wrse than the crucifieris of Crist, for he crucifieth him in hise membris.
<L 34><T Pro><P 32>

CRUCIFIID.....1
But þe Lord seiþ þat “þe flesche profitih not”, for al if the lewis had wold a kitt þe flesche þat þei crucifiid as þe flesche of þe lombe, or my3t haue swolowid it hole and quyk, as þe whale of þe see swolowid Ionas quyk, it schuld not haue profitid hem, but þei schuld haue defoulid her conscience wip more sacrilege or wrong a3enst God.
<L 2663><T OBL><P 225>

CRUCIFIXED.....1
wich of þe dowre of a widowe or of þe patrimonye of þe crucifixed hi3e or hast no3t to make þamself riche or þair men, bot frely giffyng þat frely þai haue taken”. “
<L 06><T Ros><P 86>

crucifix³⁸
CRUCIFIX.....4
Also þat no worship ne reuerence oweth be do to ony ymages of þe crucifix, of our Lady ne of noon oþer seyntes, for all suche ymages be but ydols, and maade be werkyng of mannys hand;
<L 77><T SEWW05><P 36>

For summe lewid folc wenen þat þe ymagis doun verreyly þe myraclis of hemsilf, and þat þis ymage of þe crucifix be Crist hymself, or þe seynt þat þe ymage is þere sett for lickenesse.
<L 155><T SEWW16><P 87>

þe fourtenete: þat it is not leucful to sustene li3ttis in þe chirche before þe crucifix, neiþer before any oþer ymages.
<L 36><T SEWW2-20><P 19>

But a crucifix owip to be worschipid for þe passioun of Crist þat is peyntid þereinne, and is brou3t þereþoru3 into manus mynde.
<L 1082><T Thp><P 57>

CRUCIFIXE.....4
5· Also bischopis ande freris putten to pore men þat þei seyne, þat ymages of Cristis crosse, of þo

³⁸ 2 variants; 8 occurrences.

crucifixe, of þo blessid Vergyne Mary, ande of oþer seintis, in no manere bene worþi to be worschipid, but þat alle men worschypynge in ony manere þoo ymages, or ony peyntynge, synnen and done ydolatrie;
<L 18><T A29><P 455>

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 worschipid, but þat alle men worschypynge in ony manere þo ymagis or any payntynge, synnen ande done ydolatrie, and þat God dose not ony myracle by hem, and þat alle men doynge pilgrimage to hem, or ony manere hem worschypynge, or puttyng lighttis or ony devociions bifore þoo ymagis, bene cursid.
<L 23><T A29><P 462>

Vnde Ephiþhanus Ciprinus ad Iohannem Constantinopolitanum in epistola quam beatus Ieronimus transtulþ & ponitur inter epistolas suas, epistola 15; sic scribit), I fande, ' seip þe bischoppe, a vaile hyngyng in þe dorez of þe chirche, died & peynted wiþ þe ymage of þe crucifixe.
<L 26><T Ros><P 100>

And 3it men erren foul in þis crucifixe makynge, for þei peynten it wiþ greet cost, and hangen myche siluer and gold and precious cloþis and stonnes þeronne and aboute it, and suifren pore men, bou3te wiþ Cristis precious blode, to be by hem nakyd, hungry, thursty and in strong preson boundun, þat shulden be holpyn by Cristis lawe wiþ þis ilke tresour þat is þus veynnely wastid on þes dede ymagis.
<L 15><T SEWW16><P 83>

dai-þeues¹**DAI THEEF.....1**

This sentence is preuid bi Cristis word in the x^c of Jon, He that ennthith not bi the dore, but stieth bi a nother weie is a nyght theef and a dai theef.

<L 18><T 37C><P 07>

DAI THEUES.....2

þei ben ni3t-þeues & dai-þeues/ þat entren in bi a broken wowe:

<L 19><T LL><P 92>

men þat at þei beggen of, þat hauen greet neede for hem and heoris to þyng þat freris tillen of hem, and certis þis spoylyng is falsere þen open raueyn of dai þeues.

<L 30><T MT22><P 300>

DAI ÞEEF.....1

And herfore seiþ Lyncoln "þat prest þat prechþ not þe word of God, þou3 he be seen to haue noon oþer defaute, he is antecrist and sathanas, a ni3t þeef and a dai þeef, a sleer of soulis and an aungel of li3t turned into derknesse".

<L 879><T Thp><P 50>

DAI ÞEVES.....1

And so curatis of þe Chirche stelen þe goodis of God, þat comen in bi þe roof, and not bi þe dore, þat is Crist, ben ny3t þeues and dai þeues of simonie of benefices, and sillynge of sacramentis.

<L 33><T A02><P 88>

DAY ÞEUES.....1

þo yuele scheppardis ben ny3t þeues and day þeues, or hirid hynes.

<L 4><T SEWW12><P 60>

dallen²**DALYE.....1**

Mark telliþ hou Iesu wente out bi þe cuntre of Galile, and he wolde not tarie þeere ne dalye wiþ men of þe cuntre.

<L 4><T EWS3-140><P 44>

daliaunce³**DALIANCE.....1**

Weddyng wiþ Goddes lawe is ful for to preise, and daliance wiþ bilawes is for to repreue.

<L 833><T 4LD><P 272>

DALIAUNCE.....7

And of hem þat geten false eiris of mennus wives, bi privy schryvyng and oþere homly daliaunce, avyse eche man who ben siche.

<L 4><T A22><P 304>

If þei lyuen þen in leccherie, priue or aperte, þorow her ydel lijf, and her lusty fare of hye wynis and hote spicis, and nyce daliaunce, and spenden þus her tyme in þe seuen dedly synnis, harde veniaunce wole come to suche at þe day of her accountis, for mys spending of her hye degre, and her yuel ensauple.

<L 594><T CGDM><P 224>

And 3if Eue hadde do so, sche hadde vencusched þe feend, and not had daliaunce wiþ hym tyl þat sche hadde be disseued.

<L 15><T EWS2-96><P 233>

For þei taken presthod for to lyuen esely and fare wel, and take no reward to here hei3e hoot complexon, but norischen it in welfare of mete and drynk of þe beste and riche cloþis and softe beddis, and traueilen not, and ben 3onge and idel and li3t chered and wordid and han daliaunce wiþ nyce wommen;

<L 22><T MT08><P 170>

and sip seynt poul chastised his flesch wiþ so gret traueile and peyne and abstynence, and 3it vneþis 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 27><T MT08><P 170>

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 2><T MT22><P 309>

sip siche daliaunce wole gregge his ire, and vnable hym to haue ou3t of god.

<L 5><T MT22><P 319>

DALIAUNSE.....1

and siche wondris newe brou3t in moten nedis marre men of þe world, for daliaunse wiþ newe deucls bringiþ in newe giles to lette cristenmen.

<L 32><T MT27><P 449>

DALLIAUNCE.....2

but þis weiward dalliaunce wiþ wymmen is so comyn þat vneþe can ony men kepe hym clene, or sngle or weddid or men of ordre of religion.

<L 16><T MT13><P 218>

For sathanas caste to purchase worldly honour and plente of worldly goodis and welfare and ydelnesse to 3onge prestis, and dalliaunce wiþ wommen and priue rownyng;

<L 25><T MT04><P 100>

DALYAUNCE.....1

þei schulden fle dalyaunce wiþ wymmen, and dwellyng in privey placis, for hit is hard to

¹ 5 variants; 6 occurrences.

² 1 variant; 1 occurrence.

³ 5 variants; 12 occurrences

touche þo picche and not be foulid þerwip.
<L 12><T A09><P 167>

daliinge⁴

dame⁵

DAME.....3

He that had a mayd to dame, The lamb that slayn
for sinners was, Shall sheld me from gostly
blame;

<L 1361><T PT><P 190>

If þou seie on þe first maner, þanne if God hadde
moued þis man to leue þis vow and 3yue to pore
men as moche as he schulde 3yue hem, þis man
hadde algatis do beter saue oo þing of moche
charge: þat he hadde left for to offre to Dame
Symonye in þis prelat, for he hadde do as
resonable þing, and as it seemþ on beter maner.
<L 89><T SEWW15><P 77>

But there is a fyft called dame auaryce, wyth as
greadye a gut, as meltyng a mame as wyd a
throthe, as gappyng a mouth, and wyth as
reaueynng teeth as the best which the more she
eateth the hungryer she is An vanquet euyl
neuer at rest a blynde monster and a surmysyng
beest, fearyng at the fal of euery leafe Quid not
immortalia, pectora corgis, antifactafa mes.
<L 18><T WW-TWT><P 35>

DAMME.....1

and therefore the pleyng of Ismael, that was
the sone of the servant, with Isaac, that was the
sone of the fre womman, was justly reprovyd,
and bothe the damme and the sone put out of his
cumpanye;

<L 42><T Hal><P 52>

damisele⁶

DAMISSELLE.....1

Whan king lowis, turnyng a3en fro þe holy lond,
felle in to gret sickness, leches seiden for long
contynnaunce and lak of women, and þay
conseilden him to vse a damisselle for euer grete
feerness of þe queen, he answerid, I had leuer to
dye chast þan to lyfe in awoutre'.

<L 423><T Tal><P 189>

DAMOSELES.....1

Of scarlet and grene gaye gownes, That mot be
shapþ for the newe, To clippen and kissen
counten in townes The damoseles that to the
daunce sewe;

<L 928><T PT><P 176>

DAMYSEL.....1

This sentence I vndirstonde, sere, Crist appreueþ
himsilf, castyng out mynstrals or þat he wolde

⁴ 0 variants; 0 occurrences.

⁵ 2 variants; 4 occurrences.

⁶ 6 variants; 8 occurrences.

quyken þe dede damysel'.
<L 1363><T Thp><P 65>

DAMYSELIS.....2

3if þei studien on þe holy day aboute
experymentis or wiche craft or veyn songis and
knackyng and harpyng, gyternyng and
daunsyng and opere veyn triflis to geten þe
stynkyng loue of damyselis, and stere hem to
worldely vanyte and synnes;

<L 3><T MT01><P 09>

and the sones of Israel taken of hire britheren
of Juda ij· c· thousand of wymmen, and of
children, and of damyselis, and prey withouten
ende, and baren it in to Samarie.

<L 44><T Pro><P 25>

DAMYSELLIS.....1

folow þou þe steppis of þis Lord/ take hede how
mani þousand of martis· han made a smep
pleyne weye to þee/ þer han passid bifore þee
virgynes· þer han passid bifore children & 3ong
damysellis:

<L 24><T LL><P 24>

DAMYSELYS.....2

And þis kyng made a mariage to Crist, þat ys his
Sone, and to þis cherche, þat is his spowse, and
to damyselys þerof. For as Salamon seyth fowre
degrees ben in þis chirche: summe ben qwenes,
and summe ben lemmanys, and somme
damyselys, but oon is spowse þat conteneþ alle
þese þre and þat is al hooly chyrche.

<L 28, 30><T EWS1-20><P 301>

daunce⁷

DAUNCE.....2

And þus schulde þe Chirche drawe to acord bi
Crist, þat lediþ þe daunce of love.

<L 7><T A23><P 360>

Of scarlet and grene gay gownes, That mot be
shap for the newe, To clippen and kissen
counten in townes The damoseles that to the
daunce sewe;

<L 928><T PT><P 176>

dauncen⁸

DAUNSEN.....1

I gesse wel þat 3onge wymmen may sumtyme
daunsen in mesure to haue recreacion and
li3tnesse, so þat þei haue þe more þou3t on
myrþe in heuene and drede more and loue more
god þerby, and synge honeste songis of cristis
incarnacion, passion, resurexion and ascencion,
and of þe ioies of oure ladi, and to dispise synne
and preise vertue in alle here doynge;

<L 1><T MT12><P 206>

⁷ 1 variant; 2 occurrences.

⁸ 2 variants; 2 occurrences.

DAUNSID.....1

And, as seyntis seyen, siþ Ion shewyde gladnesse wiþoute, he stiride in his modir woumbe as he hadde daunsid.
<L 17><T EWS3-127><P 13>

dauncing⁹

DAUNSING.....1

And for þes ordris of hordom wiþ flaterynge 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><T EWS3-130><P 20>

DAUNSYNG.....2

wheþer þis songe dispose men for to understonde þo sentence of holy wrtte, and for to mourne for þer synnus, or ellis to pride, vanite, daunsyng and lecchery, wiþ vayne spendynge of tyme.
<L 3><T A29><P 480>

for Iohn made þanne ioye in maner of daunsyng in presence of Crist, as þe gospel seiþ.
<L 34><T EWS2-107><P 271>

DAUNSYNGE.....7

3if þei studien on þe holy day aboute experymentis or wiche craft or veyn songis and knackyng and harpyng, gyternynge and daunsynge and oþere veyn triflis to geten þe stynkyng loue of damyselis, and stere hem to worldely vanyte and synnes;
<L 2><T MT01><P 09>

But lordis and ladies here mosten ben wel war, for 3if þei 3euen benefis to clerkis fore here wordly seruyces, princypali as for kechene clerkis and countynge or daunsynge, for palfreis or keuercheris, gold or oþer worldly seruyce it is foul symonye and cursed on boþe parties, as goddis lawe and þe chirche and holy seyntis techen.
<L 4><T MT04><P 65>

and as austyn and gregory techen wel, preiere is betre herd of god bi compunccion and wepyng and stille devocion, as moyses and ihu crist diden, þan bi gret cryng and ioly chauntyng þat stireþ men and wommen to daunsynge and lettib men fro þe sentence of holy writt, as Magnyficat, sanctus and agnus dei, þat is so broken bi newe knackyng.
<L 23><T MT08><P 169>

deschaunt, coudre note and orgon and smale brekyng, þat stirib veyn men to daunsynge more þan to mornynge;
<L 27><T MT10><P 191>

or in hate and enuye or glotonye and dronkenesse and boldnesse in synne, and colouren and meyntenen it and lyuen in riot, daunsynge and lepyng in ny3ttis and slepen out of reson on þe morwe, and for3eten god and his drede and deuocion of preieris;
<L 26><T MT12><P 204>

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 huntere 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 25><T MT16><P 246>

Perfore cristen men schulden stonde to þe dep for meyntenynge of cristis gospel, and trewe vnderstondynge þerof geten bi holy lif and gret studie, and not sette here feiþ ne triste in synful prelati and here cursed clerkis, ne in here vnderstondynge of holy writt, for þei ben vnable wiþ þis worldly lif ful of pride, coueitise, glotonye and ydelnesse, as haukyng and huntyng, and pleiynge at þe chees and tablis, and riot and daunsynge, and festis makynge, dronkenesse and lecherie, to perceyue þe trenþe of holy writt and hei3e preuytees of god.
<L 7><T MT17><P 259>

decre¹⁰

DECRE.....43

This is the decre put on Austyn.
<L 19><T 37C><P 21>

This, seith in the decre opinli.
<L 7><T 37C><P 41>

And in the decretal, {Omnis utriusque sexus, de penitenciis et remissionibus}, he makith a perlous statute agen the old decre put on Austyn, and agens kyndeli reesoun and profyt of cristene soulis.
<L 9><T 37C><P 80>

And so þis envious mon moste nede stonde to þis decre;
<L 19><T A09><P 129>

And hoevere lettib þis decre, and holdiþ on Cristis side, he is deplyche cursid and pursued wiþ Antecristis clerkis. Ffor þei seie, hoso lettib decre of þe pope to pursue his adversarie, he is þus cursid;
<L 9, 11><T A21><P 246>

Ande þis poynt comys ofte by þer newe decretalis, a3eyne þo olde decre made of Seint

⁹ 3 variants; 10 occurrences.

¹⁰ 9 variants; 120 occurrences.

Austenn, and grounde of holy writte and resoun.
<L 8><T A29><P 462>

Werfor þe decre seip, We are not dampnid wiþ
out dom, wan we are cursid vniustly.
<L 6><T APO><P 22>

And þis is notable to wite, in þe decre vndre
autorite of þe sen3e and of seint Jerome, were
after þat he schewiþ þat vnleful curse hirtiþ not
him þat is notid.
<L 22><T APO><P 22>

be þei þe man of a wife, þat goueren wel þer
sonis and þer housis, and þat ministreþ wel,
schal geit him a good decre in mikil trist in þe
feip þat is in Ihu Crist.
<L 28><T APO><P 33>

and namly, wan þey putt kepars to gedre
temporal þings to hem, after þer decre, rather
þan to gedre souls to Ihu Crist.
<L 20><T APO><P 36>

Also I rehersid þe decre of þe kirk, bidding þat
no man here þe messe of þe prest þat he wot
dowtles haþ a concubyn, or a womman suspect
preueyli browt vndre.
<L 20><T APO><P 37>

And eft þe decre seip, If ani bischop, or ani of
prestis, or dekunis, consent to fornicacoun, or to
crime of incest in his parische, for price or
prayour, or amendiþ not þat is done bi þe
autorite of his office, be he suspendid.
<L 12><T APO><P 39>

And eft þe decre biddiþ, Receyuiþ no wey þe
office of him þat 3ee wot lieþ in synne of
fornicacoun, and of symonye, and als mikil as
3ee mai, forbediþ swilk fro holi ministres;
<L 24><T APO><P 39>

And þe decre, and oþer doctors mani, a corde.
<L 7><T APO><P 46>

Also þe decre seip, I Beringary concent to þe
holi kirk of Rome, and as þe apostil seip, I
cnowlech of mowþ and hert, me to hold þe same
feip of þe sacrament of þe Lordis bord, þe
worschipful sir Nicol pope in heys holi seyne3,
he haþ be tane me of autorite of þe gospel, and
of þe apostil, and haþ fermid to me bred and
wyne, þat are putt in þe auter, to be after þe
consecracoun not onli sacrament, but verrey
body and blod of our Lord Ihu Crist sencibly,
not onli in sacrament, but in trowþ to be
<L 30><T APO><P 47>

And als after þe decre, in an oþer place: No man
presume to 3eue for ani custom, noiþer to þe
taking of symonyently, þat is to sey, for
coueytise, for his labour tak ani þing, for who

þat selliþ eiper of þis þings wiþ wilk þo comiþ
not forþ, he leuiþ noiþer vnsold.
<L 9><T APO><P 51>

as þe decre Saluator witnessiþ.
<L 18><T APO><P 51>

for wo þat selliþ ani of þo þings wiþ wilk þe
toþer com not, he leuiþ noiþer vnsold, as þe
decre seip;
<L 11><T APO><P 52>

þis þe decre.
<L 13><T APO><P 59>

Now þe decre seip þus;
<L 30><T APO><P 70>

And after seip þe decre, þow þe apostil addid
sum þingis counseyling, þat were not found in
bidding of þe gospel diffinid, þerfor neiþer þey
are putt a wey of þe toþer apostols as foly or
superflu;
<L 2><T APO><P 71>

þis seip þe decre.
<L 11><T APO><P 71>

But in þis þe decre seip, þeis þat are found
weddid in þeis degrees, and wiþ in schort tyme
done, be þei departid; 3et þe decre leuiþ not a
man to wed an oþer, nor þe woman noiþer, wil
þey two lyuen.
<L 15, 16><T APO><P 71>

For þe decre seip, Cristun men callen not
worscipful ymagis goddis, ne seruen not to hem
as to goddis, ne put not hope of help in hem, ne
abidiþ not in hem þe dome of help to cum, but
þei worschip hem to þe memory and record of
raþer men, but þei serue not hem wiþ Goddis
worschip, ne any creature;
<L 27><T APO><P 87>

þus seip þe decre. Forsop þe decre seip wel,
acording holi writ, þat cristun men serue not to
hem, ne to ani creature, bi Goddis worschip þat
is þei how not to serue to hem;
<L 32><T APO><P 87>

as þe decre seip, þat þow no þing of iuel be
schewid to be in swilk þingis, neucþeles 3et þei
are defendid of þe kirk to feiþful men, þat þei go
not a3en vnder þe spice of diuining to þe wold
worschipping of idols.
<L 4><T APO><P 94>

As þe decre declariþ wel: And if þei sey it be
semiþ bi holy writ þat enchaumentis are good,
for þe Salm seip þus, Synnars are alienid fro þe
wombe, þei haue errid fro þe wombe, þei spek
fals þingis;
<L 4><T APO><P 97>

þe secound, þat is bi þingis only good and profitable to hele of soule, and not iuel þing, nor of nor vnleful, ne noyes to ani man, ne letting of ani maundment of God, or counseil of Crist, efter þe decre of Isidor, seing þus: In iuel hi3tis, kut þe filling a wey of þing þat is hi3t.
<L 10><T APO><P 101>

And in þe decre is þis notid, þat bi þe saumple of þe apostle, clerkis may lefully labor honestly wiþ þer handis, wil þey lefe not Goddis þat is more profitable.
<L 23><T APO><P 106>

ffor þe decre seiþ, þe offring of wickid þing is filid, for God approuiþ not þe gestis of wickid men, nor he lokip not in to þe offring of þe vnþitous.
<L 23><T APO><P 111>

ii and of saint Poul· Ro· xiii · and bi þe decre of saint Isidore· XXIII· quest· V· Principes:
<L 2><T LL><P 33>

þe decre saluator/ or studien Goddis lawe:
<L 6><T LL><P 60>

And so þis argument failiþ boþe in forme and in matir, as dede þe argument of þe clerge of Iewis meued in Cristis time, þe wiche was þus: we bischopis and prelatie haue 3eue a decre, and determened þat whosoouer confesse þis Iesu as Crist, he schal be do out of the synagoge and so be akursid, þerfor eche seche on is akursid.
<L 312><T OBL><P 165>

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 hab 3euen a decre and determynacioun euen a3enst Crist and his law, and killiþ men þat inpugnen it or ellis beleuen it not.
<L 2320><T OBL><P 216>

For, if it was vnequite, as þe apostlis seiden in her comoun decre, hem for to leue þe preching of Goddis word and mynystre to þe bordis of widues, wherfore þei ordeynede oþir men in þat bisynesse, and seiden þat þei wolden take heede bisili to preching of Goddis word and praier, hou moche more, 3he wiþoute mesure more, vnequite and wrong to God and to man is it to oure prestis to leue contemplacioun, studie, praier and preching of Goddis word and mynystre to bordis of widues, and go to þe court of a secular lord and occupie hem in a seculars office?
<L 1190><T OP-ES><P 51>

And wel I woot, ferþermor, þat þis cheef Lord hab 3eue a decre upon his clergie, boþe in þe oold lawe and in þe newe, þe which he mai not reuoke, þat noon of his clergie, þe which is boundun bi his staat and office to sue Crist in þe perfeccioun of þe gospel, schulde ony such lord be, as it is shewid opunli bifore bi autorite of boþe þe lawis and bi þe liij of Crist and hise apostlis.
<L 1623><T OP-ES><P 70>

And wel I wote, forþermore, þat þis chefe Lorde hab 3eue a decre vpon his clergi, boþe in þe olde lawe and in þe newe, þe whiche may not be reuokid ri3tfully, þat none of þe clergie, þe whiche is ybonden by his astate and office to sue Criste in þe perfeccion of þe gospels, schulde eny siche lorde be, as it is schewid openli before by autorite of boþe þe lawis and bi þe liife of Criste and his apostles.
<L 354><T OP-LT><P 71>

And if it was vnequite, as þe apostles sayden in her common decre, hem for to leue þe prechyng of Goddis worde and ministre to þe bordis of pore men, hou myche more vnequite and wronge to God and man is it prestis to leue contemplacion, studie, prayer and preching of Goddis worde and mynistryng to pore folke for þe service of a seculere lorde.
<L 1003><T OP-LT><P 145>

but we excusin us be þe Bible for þe suspecte decre þat seyth we schulde not nemen it.
<L 28><T SEWW03><P 25>

But I seie to þee, lewid losel, eipir now anoon consente to myn ordynaunce and submytte þee to stonde to myn decre, or bi saint Tomas þou schalt be schauen and sue þi felow into Smeþefelde!
<L 408><T Thp><P 36>

DECREE.....2
And to alle prestis he bitoke þis office when, as Luk telliþ in þe X chapitre, he ordeyned oþer seunte 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 decre seiþe.
<L 74><T CG15><P 186>

to lede a sobre lijf/ þerfore Gregor in his decre:
<L 12><T LL><P 58>

DECREES.....51
and openli bi seynt Jerom and in Decrees the xij.
<L 7><T 37C><P 02>

The sentence of this article is opinli taught bi the rule of apostlis set in Decrees in the lxxxviij.
<L 19><T 37C><P 03>

and bi seynt Jerom in hise pistils, as Decrees witnessen;
<L 3><T 37C><P 04>

This is the lawe of Decrees.
<L 2><T 37C><P 10>

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 12><T 37C><P 20>

This sentence is opin bi the seiyng of Decrees put on Austyn, De pe di vj c° {Qui vult}, where it is write thus; “
<L 11><T 37C><P 21>

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 prisone other exile the auctouris and fautouris of tho.
<L 15><T 37C><P 28>

Wherfore Austyn, in his sermoun and in {Decrees De consecratione}, ij.
<L 17><T 37C><P 40>

And to reule wel this obedience, se what Austin seith in Decrees in xj cause, iij question, c° {Non enim}, “It is not euere euil to obeie not to comaundement, for whanne the lord comaundith tho thingis that ben contrarie to God, thanne it is not to obeie to him”.
<L 16><T 37C><P 48>

Isidre in {Decrees} seith al this.
<L 9><T 37C><P 50>

For the chirche of Rome determyneth ofte agens holi scripture, and oo counseil agens a nothir, and oo pope agenseith the sentence of a nothir, as it pleesith him without nedeful reesoun, as it is opin in the 1^o distinccioun in manie chapitris, and in manie mo placis of Decrees and of Decretalis and of Sext and of Clementynis.
<L 10><T 37C><P 76>

For this Innocent the thridde {De majoritate et obediencia}, c° {Solite}, determyneth opinli agens holi scripture and olde decrees and olde holi doctouris, that the king hath not power on clerkis.
<L 1><T 37C><P 80>

The xxvij Article: If a newe couetous bisshop of Rome risith up, which for pride or temporal lucre wole geue at his likinge alle beneficis in the hond of clergie, and make voide fre elecciouns and ordedauncis of the clergie of oure rewme bi title of patronage, bisidis and agens entent of foundouris and seculer lordis, which elecciouns and ordenauncis of patronagis camen forth of seculer lordis, this proude bisshop of Rome is a disturblere of bisshopis and of othere prelati, and of al oure rewme, for he doth opinli agens elde decrees of the chirche that geuen the chesinge of the archebisshop to alle his suf fragans to chese the beste among hem, and the erchedekene, with clerkis and puple of the cite, shulen purueie lowere curatis.
<L 20><T 37C><P 84>

Al this is groundid in the Decrees in the lxiiij dist c° {Metropolitano}, and c° {Sequenti}.
<L 4><T 37C><P 85>

Herfore the chirche hath ordeined {De celebracioue missarum}, j c°, and in Decrees in oon and nyntithe distinccioun thorough, that preestis and clerkis laboure with here hondis for liflode in nede.
<L 9><T 37C><P 90>

And of the preisable condicions of bisshopis, prestis, and dekenis, it is seid opinli in the j pistil to Tymothe, the iij c° and to Tite j c°, and in xxxvj di c° {Siquis vult}, and xxxviij di c° {Omnis pallentes}, with manie othere decrees of seyntis and of bisshopis of Rome.
<L 18><T 37C><P 134>

most sith Austin and Decrees in ij cause, vij q°, c° {Qui nec}, speken thus harde, “He that hath not in himsilf the resoun of governaunce, neithir hath wipt awei his synnis, neithir hath amendid the cryme eithir greet synne of sonis, owith to be seid more an unchast dogge than a bisshop”.
<L 26><T 37C><P 136>

Al this is set opinli in Decrees, the j cause, the vij q° thorough out.
<L 14><T 37C><P 144>

Therefore seynt Jerom in Decrees in the xij cause, j q°, c° {Duo sunt}, writith thus, “O kynde of cristen men is which is bounden to Goddis office and goue to contempacioun and to priere;
<L 22><T 37C><P 148>

This seith Jerom there and Decreces.

<L 19><T 37C><P 150>

and glose of decrees declariþ opinli þat þis maner of schrifte cam not into þe chirche before pope Innocent.

<L 599><T 4LD><P 262>

Bot I drede me þat þow will be wroþe, for it es þe maner of clerkes o decrees als þou art for to be ri3t vnpacient when þai bene answered be resoune oþerwise þan þai wold be.

<L 43><T 4LD-1><P 178>

& 3it napeles, 3ef þe kinge were wele enfourmed, he schuld wele witt þat he mi3t no more help holi chirch þan to wiþstonde þe clergie when þai take vpon hem worldliche doynges & worldlich lordschip, for þat es forboden hem be Crist himself in þe gospell in dyuers places, & be Saint Peter & bi Saint Poule in diuers phases, and in þe bibel & bi þe popes lawes in decrees & decretales in moni places.

<L 232><T 4LD-1><P 186>

after þat he schall 3eue straitre reknynghe how he haþ kept & defendid Cristes chirche þat he haþe take in his bonde to defende & kepe, as it es writen in þe boke of decrees.

<L 246><T 4LD-1><P 186>

Sir Clerke, said þe at our begynnynghe þat þe clerkes of þe decrees & of þe popes lawe wolden sone be wroþe when þai had made all þair skilles.

<L 281><T 4LD-1><P 188>

And þerfor Ser, be wele war þat þou ne speke no more a3aines holi chirch, for in gode faip it ne was neuer meri siþen þat a borell clerk þat had lerned a littel to vnderstonde Latyn schuld mell him of holi writt & of þe decrees & decretalles & þe popes lawe & his power.

<L 339><T 4LD-1><P 190>

For all be it þat þou ne can, or elles fewe of þi degree conne bot litel of þe gospel wherbi all holi chirch schuld be skill be reulid and gouernid, 3it þou art a doctore of decrees and of þe popes lawes, and I ne haue bot litile said þat I ne haue schewid als wele be þe popes lawe as be Goddes lawe.

<L 381><T 4LD-1><P 192>

For what gode euer þat es 3euen to holi chirche it es holi & longþ ri3tfulliche to prestes, as þe popes lawe bereþ wittnes in þe decrees.

<L 401><T 4LD-1><P 193>

þo comyne lawe of decrees wittenessis, when prelatis weren sumwhat gostly, þat þo bred and wyne þat bene put in þo auter, aftur þo consecracione ben not onely þo sacrament, but

þo verrey body and blode of oure Lord Jesus Criste.

<L 26><T A29><P 484>

and of þe decrees of seyntis, if þu haue foundun ani þing and not restorid it, þu hast reft it.

<L 22><T APO><P 77>

And þis same seiþ Seint Ysidor, as it is put in þe decrees.

<L 18><T APO><P 31>

Notably is Sichem callid þe son of Emor, þat is interpretid an asse, for men hard as assis, þat mi3t not profit oþer sciens, were wont to heer decrees and decretals.

<L 14><T APO><P 74>

holy writ is mikil dispicið for þe sciens of decrees.

<L 22><T APO><P 74>

þe wench of holy writ is sciens of decrees, þat haþ holy writ to despit, for þe frut of wyning þat folowili þer of;

<L 25><T APO><P 74>

þeis two kalfis are lawis and decrees, bi wilk clerkis are haldun down, þat þey sacrificy not to God in þe si3t of holi writ;

<L 14><T APO><P 75>

werof it folowih þat þei lif contrari to holy writ, and to þe decrees of hold fadres;

<L 12><T APO><P 77>

And after þe decrees of senctis, as is opun in canoun, as it schal be 3euen to him þat is callid and forsakih, so it schal be naytid him þat offref himself.

<L 16><T APO><P 77>

and wordis of doctors and decrees acordyn þat prestis how not to vse þe bodily swerd wiþ þer oune hand, and mani peynis are enioinid in new lawis for breking of þis.

<L 29><T APO><P 77>

and after þe decrees of seyntis, and of þe kirk, he þat correctih not, schal be gilty as he þat ded þe dede.

<L 7><T APO><P 78>

Also þus writih 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 enforcih to deceywe mankynd.

<L 5><T APO><P 93>

Here me þinkuþ þat Latynes synnedon somewhat in þis poynt, for manye obre poyntes were now more nedful to þe chirche, as hit were more nedful to wyte wer al þis chirche hange in power of þe pope, as hit is seyð comunly, and wher men þat schal be sauede ben nedide here to schryuon hem to preestis, and þus of monye decrees þat þe pope haþ li3tly ordeynot.
<L 33><T EWS1-52><P 460>

But certus, as tradiciones maade bysyde Godis lawe, of prestis and of scribys and of pharisees, blyndedon hem in Godys lawe, and made it dispuysud, so it is now of Godis lawe by newe mennys lawes, as decretallys and decrees.
<L 117><T EWS2-65><P 58>

Cursid be he þat wolde ordeyne þat þe pistelis and þe gospel weren turnyd into decrees and decretals of þe pope!
<L 14><T EWS3-123><P 02>

And þefore in þe popis lawe decrees and decretals symony is generally clepid heresie, and orible peynes ordeyned a3enst men þat don symonye on ony manere bi hem self or oþert mene persones, bi here wille and consent, and in sum cas hem vnwyttynge.
<L 12><T MT04><P 68>

for as Jerom there, and Decrees, in xxij. cause, j. questione, c^o. {si quis per capillum}, and c^o.
<L 18><T Pro><P 33>

For þe chirche of Rome determyneþ oft a3en holy scripture, and o conseil a3en anoþer, and o pope a3enseiþ þe sentence of anoþer as it plesih hym wiþout nedful resoun, as it is open in þe fiftyþ distinccioun, in many chapters and in many mo places of Decrees and of Decretals, and of Sixte and of Clementyns.
<L 170><T SEWW24><P 126>

For all be it þat þou ne can, or elles fewe of þi degre conne, bot litel of þe gospel wherbi all holi chirch schuld be skill be reulid and gouernid, 3it þou art a doctore of decrees and of þe popes lawes;
<L 14><T SEWW26><P 132>

For what gode euer þat es 3euen to holi chirche it es holi, and longeþ ri3tfulliche to prestes, as þe popes lawe bereþ wittnes in þe decrees.
<L 33><T SEWW26><P 132>

In þe 3er of grace Ml. C. Maister Gracian of Tuscayni borun, monke of seint perculis in boleyne, cowplid decrees.
<L 437><T Tal><P 189>

þus seint ambrosse telliþ in his bokis office and in his decrees þat vessellis of holy chirch and chalis owen to be sold for ransom of prisoners

and sustynauce of pore men.
<L 488><T Tal><P 190>

And, ser, þe lawe of holi chirche techþ in decrees þat no seruauent to his lord, neiþir child to his fadir ne to modir, neiþer wiif to her housebonde, ne monke to his abbot owiþ to obeie, no but in leefful þingis and lawful'.
<L 835><T Thp><P 49>

DECREEZ.....4
napeles it were wele worþi þat men clepid hem tyrauntes when þai desire & be maistri bene about to abrege or to sopplaunt þe kinge of ony poynte of his reale power, which es 3euen to him bi God himself, as it es written in þe first boke of Kinges, & as it es written in þe decreez.
<L 180><T 4LD-1><P 184>

Luffe", he seiþ, "of þe lawe of God and þe condiciouns of þe science of de-creez schulde lette or refreyne men fro þis office.
<L 1><T Ros><P 75>

Sequitur:} "Holy scripture is mich despiseþ for þe science or konnyng of decreez, werfor it may sey þat Sara seid to Abraham, Gen^r 16, þou doest wickedly agens me;
<L 8><T Ros><P 75>

þe maiden of holy scripture is þe konnyng of decreez, wich haþ holi scripture at despote for þe fruyte of lucre or wyning þat it geteþ of it, & Gen^r 21, þe oppression wiche lucratiue science doþ to holy scripture is figurate be þe play in wich Ismael oppresed Ysaac.
<L 11><T Ros><P 75>

DECREEZE.....1
I am a doctore of decreeze & haue dwellid longe tyme in þe courte of Rome & bene in office wiþ þe pope'.
<L 32><T 4LD-1><P 178>

DECREIS.....12
And þis is put after in decreis, Weþer þe priuilege of dignite is not to be tan away from hem to wham Austeyn, Jerom, and Gregor tak a wey þe name of þe bischop, or heldarman, þat he may be correctid of wudlowtis.
<L 23><T APO><P 02>

and, as I suppose, cordandli wiþ holi writ, and feiþful doctors, and autentik decreis.
<L 16><T APO><P 06>

and of þe decreis of þe kirk conferming.
<L 25><T APO><P 17>

But þus it is seid, for oft þei felow hemsilf to gidir and for þei how to felow hemsilf to gidir, os it semih bi þe decreis and sentence of doctors cording to gidir, is, þat þe keyes erring noiþer

bindun ne lowsoun as to God.

<L 2><T APO><P 22>

for þus is writun in þe decreis, þe prest or dekun þat is tan in fornicacoun, þeft, or mansleyng, or forswering, be he deposid.

<L 19><T APO><P 38>

And þus is hadde in decreis;

<L 32><T APO><P 58>

And to þis acorden mani oþer seingis of doctors and decreis of þe kirk;

<L 24><T APO><P 68>

To þis sentens acordiþ Seynt Ambrose, as is put in decreis, wer he seiþ þus;

<L 19><T APO><P 69>

Suche seyne þat who shulde be a prechoure of þe peple, he must haue perfite kunnyng of gramer and of logik, of filosofie and dyuinite to know wiþ þe Scripture, and also he must haue perfite kunnyng of canoun and of decreis.

<L 136><T CG14><P 179>

And þus, what for sufficiency þat professouris of þis renegatis tradicions supposen in hem to þe gouernaunce of þe chirche, and what for wynnyng þat þei felen to come bi her decreis and determynacions, and stablisching of her owne wille, and oppressing of Cristis wille and his lore, what also for sclaudur þat is put upon Cristis lawe of falsnesse and insufficiency to þe gouernaunce of his chirche, and also for as meche as nou3 Cristis lawe is rapur matir of persecucion þan of promocion to þo þat studien it and labouren it to make it knowen, fewe or welny none of þe clergie þat ben my3ti men and frendid besien hem in þe studie þerof, but abou3te þat oþur lawe þat is now callid canoun, þe wiche aftur þe power of

<L 847><T OBL><P 178>

But Parisiensis seiþ þat þe loue of Goddis lawe and contradiccoun of decreis schuld refreyne men from þe studie of hem.

<L 1354><T OBL><P 191>

Napeles I wote wel þat it is croniclid in decreis hou3 þat, in þe tyme of pope Nichol, a clerk Beringarie bi name, defamed of heresie in þe beleue of þe sacrid oost, knowlechild aftur þe ri3t logik of scripture þat þe brede and þe wyne þat ben put in þe au3ter ben aftur þe consecracion not onli a sacrament, but also þe uerri bodi and blode of our lord Iesu Crist.

<L 1845><T OBL><P 204>

DECRES.....5

þe loue of Goddis lawe, and he condicouns of sciens of decreis schuld streyn men fro þis office.

<L 15><T APO><P 74>

and to þis acordiþ mani decreis of þe kirk, and doctors, wiþ mani peynis.

<L 11><T APO><P 78>

and doctors cordyn, and hold decreis.

<L 20><T APO><P 78>

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 decreis rehersiþ sixti Latyn etikes.

<L 209><T Buh><P 176>

(8) Also we graunten þat popis mown medefully make lawes and decreis, and bischoppis constituciouns, and kyngs statutis, so þat þilke lawes and ordinaunce furþer men to kepe þe lawe of God, and þan men ben holden to kepe hem.

<L 130><T SEWW02><P 22>

DECREASE.....1

3it Seint Jerome writis expressely, ande hit is sette in decrease, þat clerkis schulden be taken fro worldely officis.

<L 33><T A29><P 476>

DECREZ.....1

Herde men forsop & asininez wiche may no3t profite in oþer science, ar wont for to here decrez and decretalcz.

<L 33><T Ros><P 74>

descretal¹¹

DECRET.....1

In fowl uowe, change þi decret, and do not þis þat þu hast vovid unwarly.

<L 12><T APO><P 101>

DECRETAL.....8

Therefore the decretal {De symonia, c^o. Tanta}, seith thus, "The filthe of this synne is so greet, that seruauntis or bonde men agens lordis, and alle greete synneris ben admittid or resceyuid to accusinge.

<L 2><T 37C><P 10>

1· Corollary If the bisshop of Rome, or any oþir antecrist make a decretal oþir constitucioun contrarie to this part in endullyng the regalie and power of seculer lordis foundid in holi scripture, holi doctouris, and quik reesoun, alle cristene men and soucreynli alle feithful lige men to oure king, owen to despise it as venym disturblinge holi chirche.

<L 8><T 37C><P 28>

Bi this decretal the king mai neithir streyne neithir condempne any clerk, though he gilte

¹¹ 10 variants; 36 occurrences.

neuere so moche agens the king, if the bisshop assente not thereto.

<L 11><T 37C><P 29>

And the {decretal De iure jurando}, c^o {Et si Christus}, witnessith the same.

<L 22><T 37C><P 36>

And in the decretal, {Omnis utriusque sexus, de penitentiis et remissionibus}, he makith a perlous statute agen the old decre put on Austyn, and agens kyndeli reesoun and profyt of cristene soulis. For where Austyn techith with kyndeli reesoun, that a syk man in soule and repentaunt, seke a preest that can assoile and bynde, and Crisostom {In imperfecto}, xij^o omelie, techith the same sentence, this Innocent ordeynith that ech man go to his propre preest bi the sentence of the forseid decretal, {Omnis utriusque sexus}.

<L 7, 17><T 37C><P 80>

law canoun is callid law ordeynid of prelats of þe kirk, and pronounce to constreyn rebell bi holy rewi, and it may be vnderstondyn as þei ben contrari to þe lawe of þe gospel, as are many decretal epistlis, and generally alle þe tradicouns of þe dowing of þe kirk fro þe tyme of Constantyn;

<L 25><T APO><P 73>

And if he do it, he brekiþ þe bidding of God, and in þis cas he schal not be cursid bi her dome, or ellis he schal dwel cursid þe daies of his lif, efter þe process of þe new decretal wip Jon Andrewe.

<L 29><T APO><P 79>

DECRETALE.....2

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 admitted of prelatis or curatis, and þred, 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. And of sich no3t sent of God ne dewly admitted of prelatez is þis decretale vnderstonden, þat þai bene acursede, bot prestez þat dewly bene admitted of curatis, and wip þat comeþ for to preche frely and trewly and no3t for erþily couaitise, bene admitted be autorite taken of þe apostolice or popis see, siþe euery sich power of curate is ytake of þe apostolike see or of þe bischopis of þe place, and also of God, siþe it is seid, {ad Ro^o 13}, "Per is no power bot of God".

<L 14, 20><T Ros><P 92>

DECRETALES.....1

& 3it napeles, 3ef þe kinge were wele enfourmed, he schuld wele witt þat he mi3t no more help holi chirch þan to wipstonde þe clergie when þai take vpon hem worldliche

doynge & worldlich lordschip, for þat es forboden hem be Crist himself in þe gospell in dyuers places, & be Saint Peter & bi Saint Poule in diuers phases, and in þe bibel & bi þe popes lawes in decrees & decretales in moni places.

<L 233><T 4LD-1><P 186>

DECRETALEZ.....1

Herde men forsop & asininez wiche may no3t profite in oþer science, ar wont for to here decrez and decretalez.

<L 33><T Ros><P 74>

DECRETALIS.....8

For the chirche of Rome determyneth ofte agens holi scripture, and oo counseil agens a nothir, and oo pope agenseith the sentence of a nothir, as it pleesith him without nedeful reesoun, as it is opin in the 1^o distinccioun in manie chapitris, and in manie mo placis of Decrees and of Decretalis and of Sext and of Clementynis.

<L 10><T 37C><P 76>

Perfore seiþ þe Chirche lawe in decretalis, þat every synful prest may seie a masse, out taken a symonyent, whom eche synful man may lefully acuse, 3e, an hore may acuse him, þat he be remevyd from þe ordre þat he mystakip.

<L 32><T A22><P 278>

And þis semeþ wel bi here newe lawe of decretalis, where þe proude clerkis have ordeyned þis, þat oure clergie schal paie no subsidie ne taxe, ne helping of oure kyng and oure rewme, wipouten leve and assent of þe worldly prest of Rome;

<L 16><T A22><P 298>

3^o Also prelatis ande freris putten on pore men þat þei seyne, þat þo pope may not make canons, þat is, reulis, or decretalis, or constituciouns;

<L 10><T A29><P 455>

POINT III^o Also prelatis and freris putten on pore men þat þai sayne, þat þo pope may not make canons, þat is, rewlis, or decretalis, or constituciouns;

<L 18><T A29><P 460>

Ande sithen þe 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 destroyng of obediens of prestis to lordis, þat God commaundid ful myche, Cristen lordis schulden perfore avyse of þese lawes, þat venyme coome not in under coloure of holynes, lest þo ordynaunce of Crist in holy lyvyng, trewe techyng, 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
destruccion of Cristis religione.
<L 29><T A29><P 460>

Ande þis poynt comys ofte by þer newe
decretalis, aþeyne þo olde decre made of Seint
Austenn, and grounde of holy writte and resoun.
<L 7><T A29><P 462>

þe nyne and þrittipe, þat þei studien bisily holy
writt and techen it more þan veyn sophistrie and
astronomye and more þan þe popis decretalis
and fablis and cronycelis;
<L 4><T MT14><P 225>

DECRETALLES.....1

And þerfor Ser, be wele war þat þou ne speke no
more aþaines holi church, for in gode faip it ne
was neuer meri siþen þat a borell clerk þat had
lerned a littel to vnderstonde Latyn schuld mell
him of holi writt & of þe decrees & decretalles
& þe popes lawe & his power.
<L 339><T 4LD-1><P 190>

DECRETALLIS.....3

Also pope Bonefas þe viij mad þe sixte book of
decretallis and gilfully he brou3t in Celestyn,
predecessour, to Reyne þe popchede and mak
law þat a pope my3t resygne his popched, which
law Bonefas, hym silfe made pope, revokid.
<L 212><T Tal><P 182>

Also in þe 3er of grace after suyng pope
boneface þe viij, þat bi disseit gate þe popchede
and entrid as a fox and regned as a lyon died as a
dogge, made þe vj book of decretallis.
<L 532><T Tal><P 192>

Also in þe 3er of grace Ml ijje vij, pope Clement
þe v þat travelid for to gader tresours and bildid
castellis, dampned þe ordour of Templers,
ordeyned þe vij book of decretallis, þat is
Clemencins, but soon after he reuokid þe same
book in a conseil which he made at vyncens.
<L 542><T Tal><P 192>

DECRETALLYS.....1

But certus, as tradiciones maade bysyde Godis
lawe, of prestis and of scribys and of pharisees,
blyndedon hem in Godys lawe, and made it
dispuysud, so it is now of Godis lawe by newe
mennys lawes, as decretallys and decrees.
<L 117><T EWS2-65><P 58>

DECRETALS.....10

And whether in {Decrees} or in {Decretals with
Sext} and {Clementynis} ben ony suche
blasfeme constitucions, kingis and secular
lordis shulden make it to be enquerid diligentli
bi here feithful clerkis, and if ony suche
constitucions be founde, kingis and secular
lordis shulden make tho to be don awei, and
prisoner other exile the auctouris and fautouris of

tho. Summe constitucions in the decretals ben
opinli false and contrarie to the kingis regalie.
<L 15, 23><T 37C><P 28>

wolde God þat alle decretals were suspendid for
þis word, þat prestis knew it cleerely & kepud it
in her lijf;
<L 236><T 4LD-2><P 208>

In þis lawe schuld prelatis studie, & not in
decretals of þe pope, but if þei techen bettur
Goddis lawe, for ellis it were a foolis change.
<L 256><T 4LD-2><P 209>

And as þe decretals declarun, in þre maneris is
þis callid notory;
<L 8><T APO><P 39>

Notably is Sichem callid þe son of Emor, þat is
interpretid an asse, for men hard as assis, þat
mi3t not profit oþer sciens, were wont to heer
decrees and decretals.
<L 14><T APO><P 74>

Cursid be he þat wolde ordeyne þat þe pistelis
and þe gospel weren turnyd into decrees and
decretals of þe pope!
<L 15><T EWS3-123><P 02>

And þerfore in þe popis lawe decrees and
decretals symony is generally clepid heresie, and
orible peynes ordeyned a3enst men þat don
symonye on ony manere bi hem self or oþert
mene persones, bi here wille and consent, and in
sum cas hem vnwyttynge.
<L 12><T MT04><P 68>

next bifore, and Decretals {de jure jurando}, c·
{et si Christus}, witnessen pleynly, to swere bi a
creature is a3ens Goddis comaundement;
<L 19><T Pro><P 33>

For þe chirche of Rome determyneþ oft a3en
holy scrypture, and o conseil a3en anoþer, and o
pope a3enseiþ þe sentence of anoþer as it plesip
hym wiþout nedful resoun, as it is open in þe
fiftyþ distinnccion, in many chapters and in
many mo places of Decrees and of Decretals,
and of Sixte and of Clementyns.
<L 170><T SEWW24><P 126>

degre¹²

DEGR.....2

And turnen mekenesse into pryde, And
lowliness into hy degrè And goddes wordes
turne and hyde;
<L 1185><T PT><P 184>

Wyteth the Pellican, and not me, For herof I nil
not avowe, In hy ne in low, ne in no degrè, But,

¹² 6 variants; 172 occurrences.

as a fable take it ye mowe.
<L 1373><T PT><P 190>

DEGRE.....90

Forwhi I woot not what othir thing I shal gesse,
no but that the secunde degre of governaunce
was gove to me, that coude not holde a nothir".
<L 17><T 37C><P 136>

For though prelatys and othere bisshopys geuen
beneficis to vnable men and vnworthi as the
pope was wont to do, netheles the spoilinge of
the rewme bi beringe out of the tresore to
straungeris, and the prisoninge and sleeinge of
oure lige men bi theuis and enemies shall not
bifalle so moche as bifore, and the symonie shal
not be so abhominable in lowere prelatys and
most in seculer men, as in the pope and in his
cardenalis, that ben hier in degre and gouernaile
of the chirche.
<L 22><T 37C><P 155>

And perfor Sir, I prai þe, tell me what degre of
scole þou has, þat I mow knowe wheþer þou be
abil of connyng to teche me in þis matere þat I
am in dout'.
<L 28><T 4LD-1><P 178>

For þerwip ne haue 3e no3t to done, and perfor
3e ne schuld no3t mell 3ow of men of
holichirch, bot liuen & kepe 3oure degre and
done als men of holichirch teche 3ow, for þai be
ordained of God to teche & preche þe pupel as
Goddess lawe bereþ wittnes & als þu hast said
þiself þat it schuld be so'.
<L 342><T 4LD-1><P 190>

welle I wot þat þis degre com be an hepin
costom.
<L 128><T 4LD-4><P 240>

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

And, as Bernard seiþ, þei taken þe wynnyngē
and giftis of eche degre in þe Chirche, and
traveilen not perfore.
<L 19><T A17><P 216>

3if ony bishop, or prest, or dekene, fro hennys
forþ take any womman, or forsake here not 3if
he have taken ony, falle he fro his owen degre til
he come to satisfaccion, and dwelle he not in
quere of men þat syngyn Goddis servyce, and
take he not ony part of þingis of þe Chirche.
<L 10><T A18><P 225>

Sip þen heresie is errour meyntened a3enst holy
writt, as Seynt Austyn and opere clerkis seyn,
who evere meynteneþ ony errour a3enst Goddis
lawe is an heretik, be he prest, be he lord, be he
pore, be he riche, or of what evere degre.
<L 7><T A22><P 271>

and, as who seiþ, no clerk, but treuþe in lif and
prudence, þat is, knowyng of creaturis boþe
erþely and gostly, and usyng of every in his
degre, and wise techyngē of Goddis lawe after
þe nede of þe peple, makib a man to be a prest.
<L 2><T A22><P 280>

Perfore Seynt Gregory and Seynt Austyn fledden
at al here power to be bischopys, but sou3tten to
lyve in devocion and studie of holy writt and in
lowe degre, and coveitiden not þe heyenesse of
þe statis, but wip sorowe and grete drede of God,
and for grete nede of Cristene soulis, token þis
staat, not of honour, but of traveile and bsynesse,
as Austyn and Jerom witnessen.
<L 21><T A22><P 289>

Also, sip freris seyn þat beggyngē groundes
hom, and puttes hom in hyer degre of al þis
Chirche, why wolde not Crist byfore þo
comyngē of freris teche þis beggyngē, to profite
of his spouse?
<L 1><T A25><P 413>

For alle þise semen to smacche worldliche
hey3nesse, and men ben clepid to degre þat God
clepede not, and þis is errour and synne on ilche
syde.
<L 10><T A26><P 437>

ffor þerby in ilke degre my3t iche man be saved.
<L 6><T A27><P 445>

Perfore 3if alle Cristene men boþe in old tyme
and newe, hadden kept þe same reule of Crist in
his owne clennessē and fredom, þei shulde have
discerved most þank of God in degre possible to
hem.
<L 34><T A33><P 510>

And herof it sueþ openly þat men may lawefully
forsake privat religioun, and kepe Cristis
religioun in his clennessē, sip it is most perfit,
moost esy, and li3t for to kepe, and most siker to
bringe men to hevене, and to heiest degre of
blisse.
<L 30><T A33><P 511>

wan he fillib not in dede, but doþ contrarily to
his behest in degre, he smib not to be þe vicar of
Crist in dede. And so, þowe he be his vicar vp
degre and dignite, and oper tyme in dede, wan he
doþ þe dedis of þe office, perfor þe pope ioi not,
or ani prelat, or oper in þe nam of dignite or of
state, wan it is not to perpetual blis to þe soule.
<L 12, 13><T APO><P 04>

for þi þat in swelk þe synne aggregip bi resoun of þe degre;

<L 19><T APO><P 04>

for þe þe heiar degre, þe sarrar is þe falle, but presthed is heiar degre þan bodili matrimoyn, and þus þe prest in doing fornicacoun dop sacrile, and brekip his wow; for bi þe vertu of his degre, he made þe vow of chastite.

<L 14, 15, 16><T APO><P 38>

more alle oþer mi3t for taking hede to his kynd and degre þat he is of, and to traueyl þat he toke, and þe seruice þat he dede, and to þe sorow þat he holdid.

<L 29><T APO><P 41>

An noþer is þis þat mariage mad in þrid and ferd degre, a3en þe ordinaunce of þe kirk, is rate and stable.

<L 16><T APO><P 70>

for þei mai not 3eue leue to breke þe bidding of God, nor leue a man to lyue in ani degre a3en þe bidding of God, nor charge him þer to.

<L 29><T APO><P 70>

þe wedding of prestis, or of cosynis in þe þrid or ferd degre, is not forfendid bi þe autorite of þe oolde lawe, nor bi þe autorite of þe gospel, nor of þe epistil, but it is only defendid bi law of þe kirk.

<L 31><T APO><P 70>

And so I graunt þat it is good to kep fro hem, but neuerþeles me semip þat þei mai not be departid, wen þei are maad, not but in swilk degre os God leeuip not to bide to gidre, and þat is no matrimone.

<L 13><T APO><P 71>

þis is a noþer, þat þe kirk solempni3ing matrimoyn in degre forbiden erriþ, consenting to synne, as it semip, and autori3ing synne. þis semip soþ bi þis: Matrimoyn of cosyns in þrid and ferd degre is not forbiden, not but bi þe kirk;

<L 26, 29><T APO><P 71>

And þus schuld men be warnid in wat degre þai mai riot cum to gidre, and how þei schuld be feipful, and lif honestly and holyly to gidre, in on entent to bring forþ barnes.

<L 24><T APO><P 72>

and þus sum are his disciplis in a degre þat are ordeynid and chosun to folow him in lyuing, and þoling, and teching; and sum in oþer degre þat are ordeynid to be taut.

<L 4, 6><T APO><P 82>

But and sin Crist seip, Non may be his disciple but if he renounce alle þingis þat he hap, and tak

his cros and folow Crist, it folowip pleynty, þat þow a man be his disciple in sum degre, neuerþeles in sum degre he is not his disciple, but ij he kepe his counseyl, and lef al þing.

<L 11><T APO><P 82>

Also þoo þat bydun hem to kepe ani staat or degre, or rewle more for cause of hi3nes of þe world, or worldly riches, or lust of flesch, or to do ani þing, oþer bi her causis, or ellis wan he is lettid bi þe vow to do þe ded þat God wold him to do, as þus his vowe is a3en þe gospel.

<L 11><T APO><P 102>

And oþure lowerre men also, in her degre, in þe same manere.

<L 442><T CG02><P 23>

and þe þre forseide werkmen so idel also in hire labour, eche in his degre, þat it is al awyldid.

<L 414><T CG08><P 92>

þe greet clerk Groosthed, in a sermoun þat he makip þat bigynneþ þus: {Pauper et inops laudabunt nomen tuum}, scip þus: Man is disposed to loue of temperal richessis in foure degrees', of whiche þe first degre is sett in helle, þe seconde is sett in purgatorie and fynalli in heuene, þe þridde and þe fourþe degree ben sett anon in heuen. 'þe first degre is whan a man loueþ so myche þese rychessis þat he wole breke a commaundement of God to gete oþer hoolde þese temperal þyngis.

<L 219, 222><T CG09><P 99>

þe þridde degre is whanne a man is so disposid to temperal þyngis þat he mai lese hem alle wiþoute sorwe, and welde wiþoute gladnesse.

<L 234><T CG09><P 99>

And he þat is in þis degre mai vse ri3tfulli temperal goodis, and no man mai fille þe ri3tful vsynge in þese temperal goodis bifore þat he come to þis degre. 'þe fourþe degre is whanne a man despisiþ so temperal þyngis þat he hadde leuere to welde hem no3t, and is sori if he be chargid wiþ hem, and ioicþ whanne he is dischargid', and þis degre is of apostlis and of perfite men þat schal sitte in sectis beside God and deme al þe world.

<L 245, 247, 248, 251><T CG09><P 100>

Now be war, þou þat sittest vpon þe pynacle 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 171><T CG11><P 125>

Ferþermore, in þe gospel, þere as Crist askid of Philip wherwþ þei shulden bye breed to fede wiþ al þat peple, here may men lerne in what state euer þei be, be þei neuer so witty or kunnyng of

science, to aske oþerwhile counsel of oþer þat ben in lower degre and of lasse wit and of symple lerture, for perauenture it may be so þat þei ben of hy3er charite.
<L 106><T CG14><P 178>

For oft þo þat ben in hy3e statis and in greet degre of scolis ben oft ful presumptuous and proude of her kunnyng, þerfore God wiþdrawiþ fro hem gostli vnderstonding and 3yueþ it to meke men þat ben of litel lerture, seying Seint Jame of suche in þis wise: {Superbis resistit; <L 113><T CG14><P 179>

Herto acordiþ Seint Poule, 3yuing a rule of prestis and prechouris to Tite and Thimothie, his disciplis, þat stoden in þat degre, seying þus: {Oporet episcopum sine crimine esse} (ad Tit:1:7).
<L 31><T CG16><P 196>

If þei lyuen þen in leccherie, priue or aperte, þorow her ydel lijf, and her lusty fare of hye wynis and hote spicis, and nyce daliaunce, and spenden þus her tyme in þe seuen dedly synnis, harde veniaunce wole come to suche at þe day of her acountis, for mys spending of her hye degre, and her yuel ensaumple.
<L 596><T CGDM><P 224>

If ony of þe comyn peple (þat is, þe brid degre) haue not loued God in her lijf, ne kepte his hooly heestis, but wastid her wittis aboute worldly goodis, and not spende hem vpon pore, but þere as wes no nede, and lyued oute of charite to her ny3e nei3boris, and mayntenyd her children to dispise her elders, for whiche God sendiþ pestilence to make hem short lyued, suche vnprofitable seruantis at þe day of acounte shullen be þrown into þe fire, as Crist hymselfe seiþe: þe vnprofitable seruantis þrowiþ fer into vturmore derkenes, þere as shal be weping of y3en and gnasting of teep'.
<L 609><T CGDM><P 224>

þere is no willing aftur worship, ne desire after degre, but yche man holdiþ him apayed of þe state þat he is inne.
<L 1117><T CGDM><P 239>

þe lewidest knaue of þe kychyn here shal be þere clerke, and take dignite of degre in dyuinite at þe first lesson þat he lokip in þis boke, when alle deynous doctouris shullen drawe þere abacke, þat now letten suche lewid men to lerne here Lordis lawe.
<L 1146><T CGDM><P 240>

The secunde degre of þis ire is whan a man hath conceyed wrapthe, and brekith owht in scornful wordis of his fyrste conceyed ire.
<L 60><T EWS1-06><P 246>

þe þridde degre of þis ire is whan a man spekith folily, as he þat sclawndriþ a man.
<L 67><T EWS1-06><P 247>

and werkis of þe Trinnyte ben vndepartede wiþowtforþ And wiþ þis cam Crist to be baptised in watyr of Iohn as he schulde for manye enchesounes, first to teche þis moste degre of mekenesse, siþ for to halwe þe watyr of baptem, for vertew of touchyng of Crist strechchede ful fer;
<L 40><T EWS1-31><P 352>

And so þes men þat 3yuoyn almys in symplenesse, knowyng þat al is Godis 3ifte 3ouoyn to hem to dele forþ, ben in þe fyueþe degre;
<L 23><T EWS1SE-09><P 514>

Crist axuþ here mekenesse and pouerte wiþ verrey pees, and algatus in his prestus þat ben here in þer degre;
<L 124><T EWS2-89><P 204>

þe þridde degre is beste of alle, þat men clepon hooly dreede.
<L 29><T EWS2-108><P 274>

But as preestis waxen worse tyl þei weron at lowest degre, as prestis of þe oolde lawe þat were fordoone in Cristus tyme, so may þis cowrt drede for lif contrarye vnto Crist, leste þei be þe worste men þat lyuen here in þis chyrche;
<L 26><T EWS2-109><P 278>

But þes foolis my3ten betturre sey3e þat neiþur Iamys ne Iohn ben betturre blessude for Crist seiþ þat hym falluþ not to graunte hem ony3 degre of blis.
<L 63><T EWS2-111><P 284>

Alle men of þe rewme of heuene drawon to þis centre to make þis reume and þis centre holduþ vppe alle þinge and puttuþ it in his degre.
<L 32><T EWS2-120><P 311>

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

And þis schulde eche man knowe, as Goddis lawe schulde be al knowen of eche man in his degre, of sum more and sum lesse, aftir þat God haþ oblichid hym.
<L 64><T EWS3-229><P 295>

for þei maken lordis to enprisonen men whanne þei dwellen fourti daies in sentence of curs, and hero owene lawe techiþ opynly þat men schullen dwelle in curs bi al here lif vp peyne of dampnacion, has whanne a man haþ weddid a womman sibbe to him in degre of

consanguynyte or kyn wiche degre is forboden in holy writt, and haþ not wisse ynowe to proue þis in mannus dom, þou3 he knowe it neuere so certeynly, he schal be cursed in constorie and may not ryse out of þis curs, for þanne he schulde do wyttyngly a3enst goddis hestis and his conscience, and þus þis man schal euere in þis lif be cursed for he wil not wyttyngly do a3enst goddis comaundementis and his ri3t conscience.

<L 20><T MT04><P 95>

and god only knowiþ whanne his synne is in þat degre and whanne in lesse, but euere it is harmful to him þat makeþ þe sacrament vnworþily, and bi þes feyned pardons þe peple leueþ to do here almesse to pore nedy men enprisoned bi god himself and doþ it to ryche men and wasteris, and hopiþ to haue more þank of god þerby þan to do it aftyr cristis owne techynge;

<L 27><T MT04><P 102>

but aboute gostly dignite and hi3e degre of heuently blisse þei wolen not stryue a3enst gostly ennemys;

<L 6><T MT07><P 147>

and degre takun in scole makiþ goddis word more acceptable, and þe puple trowiþ betere þerto whanne it is seyð of a maistir.

<L 23><T MT27><P 427>

but siþ þat apostlis token no siche degre and crist forfendide hem to be clepid maystris, it semep þat þis heþen maner brou3t in in studies discordiþ fro þe gospel; and as preching of apostlis was betere þan is preching of þes maystris, so prestis wiþoute degre of scole may profite more þan don þes maystris.

<L 1, 5><T MT27><P 428>

and contynue þey in good lif and in boundis of goddis lawe, and þis shal make þe folc more trowe þan doþ degre takun in scole.

<L 20><T MT27><P 428>

nyne partis ben of creaturis and god is in þe tenþe degre;

<L 2><T MT27><P 431>

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 777><T OBL><P 177>

for, as lawe is comparrisound to lawe, so in þe same degre is auctour comparsoned to auctour.

<L 1034><T OBL><P 183>

þe which customable beggerie Crist my3te not ordeyne in his chirche, for it is a vicious faute, and Crist my3te ordeyne no such faute, as it is declarid bifore, for he is wiþoute faute, and made an ordynaunce for his chirche, þe which ordynaunce kept, as men ben boundun to kepe it, his chirche in euery degre and staat schulde haue be wiþoute faute of goodis of fortune, kynde and grace, of þe whiche goodis þe apostasie of þe clergie haþ robbid it now.

<L 2822><T OP-ES><P 134>

For, as saþ þe prophete Malachie, Prestis lippis kepyn kunynge, and þe pepill schal axe þe lawe of God of his mouþe, for he is þe awngell of God if he kepe well þe ordre and þe degre of presthode'.

<L 1048><T OP-LT><P 146>

Leue lorde syth thou madest woman in helpe of man and in a more freyle degre than man is to be gouerned by mans reason / what perfection of charite is in these prestes and in men of relygion that haue forsaken spoushod that thou ordeynest in paradice bytwyxt man & woman / for perfection to forsaken traueyle / & lyuen in ease by other mens traueyle.

<L 18><T PCPM><P 32>

Also this book techith men to absteyne fro wedlok of ny3 kyn and affynyte, with ynne the ij' degre, and ordeyneth peyne of deeth for ydolatrie, and weddyng with ynne the ij' degre of consanguynyte and affynite.

<L 26, 27><T Pro><P 4>

Be the 3ifte of drede and of pitce, me comith to degre of kunnyng, for whi ech fructuous man of hooly scripturis exercisith himself in this thing, and to fynde noon other thing in tho, than for to loue God for God himself, and for to loue his nei3ebore for God.

<L 11><T Pro><P 50>

and he bigynneth to be in the fourthe degre of goostly strengthe, in whiche he hungrith and thirstith ri3tfulnesse;

<L 19><T Pro><P 50>

bi this he sti3ith to the vj' degre, where he purgith the i3e of soule, bi which i3e God may be seyn, as myche as he may be seyn of hem that di3en to this world, as myche as thei mowen;

<L 22><T Pro><P 50>

and in this degre, wherinne a man di3ith to the world, he neither preferrith, neither makith euene himself, neither his nei3ebore, with the treuthe of hooly writ;

<L 26><T Pro><P 50>

Iterum Ieronimus ad Paulinum, epistola 35},
"Þat monke is loued be law or ri3t wiche haþ
prestez to worchep & bakbiteþ no3t to þe degre
be wich he is made a Cristen man".
<L 32><T Ros><P 78>

þe seuent: þat þer schulde be hot oo degre
aloone of prestehod in þe chirche of God, and
euery good man is a prest and haþ power to
preche þe worde of God.
<L 16><T SEWW02><P 19>

To make vnable prelatiſ or curatiſ in þe chirche
is þe hi3este degre of greet trespas.
<L 86><T SEWW12><P 62>

them clerly alle þe beleve, and made þem so
bold þat thei were afrayd of no man but went
abowt to all cowntres and preachyd openly and
boldly, so þat whils he lyvyd hymself he wiþ
drew many folk from our lordschipe, but aftur
his dethe, when we supposyd to haue bene most
sure, than had we more harme by preachyng of
his disciples þan euer we had before, so ferfurth
that þe way of our lordschipe of hell (þat was,
before he became man, greatly vsyd by great
concowurse and comyng of men to us of yche
degre) was waxen all togrowun, as a way þat is
not vsyd, and all come in by þe leuyng and
preachyng of preastis in all degres, for þei lyuid
in pouerte, as wrechys in lowlynes of hart,
schewyng to þe pepill examples of Cristis
lyvyng, þat is comon.
<L 42><T SEWW17><P 90>

For all be it þat þou ne can, or elles fewe of þi
degre conne, bot litel of þe gospel wherbi all holi
chirch schuld be skill be reulid and gouernid, 3it
þou art a doctore of decrees and of þe popes
lawes;
<L 12><T SEWW26><P 132>

And lordis of kyngedomys boþe more and les
seruen to þer kynges eche in his degre;
<L 92><T SEWW25><P 130>

This Sergius he had a generall counseil gaderid
to gedere, dampned alle þe dedis of theodre and
of John his predecessour, And degraſid alle þat
hade take degre bi þe same predecessouris and
commaundide þe bodi of formosus foundun to
be clopide with pontifical cloth and afterward
thee to be girde off and to be cast into
Tibre, at which body, trewly after foundun bi a
fischer and born in to þe chirch, imagis bowid
hym.
<L 71><T Tal><P 177>

at þe last, comyng to pope John, was degraſid
in to lewid degre and mor ouer he was
constrened to swere þat he schuld neuer turne
a3en to his bischoprich, neþer to þe cite of

Rome.
<L 165><T Tal><P 180>

DEGREE.....34
For all be it þat þou ne can, or elles fewe of þi
degre conne bot litel of þe gospel wherbi all
holi chirch schuld be skill be reulid and
gouernid, 3it þou art a doctore of decrees and of
þe popes lawes, and I ne haue bot litile said þat I
ne haue schewid als wele be þe popes lawe as be
Goddes lawe.
<L 379><T 4LD-1><P 192>

as no man may be excusid þat ne he mot nedis
kunne Goddis lawe & hou þat he schal serue
God, but summe more & summe lesse, so no
man may be excusid þat ne he sculd know þe
body of hooly churche, to do hir worschip &
hoold hir hele, iche of þise þre sistris in her
degre aftur þe ordynaunse of God.
<L 89><T 4LD-2><P 202>

So eche man in his degre is boundoun to serue
God.
<L 26><T A02><P 88>

And þus bi restorynge of lordischipis to seculer
men, as þei duwe bi holi writt, and bi bryngyng
of clerkis to mekenesse and wilful povert and
bisy gostly traveile, as lyveden Crist and his
apostlis, schulden synne be distried in ech
degre of þe Chirche, and holy lif brou3t in, and
seculer lordis moche strengþid, and þe pore
comyns releuyd, and good governaile, boþe
gostly and worldly, come a3en, and ri3twisnesse
and treuþe, and reste and pees and charite.
<L 11><T A17><P 217>

And þus may men se þat holy Chirche schulde
stonde stable 3if men affiede hem in Crist, and
stole mekely in her degre, and no3t coveyted
more power þan Cristis lawe lymyteþ hem.
<L 22><T A21><P 261>

Ffor þei tellen þat hor ordir is more holy þen any
oper, and þat þei schul have hier degre in blis
þen oper men þat ben not þerinne;
<L 23><T A24><P 373>

Heere moun prelatiſ and preestes lerne at þis
hooli prophete, fro þe hieste degre down to þe
lowest, þat 3yf þe peple suppose of hem þat þei
haue bi her dignite eni power whiche þei haue
not, or more þan þei haue, or in opure wyse in
bapti3inge, or sacringe, or asoylyng of synnes,
or in any oper sacrament whiche þat þei doon,
þei schulden not take þis vpon hem bi no
similacion for enhauncyng of her pride and leue
þe peple in þis erroure, but voide it sone fro hem
for fere of hy3e blasfemie.
<L 22><T CG04><P 45>

He seide þis also to schewe þat he is not acceptor of persones, but þat acceptable may be a pore scheperde, eþer anoþer poore man of any lefful craft eþer ocupacioun, 3ef he loue God and keepe his heestes, as þe hieste man of degree in þis world, temperal eþer spiritual.
<L 329><T CG05><P 62>

boþe of his lyif and of his lawe) to hem þat beþ diligent and wel ocupeed in her degree, weþer it be spiritual eþer temperal, and speciali to hem þat beþ wakeris in keepinge of her cure whiche þei han vpon Cristis scheep.
<L 352><T CG05><P 62>

And þis mai be þe roote, for þis was þe first degree þat longeþ to alle men;
<L 212><T CG08><P 86>

And bi þese moun be vnderstonde þe þridde degree of þe chirche, whiche beþ: prelates and prestes, to wham it longeþ, if any wantunnesse or wildenesse of synne þat groweþ of mennes herte sprede to fer into dede whiche letteþ ri3twisnesse to beere his frute, in himself or ellis in his breþeren bi euele ensample 3euen, wiþ scharpe bitynge sentencis of Holi Writt or, if nede axiþ, wiþ censures of holi chirche (þat is: wiþ scharpe punischyngis), to kutte hem aweie, and seþþe after to lede hem forþ þe vine of ri3twis werkes in hire sugetis bi ensauple of hemselfe, and seþþe bynde hem togedere to hope
<L 272><T CG08><P 88>

þe greet clerk Groosthed, in a sermoun þat he makith þat bigynneþ þus: {Pauper et inops laudabunt nomen tuum}, seiþ þus: Man is disposed to loue of temperal richessis in foure degrees', of whiche þe first degre is sett in helle, þe secunde is sett in purgatorie and fynalli in heuene, þe þridde and þe fourþe degree ben sett anon in heuen.
<L 221><T CG09><P 99>

þe secunde degree is whanne a man loueþ so temperal þyngis þat þei moun not be lost wipouten sorwe;
<L 228><T CG09><P 99>

And þus hem wanteþ hey3este loue and eche degree of charyte, for þei louen moore þer ydel muc þan þey don þer breþren in God.
<L 80><T EWS1-26><P 329>

as who seiþ, haue 3e som degree of feiþ and hope and charite, and laste 3e, cresynge þerynne, to 3owre lyues ende, and 3owre plase is ordeyned in heuene, aftur þat 3e ben worpi.
<L 29><T EWS2-103><P 260>

where Crist seiþ: Mat xvi· {Porte inferi non preualebunt aduersus eam'} 3atis of helle schullen not mow haue mi3t a3en holi chirche/

vpon þis tixte seiþ Lire þus {Ecclesia non consistit in hominibus ratione potestatis vel dignitatis ecclesiastice uel secularis: quia multi principes & summi pontifices inventi sunt apostatasse a fide: propterea quod ecclesia consistit in illis personis in quibus est noticia & vera confessio fedci & veritatis'} þe chirche is not in men bi weye of powere or dignite spiritual or temperal/ for manye princis & hi3e bischopis & oþir of lowere degree: state or dignite:
<L 22><T LL><P 21>

ben alle þe peple þat lyuen in þis world/ boþe good & yuel of euery degree:
<L 1><T LL><P 45>

ne þe world hem/ In þe firste degree: weren þe apostlis/ and in þe secunde degree: But in þe þridde & þe fourþe degree:
<L 5, 6, 7><T LL><P 79>

for þei maken lordis to enprisone men whanne þei dwellen fourti daies in sentence of curs, and hero owene lawe techiþ opynly þat men schullen dwelle in curs bi al here lif vp peyne of dampnacion, has whanne a man haþ weddid a womman sibbe to him in degree of consanguinyte or kyn wiche degre is forboden in holy writt, and haþ not witnessse ynowe to proue þis in mannus dom, þou3 he knowe it neuere so certeynly, he schal be cursed in constorie and may not ryse out of þis curs, for þanne he schulde do wyttyngly a3enst goddis hestis and his conscience, and þus þis man schal eue in þis lif be cursed for he wil not wyttyngly do a3enst goddis comaundementis and his ri3t conscience.
<L 20><T MT04><P 95>

and þus þes possessioneris, and namely religious, leuen goddis comaundement and werkis of mercy and charite vndon for obedience of synful men, And distroien presthod and trewe techynge and holi lif of þe peple in eche degree.
<L 12><T MT06><P 117>

Capitulum 15m: 3it þes worldly prestis ben lik to helle, neuere ful of coueitise in no degree;
<L 5><T MT08><P 173>

and delyten hem in lecherie in ony degree;
<L 24><T MT12><P 204>

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 1><T MT15><P 227>

þe laboureris of cristis chirche han lefffully rentis
and worldly possessiouns opere þan clerkis han,
ffor þei ben hi3ere in degree and neer to crist in
pouerte;

<L 22><T MT21><P 289>

And we ben proued the prits of Popes at rome
And of grettest degree, as godspelics telleth.

<L 6><T PPC><P 10>

and Grostede seith in his sermoun {Premonitus a
venerabili patre}, that to make vnable prelatis
eithir curatis in the chirche of God, is to haue
come to the hi3est degree of trespassis;

<L 16><T Pro><P 32>

thane in the v· degree, that is, in the counceyl of
mercy, he purgith the soule, that makith noise
and vnrestfulnesse of coueitise of erthly thingis;

<L 20><T Pro><P 50>

Preestes, Peters successours, Beth lowlich and of
low degree, And usen none erthly honours,
Neyther crown, ne curious covertours, Ne
pelure, ne other proudë pall;

<L 103><T PT><P 150>

Ne to no batail shuld men lede For inhaunsing of
hir own degree;

<L 112><T PT><P 150>

In erthe they have so high degree, God, for his
mercy, it amend!

<L 691><T PT><P 169>

vpon þis tixte seiþ Lire þus, þe chirche is not in
men bi weye of powere or dignite, spiritual or
temperal, for manye princis and hi3e bishopis
and oper of lower degree, state or dignite are
founded to be apostataas, or haue gon abak from
þe bileue;

<L 7><T SEWW22><P 116>

And I seide, Sere, wiþ my forseid protestacioun,
I clepe hem trewe pilgrymes trauelynge toward
þe blis of heuene whiche, in þe staat, degree or
ordre þat God clepiþ hem to, bisien hem feiþfulli
for to occupie alle her wittis, bodili and goostli,
to knowe treweli and to kepe feiþfulli þe heestis
of God, hatynge euere and fleynge alle þe seuene
dedli synnes and euery braunche of hem,
reulynge vertuoussli, as it is seide bifore, alle her
wittis, doynge discretli, wilfully and gladli alle
þe workis of mercy, bodili and goostli, aftir her
kunynge and her power, ablynge hem to be
3iftis of þe Holi Goost, disposynge hem to
resceyue into her soule and to holde þerinne be
ei3te blessingis of Crist, bisiyng hem

<L 1239><T Thp><P 62>

DEGREES.....34

And neet, þat is, goostli travelours, schulen not
be in cribbis, þat is, in þe degrees of ri3t liif;

<L 17><T A01><P 31>

Here seien clerkis þat dyverse bodies ben maad
sad in dyverse degrees, and summe bodics may
be dissolved and summe not, as manye stoones.

<L 29><T A01><P 68>

and herefore þei fallen into lecherie in dyverse
degrees, and in synne a3enst kynde.

<L 12><T A13><P 190>

And mony degrees of þe Chirche ben bleckid
wiþ þis heresie;

<L 2><T A16><P 212>

Also þei seyen þat seculer lordshipis asken
degrees;

<L 24><T A26><P 434>

as seculer lorshipis asken worldliche degrees,
and so hey3nesse in worldliche goodis, but
Cristis lordship askiþ goostliche degrees, and
hey3nesse in vertues, þat God oonliche 3iveþ.

<L 20, 21><T A26><P 436>

and þanne it sewiþ þat we shal graunte, þat alle
degrees of emperor clerkis, alle þise religions of
rmonkis, chanouns, and freris, shal slepe as þei
diden in tyme of þe apostlis.

<L 7><T A26><P 437>

and ilk on of hem in syndry degrees and maners.

<L 18><T APO><P 41>

But in þis þe decre seiþ, þeis þat are found
weddid in þeis degrees, and wiþ in schort tyme
done, be þei departid;

<L 15><T APO><P 71>

But neuerþeles ouer þis we schal vnderstond þat
disciplis of Crist are seid in syndry maneris and
degrees, as sum in general, sum in special.

<L 30><T APO><P 81>

þe greet clerk Groosthed, in a sermoun þat he
makip þat bigynneþ þus: {Pauper et inops
laudabunt nomen tuum}, seiþ þus: Man is
disposed to loue of temperal richessis in foure
degrees, of whiche þe first degre is sett in helle,
þe seconde is sett in purgatorie and fynalli in
heuene, þe bridde and þe fourþe degre ben sett
anon in heuen.

<L 218><T CG09><P 99>

þese 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>

Couetise is a maister redynge in scole, and so
grete scole he holdeþ þat of alle generacions of

folke and of al degrees comen to his scole for to lerne, as þe prophete Jeremie seip: Fro þe leeste to þe meeste, fro þe prest to þe prophete, alle studien to auarice'.

<L 384><T CG11A><P 142>

As it is seyð byfore, God haþ 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 oþre possessioneris;

<L 59><T EWS2-68><P 73>

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 59><T EWS2-85><P 175>

Ouer þis we schal vndurstande þat þe apostles weren clepyd of Crist in manye degrees: furst þei weren clepyd and acceptud to be Cristus disciples, and 3et þei turneden a3eyn, as Crist hymself ordeyned, to lyuen in þe world.

<L 25><T EWS1-05><P 241>

And so þre degrees ben in þe lawe of scribes.

<L 22><T EWS1-06><P 245>

for as þer ben in eche man dyuerse degrees of byleue, so þer ben in Cristus apostul dyuerse degrees of meritis.

<L 26, 27><T EWS2-103><P 260>

For as Salamon seyth fowre degrees ben in þis chirche: summe ben qwenes, and summe ben lemmanys, and somme damyselys, but oon is spowe þat conteneþ alle þese þre and þat is al hooly chyrche.

<L 28><T EWS1-20><P 301>

and in þis si3t ben monye degrees, somme hyere and somme lowere.

<L 6><T EWS1SE-30><P 602>

þe firste sectt holdiþ Cristis lawe wiþoute contrariyng bi oþir lawe, and in þis ben many degrees, as preestis, lordis and laboreris.

<L 5><T EWS1SE-32><P 614>

for þis o God mot haue seruauantis aftir þe grace þat he 3eueþ, siþ þis Lord loueþ degrees in his seruauantis as it falliþ.

<L 61><T EWS1SE-40><P 645>

And þus Poul declarip aftir nyne degrees of mennus worchyngis þat God haþ ordeyned in þe chirche, as þer ben þre ierachies, for eche membre of hooli chirche haþ sum shewyng of þis spiri3t, boþe to profy3t of it and to profy3t of

þe chirche.

<L 70><T EWS1SE-40><P 645>

And Poule telliþ of sixe degrees bi whiche Crist was seyen on lyue, aftir tyme þat he was deed;

<L 48><T EWS1SE-41><P 649>

And þus shulden cristen men kepe þes þre degrees of mekenesse, and speciali siþ men weten not what wit þat God haþ 3ouen þer breþeren to telle hem and to counsele hem to þyng þat is Goddis wille.

<L 31><T EWS1SE-47><P 673>

þes þre degrees of þis growing tellen þre profitis of men: summe ben chast to þer spouse Crist as uerygyns, and oþere gode men, and þes holden þe ten comaundementis for loue of þe Trinite.

<L 39><T EWS3-142><P 52>

in þise þre degrees/ In maidens it keepiþ virginite:

<L 22><T LL><P 64>

and knowlechyng is scid here fore verrei knowlegchyng of crist, boþe in herte bi sand feiþ þat he is verrey god and verrey man with outen synne, and alle degrees, in þou3t and speche and dede and alle circumstauncis þer of, and witnessyng in word þe treuþe of þe gospel, hou crist lyuede most mekely and most porely and most vertuously biforn alle oþere men as þe gospel techeþ;

<L 34><T MT01><P 21>

and so þer ben þre degrees of plente of grace.

<L 1><T MT12><P 208>

but in þis presentyng of euyl curatis and holdyng of curatis in worldly office, lettynge hem fro here gostly cure, hen þre degrees of traierie a3enst god and his peple.

<L 2><T MT16><P 247>

(7) Also we graunten þat þe state of prestis schulden be oon in very vnite, and þe order is al oon as anempte þe substance boþe in þe pope and bischopis and symple prestis, but þe degrees in hem ben diuerse, boþe heier and lower.

<L 121><T SEWW02><P 22>

Certis, þis lore contrarieþ pleynli þe ordynaunce of holi fadris, whiche haue ordeyned, grauntid and licencide prestis to ben in dyuerse degrees and statis to lyue bi tipis and offryngis of þe peple and bi oþer dewetees'.

<L 1474><T Thp><P 69>

DEGREIS.....5

And if ani sey matrimoyn to be leful in þeis degreis, spekiþ a3en þe Fadre and Sone and Holy Goost, be þu ware;

<L 23><T APO><P 71>

And, for to counfort his houndis in þis werke, he blowiþ his horn wiþ a blast f pride, when he seiþe þus to hem: 'Art not þou of as hy3e kyn, and as riche, and as good or better þen he in alle degreis?'
<L 141><T CG12><P 153>

And to alle presti he bitoke þis office when, as Luk telliþ in þe X chapitre, he ordeyned oþer seunte 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>

And herfor, wylnyng þat his grete power and auctorite schuld be fulli knowe and magnifiid, he sendeþ out into euery kost of cristendom professors 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 insufficente 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 sceleþ, and þat Cristis law is not of none auctorite but in as meche as it is amittid bi þe chirche, þe wiche yst most famosli told or seide of þis grete ipocrite þat sittip in þe chirche, as it is seide before.
<L 829><T OBL><P 178>

Aftur hem pope John viij was next pope and he dredyng formosus lest he schuld do wyth him as with his predecessour, degradid formosus and mad him a lewid man and mad him for to forswer Rome and alle degreis of þe chirch.
<L 59><T Tal><P 177>

DEGRES.....7
siþen þat freres schulden coueite poyntis of mekenes & eschewe as venym henesse of þe worlde, it semeþ þei schulde not þus cast for suche degres.
<L 110><T 4LD-4><P 240>

But þre degres ben in symonyentis: summe ben symonyentis in ordre, summe symonyentis in beneficis, and summe symonyentis in sacramentis. Of symonyentis in holy ordre ben þre degres.
<L 23, 26><T A22><P 278>

þe secownde dreede haþ monye degres aftur þat men ben bettere wiþ God;
<L 23><T EWS2-108><P 274>

for bi cause of þis lordischipis men comen to grete prelacies and oþere degres of þe chirche bi money and worldly fauour and pledyng and

fi3ttinge, where þei schulden come to hem bi mekenesse and holy lif and bisy traucile in studyng and techyng of goddis lawe;
<L 16><T MT06><P 122>

þe secunde, þat þe ordynaunce of ihu crist be stedfastly kept in alle degres, so þat alle clerkis lyue clenly on spirituale, as crist and his apostlis deden, and 3euynge ensaumple of mekenesse, pacience and heuenly lif and charite;
<L 12><T MT19><P 276>

and boldly, so þat whils he lyvyd hymself he wiþ drew many folk from our lordschipe, but aftur his dethe, when we supposyd to haue bene most sure, than had we more harme by prechyng of his disciples þan euer we had before, so ferfurth that þe way of our lordschipe of hell (þat was, before he became man, greatly vsyd by great concowurse and comyng of men to us of yche degre) was waxen all togrowun, as a way þat is not vsyd, and all come in by þe leuyng and prechyng of preastis in all degres, for þei lyuid in pouerte, as wrechys in lowlynes of hart, schewyng to þe pepill examples of Cristis lyvyng, þat is comon.
<L 44><T SEWW17><P 90>

deintevous¹³
DENTEUOUS.....1
Wher weren þoo kny3tis and squicris to bryngge seruice to þis Ladi, of noble metes, costeli arayes, wiþ hoothe spices and deintevous drynkes of diuerse swete wynes?
<L 258><T CG05><P 60>

deintevousliche¹⁴
DEYNTEUOUSLY....1
And somme men deyntevously norischen hor body, as spendyng Gods gode to costily in glotorye.
<L 3><T A09><P 157>

DEYUTOUSLY.....1
But leue we alle thise cursidenensis biforeseid, and comforte we cristine peple to take trustili and deyutously the text of hooly writ and the trewe vndirstondyng therof.
<L 24><T Dea><P 451>

delectable¹⁵
DELICTABLE.....1
but if þat delectable coueitise of synne be pullid out of þe herte/ for if þere abide ony part of þis foule couetise:
<L 19><T LL><P 115>

delectacioun¹⁶

¹³ 1 variant; 1 occurrence.

¹⁴ 2 variants; 2 occurrences.

¹⁵ 1 variant; 1 occurrence.

¹⁶ 3 variants; 4 occurrences.

DELECTACION.....1

þe first arow þat he drawiþ vp and smytiþ wiþ is delectacion or liking þat he makih him to haue in synne whiche he temptiþ hym to.
<L 63><T CG12><P 151>

DELECTACIONES....1

Whanne we seyn, and ne lede vs not into temptacion, we preien þat god suffre vs not bi wiþdrawyng of his grace and helpe be ouercomen in temptacions of þise deuyl, of þise world, and of þe fleshly lustis or foule delectacions.
<L 29><T MT11><P 200>

DELECTACIOUN....2

wiþ lust & lykyng & delectacioun/ in þou3t: in worde & in werke:
<L 4><T LL><P 115>

þis serpent is wroop for he knowiþ þat þe tyme bi þe which he shal tempte man is but short, in þe which tyme he hap a delectacioun in temptinge of men, and woot weel þat aftir þat tyme he shal haue ful peyne wiþouten any liking.
<L 72><T SWT><P 05>

delicat¹⁷

DELICAT.....9

CAP· V· But þou3 husbondis han þus power over his wifis bodi, neþeles þei owen to use þis doynge in mesure and reson, and sumwhat refreyne here foule lustis, and not take superfluyte of hot wynes, and spised alle, and delicat metis, to delite hem in þis ocupacion, but þenk þat þei ben gestis and pilgrimes in þe world, and han not here a dwellyngplace for evere.
<L 28><T A13><P 197>

3if þei wasten delicat metis and drynkis and 3euen nou3t to pore men of here owene secte ne oþere þat ben in gret node, but drawen pore mennus almes and liflode to here owne couent þat hap to moche of worldly goodis, to make festis huge to lordis and ladies and riche men of contres;
<L 22><T MT01><P 13>

And I moneste and stire þes freris þat þei dispise not and deme not þo men whom þei seen cloþid wiþ softe cloþis and colourid, and vse delicat metis and drynkis, but more eche of hem deme and dispise him self.
<L 11><T MT03><P 41>

for þei leuen not as pore prestis aftir crist and his apostlis, but as lordis, 3ee kyngis or emperours, in shynyng vessel and delicat metis and wynes, in fatte hors and precious pellure and ryche cloþis and proude and leccherous squyeris and

meyne, and þes vanytes wasten pore mennus goodis and suffren hem goo dailes whanne þei han nedis to pursue.
<L 5><T MT04><P 92>

and þis wheren grete peyne for proude men and delicat;
<L 25><T MT06><P 120>

But in desiryng and holdyng seculer lordischipis and worldly honour and delicat mete and drynk and gaye cloþis þei schewen in dede þat þei ben ri3t freisch in bodely lif, but I suppose þat þei ben dede to holynesse and penaunce and profityng to oþere men;
<L 12><T MT06><P 123>

for þei ben groundid in abstynence after crist and his apostlis, and namely þes newe religious, and þei turnen hem into glotonye and delicat liflode more comynly þan oþere men;
<L 17><T MT06><P 136>

And þerfor he hap araid hym a soft heed of þe most delicat and esie rulis contened in ciuile, and isprad þerup on tendur tradicions þat he calliþ canoun.
<L 3145><T OBL><P 237>

Acordinge þanne wiþ þese I calle antecrist al þe confederacie of hem þat a3ens Crist and aboue his gospel magnyfien mennys tradicions and lawis for wynnynge and delicat liif, and bisily doen execucioun of her owne wille and comaunding, not reckinge of þe hecestis of God and his lawe.
<L 264><T SWT><P 10>

DELICATE.....2

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 many jewellis, ne precious cloþes, ne delicate metus, but renounce alle þinges and 3yve hem to pore men, goynge on fete, and takyng staves in hondes, receyvyng þo state of pore men, in 3yvyng ensauple of holynes by þeire conversacione.
<L 3><T A29><P 457>

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 many jewelis, ne precius cloþis, or delicate metys, but renounce alle þingus and 3yve hem to pore men, goynge on fete, and takyng stavys in hondis, receyvyng þo state of pore men, in 3yvyng ensauple of holynes by þer conversacion.
<L 32><T A29><P 494>

¹⁷ 2 variants; 11 occurrences.

delicati¹⁸**DELICATELY.....1**

Item Bernardus super Cantica}, "Ypocritez will be meke wipout dispisyng, pouer wipout defailyng, be wele ycladde wipout bisines, be fedde delicately wipout labour, to som facyng, to som enuious, to som bacbityng, bityng as houndez, wily as foxes, proude as a lion, outwarde as a schepe, wipin as rauschyng wolves.

<L 14><T Ros><P 103>

DELICATLI.....1

Ri3t so, þe more partie of þe peple now ben fayre wipoutte forþ anentis þe flesche, for þei beþ norished now so tenderli and delicati fro her birþe, al her 3ouþe, al oþur wyse, þan weren her eldres tofore hem.

<L 422><T CG03><P 41>

DELICATLY.....4

3e, men þat feynen hem ful of charite and religion gadren propre goodis to hem seluen and festen delicately lordis and ladies and riche men and suffre here pore brepren begge for meschef and fare ful harde.

<L 6><T MT13><P 210>

Nepeles summe now as in þat tyme, not seyng þe abhomyacioun of þe desolacioun stondege in þe hooly place, shynyngly arayed and delicately fed wip poore mennys goodis, cryngre areren up her vois in gladnesseand summe wepen;

<L 202><T SWT><P 08>

But þat vois is so pinne and so lowe þat it may not be herd among þe vois of hem þat maken ioye, þe whiche, not reckinge of þe heelp of her owne soule neþir of operis þat ben bitakun to her cure, seien in effect þat word of Zacharie xi° c° Blessid be God we ben maad riche, and lyuen as delicately and rechelesly as þou3 þat þei weren in dispeir of liif to comyng.

<L 212><T SWT><P 08>

And bicause þat we shulden be war þat we be not vnmerciful, Crist techiþ us in Luc þe xvi° c° what bitidde of an vnmerciful man, riche and glotoun, þat delicately and shynyngly fedde himsilf wip his owne goodis, not rekyng of þe wrecchid Lazar ligginge at his 3atis;

<L 347><T SWT><P 12>

delicious¹⁹**DELICES.....4**

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 couctise of ertheli goodis, and for wombe ioie, to leue in delices, bodeli ese and ydilnesse.

<L 3><T Dea><P 449>

and þus þei lyuen in delices of þe world and here flech, and þefore þei ben dede to god as poul seiþ, and so þei lyuen anticristis lif and meyntene þat to here dch a3enst cristis lif and lawe and techeris þerof.

<L 6><T MT06><P 124>

and in the xxviii° c° of Ezechiel, where the scripture spekith of the prince of Tire, it passith to speke of the deuil, whanne it is addid, "thou, a singnet, either a prente, "of the licnesse of God, were ful of wisdom, and parfit in fairnesse, in the delices of "paradys of God".

<L 41><T Pro><P 55>

For siþ þe pore Lorde, he seiþ, halowed his pore chirche, Take we Cristis crosse, he seiþ, & counte we delices claye.

<L 70><T UR><P 104>

DELICIOUS.....4

For suche glotouns waasten cursideli hire goodis in goode morsellis and delicious drynkis til þi come to beggaris estaat, and þenne lyuch vpon þe pore peple and ben chargeus to hem a3en þe wille of God and ensample of þe apostle.

<L 97><T CG11A><P 134>

If þei 3iuen hem to glotony to fede fat her fleishe wip costious metis and delicious drinkis of diuerse wynis, whatsoeuer þei coste, sittyng as longe at mete as þow þei were kyngis, wip myrþis of mynstralsie and many oþer iapis, and þe sely pore men abiden at þe 3ate to be fed wip her trenchouris þat comen from her borde;

<L 581><T CGDM><P 223>

& 3it in curious & costlewe housis, & fyne & precious cloþinge, delicious & lusti fedyng, in tresorie & iewels & riche ournementis, freris passen lordis & oþere riche wordli men; &

<L 369><T JU><P 70>

For delicious metis and drinkis of men of holi chirche welen ban nedful purgaciun or werse.

<L 29><T SEWW03><P 25>

DELICIS.....2

for þat my3t is but schame and sorowe to 3ou, if 3e coveiten hem, joiyng in richessis þoru pride in 3oure delicis and leccherye.

<L 18><T A01><P 14>

3ef þou art drunke and art in delicis, þou art not idel, but þou art ded, as þe apostle seiþ;

<L 74><T CG08 82><P 82>

¹⁸ 3 variants; 6 occurrences.

¹⁹ 5 variants; 12 occurrences.

DELICYS.....1

þes men þat ben in a precious cloþ and in delicys
ben in kyngis housis.
<L 25><T EWS3-129><P 18>

DILICIOUS.....1

3if þei feynen hem to be men of abstynence and
grete penaunce, and þer wiþ drynkyn dilicious
ale and spisið and hei3e wynes, 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 30><T MT01><P 13>

deliciousli²⁰

DELICIOUSLICHE...1

þe {correlary} is þat widuis, and qwiche as han
takin þe mantil and þe ryng deliciousliche fed,
we wolde þei were weddid, for we can nout
excusin hem fro priue synnis.
<L 161><T SEWW03><P 28>

demen²¹

DEEME.....12

þerfor tristfully I schal worche, dredynge no
man, seiynge boldly þat he schal come to deeme.
3eldynge to ech man aftir his deede.
<L 24><T A01><P 05>

And if þei wolen not now dreede wiþ her wille,
þei schulen be maad to drede him a3ein her
wille, whanne he schal deeme;
<L 15><T A01><P 17>

{Dominus iudicabit fines terre, et dabit imperium
regi suo, et sublimabit cornu Cristi sui;} Oure
Lord schal deeme þe eendis of þe erþe, and he
schal 3eve empire to his kyng, and he schal hi3
þe horn of his Crist. Oure Lord schal deeme þe
eendis of erþe, not þe bigynnyngis ne þe
myrdward;
<L 20, 22><T A01><P 17>

And þanne, , {Jubicabit Dominus populum
suum, et in servis suis miserebitur;} Oure Lord
schal deeme his folk, and in servauntis he schal
have mercy.
<L 14><T A01><P 44>

inde venturus est iudicare vivos et mortuos:}
And þus Crist stiede to hevenes, sittip on þe ri3t
side of þe fadir almy3ti, and fro þens he is to
come to deeme qwike men and dede.
<L 15><T A01><P 81>

From þenns he is to come to deeme þe quik & þe
deed ||
<L 12><T LL><P 30>

²⁰ 1 variant; 1 occurrence.

²¹ 24 variants; 270 occurrences.

þei folowen rewardyngis/ þei deeme not ri3t
doome:
<L 25><T LL><P 105>

and Crist biddip his children deeme after þe
wirkis.
<L 31><T SEWW20><P 107>

Neþeles what bitidde aftir of siche men bilongip
not us to deeme.
<L 447><T SWT><P 15>

And up hap, as Crist bood not vnto þe eende of
þe sixte þousand for to bigge man, but bou3te
man in þe eende of þe secunde hundrid of þe
sixte þousand, so li3tly shal he not abide into þe
eende of þe seuenþe þousand for to deeme þe
world.
<L 724><T SWT><P 22>

And in þe same dampnacioun I deeme alle þo
prestis, which of good purpos and wille enforsten
hem not bisili to do þus, and also alle hem þat
haue purpos or wille to lette ony preest of þis
bisenesse'.
<L 884><T Thp><P 51>

DEEMED.....1

Bi God, þe king doip not his deuer but if he
suffre þee to be deemed!
<L 1826><T Thp><P 80>

DEEMEN.....3

Also men deemen it greet synne to 3yue lond
entailid bi mannes lawe fro þe persoonc or
kynred þat it is entailid to, 3he, alþou3 it be not
so 3oue for euere but for a litil tyme, and þou3 it
so be þat þe persoonc or kynred þat such lond is
3oue to be nedi, and haue leue bi Godis lawe to
ocupie such manere lond or lordship.
<L 2379><T OP-ES><P 116>

And þe Archebischop seide to me, It suchþ of
þese þi wordis þat þou and suche oþer deemen
þat 3e doon ri3t wel for to preche and to teche as
þe doon wiþouten autorite of ony bischop.
<L 708><T Thp><P 45>

But, ser, as I seide to 3ou biforchonde, we
deemen þis bi autorite cheefli of Goddis word
þat it is þe cheef dette of euery prest to bisien
him feipfulli to make þe lawe of God knownen to
his peple, and so to commoune heestis of God
charitabli, how þat we mowen best, where and
whanne and to whomeuere þat we schulen mow.
<L 730><T Thp><P 46>

DEEMYD.....2

for ech man schal be deemyd of God, sich as he
is founden in þe eende of his liif.
<L 23><T A01><P 17>

And panne þe Archebischop seide to me, Þou þat schuldist be deemyd and rulid bi holi chirche, presumpteouseli þou demist holi chirch to haue errid in ordynance of tipis and of oþer dewtees to be paide to preestis.
<L 1515><T Thp><P 70>

DEEMYDE.....2

and Joathas his sone gouernede the paleys, and deemyde the puple of the lond, and euer the kingis of Israel didn yuele, and 3eden in the synnes of Jeroboam.
<L 17><T Pro><P 18>

And Joathan his sone gouernede the kingis hous, and deemyde the puple of the lond.
<L 29><T Pro><P 25>

DEMD.....1

Als þus seye we, o maruelous marchandies, þe maker of man kynd takyng a souldid body of þe virgyn, demd to be borne, and forþgoing man wip out seed, may gif vs his godhed, swilk feip is ai mad in hope trust and charite.
<L 19><T APO><P 10>

DEME.....114

and in the j^e pistil to Corinthis, the vj^e c^o, If ye han seculer domis among you, ordeyne ye the contemptible men, othir of litil reputacioun, that ben among you for to deme; that is, ordeyne ye seculer men that han litil of gostli knowinge to deme seculer domis, and that clerkis be ocupied aboute gostly officis in helpe of mennis soulis.
<L 13, 15><T 37C><P 03>

Wher it be so now, ye cristene men, bileue ye to the werkis of him, And deme ye a verri doom of him, as Crist biddith in the x^e c^o and in the vii^e c^o of Jon.
<L 13><T 37C><P 48>

Thei moun not deme worthili of sogetis, that suen here owne natredis eithir loue in the cause of sogetis".
<L 8><T 37C><P 56>

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 errour and cruelte agens here nedi neighboris.
<L 8><T 37C><P 67>

and in the x^e c^o of Jon Crist seith, Bileue ye to the werkis, and in the vij^e c^o of Jon, Nile ye deme bi the face, but deme ye a just doom, and in the vij^e c^o of Mt, Bi here frutis ye shulen knowe him.
<L 19, 20><T 37C><P 76>

For in the j^e pistil to Tymothe, the vj^e c^o in the bigynninge, Poul seith thus, What euer

servauntis ben undir yok, deme thei here lordis worthi of al honour, that the name and the techinge of the Lord be not blasfemid.
<L 21><T 37C><P 105>

The xxxiiij^e Article Iugis and mynistris of the king othir of othere lordis owen to be ripe men othir sad in vertuis arid kunninge of Goddis lawe and mannis, and to deme iustli withouten acceptinge of persoonis in havynge pure and symple entent to God, and in puttinge abak hatrede and love, and ertheli wynnyng, and worldli drede.
<L 17><T 37C><P 107>

and ordeyne thou of hem tribunis, that is sovereyns of a thousand, and centurions, that is, sovereyns of an hundred, and sovereyns of fifti, and sovereyns of ten, that shulen deme the puple in ech tyme.
<L 8><T 37C><P 108>

And I comaundide to hem, and seide, Here ye hem and deme ye that that is iust.
<L 4><T 37C><P 109>

and what euer thing ye shulen deme, it shal turne into you.
<L 18><T 37C><P 109>

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. 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.
<L 11, 13, 16, 17><T 37C><P 110>

For why such blinde prelati wolen deme for hatred of a person and for there own auerice that good is evil and agenward, and that truth is falsnes and agenward.
<L 3><T 37C><P 133>

And though in hap he errid long wittingly and obstinatly almost all his life, and was very contrite in the end after the loos of speche, which sodaine repentyng no dedly man knowith, by what bowldnes dar any blinde prelate full much conformed to the woride deme blasfemely that such a man is the sonne of helle and dampned withouten ende.
<L 20><T 37C><P 133>

and Crist byddeþ his children deme after þe werkes.
<L 22><T A04><P 99>

And so, þof we se not nowe þo hardnesse of oure
jugement, Gods lawe techis us how God wil
harde deme us.
<L 5><T A09><P 151>

Ne men schulle suffre no more penaunce þan þe
prest enjoyneb hem, ffor God hæþ 3eve þe prest
power to deme aftir his owne wille, ffor ellis it
were a needeles þing to schryve men þus to
prestis.
<L 18><T A21><P 253>

And eche prest deme wisly himself, whi he seiþ
his masse, and in what life;
<L 10><T A22><P 287>

and seyn þat men of hor ordir schul nevere cum
to helle, bot schul deme oþer men wiþ Crist at
domesday.
<L 25><T A24><P 373>

And þus we demen foliliche more bi signes þat
men han maade, who ben men of holy Chirche,
þan bi goode lif and endeles lastyng in charite,
bi whiche God biddiþ us deme wisly and
ri3tfully.
<L 7><T A28><P 448>

Avyse hem wele how hidously God by his
prophet cursis wayward curatis, and how
playnely Seint Jerome, Gregore, and Austyne,
and namely Seint Bernarde and Grosthede, crien
out on þer open heresies, and deme þai þen
hemselfe wheþer þai bene cursid or nay.
<L 22><T A29><P 470>

Prelatis, here deme 3ee and wrastulis 3ee who
schal be mayster, for trewly 3ee have mony
resouns to agregge 3oure synne, whiche has not
Lucifer 3oure page, in tourementyng of Cristus
children.
<L 30><T A29><P 471>

Let al þo worlde deme wisely by þer open dedis,
ande tiraunty on retenauntis, ande sittyng in
parlement above grete lordis, seyng þat no
parlyment may be holden wiþouten hem, wheþer
þis be feyned ypocrisie or treuth.
<L 1><T A29><P 478>

Now deme þis fi3ting kirke, if þe pope be moost
mek, reseuyng wrongis don til him;
<L 19><T APO><P 03>

Ilk man deme þe sikirliar þing þat semit to him.
<L 24><T APO><P 09>

And I deme not but þat ilk curse is to be deede,
for þat he is cursid vniustly, howiþ to examin
him diligently after holi writte, þat he be not
gilty in ani þing.
<L 10><T APO><P 22>

Neþeles it is not to deme þat ne it is leful to
curse accessorialy;
<L 18><T APO><P 22>

syn þat execucoun of þis curse saueriþ seculer
cause, and þe Apostil biddiþ, If 3e hau seculer
nedis, ordeyn þoo þat are contemptible, þat are
in þe kirk, to deme.
<L 21><T APO><P 22>

and foli it were to deme to ani man any power
þat God hæþ 3euun to him, or þe vsyng þer of;
<L 12><T APO><P 29>

And sum demen to be letful, for þei deme not þe
lawe of þe dede for to harme by cause of long
custom, not takyng heed þat synnis are so milkil
greuowsare, euer þe lengar þei hold bound þe
vnecely sowle;
<L 2><T APO><P 51>

And þus schuld al domis be led bi him, and þus
is it 3euun to him þow God ordeynd him not
seculerly to execut seculer domis, as be seiþ, þat
he is not ordeind juge ne departar vp on men, ne
cum not to deme hem, ne to he cause of þer
harme ne strif to be maad a mong hem.
<L 3><T APO><P 61>

And Crist himsilf biddiþ þus, Wel 3e not deme,
and þe schal not he demid;
<L 16><T APO><P 61>

And 3e deme it schal turne a3en to 3owr mede,
if 3e deme iustly.
<L 26, 27><T APO><P 61>

sin Daniel seiþ þus: Sey 3e sonis of Israel folis,
noiþer knowing nor deming þing þat is verrey,
turniþ a3en to þe dome, and I schal deme hem
wisely, for þei han seid fals witness a3enis her.
<L 21><T APO><P 63>

And þus Daudid, led bi þe priuete of prophecye,
dede þe dome of God to him, schewing to vs
how God demid vs after our hartis, and schal
deme ilk man after þe wordis of his mowþ.
<L 1><T APO><P 66>

God biddiþ þu shalt not sey fals witness a3en þi
ney3bor, nor lye, nor forsuere lie, nor deme
vniustly, nor a3en sey þe trowþ in no maner;
<L 5><T APO><P 79>

þey schal not deme dome, ne liuer þe regioun fro
wrong, for þey may no þing;
<L 15><T APO><P 86>

And þus þey may not deme but þat þei lede þis
world in mirknes.
<L 7><T APO><P 99>

And þan we be clopid þe habarioun of ri3twisnes, to held to ilk man, þat we howe bi his lawe to frend and fo, to suffreyne and suget, and þat we deme non man, but as God biddiþ;
<L 27><T APO><P 99>

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>

þe fourþe comynge and þe laste schal be at general Dai of Jugemente, whan he schal come rialli in gret power and mageste to deme alle men wiþouten acceptynge of persones' after þei han deserued: þe goode to ioie, þe euele to peyne.
<L 58><T CG01><P 02>

þis gospel makeþ mencion of þe fourþe comynge of oure Lord, Jesus Crist, þat schal be whanne he schal come in þe glorie of his mageste, in þe laste dai, to deme iustli wiþoute acceptynge of persones' euery man after he haþ deserued.
<L 6><T CG02><P 13>

For þat day ri3twisnesse schal appere and merci schal in parte be hid, for he schal deme eueri man afftur he haþ deserued wiþoute acceptinge of persones' boþe popes and kyngis, as þe knaues of þe kechene.
<L 649><T CG02><P 28>

þe fourþe degre is whanne a man despisiþ so temperal þyngis þat he hadde leuere to welde hem no3t, and is sori if he be chargid wiþ hem, and ioieþ whanne he is dischargid', and þis degre is of apostlis and of perfite men þat schal sitte in seetis beside God and deme al þe world.
<L 252><T CG09><P 100>

And þis boþe in seculer iugis and in chirchis whanne þei, for any presauntis or mede, wolen not see to þe ri3t, but deme after wronge and dredeþ not hire God, as it is seide in olde prouerbe: Pore be hangid bi þe necke;
<L 353><T CG10><P 115>

And oft, 3it þou3 þei so do, and þe strengere party wole 3yue hem more, þei wolen raper here hem and deme for her partie, and so oft peruerte ri3twis dome.
<L 269><T CG13><P 171>

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 vicis for to lyue vertuously þen many oþer grete clerkis þat ben lettrid hilie, hauen gret 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 deucl þat þei clepiden 'Belzebug'.
<L 270><T CG14><P 182>

Ne þei my3t not sey þat for veynglorie he did suche þingis, for þei þat sechen worshipis of þe worlde, examine þei þe werkis of Crist and deme þei if þei sownen into þe worship of þe worlde as þe Jewes seiden.
<L 353><T CG16><P 204>

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 6><T Dea><P 453>

For anticristus lawis ben rewlis to þe styward of þe chyrche, to make officicris þerynne and to deme lewede men, anticrist chalangeþ here to be fully Godis felow;
<L 92><T EWS1SE-03><P 489>

Crist seiþ whanne mannus Sone shal come in his maieste, þat is at þe day of dom to deme al mankynde and alle blissid angelis shal come from heuene to bere cumpeny to þis comyng, þanne Crist shal sitte on þe sete of his maieste as kyng;
<L 5><T EWS3-147><P 67>

þe secound doute is more li3t: for þis iuge is Iesu Crist, þat shal come at þe day of dom and deme alle men by þis lawe, and aftir 3yue hem to his mynystris.
<L 18><T EWS3-209><P 253>

þat we deme not falsli/ of oure nei3bore beside vs:
<L 2><T LL><P 64>

deme þe world wheþer þis dyuysion belong on worldely prelatis vnkunnyng and cursed of lif, or on pore prestis and trewe men þat fayn desiren ny3t and day to knowe goddis wille and worschipe and do it biforn alle oþere þingis.
<L 14><T MT02><P 34>

And I moneste and stire þes freris þat þei dispise not and deme not þo men whom þei seen clopid wiþ softe clopis and colourid, and vse delicat metis and drynkis, but more eche of hem deme and dispise him self.
<L 10, 12><T MT03><P 41>

As to chastite deme men of here bodily chastite, but of gostly chastite it semeb þat þei ben alle avouteris, for þei halde religioun þat is maad of synful men better þan religion mend of crist hym self, and þei chargen more tradicions or customes maad of here owen erroris þan þe just lawis and heste mend of almy3tty god, and þus is gostely matimonye bitwixe crist and cristen mennus soulis broken, siþ it stonðþ in ri3tfulnesse and mercy and feiþ.
<L 16><T MT03><P 49>

Also crist seiþ to þe iewis of him self þat þei schullen deme a ri3tful doom and not after þe face.
<L 21><T MT04><P 84>

But oure prelati3 þat don euyle boþe in dede, speche and þou3t, crien kenely þat sugetis schullen not deme hem, þou3 þei don opynly a3enst charite.
<L 26><T MT04><P 84>

but oure prelati3 wolen not þat we deme here seiynge, þou3 it be contrarie to goddis lawe opynly, and certis þis is þe deuyl cast of helle to distroie þe treuþe of holy writt and þe lif of ihu crist and his apostlis, and to coloure pride and coueitise and symonye and extorsions as moche as euere þei wolen, for bi here cost men schullen not reproue hom þerof, what synne euere þei don.
<L 29><T MT04><P 84>

But oure lord ihu crist comaundid his enemys to deme of hym a ri3tful dom and not aftir þo face.
<L 19><T MT07><P 158>

Also crist bad to his enemys þat þei schulde bere witnesse of euyl 3if he bad spoken euyle, and seynt poul biddiþ his hereris deme þat þat be seide, where þes worldly foolis wolen he anticristis more maistris þan crist god and man, Siþ þei wolen not be demyd and amendid bi cristis peple vnder hem of hero opyn werkis a3enst goddis hestis ne of here fals lesyngis þat þei techen in stede of cristis gospel.
<L 25><T MT07><P 158>

but a3enst þis heresie poul writiþ þus in goddis lawe: "what kynne seruau3tis ben vnder 3ook of seruage deme þei here lordis worþi alle manere honour or worschipe, þat þe name and techynge of þe lord be not blasphemyd," þat is, holden wrongful and dispised;
<L 3><T MT15><P 228>

for þe gospel of ioon telliþ þat crist seiþ of summe foolis þat þei shulen deme to obesche to god in pursuyng of his apostlis;
<L 9><T MT27><P 423>

For þei answerid þus to þe prelacie þat had made seche constitucions a3enst þe fre preching of þe gospel, as we mai rede (Act: 4 and 5) Wheþer it be ri3t in þe si3t of God to here 3ow rapur þan God, deme 3e!
<L 337><T OBL><P 165>

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 wheþur our princis of prestis do not so nou3 or none to feiþful prestis, þat blowen or wold blow þe swete breþe of Cristis gospel vpon hem and the peple, deme 3e of þe dede þat is open inou3!
<L 978><T OBL><P 182>

And herfor Crist þat is heed of þis bodi wold þat alle seche men schuld deme of þe dedis of himsilf and his lymes, and be wel war of pseudo þat schul 3eue signes and merucillis to bring alle most þe chosen to errour.
<L 1567><T OBL><P 197>

but I wote wel þat antecrist schal finde þis a ful bittur blessing, whan Crist schal deme wiche partie in þis mater is heresie, bi his owun blessid lawe and not bi antecristis new determenacioun, þe wiche is so contrarious to Crist þat it schal not be auoided at þe dredful dai of dome!
<L 2611><T OBL><P 223>

For utturli I deme not þat þou wilt þat þi bokis be rad so as þe bokis of prophetis and apostlis, of whos writing it is a kursid þing to dou3te þat þei wanten al errour.
<L 3440><T OBL><P 245>

And if þei were indifferent in her iugementis, as þei demen þat it is wrong and dampnable a seculer man to take upon him a prestis office, in preching or mynstringe of sacramentis, and in disposinge of tibi3 þat were lymytid to þe staat of clergie, so þei schulde deme it ful dampnable a prest to ocupie þis temporal swerd wiþ þe purtynauncis þat longen þerto specified bifore.
<L 1355><T OP-ES><P 58>

and upon þis he comaundiþ þe peple þat, if þei haue ony seculer iugementis among hem, þat þei schulde ordeyne upon suche domes þe more vnworþi of þe peple for to deme suche worldli causis.
<L 1406><T OP-ES><P 60>

And if þai wer indifferent, as þai demen þat it is wronge and dampnable a seculer man to take vpon hym a prestis office, in prechyng or minystryng of sacramentise, and in disposinge of tibi3 þat weren lymytid to þe state of þe

clergy, so þai schulden deme it full dampnable a prest to ocupie þe temperal swerde wip þe purtenance þat longiþ þerto specified tofore.
<L 270><T OP-LT><P 59>

O lorde/ thou sayest in thy lawe/ ne deme ye nat/ and ye ne shullen nat ben demed/ For the same measure that ye meten to other men/ men shall meten to you ayenward.
<L 29><T PCPM><P 42>

Proue hem in process, and pynch at her ordre, And deme hem after that the don, and dredles yleue Thei wiln wexon pure wroth wonderliche sone, And shewen the a sharp wil, in a short tyme.
<L 17><T PPC><P 18>

and first it techitli, that wise men and my3ty shulen be maad iugis, and deme iustly the pore and the riche aftirward hou the Jewis ouercamen Seon, the kyng of Hesebon, and token his lond and alle the goodis therynne in to her owne possessioun, and dedyn in lyk maner to Og the kyng of Basan, and to his lond and goodis.
<L 32><T Pro><P 5>

and that maystris and iugis shulen be ordeyned in alle 3atis either citees by ech lynage, to deme the peple by iust doom, and take not 3iftis nether persones.
<L 24><T Pro><P 6>

Thanne God bad Salamon axe of him, what hym lykide, and he axide that God schulde 3eue to him wijs herte, that he my3te deme his peple, and make discrecyoun eithir departyng bitwixe good and yuel.
<L 17><T Pro><P 12>

The bigynnyng of the ij^o book of Paralipomyon tellith hou Salomon axide of God wisdom to deme his peple, and God 3af to him wisdom, and kunnyng, and richesse, and glorie, so that noon among kingis neither bifore neither aftir him was lyk him.
<L 36><T Pro><P 21>

and he comaundide thus to the iugis, "See 3e, what 3e owen to do, for 3e vsen the dom not of man "but of the Lord, and what euer thing that 3e schal deme, schal turne into 3ou;
<L 23><T Pro><P 23>

And in Jerusalem Josophat ordeynede dekeries and prestis, and princis of meynes of Israel, that thei schulde deme to the dwellers therof the doom and cause of God;
<L 27><T Pro><P 23>

whether Oxunford drinke blood and birlith blood, bi sleeinge of quyke men, and bi doinge of sodomye, in leesinge a part of mannis blood,

wherbi a chijld myte be fourmed, deme thei that knowen; and wher Oxunforde drinke blood of synne, and stirith othere men of the lond to do synne, bi booldnesse off clerkis, deme thei iustly, that seen it at i3e, and knowen bi experiens.
<L 23, 25><T Pro><P 51>

And where I haue translaid as opinli or opinliere in English as in Latyn, late wise men deme, that knowen wel bothe langagis, and knowen wel the sentence of holi scripture.
<L 12><T Pro><P 58>

The kinges lawe wol no man deme Angerliche, withouten answer;
<L 645><T PT><P 167>

þerfor seiþ Ierom as we rede aboue in {Leuitico} of leprose were þei ben comande to schewe hem to prestes, and if þei haue lepre, þan of þe prest beþ þei made vnclene, not þat prestes makeþ leprose & vnclene, but þat þei haue knowleche of leprose and may discerne or deme wiche ben clene or wiche vnclene.
<L 33><T Ros><P 58>

þerfor þei forgiffe or wipholde synnes wiles þat þei deme and schewþ þam forgiffen en of God or wipholden".
<L 4><T Ros><P 59>

{Iterum 1·Thim· 6}, "Wosoeucr be scruantis vnder 3ok, deme þei þair lordes worthi of al honour, þat þe name and þe doctrine of our Lorde be not blasfemed etc".
<L 21><T Ros><P 64>

Now, forsop, sith our pouer Lorde has halowed þe pouerte of his house, bere we þe crosse & deme we delitez clay".
<L 25><T Ros><P 70>

And wom þou perceyueþ þerauentur askyng of þam þat comeþ, deme hym a Gyezite".
<L 9><T Ros><P 86>

And in þe seuenþ capitle of Ion, Nyl 3e deme by þe face, but deme 3e iuste doom'.
<L 176, 177><T SEWW24><P 127>

And where I haue translaid as opinli or opinliere in English as in Latyn, late wise men deme þat knowen wel boþe langagis, and knowen wel þe sentence of holi scripture.
<L 86><T SEWW14><P 69>

þei seyn þat þei ben commissariis of God to deme of euery synne, to foulin and to clensin qwom so þei lyke.
<L 121><T SEWW03><P 27>

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

<L 7><T SEWW21A><P 110>

And I bileue þat Crist is to come for to deme al mankynde, summe into euerlastyng blis and summe into euerlastyng peynes.

<L 272><T Thp><P 32>

Forþi, ser, if I consentid to 3ou to do hereinne 3oure wille, eiþer for boncheef or myscheef þat mai falle to me in þis lyf, I deme in my consience þat I were worþi to be cursid of God and so of alle seyntisfro whiche inconuenyent kepe me and alle cristin peple now and euere almi3ti God for his moost hi3e and holi name!'

<L 397><T Thp><P 36>

And I seide, Ser, bi autorite of Goddis lawe, and also of seintis and doctours, I am lerned to deme þat it is euery preestis office and cheef dette for to preche bisili, frely and treuli þe word of God.

<L 713><T Thp><P 45>

Wherfore, ser, þese autoritees and oþer wel considerid, I deme mysilf dampnable if I, eiþer for plesaunce or for displeasaunce of ony creature, bisie me not to preche þe worde of God.

<L 881><T Thp><P 50>

By God, I deme hym to be more meke þat goiþ euery daie in a scarlet gowne þan þee in þat þreedbare blew gowne!

<L 1591><T Thp><P 73>

And þe Archebischoþ seide to me, Þou3 þou knowe a preest to haue alle þese vicis, 3he, þou3 þou se a preest lye now bi a womman knowyng hir fleischli, woldist þou herfore deme þis preest dampnable?

<L 1603><T Thp><P 73>

But siþ alle þese seynges ben now excusaciouns in synne, me þinkþ ser, þat þis sentence of Crisostom mai be aleggid skilfulli a3ens alle sich swerers, witnessinge þat alle þese synnen greuouli, þou3 þei deme hemsilf to sweren in þis forseide wyse wele.

<L 1728><T Thp><P 77>

And þanne þe Archebischoþ seide, Wel, wel, þou wolt deme þi souereyns!

<L 1824><T Thp><P 80>

Dawe, þou has li3t consience þus fynaly to deme, For here þou damnest men to helle with out any condicion. Whe haue leue of scripture to deme after mennes werkes, Bot for to deme as þou dost, is to robbe God of his power;

<L 105, 107, 108><T UR><P 105>

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>

And he is worshypped ouer all thynges as God and sheweth hym selfe as he were god, where our charge be gylty in this deme ye or they, that knowen mooste for they saye that when ye haue sayde: Hoc est corpus meum, that is to saye this is my body, the whiche ye call the wordes of consecration of elles of makyng, and when they be sayde ouer the breade, ye saye that there is lefte no breade, but it is the bodye of the Lorde, but truely there is nothyng but an heepe of accyidentes as whytnes, ruggednes, roundnes, sauery, touchyng, and tastyng and suche other accidentes.

<L 5><T WW><P 11>

And so we muste belue that he was very god and man togyther and that he flied vp very god and man to heauen, and that he shalbe there tyl he come to deme the world.

<L 20><T WW><P 17>

DEMED.....22

Also for he that sayith truth by his conscienc 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 13><T 37C><P 133>

makyng þis protestacione, þat if þei erren in ony poynt of þeire onsweryng, þei submytten hem to be correctid openly to þo kyng and his chivalrye and þo clergie and comyns, 3e, by deþe, if hit be justly demed lawefulle.

<L 13><T A29><P 457>

If þai done not wele her offices þat God ordeyned, but lyven viciously, þai ben Jewis and manquellers, and not prestus of God, þow þai bene demed of þo worlde boþe wise and holy;

<L 2><T A29><P 493>

And such, but if þei haue þe more special grace, ben now demed, for Crist seiþ in Jones gospel: {Hoc est iudicium: quia lux venit in mundum, et

dilixerunt homines magis tenebras quam lucem;
<L 189><T CG02><P 17>

Also God seith generali to the peple of Israel,
Exodi xij: that the laue of God be euere in here
mouth, and the wiseman seith, Eccl. vj. to ech
man, Al thi tellyng be in the comaundementis of
God, and oure lord Jhesu seith to hise apostlis,
Marc. vltimo. Preche ye the gospel to eueri
creature, that is to eury staat of men, and God
comaundith in Moises lawe that tho bestis that
chewe not code be demed vnclene;
<L 10><T Dea><P 454>

and so Godys children, whon þei be temptyde to
synne, þei þenkon mekely how freel þei ben
made of erpe, and wiþ greet þowt of þer deþ þat
schal come, þei wyte not whonne, and dreede of
þer iugement leste þei ben demed to helle, þei
stoppon þer oþur eere and kepon hem wel fro
synne.
<L 126><T EWS2-64><P 53>

Eche man mut nedis stonde at þe barre bifore
Crist, and be demed aftir his lif oþer to blis or to
helle.
<L 19><T EWS3-216><P 269>

of Goddis rewme/ neiþir 3e demed ri3twiseli:
<L 1><T LL><P 69>

For in here wille þei distroien his werkis, and þe
synne is demed bi þe entent, þou3 þe ende come
not forþ but be lettid bi goddis my3t.
<L 19><T MT04><P 105>

þe þrittenþe, 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>

For I haue wist many men examnyd in our londe
in dyuers materis þat haue be demed bi scripture,
and sum haue ben conuyet of heresie bi þe chiff
lymys of þis renegat, but I neuer koude wete þat
seche antecristis lemys koude alcie for hem any
hole processe or ellis hole sentens or text of
Goddis lawe, but onli her owne tradicions and
determynacions, norwiþstonding þat þe olde
descripcioun of heresie is þis Heresie is fals lore
contrarie to holi scripture obstinatli defendid'.
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 1003, 1011><T OBL><P 182>

Here 3e mai se what Austen wold haue felid and
haue demed of þe vngrounded fantasies of
antecrist, for he seiþ þus {De natura et gracia} 'I

am fre in al maner of writinggis of men, for onli
to holi scripturis I owe consentinggis wiþout
renying or recusing'.
<L 3528><T OBL><P 247>

And þis is demed ful greet synne among þe
peple, not oonli to þe 3yuer, but also to þe taker,
for boþe þei doen dampnable wrong to hem þat
it is entailid, as þe peple demeh 3he, alþou3 it be
3oue for good and trewe seruyce þat þe
resceyuer haþ don to þe 3yuer bifore, or ellis bi
weie of almesse, or releuyng of þe persoune or
kynred þat it is 3oue to.
<L 2384><T OP-ES><P 116>

of prestis bi euerlasting ri3t, notwiþstonding þat
þis entail was interrupt in Crist, and in hise
apostlis and oþir pore prestis þat sueden hem in
þe perfeccioun of þe gospel long after, and was
not, as men supposen, expresli confermed bi
Crist and hise apostlis, and so ferforþly þei
cleymen ri3t in þese tipis þat no man mai
lawfulli wiþholde hem or mynystre hem, saue
þei, ne þei mai be turned or 3oue to ony oþir
staat or kynred, saue oonli to hem, alþou3 men
wolde do þat vndir colour or bi titil of perpetuel
almesse, for þis shulde be demed of þe clergie
dampnable synne, and distriyng of hooli chirche
and sacrilege.
<L 2406><T OP-ES><P 118>

O lordc/ thou sayest in thy lawe/ ne deme ye nat/
and ye ne shullen nat ben demed/ For the same
measure that ye meten to other men/ men shall
meten to you ayenward.
<L 1><T PCPM><P 43>

This is demed by oldē dates;
<L 67><T PT><P 149>

Who sayth, that some of hem may sinne, He shal
be demed to be decd;
<L 198><T PT><P 153>

He forsophe is þe perdicion of al men, for he is
aduersary to Criste and þerfor he is calde
Antecriste, & he is raised aboue al þing þat is
seide god' þat he defoulle or trede wiþ his fotte
þe goddez of al Gentilez or folke, ouþer proued
& trewe religion of men, & sytte in þe temple of
God', as in Ierusalem, as som treweþ, or in holi
chirche, as it is more trewly demed, schewyng
hym for to be as if he be Criste & þe Sone of
God.
<L 32><T Ros><P 61>

Our maneres forsophe bene wont to be demed
no3t in þat þat iche man knoweþ bot of þat þat
iche man luffeþ.
<L 17><T Ros><P 81>

And I heerynge þese wordis þou3te in myn herte
þat þis was an vnleeful askyng, and I demed

mysilf cursid of God if I consentid herto;
<L 366><T Thp><P 35>

And, in how schort tyme þat euere 3e seie suche a synnere may be repentaunt, him owiþ not of hem þat knowen his synnyng to be demed verrili repentaunt wiþouten opin euydence of greet schame for his synne and herteli sorowe.
<L 1612><T Thp><P 73>

DEMEDE.....5

But þe publican feelide so mekeli of himsilf þat he demed himsilf vnworþi to loke to heuene, but knockide on his brest and seide Lord, be merciful to me synner!
<L 487><T OP-ES><P 20>

And whanne þei saien þat Crist wolde not for þis cursyng ceese of his preching, and nameli a3ens her couetise, þei conspiride a3ens Crist, and demed þat it was beter for to kille him þan þat þei schulde leese her lond and þe subieccioun of þe peple.
<L 1027><T OP-ES><P 43>

Aftirward formosus diede and Stephen 6 pope was his successour, which siþen gaderid to gider and dampned and reprevid alle þe dedis of formosus and demed formosus to be draw out of his sepultur and to be clothid with lewid menis cloping and þe fingris kutte offe with which he sacride and to be cast into Tibre.
<L 63><T Tal><P 177>

Botte whil boþe went to þe doom of theodre, king of Raveyn, þe kyng demed þat which of hem was first ordeyned and whom þe more part of men chesing fauorid he sculd sitte pope, which doom sette Symacus bifore, which loued clergie and norischid pore men;
<L 78><T Tal><P 177>

And þer for þe pope was clepid manqueller, vnworþi of office of Auter, and monye Cardinallis demed him vnworthi to be buriede in Cristen chirche.
<L 292><T Tal><P 184>

DEMEDEN.....4

Verum}, in the ende, where it is writen thus, "Oure predecessouris, Pope Nicol and Pope Gregori, demed cristen men to abstene hem fro masses of prestis which it was known verely to be such vicious men, that thei schulden take away fro other men lycence to doe sin, and agenlepe such prestis to the weylyng of verie penaunce".
<L 13><T 37C><P 126>

But men of þe furste howr demed þat þei schulden haue moore þan men of þe elleuenþe hour, for þei traucyleden furst and lengore.
<L 93><T EWS1-39><P 382>

Also god him self seiþ bi ieromye þat he schal take vengannce on hem þat demed not ri3thfully þe cause of widwe, þe cause of fadirles and modirles, and þe cause of pore men.
<L 20><T MT15><P 231>

And it pleside the king and al the multitude, and thei demed to sende messangeris into al Israel, fro Bersabee til to Dan, that thei schulden come and make pask to the Lord God of Israel in Jerusalem.
<L 37><T Pro><P 26>

DEMEN.....50

This sentence is opin bi the seiyingis of God in the olde and the newe Testament, and speciali in the ij· Salm, "And now, kingis, undirstonde ye, be ye lernid that demen the erthe;
<L 2><T 37C><P 27>

1· Corollary· If iugis othir mynistris of the king or of othere lordis bowen to covetise, and demen uniustli for favour or hatrede, lucre or drede, thei ben enemies and traitouris of the king, and of the lordis, and of the comoun puple, and don blasfemie agens God.
<L 4><T 37C><P 110>

Perfore it may not be þat a man be in synne rapere þanne he synnep, as God may not demen him in synne rapere þanne he synnep.
<L 152><T 4LD-3><P 224>

And þus we demen foliliche more bi signes þat men han maade, who ben men of holy Chirche, þan bi goode lif and endeles lastyng in charite, bi whiche God biddiþ us deme wisly and ri3thfully.
<L 5><T A28><P 448>

& þei demen wronge.
<L 12><T AM><P 134>

And sum demen to be letful, for þei deme not þe lawe of þe dede for to harme by cause of long custom, not takyng heed þat synnis are so milkil greuowsare, euer þe lengar þei hold bound þe vncely sowle;
<L 1><T APO><P 51>

And þerfor seiþ Crist, þat þe Hooli Goost schal argu þis world of dome, boþ þat þei mak and demen and causen;
<L 21><T APO><P 62>

These heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and thus the deuyll blyndith hem an disseywyth hem and beiapith hem: as a drunke man demeth of a candele 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 6><T Dea><P 451>

And aftyr al þis schal men see Crist owre lord
come from heuene, and his aungelis wip hym to
demen men þat dwellen here, for þe vertewys of
heuene þat ben li3tes schullen be chaunged here,
and al þe gouernayle of heuene schil be varied
þus to men.
<L 26><T EWS1-27><P 331>

Miche peple demen it a medeful werke:
<L 7><T LL><P 36>

but þe doom of God/ & what þat 3e demen:
<L 15><T LL><P 113>

Also men demen it a grete charite to seue a
mannus bodi fro dep or dryncchnyng;
<L 35><T MT04><P 58>

also poul biddiþ þat his sugetis demen þat þing
þat he seiþ after þat he was rauyschid into þe
þridde heuene;
<L 27><T MT04><P 84>

but certis þes prelatiþ demen heresie alle þat is
a3enst here lykyng and lustis of here flech;
<L 28><T MT04><P 85>

wherefore þe holy gost techiþ hem not oh soþe,
but þe spirit at lesyngis steriþ hem to lette
knowyng of goddis lawe and sauynge of soulis
vnder colour of holynesse, for þei demen bifore
þat men wolen teche heresie;
<L 1><T MT04><P 86>

and so þei leden þe symple peple in error and
synne whanne þe peple weneþ for to do wel, and
maken þe peple to demen good euyl and euyl
good, and to wende þe weie to helle whanne þei
wenen to goo to heuene.
<L 12><T MT07><P 153>

and so 3if prestis seyn here matynes, masse and
euensong aftir salisbury vsse, þei hem self and
opere men demen it is ynow3, þou3 þei neiþer
preche ne teche þe hestis of god and þe gospel.
<L 5><T MT10><P 193>

and þei demen it dedly synne, a prest to fulfille
þe ordynance of god in his fredom wipoute
nouelrie of synful men, þat lettþ 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 togidre.
<L 22, 25><T MT10><P 193>

be 3e lerid þat demen þe erþe;
<L 30><T MT15><P 243>

but þei demen þat siche sadde reprouyngis of
synne is enuye, sclaudryng of prelatiþ, and

distroiynge of holy chirche.
<L 13><T MT16><P 249>

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 wipout sogett or substaunce þat
þei maken so meche of.
<L 670><T OBL><P 174>

and þei demen hem for heretikis þat pituousli
hopen seche a child bi grace of þe Holi Gost to
come to euerlasting blisse.
<L 1831><T OBL><P 203>

I hold it but a scorne whan men demen of þe
uertu of God bi weie of kinde, and wenen þat to
be possible to him. And þus þo þat ben
vnri3twise men demen ri3twise God, and vnwise
men demen þe crafti man, and corruptible men
demen God þat is vncorruptible, and þe creature
demeþ þe Maker'.
<L 3333, 3335, 3336><T OBL><P 242>

But seche an euidence is of litil price at þe grete
renegat antecrist and his special membris, þat so
openli reuersen and demen ful many nedeful
þingis expressid in Goddis lawe.
<L 3452><T OBL><P 245>

For, in as moche as þei ensuren þe peple bi
word, lette and seel þat þei ben parteners wip
hem for þe good þat þei 3yuen of alle þe
suffragiis þat þei specifien in her lettris, þei
presumen and proudli demen wipouten ony
condicioun þat þei and her praiers wip oþir
suffragiis ben worþi or acceptable in þe si3t of
God.
<L 525><T OP-ES><P 21>

And if þei were indifferent in her iugementis, as
þei demen þat it is wrong and dampnable a
seculer man to take upon him a prestis office, in
preching or mynstringe of sacramentis, and in
disposinge of tipis þat were lymytid to þe staat
of clergie, so þei schulde deme it ful dampnable a
prest to ocupie þis temperal swerd wip þe
purtynauncis þat longen þerto specified bifore.
<L 1352><T OP-ES><P 58>

And if þai wer indifferent, as þai demen þat it is
wronge and dampnable a seculer man to take
vpon hym a prestis office, in prechyng or
minystryng of sacramentise, and in disposyng
of tipis þat weren lymytid to þe state of þe
clergy, so þai schulden deme it full dampnable a
prest to ocupie þe temperal swerde wip þe
purtenance þat longiþ þerto specified tofore.
<L 267><T OP-LT><P 59>

Capitulum x And perfore men demen it a grete synne to 3eue lande entaylid by mannys lawe fro þe persone or þe kynred þat it is entaylid to, 3he, allþou3 it he not so 3ouen for euer but for a litill tyme, and þou3 it be so þat þe persone or kynred þat sicke londe is 3eue to be nedy, and haue leue by Goddis lawe to occupie sicke maner londe or lordeschip.

<L 873><T OP-LT><P 117>

After he steyed vp to heuen to his fader and tho he sent the holighost amonges his discyple / and in tyme commynge he woll come and demen all mankynde after her werkes / and after the wordes he spake vpon erth / some to blysse both in bodye and in soule / euer withouten ende / and some to payne withouten ende / both in bodye and in soule.

<L 3><T PCPM><P 14>

Lorde/ it was neuer thy dome to sayen that a man is an heretyke & cursed for brekyng of mans law/ & demen him for a good man that breketh thyne hestes.

<L 22><T PCPM><P 41>

And by that we knowen that thou ne commaunded vs to demen mennes thoughtes/ ner her werkes that ne weren nat ayenst thy law expressly. And yet lorde/ he that seyth he is thy vyker wyll demen our thoughtes/ and asken vs what we thynke/ nat of the lorde ne of thy hestes/ for they caren lytell for hem/ but of him and of his/ whilk they setten aboute thine/ and maketh vs accusen our selfe/ or sls they wyllen accusen vs/ for our accusers mowen we nat knewen.

<L 6, 10><T PCPM><P 43>

They wolden ben agast to de-men men as they done.

<L 5><T PCPM><P 44>

O lord how dareth they demen any man to the deth for brekyng of her lawes/ other assenten to suche lawe?

<L 11><T PCPM><P 44>

And yet they sayen lorde that they ne de men no man to the deth/ for they seyen they ne mowen by her lawe demen any nab to deth.

<L 25><T PCPM><P 44>

And yet they sayen lorde that they ne de men no man to the deth/ for they seyen they ne mowen by her lawe demen any nab to deth.

<L 27><T PCPM><P 44>

O lorde/ howe moche trewer dome was there in Pilate that was an hethen iustyce/ than in oure kynges & iustyces that wolen demen to the dethe & berne in the fyre him that the prestes delyueren vnto hem withouten witness or profe?

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. But lorde/ as thou saydest somytyme that it shulde ben lighter at domes day to Tyre & to Sydon and gomorra/ that to the cyttes where thou wrought wonders and miracles/ so I drede it shalben more lighter to Pylat in the dome/ than to our kynges & domes men that so demen withoute wytnesse and profe. For lord/ to demen thy folke for heretykes is to holden the an heretyke/ & to brennen hem is to brennen the/ for thou seydest to Paul when 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 11, 14, 26, 27><T PCPM><P 45>

And is herafter to comen, Christ all him seluen To demen the quyke and the dede, with outen any doute.

<L 20><T PPC><P 27>

They nolde nat demen after the face, But norishe hir sheep, and hem nat byte;

<L 714><T PT><P 170>

But now þei ben wise men þou3 þou and sich oþer demen hem vnwise.

<L 81><T SEWW04><P 31>

Miche peple demen it a medeful werke to iape mennes i3en wiþ curiouse bilding and manye veyn staring si3tis in her chirchis.

<L 57><T SEWW22><P 117>

And I seide to þe Archebisshop, Sir, siþ 3e demen me an ertike out of bileue, wole 3e 3eue me audience to telle to 3ou here my bileue?

<L 195><T Thp><P 30>

But now þei ben wise men þou3 þou and sich oþer demen hem vnwise.

<L 520><T Thp><P 39>

Wherfore, ser, seip þis forside witnessynge of God and of dyuerse seyntis and doctouris and of alle þe peple, good and yule, suffisiþ to alle trewe prechours, we demen þat we doon not þe office of presthood if we leeuen oure preching, forþi þat we haue not ne moun not haue deweli bischopis letters to witnessen þat we ben sent of hem to preche.

<L 788><T Thp><P 47>

DEMES.....1

þen þis schulde be supposid, sith hit semes soth, for þat God demes is euer þo better.

<L 30><T A25><P 421>

DEMEST.....2

Thanne ia de I certeine syr, thou demest ful trewe.

<L 29><T PPC><P 06>

And be Archebischop seide to me, þou demest euery preest to be proude þat wole not go arayed as þou goist.

<L 1590><T Thp><P 73>

DEMEþ.....19

for God is so good þat in eche goodnesse he is bifore and in eche yuel he comþ aftir in effecte, demynge him in þat synne þat synneþ þerinne, þerfore, al be it þat wipouten our desertis God sendiþ vs his grace of forþeuenesse of oure synnes, 3it he demeþ vs nou3t in no synne but aftir þat we haue synned þereinne.

<L 150><T 4LD-3><P 224>

For many tymes a man demeþ þat þis synne is venyal, and God demeþ þat for þis synne þis man schal be dampnyd, and also a3enward.

<L 30, 31><T A28><P 452>

In þis blyndnesse ben prelati and curati of þe chirche þat demeþ a gretter synne and more scharpeli chastiseþ hire peple for failynge of hire tiþes þanne for leuynge of greuouse þyngis of þe lawe, þat is: meercy, feiþ, and doom.

<L 358><T CG10><P 115>

Or ellis it may be expouned þus: þat Crist for þis tyme sechiþ not his owne glorie, but God þe Fader sechiþ his worship after his passion, and demeþ synners in him, punysshing hem.

<L 357><T CG16><P 204>

And first me semeþ here þat it were spedi and nedeful to examine besili þe argument þat antecrist demeþ an insolible in any mater þat he wol haue preued.

<L 282><T OBL><P 164>

Loo þan, hou3 seint Poule demeþ hem worþi euerlasting dampnacioun, þat techen þe peple ouer þat þing þat he haþ tau3t hem, þat is to seie þing þat is not contened in þe beleue þat he tau3t.

<L 426><T OBL><P 167>

he is or haþ beyng þat sechiþ and demeþ'.

<L 790><T OBL><P 177>

And herefore, siþ he haþ al þis of himself and 3eueþ graciousli to euery creature his owne beyng, for he nedeþ none of hem, worþeli and ri3tfulli he sechiþ his owne glorie in creaturis, not for his owne nede but for nede of his creaturis, and iust seruice þat þei owen to her maker þan of þis it sueþ þat, for as meche as þis antecrist sechiþ his owne glorie and demeþ himsilf, as þe dede schewiþ, so worþi and glorious þat him nedeþ no þing to founde

himself or his lawe vpon saue his owne grete auctorite, power and wille, he schewiþ himself, as seint Poule seiþ, as if he were God.

<L 807><T OBL><P 177>

for he demeþ an emperour unneþe worþi to kisse his fete, alþou3 he were sumtyme his lord and his maister.

<L 1406><T OBL><P 193>

Siþþen þen al Cristis wordis ben oo worde þat is truthe and þe boke of liif, and þis renegat wip his retinew demeþ Cristis wordis for he determeneþ þe contrarie, it is open inou3 þat þis renegat is of þe fadur þe fende.

<L 2776><T OBL><P 228>

And acording to þis seint Austen writiþ þus {De ciuitate Dei li· 20 ca· 30}: No man demeþ or dou3tiþ þe last dome to be comyng, þe wiche is before seide bi Iesu Crist in holi scripturis, saue seche oon þat bi an vnlefful boldnes or blindnesse beleueþ not to þe same lettris, þe wiche han now schewid her truþe to alle þe world'. And bi þe same skele þer is no man þat demeþ or dowtiþ not þe sacred oost to be brede and wyne, and Cristis bodi and his blode, saue seche oon þat beleueþ not to Crist and his lawe þat techiþ so.

<L 3271, 3275><T OBL><P 240>

And þus þo þat ben vnri3twise men demen ri3twise God, and vnwise men demen þe crafti man, and corruptible men demen God þat is vncorruptible, and þe creature demeþ þe Maker'.

<L 3337><T OBL><P 242>

And þis is demed ful greet synne among þe peple, not oonli to þe 3yuer, but also to þe taker, for boþe þei doen dampnable wrong to hem þat it is entailid, as þe peple demeþ 3he, alþou3 it be 3oue for good and trewe seruyce þat þe resceyuer haþ don to þe 3yuer bifore, or ellis bi weie of almesse, or releuyng of þe persooone or kynred þat it is 3oue to.

<L 2386><T OP-ES><P 116>

Leuitico 13·), leprosi ben comanded for to schewe þam to prestes, wome þei made no3t leprose or clene, but þei discerne or demeþ wiche ben clene or vnclene.

<L 2><T Ros><P 56>

Here it is openly schewed", seiþ þe Maister of Sentence, li·4·, di·19· in fine, "þat God foleweþ not þe dome of holi chirche wiche somtyme demeþ be surrepcion and ignorance, God forsop euermore demeþ after soþefastnes.

<L 40><T Ros><P 58>

Wom þat þou demeþ euermore or ofte tyme spekyng to of peyne or monye, out take almous, wich is opone, to al men indiffrently haue þou

hym raper a chapman or a marchande þan a monk". "
<L 22><T Ros><P 78>

DEMID.....6

And herbi prestis ben demid to do not profyt but rathere to perisshe.
<L 3><T 37C><P 114>

Aftir that ech man gesside hem, whiche he cristenide to ben hise and not of Crist, it was demid in al the world, that oon of the prestis schulde be maad souereyn aboue othere, and that the sedis of dissencions shulden be take awei".
<L 9><T 37C><P 150>

And þerfor he was reprodud of Petre, for he demid to possede þe 3eft of God bi money, and þerfor he had no part in þat þing.
<L 20><T APO><P 51>

And Crist himsilf biddiþ þus, Wel 3e not deme, and þe schal not he demid;
<L 17><T APO><P 61>

sin þe prince of þis world is demid and founden þat he is vniust, and þerfor is he put vnder, and man maad fre to serue God if be wil, and þan mai no man blam him iustly, nor he schal not be temptid ouer þat he mai, but God schal make peruiance wiþ þe temptacoun þat man may susteyn.
<L 22><T APO><P 62>

for þis wil be at þe day wen al þing schal be demid after trowþ.
<L 6><T APO><P 66>

DEMIN.....1

Lordly lyf ayenst lowlinesse, And demin all without mercy And covetyse ayenst largesse, Agaynst trewthe, trechery And agaynst almesse, envy;
<L 510><T PT><P 163>

DEMIST.....2

for Poul seiþ, Wat art þu þat demist an oþer mannis seruaunt?
<L 17><T APO><P 62>

And þanne þe Archebischoþ seide to me, Þou þat schuldist be deemyd and rudid bi holi chirche, presumptuouseli þou demist holi chirch to haue errid in ordynance of tiþis and of oþer dewtees to be paide to preestis.
<L 1515><T Thp><P 70>

DEMIP.....9

Crist demip ri3t;
<L 11><T AM><P 134>

I speke to 3ow as to wyse men, demip þis þing þat I sey;
<L 13><T APO><P 46>

for oþer wis demip not Crist þe sone, bi cause to ani man to be vndur syn, bondage, nor damping nor desese, nor doþ wrong in ani dome, somoun or priuat, nor supprisip nor enip nor demip not after þe face, but demip iust dome.
<L 19, 21, 22><T APO><P 61>

demip not wickidnes, þat is to sey, selþiþ it not vp, nor takiþ not þe face of synnars, helpiþ þe nedey and þe faderles, and makip þe meke and þe pore to haue ri3t, and pulliþ out and deliuer þe pore fro þe hand of þe synnar;
<L 3><T APO><P 62>

Nor þis excusiþ not to sey, þat he demip after þe lawe, and doþ no þing aftur his ounne arbitracoun, but obeyschip to þe lawe, as seynt Ambrose seiþ, and so he doþ to his knowing as far as man may knowe, he may not know as God.
<L 8><T APO><P 63>

And þus Daudid, led bi þe priucte of prophecye, dede þe dome of God to him, schewing to vs how God demip vs after our hartis, and schal deme ilk man after þe wordis of his mowþ.
<L 32><T APO><P 65>

And þis demyd full grete synne amonge þe peple, not oonly to þe 3euer, but also to þe takere, for boþe þai done dampnable wronge to hem þat it is entaylid to, as þe peple demip, 3he, allþou3 it be 3oue for goode and true seruyce þat þe resseyuour hap done to þe 3euer bifore, or ellis bi way of almes, of relevynge of þe persone or kynred þat is 3eue to.
<L 880><T OP-LT><P 117>

DEMON.....2

for as Crist seiþ to þis kyn, þei demon in þis to obesche to God.
<L 32><T EWS2-74><P 107>

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 oþere synnys, ben vnable to conseyne þe hei3e trewþis of goddis word;
<L 33><T MT18><P 267>

DEMUN.....1

noipþer 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 14><T APO><P 91>

DEMYD.....7

Ny3tly drede was whanne alle þat slowen seyntis demyd hem silf do seruyse to God/ & þis was þe

firste tribulacioun þat entrede þe Chirche of God.

<L 17><T LAC><P 24>

how schulde a treue man be demyd bi suspect iuges, and siche vnkunynge and euyl leuyng prelatiſ ben most hardy to dampne trewe treuthis of holi writ and pursue trewe men to prison and deþ þat meyntenen holy writt and trowþe a3enst here coueitise, pride, symonye and lustis, And newe religious assessours of þes vnkunynge worldely prelatiſ ben more suspect þan ony oþer;

<L 18><T MT02><P 33>

Also crist bad to his enemys þat þei schulde bere witnesse 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, Sij 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 27><T MT07><P 158>

and al is demyd holynesse fer helpe of here preieris, and 3it þe beste of hem wet not what his preiere is worþe and where it turne to his owene dampnacion or saluacion.

<L 21><T MT08><P 173>

for he my3tte and coude 3eue þe beste, and sij 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 33><T MT09><P 184>

And þis demyd full grete synne amonge þe peple, not oonly to þe 3euer, but also to þe takere, for boþe þai done dampnable wronge to hem þat it is entaylid to, as þe peple demij, 3he, allþou3 it be 3oue for goode and true seruyce þat þe resseyuour haþ done to þe 3euer bifore, or ellis bi way of almes, of relevynge of þe persone or kynred þat is 3eue to.

<L 878><T OP-LT><P 117>

And 3itt þai claymen so ferforþli þes tipis þat no man lawfully may wipholde hem or minystre hem, save þai, ne þai may be turnyd or 3ouen to eny oþer state or kynred, saue oonly to hem, allþou3 men wolden do þat vndir coloure or bi titill of perpetuall almes, for þis schulde he demyd of þe clergy a dampnable synne, and distroyng of holy chirche and sacrilege.

<L 901><T OP-LT><P 119>

DEMYDE.....1

for by þe furste men schal be demyde.

<L 15><T EWS2-66><P 60>

DEMYEN.....2

for if thou haddist hadde a fadir that hadde suffred a dispitouse deth to geten thee thyn heritage, and thou thereafter woldest so li3tly bern it to make therof a pley to the and to alle the puple, no dowte but that alle gode men wolden demyen the unkynde, miche more God and alle his seyntis demyen alle tho cristen men unkynde that pleyen or favouren the pley of the deth or of the myraclis of the most kynde fadir Crist, that dyede and wrou3te myraclis to bryngen men to the everelastande heretage of hevене.

<L 20, 21><T Hal><P 51>

DEMYST.....1

And a clerk seide to me, From whom demyst þou þat þis vndirstondynge is taken away?'

<L 1816><T Thp><P 80>

demyng²²

DEEMYNGE.....4

for God of sciencis þat al woot and al may is Lord, streitly deemyng 3oure oolde errors, and to him ben þou3tis redyed, for he knowiþ wel al þat þe pinken, and wherinne 3oure deliit is moost.

<L 30><T A01><P 14>

þat is, þat he be wiþ meede and reste of þe apostlis, and in þe day of doom holde þe trone and þe pouste of deemyng.

<L 22><T A01><P 16>

he þat wole not erre leede him in alle þingis, in trewe doom of discrecioun, kepinge him fro foly deemyng.

<L 8><T A01><P 33>

For alle creaturis ben undir my my3t, and to me falliþ þe deemyng of alle.

<L 21><T A01><P 46>

DEMING.....4

Therefore ceese the blaspheme demyng of simoniet prelatiſ and unkunynng in Gods law to condemne a sovereyn doctour, whose bokis thei kunne not undirstonde, neithir rede with worshiþe without greet stumblinge and defaute.

<L 22><T 37C><P 133>

Perfor man proue him selue, and so ete he of bred, and drink of cuppe, for wo þat etiþ and drinkiþ vnworþily, etiþ and drinkiþ dome to hymself, not demyng wisely þe body of þe Lord.

<L 30><T APO><P 46>

And it semiþ þat lewid men hiring prestis, in þat entent, demyng to by þe goostly þings so, or þat þei eke riches to hem, or þer oþer þings befor seyð, are greuid in þe same synne.

<L 25><T APO><P 51>

²² 4 variants; 29 occurrences.

sin Daniel seip þus: Sey 3e sonis of Israel folis, noiþer knowing nor demyng þing þat is verrey, turniþ a3en to þe dome, and I schal deme hem wisely, for þei han seid fals witnes a3enis her.
<L 20><T APO><P 63>

DEMYNG.....9

Here Cristen men committen þis to Goddis dome and to þer owne conscience, and to wise demyng of þo pepul, wheþer þai bene cursid for þer symonye, pride, covetise, ravayne of pore mennys godis, levying of prechyng, and for lecherye, glotony, and cursid lesyngus, and manquellyng, boþe of mannus bodies and soulis.
<L 28><T A29><P 469>

þei syten in þe trones wiþ gloriouse myters jugyng & demyng her owne made lawes þe demonyes causes/ longe to plete for a little þat sone my3t be termyned by þe opyn lawe of God/ if þei wolde vse it;
<L 4><T AM><P 144>

For ri3twisnes of lawe in demyng of blasfemye asken first accusing tofore þe iuge, deposing of witnes, and þe sentence of þe domesman, and al þis þei feylid.
<L 411><T CG16><P 205>

And so þis demyng and grucchyng þat þis gospel spekþ of is wondryng in sowle, and þankyng of Godis grace þat he 3af so myche ioie to men for so luytel traueyle, for more ioie þei myhte not haue but fully as myche as þei wolden.
<L 104><T EWS1-39><P 382>

But now among oure prelati3 we moue not which schulde be holde more, but which is more vtturly, boþe to God and to þe world and here we synnen doubly, demyng þat we knowe not, and reuersyng Cristus sentence of morenesse þat he spac of.
<L 12><T EWS2-114><P 293>

And þus men maken hem ouerwyse in iugement of hooly churche, and in demyng of mennus lif, þat þis goþ to heuene, and þis to helle, for God haþ kept to hym þe knowyng of an eende, þat makeþ al.
<L 87><T EWS2-55><P 04>

Forsop, whoso etþ and drinkiþ vnworþili, he etþ and drinkiþ dome to hymself, not demyng (or rewarding) þe bodi of þe Lord'.
<L 578><T OBL><P 171>

And considre we ri3t be sili þe werke of Goddis purueaunce, for bicause þat philesophris had brou3t in sum sotil wordis and hard, so þat þe names of þe word is my3t not be know to alle men and able to vnderstonde, God haþ schewid to hem demyng hemself to be crafti of wordis to

bee utturlu vnwise anempst þe knowing of truthe.
<L 3350><T OBL><P 242>

And þe Maister of Sentence, li·4·, di· 18·, c·2·, schewep wiche ben þe keies, seyng þam for to be "konnyng of demyng or discernyng and pouer folowyng wiþ, be þe wiche a iuge of holy chirche owe for to receyue worthy men into þe kyngdom and to sper ou3t vnworthy fro þe kyngdome".
<L 27><T Ros><P 56>

DEMYNGE.....12

And the secunde part of this article is opin bi this, that a preest vnfeithful and vnkunnyng shal withdrawe comounli a man fro verri contricioun and eschewyng of synne, and demyng good euil and euil good.
<L 6><T 37C><P 22>

The xxxvj· Article· Prelatis and seculer lordis shulden wake diligentli to ordeyne able prelati3 and curatis and symple prestis, that haven not cure bi cours and demyng of the chirche to dai.
<L 6><T 37C><P 134>

þerfore þat cursyng was nou3t cursyng of demyng but cursyng of prophecye, þe whiche schewiþ þe comyng of goostlyche synne aftir þe comyng of bodilyche synne. & for God is so good þat in eche goodnesse he is bifore and in eche yuel he comþ aftir in effecte, demyng him in þat synne þat synnep þerinne, þerfore, al be it þat wiþouten our desertis God sendiþ vs his grace of for3euenesse of oure synnes, 3it he demþ vs nou3t in no synne but aftir þat we haue synned þereinne.
<L 144, 147><T 4LD-3><P 224>

And whanne a prest seip his masse out of good lif and charite, and makþ þe sacrament, he etþ and drynkiþ his owen dampnacion, not demyng wisly þe body of oure Lord, as Seynt Poul techiþ in holy writt.
<L 11><T A18><P 223>

and blyndenesse in demyng.
<L 234><T CG10><P 112>

And of þis blyndenesse comþ þe þridde blyndnesse: þat is, of demyng.
<L 351><T CG10><P 115>

In þis also (blyndenesse of demyng) bep alle oþere ypocriti3 þat kunne see a mote in anoþer mannes i3e, but þei kunne not see a beem in hire owne, þat is: þei kunneþ see a defaute in hire breþeren deedis, but setteþ at no3t wel grettere in hire owne.
<L 364><T CG10><P 115>

if any thingis in hap ben gessid to discorde fro treuthe, for thei ben undirstondun as ben seid:

netheles the reder or herer hath there fre demynge bi whiche ether he approue that that plesith, or reproue that that offendeth, and therefore alle sicke thingis, no but they be defendid or mayntened by serteyn resoun, or by the ilke autorite of holy writ, that it be schewid either on alle maner to be so, or that it mygte be don so: that thing that is disputid or told there, if it displesith to ony man, or he wole not bileue: he is not reproued.
<L 22><T Dea2><P 459>

Aftir þat/ vndir ·m· lettir/ Crist delyuered his Chirche fro þe awre fleynge in day/ þat was þe secounde tribulacioun of þe Chirche/ & þat was demynge 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 15><T LAC><P 27>

and so þere is ful gret peril of euyl spendynge of þos goodis, boþe a3enst hei3e prelati3, anemti3 riche men of contre, as patrones, persones and opere gettouris of contre, and here owene kyn for fame of þe world and for schame and euyl demynge of men.
<L 1><T MT16><P 251>

And wondre þou not, alþou3 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 1778><T OP-ES><P 82>

desir²³
DESIER.....4
And siþen he þat was so holy, for drede of peyne aftir þis liif, and for greet desier to be wiþ his love, Crist, coveitide here to rote quyk if God wolde suffre it, what schulen we, þat hoten grete avowis to voiden angus and siiknessis of þis liif?
<L 15><T A01><P 30>

Grees of lombis and of weþeris is þe brennyng desier þat holy techers wiþ her folowers han to hevene.
<L 17><T A01><P 36>

þe hungrynge Oure Lady clepiþ hem þat greetli coveiten ri3twisnes, wisdom of God, grace and cumfort of þe Holy Goost, þat evere stirip her desier to coveiten moore and moore, and contynuen þerinne;
<L 34><T A01><P 50>

and figureþ desier þat Cristen men schulden have in hour of her deep.
<L 2><T A01><P 61>

DESIIR.....1
And for Crist wolde þat oure hope were fresshid in him, oure þo3t and oure mynde and al oure desiir, þerfor he biddiþ us aske þis mete of him to day.
<L 14><T A03><P 95>

DESIJR.....1
þis hungir þat fel in þis cuntre is wanting of knowing of truþe wiþ kyndely desiir to knowe truþe.
<L 55><T SEWW10><P 53>

DESIR.....31
and evere crie to God, wiþ gret desir and good lif, þat he graunte hem grace to kepe clenly þis holy ordre, and do verrey penaunce for here olde synnes, to ende in perfit charite, and so evere have here verrey spouse, Jesus Crist, in blisse of hevene wiþouten ende.
<L 3><T A13><P 201>

For, as Austyn and Gregory witnessen, preire is betre don bi compunction and wepyng and holy desir of ri3twisnesse, þan bi grete cryng and blowyng of mannis vois.
<L 25><T A14><P 203>

3if prestis dwelliþ in þe hill of hey gostly lif, and asprien disceitis of þe fende, and schewen hem to þe peple bi trewe prechyng, and holden up here hondis, þat is, opyn goode werkis, and lasten in hem, and preien bi brennyng desir to performe 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 5><T A18><P 220>

And 3if prestis cessen of þis holy lif and good ensauple, and þis desir of ri3twisnesse, Cristene peple schal moche be overcome bi synne, and have pestilence and werris and woo ynou3, and, but 3if God helpe, þe more endeles woo in helle.
<L 10><T A18><P 220>

But we axen in þe name of Jesus whanne we axen þing nedeful or profitable for savyng of mennis soulis, so þat we axen þis devoutly, of gret desir, and wittily, or mekely and lastyngly, bi saad feiþ, ri3tful hope, and lastyng charite, And whatever we axen þus, we schullen have of þe Fadir of hevene.
<L 24><T A18><P 220>

And herbi it is opyn, þat holy men, dwellyng in charite to God and alle men lyvyng in erþe, boþe frendis and enemys, Cristene and heþene, profiten moche by devout preieres, but most bi holy lif, and brennyng desir of ri3twisnesse.
<L 18><T A18><P 221>

²³ 13 variants; 209 occurrences.

Perfore wij alle Soure desir and reverence and devocion do youre office and sacramentis.
<L 3><T A22><P 289>

And as feij is forþfillid of þe werkis, so is also desir. And ellis desir sleþ þe soule;
<L 4, 5><T APO><P 03>

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 biginning.
<L 2><T APO><P 54>

for þus seij Poule, forsop I am constreynid of two þingis, hauing desir to be dissoluid, and be wij Crist, mikil better, certis to dwel in flesche is profit necessary for 3ow.
<L 30><T APO><P 83>

In swilk men schuld idolatre be fled, for þei schuld desir no worschip, obediens, ne seruice, but as God biddij hem;
<L 16><T APO><P 90>

And suche takeþ non hede, neþer of true prechyng of Goddis word, ne of grace þat sueþ after, for þei hauen no desir after gostli helþe, but han myche leuere to heere oper to speke vanites, þat litel profiten, or nou3t, þan prechyng of þe word of God.
<L 169><T CG02><P 17>

But opure while þer comeþ vnkyndely flodes of foul lust and desir þat suche men han to passe in aray here astat;
<L 550><T CG02><P 26>

So, miche peple of þis world, þe more harm is, arn geten of her eldres, no3t in þe drede of God desiringe to haue vertues cheldren to þe seruice of God, but in ful mirþ of lusti desir to fulfulle her lust;
<L 411><T CG03><P 41>

þe fyueþe tyme biddij Poul þat we grucche not a3enus God, for worldli desir, ne flesheli, ne for peyne þat we sufferen;
<L 42><T EWS1SE-39><P 640>

Also preiere stondij in holy desir to do goddis wille, and of þis spekiþ goddis lawe and seyntis ful myche.
<L 22><T MT04><P 76>

and þus where þei schulden lede here parischenys to heuene bi trewe techyng and holy ensauple and gret desir of heuenely þynges, þei leden hem to helle ward bi cursede ensauple of pride, coueitise and euyl techyng to sette here lykyng endeles in ioie and worschipe of þis wrecchid world.
<L 15><T MT07><P 147>

for now heþene mennus lawis and worldly clerkis statutis ben red in vnyuersitees, and curatis lernen hem faste wij grete desir, studie and cost, but þe lawe of god is litel studied, litel costid þer aboute, and lesse kept and tau3t;
<L 23><T MT07><P 157>

lord, whi schulde worldly prestis forbede seculer men to speke of þe gospel and goddis hestis, sij god 3eueþ hem gret witt of kynde and gret desir to knowen god and leuen him.
<L 17><T MT07><P 159>

moyses and ihu crist and his apostlis preiden bi ny3t stillely in hilles, wij clenness of lif and gret desir of ri3twisnesse and brennyng charite to frende and enemys, and here fore god herde hym graciously.
<L 30><T MT08><P 169>

and herefore we axen oure owene dampnacion in þis preiere, and 3if god suffre vs haue oure desir, þat at is vengauce of god to haue oure wille to grettere peynes of helle, for god hatij vs.
<L 5><T MT08><P 170>

and so oure lif owij to be in heuenys be holy desir and lastyng.
<L 14><T MT11><P 198>

Whanne we seyn, þei wille be don in erþe ri3t as it is in heuene, we preien þat we don þe wille of god wijouten any errour and wijouten any cessyng, as blissed aungelis don euer in heuene, and þat we don þis wille of god wij ri3t fulle vnderstondyng, and wij grete desir and ioie and likyng, and not wij heuynesse and grucchyng.
<L 14><T MT11><P 199>

3if þou wilt haue part of maries blisse and goddis blissyng sue marie in þis holy lif and namely in þes seucene, feij, hope, and charite, and mekenesse, chastite, sobirnesse, and brynnynge desir of ri3twisnesse.
<L 19><T MT12><P 208>

Also kyngis and lordis schulde axe of god, bi gret desir and holy lif, wisdom of heuenely þingis and kunnyng of erþely þingis to reule goddis peple bi, and not richessis, ne worldly substaunces, ne worldly glorie, ne vnresonable vengauces of here enemys, ne long lif in þis world, as kyng samon dede, and þerfore god 3af him wisdom of heuenely þingis and of erþely þingis and richessis and substaunce and glorie, þat neuere kyng bifore hadde so moche ne aftir.
<L 34><T MT15><P 230>

And so þanne I, ymagynyng þe gret desire of þese sondir and diuerse frendis of sondri placis and cuntrees, acoordinge alle in oon, I occupiede me herwij diuerse tymes so bisili in my wittis

þat þoru3 Goddis grace I perseued, bi her good mouyng and of her cheritable desir, sum profit þat my3t come of þis writing.
<L 45><T Thp><P 25>

And for þe feruent desir and þe greet loue þat þese men and wymmen han to stonden hemsilf in trube and to witnessen it, þou3 þei ben sodeynli and vnwarned brou3t forþ to ben apposid of aduersaries, þe Holi Goost, þat ruliþ hem and moueþ hem þoru3 his charite, wole in þe our of her answeringe speke in hem and schewe sich wisdam, whiche alle her enemyes schulen neiþer a3enseie neiþer a3enstonde lawfulli.
<L 133><T Thp><P 28>

For, as her wordes sownen and her werkis schewen to mannes doom, dredynge and louynge feiþfulli God, her wille, her desir, her loue, her bisinesse ben moost sett for to dreden to offenden God and to loue for to plesen him in trewe knowynge and in feiþful keyynge of hise heestis.
<L 671><T Thp><P 44>

And for, as me þou3te, he seide þese wordis and many oþer of so good wille and of hi3e desir for to haue knowe and done þe plesynge wille of God, I seide þanne to him, as wiþ my forseide protestacioun I seie to 3ou now here, "Ser, I counseile 3ou for to absente 3ou fro al yuel companye, and to drawe 3ou to hem þat louen and bisien hem to knowe and to kepe þe heestis of God. And þanne þe good spirit of God wol moue 3ou for to occupie bisili alle 3oure wittis in gederynge togedere of alle 3oure synnes, as ferforþ as þe kunne bipinke 3ou, schamyng greetly of hem, and sorowyng ofte hertli for hem3he, sere, þe Holi Goost wole þanne putte into 3oure herte a good wille and a feruent desir for to take and holde a good purpos, to hate eure and to fle afir 3oure cunnyng and 3oure power euery occasioun of synne.
<L 1863, 1871><T Thp><P 81>

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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 685><T 4LD><P 266>

napeles it were wele worþi þat men clepid hem tyrauntes when þai desire & be maistri bene about to abrege or to sopplaunt þe kinge of ony poynte of his reale power, which es 3euen to him bi God himself, as it es writen in þe first boke of Kinges, & as it es writen in þe decreez.
<L 176><T 4LD-1><P 183>

And alle þes þingis techen men boþe of virtues, and of vicis, and of hevene, and of helle, to

desire þat oon and drede þe topir.
<L 6><T A01><P 66>

ne þou schalt not desire no godis of him unskilfulli, to have in harmynge of þi nei3ebore, pryve ne apeert.
<L 17><T A02><P 88>

Pou schalt not desire þe wiif of þi nei3ebore, ne his servaunt, ne his maide, ne his oxe, ne his asse, ne no jing þat is his. And so in þis maundement is desire forboden, for ofte it falliþ þat þe synne is moore groundid in yvel wille þan þe dede wiþouteforþ. And herfore Crist oure hevenli leche forfendiþ suche desire.
<L 12, 14, 16><T A02><P 90>

And al 3if þese askyngis moten needli be fulfillid, neþeles mannys soule, lift up wiþ charite, is wiþ desire hi3ed wiþ God, and þat is a praier.
<L 34><T A03><P 94>

Ciprian on þe Pater Noster seiþ, whatevere oþir wordis þe desire of him þat praieþ fourmeþ in biforegoynge, þat it be cleer, oþir addiþ afterwarde, þat it encresce, we seie noon oþir þinge þan þat is conteyned in þe praier of þis Lord, 3if we praien ri3tli and covenabli.
<L 23><T A03><P 96>

And desire, wiþ bisynes, may juge men in þis, ffor what a mon desires he travels more aboute hit, and sorowis more of losse of hit, þen of a þing lesse loved.
<L 28><T A09><P 148>

And 3if þe partie desire to be chast, suffre he wiþowten his owene luste þe toper part in dedis of matrimoyne, and he getiþ him þank of God, boþe for suffryng of his make, and for þe wille þat he haþ to chastite;
<L 12><T A13><P 192>

and aske not principalli worldly mede, but in all þin herte desire þe blisse of hevene, up merci of God and þin owne goodnesse of li3f.
<L 19><T A15><P 205>

Almy3ty God, stire oure clerkis, oure lordis, and oure comyns, to meynte ne þe ri3tful ordynaunce þat Jesus Crist maade for clerkis, and to drede curs of God, and not curs of Anticrist, and to desire spedly þe honour of God and blisse of hevene, more þan here owene honour and worldly joie.
<L 6><T A17><P 218>

and he distroieþ þe feiþ of holy Chirche, mekenesse, paciencie, and charite, and desire of hevenly blisse.
<L 16><T A22><P 278>

And who wolde desire sich dignyte of þe Chirche, in whiche he muste forsake his owene profit, and be servaunt of alle men, and bounden in tyme to take wilful deþ for oþer mennys helpe, and answeere for so many soulis to Crist, ryful domesman?

<L 2><T A22><P 290>

for Seynt Gregory seip in þe lawe, whanne a man comeþ to siche a staat as bringiþ wiþ hym worschipe and ese, 3if he come þerto of his owene desire, he fordoiþ to himself þe vertue of obedience.

<L 27><T A22><P 290>

And wanne bodely traveile and disese is putt bi sovereyn on þe suget, but 3if he take it þanne of his owene desire, it is not plesaunt to God.

<L 31><T A22><P 290>

what ensauple of pacience 3even þes worldly prestis and religiouse, þat schulden 3eve alle here goodis and here bodely lif to kepe oþere men in pees and in charite, as Crist and his lawe techen, and now pursuen men so cruely for a litel trespas or no3t, bi landis lawe, bi Cristen court, clepid in name, but in dede Sathanas trone, and bi open tirauntrie, þat a man my3tte soonere gete grace and ri3twisnesse at þe kyng or emperour þan at hem, for Goddis drede is not in hem, ne love of God and desire of hevене, but þe world and joie þerof and pride of Lucifer and cruelte of Sathanas.

<L 14><T A22><P 296>

sip þei cunnen not telle þingis to come, touching þer state and þer desire;

<L 33><T A23><P 356>

Ande nouþer God ne alle his seintus willen heren men for no rabul of wordis, ne curiouse florischyng in ryme, ne but aftur þer holy desire and charite ande gode lyve, for þer aftur God lokys.

<L 24><T A29><P 466>

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 anyntis God, for he were out of charite and a symonyen and an heretik.

<L 7><T A29><P 473>

Perfore syng we in hert by holy desire, seyng psalmus by clene werkis and heryngus and ympnus to God for his large 3iftus of mercy, wiþ brennyng charite in studyng understondyng and techyng holy writte, ande receyve we resonable customs made of men in als miche as pai helpen us to þis grete gode, and encrenen oure love to God and oure breþerin.

<L 28><T A29><P 482>

þat is, þat þo hert by clen desire, and al þo man, be keypyng of Gods heste, worschipe God trewly;

<L 32><T A29><P 486>

þat he schwe to us, þat he þat may ageynsey his wombe, and despice 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 13><T APO><P 03>

And wan we are yaw3t gostly of alle storis of þe wold testament how it is to do in tyme of grace, it semip þat half of þe linage blessing betokyn hem þat charitabli purli for desire of hietis of Crist comyn to þe hille;

<L 5><T APO><P 23>

þus we prayen iuil and cursing to our neybor iustli, wan we desire þat discese and oþer enuyes be to hem to lette hem of iuil and to mak hem to drede synne and to do bettar.

<L 9><T APO><P 26>

And Jeremy þat man þat callid his fadre þat a son was born to þim, and as bi ioy gladid him, for þey desirid þat þeis schuld lette men fro doing of iuil and be in a maner to sterc men to be heuy of þer mysse and to desire to be heyne;

<L 15><T APO><P 26>

And we schuld luf him þe bettar and desire þus to be cursid wiþ þim, as Poule dede, and Moyses, and odir, as Holli Writt seip of hem;

<L 32><T APO><P 26>

þof þu desire to be prest, or be befor to hem þat þu coucist not to profi3t to, ouer proudly in couciting subieccoun of hem, of þe wilk þu hernist not þere 3cle.

<L 30><T APO><P 59>

I desire to wit to wat þing þey tent?

<L 26><T APO><P 106>

Wiþ þese bondes þei beþ bounden þe fact (þat is, hire affeccions), þat þei moun not desire to do wel;

<L 209><T CG01><P 06>

A sike man in bodi þat li3t in ni3t gretli tormentid in his disese, and he desire gretli his helpe, he herkenþ and desirþ euer more after þe crowyng of þe cok and, as tyme as he hereþ hym, he is gretli confortid, for þanne he hopeþ þe dai be nyh.

<L 137><T CG02><P 16>

Heere mi3tten alle men þat han ani gouernaunce of peple, as lordes of tenauntis, faderes of childeres, householderis of here maynce, but

speciali gostly curatis of here peple, lerne at þis glorius seynt to desire þat here sugetis weren fully enformed in Godes lauwe ar þei die fro hem.

<L 35><T CG03><P 32>

In þis gospel, oure Lord Jesus Crist, bi an ensample of seed þat was sowen, of whiche þe 4 parte made frute, techen prelati and prestis of þe cherche to be besy euere and not be idel fro sowynge of gostli seed of þe word of God, þou3 it profite not alweie to þe audiorie after hire desire.

<L 9><T CG09><P 93>

But for as myche as blyndenesse in soule letteþ man ofte þat he mai not knowe þe weie, ne see to goo þerynne to heuenli Jerusalem, þerfore as þe gospel telleþ suyngli oure Lord Jesus helide a man of his bodili blyndenesse þat criede bisili after his si3t, and made him for to see, to teche vs to desire fulli in herte, and to criе bisili to God wiþ mouþe after goostli si3t, whiche is þe grettist helpe þat mai beo to knowe þis weie and redili wiþoute errynge to goo þerynne.

<L 204><T CG10><P 111>

Perfore þe apostle techen: I biseche 3ou, breþeren, to haue studie of reste, and of 3oure owne nedes, and of wirchyng wiþ 3oure hondis, and þat 3e desire no mannes good of hem þat beþ wiþoute forþ'.

<L 247><T CG11><P 127>

Perfore whanne any desire of euele stieþ vpon þyn herte and meueþ þe to any kinde of synne, þenne þe goode angele is not aboute þe, but þe deuel spekyng in þyn herte tempten þe and compelleþ þe.

<L 325><T CG11><P 130>

And whanne þat þe desire gob 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 gob aweie fro þe and, after þe victorie of þe temptacion, þe angel comeþ ner and mynystren to þe, and he spekeþ in þe and worcheþ ioie'.

<L 330><T CG11><P 130>

And as it is impossible to haue þe gras and þe seed to springe boþe at ones, so it is impossible to desire here wordeli preisyng for ou3t þat men doon in þis liyf, and also after þis life to haue þerfore mede in heuene.

<L 155><T CG11A><P 135>

Here þou shalt vnderstonde þat it wes not for no dedignacion þat he had of þis hepen womman, as þe eend prouen wel whil he preysid hir so myche of hir grete feiþe, but it wes to make hir to contynue in her preier, and to eche her desire to

þe encrece of her merite.

<L 403><T CG12><P 161>

Þis, me þinkip, may bitoken þat þo þat shulden be feders of Cristis peple goostly shulden ouerpas þe see of þis worlde, þat is: fully forsaken, as vnleful, desire of hauing of temperal goodis of þis worlde.

<L 28><T CG14><P 176>

Pese ben like to fisshis whiche, as clerkis þat treten of kyndis seyne, þat þei han a kyndly desire myche for to slepe, and when þei slepen þei houen in þe watir stille as þow þei weren deed, no þing mouyng but oonly þe tayle.

<L 224><T CGDM><P 213>

Perfore take it in þi honde and suffur him neuer come wiþinne þe poynte, for al his desire wole be for to come wiþinne þis swerdeþat is, wiþ sotel argumentis and sly to deceyue þe symple soule to misvnderstonde þe worde of God, and so to bringe him into dispeyre, and þen he haþ þe victorie.

<L 387><T CGDM><P 218>

Þat is: þenke whateuer þou wil, and whateuer þou maiste, and þat blessidnes ouerpasseþ al þou3t, and ouercomeþ al desire'.

<L 1043><T CGDM><P 237>

Þere no couetise of good brennyþ mannys herte, for þei han more ioy þan þei kan desire, for loue is her lawe and lediþ hem euerychone. Þere is no willing aftur worship, ne desire after degre, but yche man holdiþ him apayed of þe state þat he is inne.

<L 1115, 117><T CGDM><P 239>

Þis boke makip man þat lokip þerinne so kunnyng of þe first day þat he knowiþ al clergy and kunnyng of craftis, and al wit haþe at his wille of what he wole desire.

<L 1142><T CGDM><P 240>

And so agenward of a knygt, though he here aldai wordis of his declaryng he mai no thing vnderstonde or take, for he hath no desire to his lore: ffor where is mannes desire, there his witt is dressid: this is the sentense of Crisostom.

<L 21, 22><T Dea><P 450>

for God dispicith not the praier of meke men and he herith the desire of pore men that knowen verili that the haue no good but of God.

<L 39><T Dea><P 451>

for this is the grete desire of this pore scribeler.

<L 16><T Dea2><P 457>

And thys grete soper ys the grete mangery þat seyntes in heuene schullen ete of Godes bord, and this schal euumore laste withowte werynes

or noye, for þere schal nothyng fayle þat seyntes
wolle desire.
<L 11><T EWS1-02><P 227>

for boþe Adam and Eue synned bi þis
coueitise, for bi þer vnskilful desire þei
coueiteden to ete of þe appul, and wenden þat
þis hadde be good for hem, but þei erreden in þis
coueitise.
<L 5><T EWS1SE-39><P 639>

And þus alle þes newe ordris coueiten bi wrong
desire straunge patrounes, or opir þyngis þat
bryngen hem in wrong bileue.
<L 14><T EWS1SE-39><P 639>

And þus 3if we þenkyn wel of þe worldis þat
weren bifore, hou strong and faire men weren
þanne, and hou þe fruy3tis weren þanne goode,
and now is al turned vpsedown, and 3it we haue
helpe of Crist bi his lyf and his lynes, we
shulden herfore leue þis world and desire more
þe blisse of heuene.
<L 66><T EWS1SE-39><P 641>

For þis fleshs coueytþ downward, and þis spiri3t
vpward, and þus þis fleshs coueytþ to drawe þis
spiry3t aftir his desire, and þe spiri3t coueytþ
a3en to drawe þis fleshs aftir his desire.
<L 18, 19><T EWS1SE-44><P 660>

He moeueþ aftir to clene desire whan he biddþ
vs be þus gird, and aftirward to ry3t entent whan
he biddþ vs stoonde in treuþe.
<L 73><T EWS1SE-51><P 687>

And þus seiþ Crist to his disciplis for hem and
opere cristen men Dayes shal come whanne 3ee
shal desire to se o day of mannus Sone, and 3ee
shal not se hym þanne, for he shal be steyed to
heuene'.
<L 32><T EWS3-143><P 54>

þis hungir þat fel in þis cuntre is wanting of
knoung of treuþe wiþ kyndely desire to knowe
treuþe.
<L 59><T EWS3-158><P 103>

for pees is ende of alle mennus werkis þat eche
man mut mede desire.
<L 7><T EWS3-182><P 194>

It is seid comunely þat mannus frend comyng
fro þe weye is mannus spirit, þat is wagyng
aboute desire of worldly þingis;
<L 23><T EWS3-195><P 222>

Frere, whi axe 3e not lettris of briþered of opere
pore mennes preieris, good & cristen leuers, ne
of preestis, ne of monkis, ne of bischopis, as 3e
desire þat opere riche men axen 3ou letteris for a
certeyne summer bi 3eer?
<L 189><T JU><P 62>

þis 3oure axing & 3oure desire:
<L 5><T LL><P 04>

he encresþ & growþ in to þe desire of
euerlasting & heuenli þingis ||
<L 4><T LL><P 29>

þe vnordinat appetite of mannes desire/ namli in
alle þo þingis:
<L 19><T LL><P 114>

Pou schalt not desire þi nei3bores wijf· ne his
seruaunt· ne his handmayde· ne his oxe· ne his
asse· ne no þingis þat ben hise:
<L 19><T LL><P 120>

al vnleful desire or wille/ nameli in þo þingis:
<L 26><T LL><P 120>

to remeue fro oo place to anoþir/ for desire &
wille þat restþ in þe inward man:
<L 28><T LL><P 120>

he schal entre in to þe rewme of heuenes/ þat is
to seie· aftir þe desire þat a man haþ in worde &
dede· to do þe plesing will of God:
<L 4><T LL><P 121>

whanne he haþ leccherouseli touchid hir/ for he
þat is a voutrer· for þe foule nedi desire of his
herte:
<L 24><T LL><P 122>

of hem þat ben weddid/ til þei desire to be
departid:
<L 17><T LL><P 123>

and recke not þat þei ben vnkunynge to lerne
letteris, but vndirstonde þei þat aboute alle
thingis þei owen to desire to haue þe spirit of þe
lord and his holy werchyng, and euere preie to
god wiþ clene herte, and haue mekenesse and
pacience in pursuyt and in infirmyte, and to loue
hem þat pursuen vs and reprouen and dispisen
vs.
<L 26><T MT03><P 44>

and we ben tau3t to lyuen in mekenesse eche to
oper, and to desire heuenly þingis, as vertues and
holy lif, and don alle oure dedis preuyly and
apert for þe honour of god and þe blisse of
heuene;
<L 11><T MT11><P 198>

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>

And for as meche as heretikis ben proude of þe schynnyng of her feire speche, þat þei be not sadded in none auctorite of holi bokis (þe wiche holi bokis ben to us as it were ueynys of syluur in speking, for of þo holi bokis we drawyn þe begynnynge of our speche), Iob calliþ a3en heretikis to þe writinggis of holi auctorite, and þat to þis ende þat, if þei desire for to speke truli, þat þei take of scripture what þei speke.
<L 641><T OBL><P 173>

And soone aftur seint Petur spekiþ þus If any man desire for to lerne, seche he þe uerri prophete.
<L 3341><T OBL><P 242>

Nepeles of oo þing I preie 3ou here þat 3e greue 3ou not, alþou3 I for3ete not li3tli þis material swerd wiþ hise purtynaucis, and þat I desire bisili þat it were turned a3en into his kyndli place where God himsilf hadde putt it.
<L 1520><T OP-ES><P 66>

Capitulum iiii· Nepelesse of o þinge I pray 3ou here þat 3e greue 3ou not, alþou3 I for3ete not li3tly þe materiall swerde wiþ his purtenances, and þat I desire hertly þat it wer turnyd a3en into his kyndely place wher God hymsiilf had putt it.
<L 317><T OP-LT><P 67>

But Christ made and ende of this lawe/ that oe brother shuld nat desire wrake of an other/ but nat that he wolde that syn shulde ben vupunysshed/ for therto hath he yordey ned kynges and dukes and other lewde officers vnder hem/ whylike as s.
<L 14><T PCPM><P 40>

Vnde Augustinus, De Verbis Domini, sermone 66·}, "A man is no3t putte or compelled to come bi body to Criste, bot he is bounden bi desire.
<L 5><T Ros><P 81>

And þat is ful hi3 merueyle to þenke on þo þat in þe bigynnyng of þe chirche at þe ensaumple of Crist and his apostlis dredden worldly lordship, and leften hous and feeldis, londis and rentis, as a þing wiþdrawing men fro plentee of perfeccioun of þe gospel and fro þe maner of lyuyng in þe staat of innocence, þe which lyuyng parfiit men aftir her power shulden desire, ben so fer fallun þat vnneþe þe more part of temporaltees and fatte beneficis may fulfille her appetiit.
<L 109><T SWT><P 06>

And so þanne I, ymagynyng þe greet desire of þese sondir and diuerse frendis of sondri placis and cuntrees, acoordinge alle in oon, I occupiede me herwiþ diuerse tymes so bisili in my wittis þat þoru3 Goddis grace I perseued, bi her good mouynge and of her cheritable desir, sum profit

þat my3t come of þis writing.
<L 41><T Thp><P 25>

as Isaie seiþ/ Doom is turned backward for truþe is fallun in þe street: and equite mai not go yn/ and he þat cessiþ fro synne is able to be dispisid/ þe Nynþe and þe Tenþe Comaundementis ben Pese/ Thou shalt not coueite þe hous of þi nei3bore neþer þou shal desire his wyf.
<L 131><T TK10C><P 376>

Some wyll haplye saye, howe shulde I desyre another to pray for me, and not trust to his praire Veerly euen as I desire my neyghbur to helpe me at my nede, and yet trust not to hym, Christ hath commanded vs to loue eche other.
<L 34><T WW-TWT><P 30>

DESIREs.....9

And desire, wiþ bisynes, may juge men in þis, ffor what a mon desires he travels more aboute hit, and sorowis more of losse of hit, þen of a þing lesse loved.
<L 29><T A09><P 148>

and do not fulli desires of þe fleshe.
<L 6><T EWS1SE-44><P 660>

And Poul seiþ heere wisely þat men shulden not do fully þe desires of þer fleshe;
<L 9><T EWS1SE-44><P 660>

For he þat soweþ in his fleshs, lyuyng bi flesheli desires, of his fleshs shal he repe peyneful corrupcioun.
<L 70><T EWS1SE-45><P 667>

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>

but þei taken non hede of þe mesure ne hou falsly þei lyuen a3enst goddis lawe, and hou crist and his seyntis tau3ten and vseden abstyence and penaunce, and hou cristene men schulden conquere heuene bi brekyng of fleschly lustis, as crist 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 30><T MT13><P 217>

To The Reader· To read strange news, desires manye, Which at my hande they can not haue: For here is but antiquitie Expressed only, as tholde booke gaue, Take in good part, and not depriue The Ploughmans Crede, ientyll reader:

Loo, this is all that I requyer.
<L 1><T PPC><P 01>

Gode pilgremage is diuided into bodily and gostilye Bodily pilgremage is a peyneful passyng in þe worlde for to do werkes of charite, and it ow to be done for a ri3twisse and a profitable cause in gret abstinence, as Helyas flying þe malice of Iesabel in strength of ane aschen or þerof lofe 3ede 40· dayez and 40· ni3tes, 3· Reg· 19· Vnde 1· Pe· 2·}, I pray 3ow as comelyngs & pilgremes for to abstine 3ow fro fleshchely desires wich fei3teþ agayns þe soule etc”.
<L 8><T Ros><P 80>

Idem patet Marc· 10·, & Lu· 22· Item 1· Pe· 5·}, “Fede 3e þat is in 3ow, þe flokke of God, puruaying no3t coacte or constreynd bot wilfully after God, ne no3t for grace or cause of foule lucre or wynnyng bot willfully, 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 pise, forwy þai þat will be made riche falleþ into temptacion, and snare of þe deucl, and many desires etc” {Item Ieronymus, De Ecclesiasticis Dogmatibus}, “It is gode”, he seiþ, “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 4><T Ros><P 84>

DESIREZ.....1
5·, “Go 3e in spirite & 3e schal no3t perfourme or do þe desirez of þe flesh”.
<L 35><T Ros><P 81>

DESIRIS.....26
And it is seid a litil bifore in the same c·, Derwortheeste britheren, I biseke you, as comelingis and pilgrimis, that ye absteine you fro fleshli desiris that fighten agens the soule, and have ye youre good conversacioun among hethene men, that in that thei bacbiten of you as of evil doeris, thei biholde you of gode worlds, and glorifie God in the dai of visitacioun.
<L 25><T 37C><P 106>

3e schulen drawe þoru charite and mekenes wair of devocioun of heavenly desiris in joie, 3eldinge servise to God of þe wellis, þat is, of þe plentuousse graciouse 3iftis of Jesus Crist;
<L 19><T A01><P 06>

þe feet, þat is, þe gode affeccious and þe devoute desiris, of hise seyntis, þat is, of hem wiche he halowip and holdip cleene, he schal kepe fro fallyng, for on þe feet þei goon to God.
<L 35><T A01><P 16>

and abstynen hem fro fleshchly desiris þat fi3tten a3enst þe soule, as Petir and Poule techen bi auctorite of God hymself;
<L 33><T A13><P 197>

þat is: ‘þei þat ben of Crist, or Cristis childeren, han crucified hire flesh wiþ vicis and desiris’: ‘þe flesh here mai be vndirstonde þe bodili substauce of a man, wiþ þ dedis of his membris.
<L 136><T CG10><P 109>

Desiris ben lustis, whiche mouen hem a3en resoun’.
<L 139><T CG10><P 109>

þe desiris also of þe flesh in þis cros contynuli bep maad lasse, and so þei bep alweie in dyinge, til to goyng oute of þe li3f.’
<L 161><T CG10><P 110>

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 scrue to him, forsakyng þe ri3twisnesse of God, and do þefte, and raueyne, and deceite, and suche oþer.
<L 238><T CG11><P 127>

For þei þat wolen be maad riche fallen into dampnacion, temptacion, and into snare of þe deucl, and manye vnprofitable and noyus desiris, wiche drenchen men into deþ and losse.
<L 252><T CG11><P 128>

Poul biddiþ at þe firste þat cristen men coueite not yuel þyngis bi euel desiris, for þis is rote of oþir synnes;
<L 3><T EWS1SE-39><P 639>

And heere is risun a newe ordre to close men quye in stones, to sle þer desiris to þe world and to þer flehs.
<L 39><T EWS3-149><P 75>

And þerfore seiþ Crist aftir 3ee ben of þe deuyl, 3oure fadir, and 3ee wolen do þe desiris of 3oure fadir’ þe deucl.
<L 44><T EWS3-150><P 78>

aftir þe desiris of his fleische/ ouercomen wiþ þe fende:
<L 3><T LL><P 08>

vnclennes of foule desiris/ wiþ corrupt lyking of fleischeli lustis:
<L 27><T LL><P 38>

þe fleische mut nede be mortified/ and whanne þou leeuest foule desiris:
<L 34><T LL><P 47>

in heuenli desiris/ pou3 his tung be stille:
<L 7><T LL><P 57>

to worschip of her God/ & not in foule brennyng
desiris:
<L 1><T LL><P 103>

ben sonen of 3oure fadir þe deuel/ & 3e wil do
þe desiris of 3oure fadir/ He was a mansleer fro
þe bigynnyng:
<L 9><T LL><P 111>

in þenkynge of þe lijf of oure Lord Iesu Crist/
Forsope þis is a special remedie: to wipholde
wickid pou3tis desiris & willis/ þat þei flowe not
to deepli wiþynneforþe:
<L 10><T LL><P 125>

aftir hir owene desiris/ walkyng in þe large
weye:
<L 25><T LL><P 126>

but þei taken non hede of þe mesure ne hou
falsly þei lyuen a3enst goddis lawe, and hou crist
and his seyntis tau3ten and vseden abstyence
and penaunce, and hou cristene men schulden
conquere heuene bi brekyng of fleschly lustis,
as crist techip 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 29><T MT13><P 217>

And so nou3, Poule, þi prophecie is fulfillid þat
pou spake of wijf ful grete sorow and mornyng,
hou3 þer schal be a tyme when men schal not
susteyne holsum doctrine, but at her owne
desiris þei schal hepe to hemself maistris,
tekeling hem in þe eris;
<L 741><T OBL><P 176>

And seint Poule seip þe same (Tit 2) wher he
writij þus: þe grace of God our sauour hap
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>

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', seip 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 eris (or makinge hem to
icche in her eris), and forsope þei shal turne her
heering fro truþe, and þei shal be turned to

fablis'.
<L 381><T OP-ES><P 17>

and also þei ben acursid of Crist and of seint
Petir and of al Cristis chirche, and ben brou3t yn
bi þe deuel her patrour, and his desiris þei wolen
fulfille.
<L 339><T SWT><P 12>

and to schame euere grectli þerof, and to loue
alle vertues and to drawe to hem, ymagynyng
how mekeli Crist and his sueris bi ensaumple
suffryden scornes and sclaudris, and how
patientli þei aboden and token þe wrapful
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 vicis, and how laborouse
and ioieful þei weren to sowe and to plante
vertues.
<L 1272><T Thp><P 63>

DESYR.....18
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 prelatris,
lordis, and comouns of oure rewme.
<L 19><T 37C><P 156>

and herfore he seip at his soper Heere wijf desyr
haue I coueytud to ete þis Pasch wijf 3ow', for
desyr of his godhede and desyr of his manhede
meuede hym to ete þus and to suffren aftur.
<L 63, 64><T EWS1-45><P 426>

And þus men schulden by charite be brennyng in
þer spirit, hauynge boþe desyr and ioye to
kyndle loue by mekenesse;
<L 63><T EWS1SE-09><P 515>

And þanne men kepon þis vessel in honour, and
not in passion of fleschly desyr, as heþene men
þat knowe not God, ne how he wole be serued in
clennesse.
<L 43><T EWS1SE-17><P 550>

For no mon hadde more desyr to dye þus þan
Crist hadde, ne Adam hadde no more desyr to
synne þan Crist hadde to suffre. And þus he
spekup in þe gospel by hys godhede and his
manhede By desyr haue I desyrud to ete þus þis

Pasch wip 3ow';
<L 52, 53, 55><T EWS1SE-24><P 579>

And þus it cam of greet desyr, and Adam my3te not wylle to synne by so greet desyr or lust.
<L 57, 58><T EWS1SE-24><P 579>

And þus þei axse not Crist help, as dude Petre whanne he sanc, but al þer hope and desyr is in þingus þat ben byneþe.
<L 34><T EWS2-109><P 279>

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

and he disseyueþ not men in multitude of couentis, but lokeþ how fewe prestis may profi3te to Cristus chyrche, and how he may holde þe offys þat Crist haþ bedon in his lawe, for his desyr stondeþ in þe kyngdam of heuene.
<L 47><T EWS2-65><P 56>

for he hadde greet desyr to suffre peyne for manny kynde.
<L 39><T EWS2-85><P 174>

and þis desyr he lefte, and so alle suche þingus.
<L 21><T EWS2-98><P 241>

Petre hadde general desyr to alle maner of syche þingus, and so general forsakyng axsuþ som mede.
<L 24><T EWS2-98><P 241>

And siþen men tellon þes wordis byneþe byleue to wyte þe soþe, he is vnskilful þat dampneþ men for desyr to knowe þis gospel.
<L 1016><T EWS2-MC><P 365>

DESYRE.....25
Sir', said þe clerk,' bicause þat I se þou has desyre to lere, I am ri3t glad to tell þe þat þou askist me, all be I vnworþi.
<L 30><T 4LD-1><P 178>

and so here it may ry3tlyche be take for þe fy3tyng Churche, þe whiche wolde desyre to regne in blysse wip Jesu Crist her spouse, as sone as it is his wille. For upon þis condicion we scholde desyre, as Seynt Poul techeþe ous, to passe out of þis wrecchede lyf and come to þe blysse everclastyng, for þat is muche betere.
<L 31, 33><T A04><P 103>

and þus wip goede wille and largenese of herte we scholde desyre oure ney3ebores profy3t, as we wolde þat hy desired oure.
<L 28><T A04><P 105>

{DOMINICA SECUNDA POST FESTUM TRINITATIS· Euuangelium· Sermo 2· Homo quidam fecit cenam magnam· Luce 14}· This gospel meueþ men by wyt of a parable to desyre spedly to come to hefne.
<L 1><T EWS1-02><P 227>

wherfore men schulle 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 85><T EWS1-20><P 304>

And so þei wyton how þei han al þe ioye þat þei wolen, siþ hem wanteþ no kyn þing þat þei schulden desyre for to haue.
<L 96><T EWS1-49><P 447>

But as men þat ben in feuerus desyre not þat were beste for hem, so men heere in synne coueyte not beste þing for hem.
<L 76><T EWS1-51><P 457>

And, for we schulden kyndely desyre for to knowe þe sowles state, þerfore þe Hooly Goost þat techuþ vs to knowe þese signes is clepud a Cownfortour of man, passyng eþre cownfortoures.
<L 11><T EWS1-52><P 459>

eche man schulde desyre þe furste, but no cristene man þe secounde.
<L 19><T EWS1SE-18><P 552>

And more desyre þat man schulde haue to parforme þis ri3twisnesse can I not see here, þan wille þat Cristus ordenaunce were fullyd in mesure and noubre and wey3te, þat Crist haþ ordeyned for his chyrche, and algatis in pouert of spyrit þat hyse preestus schulde haue.
<L 105><T EWS2-122><P 324>

I desyre the to rede it with discrecion and ernestly or euer thou iudge / and if thou fynde any thinge in it whan thou hast conferred it with the scripture to thy edyfication or lernyng / gyue god thanks, And if here after there shall chauce to come into my handes any more suche holy relyques / parteynyng this to be accepted / I shall spare nother labour nor cost to distrybute it in as many partes as I haue done this / by the helpe of god / to whom be all honour / glorye and prayse for euer.
<L 23><T PCPM><P 04>

Be thou ne ordeynedest that a man shulde desyre the companye of a woman & maken her his wife/ to lyuen with her in his lustes/ as a swyne doth or a horse.
<L 25><T PCPM><P 79>

And so lorde/ yef a man desyre his wife in couetyse of such lustes/ & nat to flye from

hordome his weddyng is lecherye/ ne thou ne
ioynest hem nat togyther.

<L 13><T PCPM><P 80>

Wherefore, ser, bi ensauple of þe doctryne of
þese men and speciali for þe goodlich and
innocent werkis whiche I perseyuede þanne of
hem and in hem, after my kunnyng and my
power I haue bisied me þan, and tanne into þis
tyme to knowe in partie Goddis lawe, hauynge a
wille and a desyre to lyue þeraftir, willnyng þat
alle men and wymmen bisieden hem feiþfulli
heraboute.

<L 32><T SEWW04><P 30>

Wherefore, ser, bi ensauple of þe doctryne of
þese men and speciali for þe goodlich and
innocent werkis whiche I perseyuede þanne of
hem and in hem, after my kunnyng and my
power I haue bisied me þan and tanne into þis
tyme to knowe in partie Goddis lawe, hauynge a
wille and a desyre to lyue þeraftir willnyng þat
alle men and wymmen bisieden hem feiþfulli
heraboute.

<L 469><T Thp><P 38>

And certis bi his wordis I gessid þat þis man cam
þan to me of ful feruent and charitable desyre,
but now I knowe þat he cam to tempte me and to
acuse me God for3eue him if it be his wille þis
treesoun, and I do wiþ al myn herte!

<L 1834><T Thp><P 80>

for ye saye thys in my hande, and yf it be not a
haude then am I a lyer, therefore seke it busely f
ye can fynde ·iii·wordes of blessing or of
gyuynge of thankes the whyche Chryste dyd, &
that the clerkes of the earthe knowethe not, for
yf ye myghte fynde or knowe it thosse wordes,
then should you ware greate maysters aboue
Christe, and then ye myghte be gyuers of hys
substance, and as father and maker of hym and
that he shoulde worshyppe you, as it is wrytten:
Thou shalte worshippe thy father & mother, of
suche: as desyre suche worshyppe agaynst
goddess lawe, speaketh saynte Paule of the man
of synne that enhaunsethe hym selfe as he were
God.

<L 35><T WW><P 10>

Another couillation whych they myght ma-ke in
the seconde parte, where he admitteth no nother
mediatour but Christ only, nor wyl geue of his
goodes, to bynd any man to any fained
obseruance for the healp of his soule when he
were hole in the kyngdome of Christ cleane
delyuered both body and soule from the
dominion of Satan (as scripture testifieth all
that dye in Christe to be) is this, they wyl say,
that he helde that none shuld pray for him saue
Christ, and that we be not bounde to pray one for
another, ner ought to desyre the prayers of
another man, that he excludeth, in that he saith

all other be but petitioners. By which wordes he
plainly confesseth that other may and ought for
to praye, and that we may and oughte to desyre
other to pray, for vs: but meaneth that we may
not put oure trust and confidence in theyr prayer,
as though they gaue of them selues that whiche
they desyre for vs in theyr peticions, and to geue
them the thankes and ascribe to their mercies
that which is geuen vs in the name of our master
Christ, at the deseruinges of his blood.

<L 14, 18, 22><T WW-TWT><P 30>

And all other desyre for me: that is desyred in
Christes name geuen at the merytes of hys
bloude.

<L 28><T WW-TWT><P 30>

Some wyl haplye saye, howe shulde I desyre
another to pray for me, and not trust to his praire
Veerly euen as I desire my neyghbur to helpe me
at my nede, and yet trust not to hym, Christ hath
commanded vs to loue eche other.

<L 32><T WW-TWT><P 30>

Nowe whan I wyl go to desyre helpe I put my
trust in god and complayne to god fyrst, and say,
Loo father, I go to my brother, to axe helpe in
thy name, prepare the harte of hym ageynst I
come that he may pitie me and helpe me for thy
sake &c Now yf my brother remembre his
duty and helpe me, I receyue hit of god and
gyue god the thankes which moued the herte of
my brother and gaue my brother a corage to
helpe me and wherwith to do it, and so hath help
me by my brother.

<L 1><T WW-TWT><P 31>

But here wyl I make an ende desyryng the
reader to loke on thys thyng wyth indyferent
eyes, and iuge whether I haue expounded the
wordes of thys Testament 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 worse bycause that deede body was burnt to
ashes, but rather lerne to know the great desyre
that hpocrytes haue to fynde one craft or other to
dase the trueth wyth, and cause hit to be counted
for heresy of the simple and vulcerned people
which ar so ignoraunt that they can not spye
their sotterlty,

<L 17><T WW-TWT><P 37>

DESYRES.....4

þe wheche be ledd wiþ diuerse desyres/ euer
lernyng & neuer comynge to knowyng of trueþe;
<L 8><T AM><P 123>

Fleschly desyres mouen men to fi3te and stryue
wiþ þer brepren.

<L 5><T EWS1SE-25><P 581>

And in such comun desyres may not a man synnon;
<L 17><T EWS2-71><P 88>

and wel may þes be foolus þat þan han syche desyres.
<L 107><T EWS2-85><P 177>

DESYRIS.....3
Þise ben gruccheris, ful of pleynt, wandringe oftir heere desyris, and here mouþ spekþ pride, makinge persones wondirful bi cause of here wynnyng”.
<L 28><T MT22><P 308>

And iude mouþ cristen men aftir to be war and reprove siche men: “But 3ee, ful dere broþeren, haue mynde of þe wordis þat weren seyð byfore of þe apostlis of oure lord ihesu crist, þat han seyð to 3ou, þat in þe laste tymes shal come gilours wandring aftir heere desyris, not in good religion.
<L 13><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.
<L 20><T MT22><P 309>

DISYRE.....1
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 lyuynge after kyndely resoun writun of God in youre soulis;
<L 11><T Dea2><P 461>

desiren²⁴
DESIRED.....4
and þus wiþ goede wille and largenesse of herte we scholde desyre oure ney3ebores profy3t, as we wolde þat hy desired oure.
<L 29><T A04><P 105>

Wher it is not ri3tly understonden what is to be coveited or desired/ or what is to be fled.
<L 7><T AM><P 116>

And as touching þe lemys of þis heed antecrist, Gregor spekþ þus: Be not þei þe lemys of him þat desiren to be seen þat þei be not bi a lickenesse or colour of holynesse desired?
<L 1611><T OBL><P 198>

art excluded from his satisfaction, and muste satisfye for thy selfe alone, and that with

sufferinge payne onlye or ellys taryenge the satisfienge of them that shall ueuer satisfie ynoughe for selues or gapinge for the popes pardons, which haue to great dowers and dangers, whan in the mynde & entent of the graunter, and what in the purchases, yet they can be treuly obteyned with al due rysriistances, and moch les certitude that they haue any autoryte at all Paule trusted to be dissolued and to be wyth Christ: Steuen desyred Chryst to take his spirite the prophets desired god to take their loules from them and al the saynttes went wyth a luste corage to deeth nether fearynge or teaching vs to feare any such crudelyte.
<L 6><T WWTWT><P 35>

DESIREDE.....3
He desirede lyuynge to see ful feip of his disciples and wiþoute ani doute to see hem fulli leue in Crist.
<L 26><T CG03><P 31>

Oure Lord Jesus axide not þis for he wiste nt wiþoute his schewynge what he desirede in herte, but for he schulde schewe his nede and his wille wiþ his mouþ as wel as wiþ his herte.
<L 477><T CG10><P 118>

for God muste nede saue mankynde, siþ he ordeynede summe to blis and mouyde hem to disserue for þis ende þat he desirede.
<L 17><T EWS3-200><P 235>

DESIREDEN.....4
Þat it perteyne to her glorie þat fynden it, for þei desireden it, and sou3ten and founden it; into her dampnacion þat fynden it not, for þei neþer desireden it, ne sou3ten, ne founden.
<L 66, 68><T CG09><P 95>

And þes two prophetis desireden mych to se þe manhed of Crist, and so þei weren gladid in þis more þan þei weren bifore.
<L 22><T EWS3-152><P 85>

And wee desireden hym dispisid and þe last of men;
<L 5><T SEWW06A><P 40>

DESIREN.....22
Eft Gregori in his registre and in the viij. cause, i. q. c. {In scripturis}, spekith thus, “As the palace of gouernaile shal be denied to hem that desiren it, so it shal be proferid to hem that fleen, as it is writen, Neithir oni man take to himself onour, but he that is clepid of God, as Aaron was”.
<L 5><T 37C><P 142>

as þo þat desiren þe pompe and þe pride of þis liif, and covetise of riches, and harmynge of her nei3bore.
<L 6><T A01><P 51>

²⁴ 19 variants; 107 occurrences.

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 15><T A22><P 301>

For þei casten and ymagynen þo deth of trew men þat desiren and travelen to delyver hom fro þo fendis mouth and everlastinge death, and to bringe hom to þat staate in whiche Crist ordeyned prestis to lyve inne.

<L 12><T A24><P 393>

And not onli men desiren now to be softe cloped, but costiously, proutli, and niseli, alwey newe contryued.

<L 471><T CG03><P 43>

Þis si3t of God in his godhed and manhed togider þe aungels desiren euer to biholde þerin, as þe apostil Peter witnessiþ in his pistil.

<L 1137><T CGDM><P 239>

I shall send hungyr on the herthe: not hungir of breed neithir thourst of watir, but to heer the word of God: as it were a gret cruelte to withholde bodeli mete and drynk fro hungri men and thoursti, and tho withholderis schulde ben gelti of bodeli deeth of the same men, so it is a moche grettere cruelte to with holde goostli mete, that is Goddis word, fro cristene men that hungryn and thoursten thereafter, that is, desiren it gretli to kunne and to kepe it to teche it othere men for the staat that thei stonde inne;

<L 30><T Dea><P 454>

But Abraham answerud hym by trowþe þat God telde hym þat þere was a muche voide place stablid bytwixen hem, derk and vnordynel, þat lettuth dampnede men to come to hem, al 3if þei wolden, or hem to comen to dampnede men, for thei desiren hyt not.

<L 46><T EWS1-01><P 225>

if we desiren rest/ So must we nede suffre peyne:

<L 26><T LL><P 77>

Þanne is þis þus to mene/ 3e þat desiren in al 3oure my3t:

<L 8><T LL><P 136>

deme þe world wheþer þis dyuysion belong on worldely prelatis vnkunnyng and cursed of lif, or on pore prestis and trewe men þat fayn desiren ny3t and day to knowe goddis wille and worschipe and do it bifore alle opere þingis.

<L 17><T MT02><P 34>

but now newe men crien hi3e to mennus cris wiþ stynckynge lecherie, pride, coueitise and opere synnes, and in wille to meyntene synful mennus

ordynaunce contrarie to goddis ordynaunce, and desiren cruel vengauce on here enemys;

<L 3><T MT08><P 170>

but god is in angelis and seyntia in heuene bi clier schewynge of his godhed to hem and makynge hem to knowe alle þingis and haue alle þat cuere þei desiren wiþouten ony anoye or peyne.

<L 12><T MT12><P 208>

and grete merueile it is now þat, siþ seynt gregory seyþ in pleyne lawe of þe chirche and opere bokis þat siche men as desiren benefices schulden not haue hem, but men þat fleen hem for drede of vnabilnesse of hemself and grete charge, as dide moyses, ieromye, austyn, gregory and holy seyntis;

<L 19><T MT16><P 245>

and þus þei desiren more worldly worchip þan worchip of heuene in staat of blis bi þe holding of goddis reule.

<L 28><T MT27><P 411>

And as touching þe lemys of þis heed antecrist, Gregor spekiþ þus: Be not þei þe lemys of him þat desiren to be seen þat þei be not bi a lickenesse or colour of holinesse desired?

<L 1610><T OBL><P 198>

so þat þei desiren to be seien bi professioun þat þei refusen to be in workis'.

<L 1615><T OBL><P 198>

And if we take good heede, þei hadde no more nede to playne, or to holde hem myspaid wiþ þis ordynaunce, þan hadde þe opir two statis of his chirche, þe whiche into þis dai holden hem apaied wiþ þis ordynaunce of Crist, and desiren in greet partie þat þis fair and sufficient ordynaunce of Crist were fulli kept.

<L 2138><T OP-ES><P 104>

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

<L 2984><T OP-ES><P 140>

so now a fewe pore men and idiotis, in comparisoun of clerkis of scole, mown haue the treuþe of holy scripture a3ens many thousinde prelatis and religiouse, that ben 3ouen to worldly pride and coueitise, symonic, ypocrisie and other fleschly synnes, moost sithen these pore men desiren oonly the treuþe 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 proffit 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 freedom of Goddis lawe to be knowen
and kept, and bringen cristen puple in nedeles
tharldam and greet cost.
<L 30><T Pro><P 30>

And, for þe wille and businesse þat we haue of
dewe dette to do iustli oure office þoru3 þe
mouynge, as we tristen, and þe special helpe of
God, hopinge stidefastli in his mercy, we desiren
to be feiþful disciplis of Crist, And we praien þis
gracious Lord for his moost holi name, þat he
make vs able so to plesen him wiþ deuout praiers
and charitable prestli werkis þat we moun
deseruen of him for to suen him þankfulli'.
<L 737><T Thp><P 46>

And I seide, Sere, bi autorite of Crist himsilf þe
effectual vndirstondyng of Cristis word is taken
awei from alle hem chefly whiche ben grete
lettrid men, and presumen to vndirstonden hi3e
þingis and wolen ben holde wise men, and
desiren maistirschipe and hi3e staate and
dignyte, but þei wolen not conformen hem to þe
lyuynge and techynge of Crist and of hise
apostlis'.
<L 1821><T Thp><P 80>

DESIREST.....2

wherfore the wise man seith: Sone thou that
desirest wisdom, kepe rigtwisnesse and God
schal gyue it to the.
<L 31><T Dea><P 448>

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 disputicion 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 3837><T OBL><P 255>

DESIREþ.....22

Certis it is ful soþ þat Seynt Jon wiþ þe gilden
mouþ seiþ, wiþ lawe canoun, þat what clerk
sekiþ or desireþ prelacie or primacie in erþe,
schal fynde confusion in hevene.
<L 34><T A22><P 289>

þe tymes of antecrist ben signifi3ed to be ni3e
by þe pride of oo bischop þat wole be clepid
vnyuersal bischop/ as seynte Gregore seiþ/ in þe
fyueþe boke of his registre/ þe 32 ·c·/ and efte
he seiþ in þe seuenþ boke of his registre/ þe
29 ·c·/ þt who euer clepiþ himself vnyuersal
prest/ eiþer desireþ to be clepid/ renneþ be fore
antecrist in his hi3e pride/ for he settiþ hym

before oþer in being proud.
<L 15><T AM><P 118>

After Crist seide to his disciplis þe wordes þat
suen after in þis gospel: and if ani man seie ani
þyng to 3ou, seiþ þat þe Lord haþ werk to þese'
(oþer ellis, as Luke seiþ: þe Lord desireþ þe
werk of hem') and anon he schal leue hem to
3ou', þis Lord Jesus Crist, souereynst of alle
oþere, vnderstood in þese wordis it semeþ þe
tyme þat now is, in whiche he knew wel men
wolden axe questyons like to þese wordes of
prestis whiche traueloun faste in preching for to
vnbynde synful pepel, seyinge: Wherto preche
3e so faste now, more þan men weren wonte to
doo, seþþe as holi men as 3e haue beo heretofore
of longe tyme, as Thomas of Canterbury and
oþer moo whiche prechide seclde, as we reden,
and 3et þei ben holi
<L 256><T CG01><P 07>

Or ellis men mai answere as Crist techen bi þe
wordes of þe texte, seiynge þus: 'þe Lord haþ
werk to þese,' or ellis: þe Lord desireþ her
werke'.
<L 314><T CG01><P 08>

þis wirchyng in þis vyne is holi liyf in þis world,
whiche God desireþ of alle men, as Seynt Poule
seiþ in his pistel: /Hec est voluntas Dei,
sanctificatio vestra/.
<L 318><T CG01><P 08>

Here men moun touche, 3if þei wole, of wilful
beggyng þat is myche vsed, where hit mai be
groundit schilfulli in þese lordli wordes of Crist:
þe Lord haþ werk to þese beestis', or ellis: þe
Lord desireþ her werk'.
<L 332><T CG01><P 09>

But, for as myche as we schulden not bee
necligent and slepe in synne, but wake in
vertuous life and make vs redi to þat grete
accountee whiche may not faile but nedes mut
come, þerfore þat blessid Lord cam into þis
world to seche and make saaf þat was perished,
and wilneþ and desireþ þe sauacion of mankynde
and, in as myche as in him is, þat no man bee
dampned but if he wole himself.
<L 16><T CG02><P 13>

A sike man in bodi þat li3t in ni3t gretli
tormentid in his disese, and he desire gretli his
helpe, he herkeneþ and desireþ euer more after
þe crowynge of þe cok and, as tyme as he hereþ
hym, he is gretli confortid, for þanne he hopeþ
þe dai be nyh. So a gostli sike man in dedli
synne þat desireþ gretli helpe of his soule,
desireþ gretli after crowyng of þe cok þat is,
after true prechyng of þe word of God and,
whanne he heereþ þe prechour, he is gretli
reioised for he hopeþ þat grace be ni3.
<L 138, 141><T CG02><P 16>

For in þis dede he schewide to vs at for al his benefetis þat euer he dide to man, and for his grete trauaile and peyne in his blesside passion, he desireþ non oþer reward but þe hool loue of oure herte, and þerfore he seiþ þus: {Fili, prebe mihi cor tuum}.

<L 253><T CG06><P 72>

Not for þis ende God desireþ þis continuance, but bi manie uriouse and piteouse wordes he wole be þe raþer bowid to graunten;

<L 148><T CG07><P 77>

But he desireþ to see þe encrecyng of oure good wille, whiche was wel schewid bi þe womman of Chanan þat preiede lastyngli for þe helpe of hire dou3tere, and sparid no3t for no schame ne reprof, and þerfore at þe laste sche hadde fulli hire wille.

<L 151><T CG07><P 77>

þerfore, if a man desireþ or loueþ no þyng þat mai be taken awei from him vnwillynge, no þyng is whereof he mai be soruful.

<L 243><T CG09><P 100>

So, if a synful man desireþ þe merci and þe grace of God in his herte, God wole þat he axe hit also as wel wiþ his mouþe.

<L 479><T CG10><P 118>

And wel penance mai be clepid to þe flesch a deserte, for deserte is as myche for to seie as forsaken', and þe flesch euermore forsakip al maner of penance, as fastyng, labour, and chastitee, but euer desireþ gloteny, slewþe, and lecherie, and alle maner of lustis.

<L 52><T CG11><P 122>

Þis same processe he haþ 3et al dai to men þat he seþ disposid to couetise, and desireþ to be hi3e and gret in þis world.

<L 226><T CG11><P 127>

Þis is þus myche to mene: whan a man desireþ to be maad grete and hi3 in the world, þanne he stieþ into þe hil att þe deuelis ledyng.

<L 231><T CG11><P 127>

First it robbep God of þat þat is aproprid to him, þat is: worschipe and glorie, whiche a veynglorious man desireþ to himself in as myche as in him is.

<L 147><T CG11-A><P 135>

So þe couetous mannes herte þat firstep after þe richessis of þis world, þou3 he fille wiþ hem his whicchis vp to þe breddes, his herte þerfore is neuer þe more fillid, but more desireþ.

<L 494><T CG11-A><P 145>

but þere he ony symple man þat desireþ to lyue wel and teche treuely goddis lawe and dispise pride and oþere synnys, boþe of prelati and oþere men, he schal ben holden an ypocrite, a newe techere, an heretik, and not suffred to come to ony benefice.

<L 30><T MT16><P 245>

And þer þe deuel, þat euer desireþ Goddis wirschip to be don to him, rennep to and receiueþ þat offring þat is don to creaturis.

<L 2942><T OBL><P 232>

DESIRID.....12

Also þai bene lower of kynde þen he, and in myssese þat he was, and þai wil be aboven God, where he desirid to be even to God.

<L 19><T A29><P 471>

And Jeremy þat man þat callid his fadre þat a son was born to þim, and as bi ioy gladid him, for þey desirid þat þeis schuld lette men fro doing of iuil and be in a maner to stere men to be heuy of þer mysse and to desire to be heyne;

<L 14><T APO><P 26>

for Poule seiþ he desirid to be cursid of Crist for his breþer, to make hem saue.

<L 2><T APO><P 27>

not þat þei desirid to do synne and be cursid worþily;

<L 4><T APO><P 27>

þat is: "Whateuer þyng bifalliþ to a iuste man, it schal not make him sori", for non aduersitee takeþ awei fro him any of þo þyngis þat ben desirid of him.

<L 241><T CG09><P 100>

Good mesure she had a3eyn þe synne of glotony, when she desirid none oþer deynceis but crummys þat fallen fro þe boorde to houndis.

<L 528><T CG12><P 164>

First, he þrew hym oute of heuen for his hi3e stinking pride, siþen he þat wes made so feire aboute his felawis helde him not apaied wiþ þat state, but desirid to stie hi3er and hi3er and be made like to God hymself, þerfore it wes resonable þat he were þrown oute of þat worþi plase and feire felawship.

<L 14><T CG13><P 165>

The helpe and þe grace of oure Lorde Jesus Crist, þat for þe lijf of mankynde sprad abroad his body on þe crosse and suffrid peynful deþe þeron to pay ful raunson and so to make ful redempcion of þe synnes of mankynde, be wiþ vs here in al oure lyuing, þat is: in al oure woful pilgrimage, þat we mowen go ri3tfully in vertuis wiþouten ony erryng in vicis, so þat at þe laste, at oure deep day, we may come to þe ende of

oure blessid pilgrimage desirid, þat is: to þe blis of heuen.

<L 9><T CGDM><P 207>

And aftirward spekiþ Poul to his breþeren wordis of cumfort, and moeueþ hem to hoolde þe lore þat God haþ teeld to hem bi Poule And so my mooste deere breþeren, seiþ Poul, and most desirid of þyngis heere, my ioye in heuene and my coroune, stoonde 3ee þus, moost dereworþe in þe Lord.

<L 76><T EWS1SE-53><P 695>

of Nabathis vyn3erde/ þat he desirid for to haue had:

<L 4><T LL><P 117>

for þanne hauyng of þes godis is more desirid þan blessing of þer sheep;

<L 28><T MT27><P 453>

And herefore þei forsaken to su3e Crist and his brethe þat þei loþen so meche, and so þei turnen hem auou3trousli to anopur spouse or rapur auou3trer, of anopur breþe þat haþ a smacche of wordli lordschip, pompe and pride and wordli wynnyng and glorie as ben comynli her statutis, determynacions and constitucions, þe wiche þe spirit of lesing þat euer desirid to do auou3trie wiþ Cristis spouse, haþ blowen upon hem.

<L 946><T OBL><P 181>

DESIRIDE.....2

Heere men seyen comunely þat þis was an auerous man, but he desiride to haue blys, and he was in a maner iust'.

<L 20><T EWS3-212><P 259>

And Crist þat tyme hadde aboute hym a greet noumbre of puple, as þe gospel seiþ, and eche of hem desiride þe presence of Crist as Zachee did;

<L 652><T SWT><P 20>

DESIRIDEN.....1

And we desiriden him, dispisid and þe laste of men;

<L 3><T SEWW06-B><P 41>

DESIRIP.....16

Also Austeyn seiþ, He þat desirip bischophed, he desirip a good werk;

<L 26><T APO><P 02>

And Crisostom seiþ, He þat desirip primacy in 3erþ schal fynd confusion in heuen, and he schal not be countid among þe seruaunts of Crist þat tretip of primacy;

<L 27><T APO><P 03>

And desirip no þing of no man.

<L 5><T APO><P 109>

And so man coueytiþ to be fillid wiþ peschullis whanne he desirip for to kunne mannus sciense oþer þan Goddis sciense;

<L 66><T EWS3-158><P 103>

of al þat he desirip/ but him wantiþ grace & powere:

<L 16><T LL><P 48>

þat þe fende desirip in þe si3t of þe world:

<L 15><T LL><P 52>

as his heerte desirip/ and þerfore he rennep forþe:

<L 25><T LL><P 123>

But God woot þis is not soþe, for 3it knewe I neuere prest þat goiþ aboute and freli prechiþ þe gospel, as doen many of þese þat ben callid Lollaris, but þat he desirip wiþ al his herte for to come into opun and indifferent audiance, þere to declare al þat he holdiþ or techiþ opun or priue; and if he erre he is glad to be amendid, and if he scie wel desirip to be alowid.

<L 1164, 1167><T OP-ES><P 50>

For, as a man desirip kyndli þat my3ti men shulden haue reward to his pouerte, and make a puruyaunce a3ens his meschif þat he were not nedid to begge, so shulde he bi weie of kynde do to anopir, and so þis is lawe of kynde þe which mai not he dissolued.

<L 2720><T OP-ES><P 131>

For Helye, þat is Iohun, booldli enpungneþ þe avoutrie of þe greet strumpet þat sittip upon many watris, þe which vnclene womman bitokeneþ þe endowid clergie þat restip upon worldli possessiouns and lordships þat ben vndirstondun bi many watris, And also þese watris bitokenen moche peple þat anticrist desirip to regne upon, þe which strumpet or hoore doiþ auoutrie a3ens him þat shulde be hir spouse, Iesu Crist, leuyng his liif and his loore, and so þe seed of þis spouse for þe seed of þe alien þat Crist spekiþ of (Io· 5), þe which alien, as seynt Austin seiþ upon þe same word, is anticrist.

<L 3010><T OP-ES><P 141>

And so man couetiþ to be fild wiþ peesholis, whan he desirip for to kunne mannes sciense oþir þan Goddis sciense;

<L 61><T SEWW10><P 54>

Whateuer prelat loueþ not Crist frely or for himsilf sekkiþ not God for himsilf, but serueþ God for temperal þyngis, and desirip onour of men.

<L 37><T SEWW12><P 61>

For, as a man desirip kyndli þat my3ti men shulden haue reward to his poerte and make a

puruyauce a3ens his meschif þat he were not nedid to begge, so shulde he bi weie of kynde do to anopir;
<L 62><T SEWW18><P 95>

And it shulde be seid yprocrisie, þat now hidij him not, and for aboundaunce may not, and for defaute of shame it desirij not to be hid.
<L 165><T SWT><P 07>

And, sir, seynt Austyn seiþ "þat þing þat is seen is breed, but þat þing þat mannes feij axij or desirij to be enformed of is verri Cristis bodi".
<L 1009><T Thp><P 54>

DESIRUP.....2

The þridde dower is clerte þat mut nedis be medelud wij li3t, so þat seyntis schynen in heuene as cler as þei wolon coueyte, and no mon þat is þere in blis desirup more clerte of his body.
<L 107><T EWS1SE-04><P 495>

For Cristus religioun desirup heuently þing and help of soule;
<L 18><T EWS1SE-26><P 585>

DESYRED.....2

And all other desyre for me: that is desyred in Christes name geuen at the merytes of hys bloude.
<L 29><T WW-TWT><P 30>

after he hath brought the thither, but art excluded from his satisfaction, and muste satisfye for thy selfe alone, and that with sufferinge payne onlye or ellys taryenge the satisfienge of them that shall ueuer satisfie ynoughe for them selues or gapinge for the popes pardons, which haue to great dowers and dangers, whan in the mynde & entent of the graunter, and what in the purchases, yet they can be treuly obteyned with al due circumstanes, and moch les certitude that they haue any autoryte at all Paule trusted to be dissolved and to be wyth Christ: Steuen desyred Chryst to take his spirite the prophets desired god to take their soules from them and al the saynt-tes went wyth a lustye corage to deeth nether fearynge or teaching vs to feare any such crudelyte.
<L 5><T WW-TWT><P 35>

DESYREDEN.....1

And alle the kingis of the erthe desyreden to see the face of Salomon, for to here the wisdom of God, which he hadde 3oue in his herte.
<L 41><T Pro><P 21>

DESYREN.....6

For men desyren not þus money, but to meyntene þer body in lust;
<L 6><T EWS1SE-25><P 581>

and ofte we erren in entent and desyren veniaunce in rancour, but we ben war þat we seyn soþ and profitable to cristis chirche;
<L 24><T MT22><P 312>

And if we take goode heede, þai hadden no more nede to plene hem of þis ordenaunce þan hadden þe oþer two statis of his chirche, þe whiche into þis day holden hem apayde wij þis ordenaunce of Criste, and desyren in grete party þat þis fayre and sufficient ordenaunce of Criste were fully kepte.
<L 808><T OP-LT><P 105>

But lorde/ these glosers seggeth that they ne desyren nat the state of mastrye to ben worshipped therby/ but to profyte the more to thy people whan they prechen thy worde.
<L 11><T PCPM><P 57>

And lorde/ a man shall leue more a mans werkes than his wordes/ & the dede sheweth wel of these maisters that they desyren more mastrie for her owne worship than for profyte of the peple.
<L 27><T PCPM><P 58>

and whanne these fleschly apis and worldly moldewerpis han neither the bigynnyng of wijsdom, neither desyren it, what doon thei at hooly scripture, to schenschiþe of hemself and of othere men?
<L 42><T Pro><P 50>

DESYREP.....2

Wherefore we alle scholde be meke, and specialyche prestes, and nou3t boste of here holynesse and goede dedys þat pey supposch þat þey haue ydo, but wylnē for to haue of gode dedys of here broþeryne, as here broþeryne desyreþ to haue part of herys, and so sulle þey nou3t to oþere part of here meritys, namore þan þey wille bye part of oþer mennes.
<L 23><T A04><P 101>

First it fy3t here in erþe, and restch nou3t clerlyche fro synne, bot 3it by trauaile and sorwe of herte desyreþ to come to blysse;
<L 4><T A04><P 102>

DESYRIDE.....1

Thanne king Salamon was magnified ouer alle kyngis of erthe in richessis and wisdom, and al erthe desyride to see his face, and to heere his wisdom, which his God hadde 3oue in his herte.
<L 42><T Pro><P 12>

DESYRON.....2

And þus men schulde not folyly sleen hemself, neyþur in fastyng ne etyng, ne in cause defendyng, but stonde for trowþe 3if þer deþ suwe, wylyng to meytene trowþe, and mekely to suffre deþ, but not follyche desyron it.
<L 114><T EWS2-59><P 25>

For þanne þei schal haue noon hongur of þing
þat þei desyron, for þei schal be fulfullyde in
body and sowle;
<L 69><T EWS2-65><P 57>

DESYRUD.....1

And þus he spekþ in þe gospel by hys godhede
and his manhede By desyr haue I desyrud to ete
þus þis Pasch wiþ 3ow';
<L 55><T EWS1SE-24><P 579>

DISIREN.....2

and to þe wery of þe weye of God, for þe grette
penaunce and suffraunce of the
trybulacioun that men moten haue therinne, thes
brou3ten in love of brynnynge charite, to the
whiche alle thing is li3t, and he to suffere dethe,
the whiche men most dreden, for the
everlastynge lyf and joye that men moste loven
and disiren, of the whiche thing verry hope
puttith away alle werinesse heere in the weye of
God.
<L 19><T Hal><P 42>

and to þe wery of þe weye of God, for þe grette
penaunce and suffraunce ofþe trybulacioun þat
men moten haue þerinne, þei brou3ten in loue of
brynnynge charite to þe whiche alle þing is li3t,
3he to suffere deþe, þe whiche men most dreden,
for þe euerlastynge lyf and ioeye þat men most
louen and disiren, of þe whiche þing verry hope
puttith away all werinesscheere in þe weye of
God.
<L 16><T SEWW19><P 97>

desiringe²⁵

DESIRING.....1

Of þe wiche Crist spekþ þus to þe fende,
desiring þis omage and seruage: Þe lord þi God
þou schalt wirschip and to him alone þou schalt
serue!
<L 2872><T OBL><P 230>

DESIRINGE.....2

So, miche peple of þis world, þe more harm is,
arn geten of her eldres, no3t in þe drede of God
desiringe to haue vertues cheldren to þe seruice
of God, but in ful mirþ of lusti desir to fulfulle
her lust;
<L 410><T CG03><P 41>

for whanne it is seid, "kisse "he me" etc", it is the
word of the spousesse desiringe to haue the
spouse;
<L 29><T Pro><P 53>

DESIRYNG.....3

and þerfore he mote nedis resigne his benefice
wilfully and frely, wiþouten desiryng to haue it

a3en, as Seynt Richard of Armaw3 techip.
<L 13><T A22><P 281>

And heere spekþ Poul bi prophecie, or ellis
desiryng þat it be so.
<L 34><T EWS1SE-48><P 677>

Forsophe þe roote of alle yuelis is couetise/ þe
whiche summe desiryng:
<L 17><T LL><P 127>

DESIRYNGE.....7

and so þe hungry, þat is, desiryng ri3twisnes
and þe word of liif, ben fillid in swetnes or
eendelees joie.
<L 20><T A01><P 15>

and desiryng of Goddis blissynge, and pees,
and prosperite of rewmes.
<L 15><T A17><P 213>

Lete prestis lif welc, þat þai be ly3t of worldly
men by holy ensauple, and sithen þai bene
Goddus aungelis, do þei þeire message, techynge
þo gospel, and be þai devoute in prayeris,
desiryng and sekynge grace þat þei mowne be
þo folowers of Crist, and God will not faile hem
in nede.
<L 33><T A29><P 492>

Þe blessid Lord, seeynge many asses þus harde
bounden in þe castel of þis world and many folis
suyng hem, of his endeles merci haf ruþe and
pitee of hem and, also desiryng to haue hem to
his roode, comaundeþ to his disciplis, seyinge:
Vnbyndeþ and bryngþ to me.'
<L 222><T CG01><P 06>

But in desiryng and holdynge seculer
lordschipis and worldly honour and delicat mete
and drynk and gaye cloþis þei schewen in dede
þat þei ben ri3t freisch in bodely lif, but I
suppose þat þei ben dede to holynesse and
penaunce and profitynge to opere men;
<L 11><T MT06><P 123>

Also coueitise and worldly bisynesse of clerkis
and occasion of coueitise and worldynesse of þe
peple schulden be don away, and cristis pouert
and his apostlis bi ensauple of pore lif of
clerkis and triste in god and desiryng of
heuenly blisse schulde regne in cristene peple.
<L 2><T MT16><P 253>

But þe vois of þe wepers, takynge heede to her
owne wrecchidnesse bodily and goostly,
desiryng for to be releued fro bodily myseese
and to be li3tned in soule bi þe word of God,
weilen her owne mysese and operis boþe.
<L 206><T SWT><P 08>

DESIRYNG.....2

²⁵ 6 variants; 16 occurrences.

But þe gospel seyth þat many ben clepude and fewe ben chosen, for alle men þat God 3yueth desyryng to blys ben clepud, but al only þese ben chosen þat lasten in loue of God to þer ende day, for to alle suche and only suche haþ God ordeyned blys.

<L 23><T EWS1-02><P 228>

But here wyll I make an ende desyryng the reader to loke on thys thyng wyth indyferent eyes, and iuge whether I haue expounded the wordes of thys Testament as they should seame to signify, or not Iuge also whether that maker therof seame not by hys worke both vertuuous in glory: which if is so be thynke not that he was the worsse bycause that deede body was burnt to ashes, but rather lerne to know the great desyre that hypocrytes haue to fynde one craft or other to dase the truth wyth, and cause hit to be counted for heresy of the

<L 9><T WW-TWT><P 37>

DESYRYNGE.....1

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

<L 1446><T Thp><P 68>

determinacioun²⁶

DETERMINACION.....2

and þis determi-nacion and ful sentence was 3ouen of alle þe apostlis togidre wnanne þei hadden resceyued þe plentenous 3iftis of þe holy gost.

<L 4><T MT10><P 195>

þe said þinges þat Y so held, beveled 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 determination of þe churche of Roome, and namely þe opinions before rchersed, 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 determination of þe churche of Roome, ne no suche þingis Y shal obstinatly defende.

<L 104><T SEWW05><P 36>

DETERMINACIONES.....1

But, for as meche as þis proude antecrist, contrariyng God and enhaunsing himsilf in

auctorite aboute Iesu Crist, magnifyng his wilful determinacions aboute þe gospel, bi þat mene chifli he distroieþ þe feiþ and þe auctorite of Cristis lawe as þou3 it were of none auctorite.

<L 276><T OBL><P 164>

DETERMYNACIONES.....1

But þis antecrist haþ onli reward to his owne wille, writtingis and determynacions.

<L 238><T OBL><P 163>

DETERMYNACION.....2

But, certis, I merueille meche here of þe presumpcion of þis newe determynacioun in a poynt so fulli determened before bi God and his lawe, in þe wiche þe churche was quietid into þe vnbinding of Sathanas, transfigurid into diuerse sectis þat biogelen þe peple wip her meruellous signys of kunnyng and holynesse, For þe determynacion was wipout any nede, alþou3 it had be as wel acording wip scripture as it is euen contrarie þerto.

<L 1747><T OBL><P 201>

wip wiche determynacion of God alle Goddis churche held hemself fulli apaide and weren quietid þeryn and stablischid fro þe tyme of þe apostlis.

<L 1881><T OBL><P 205>

DETERMYNACIOUN.....7

But he most seie þis sentens in his protestacioun: þat it is not his entent to seie or obstinatli defende any þing contrarie to þe ful holi determynacioun of þe churche of Rome vndurstonde chifli bi þis churche þe grete aggregat persone from þe hi3ist unto þe lowist þat sittip in þe temple, þat is to seie in þe churche, as I seide before.

<L 1020><T OBL><P 183>

And our þis, siþ a man mai not, as olde scinttis seien and supposen, be conuict of heresie bi lasse auctorite þan holi writt, þis apostata, conuicting men of heresie bi his tradicions, seiþ in þe same dede þat his owne wille and determynacioun is as meche of auctorite or more þan Goddis lawe;

<L 1031><T OBL><P 183>

þis renegat usip his owne determynacioun as a stumblyng stole while þe candil is out, and besiþ himself to make men fal þer that gruechen a3enst his wordli lordschip and vngrounded begging.

<L 1736><T OBL><P 201>

And, certis, grete wondring upon þis newe presumptuous determynacioun, so euen contrarie a3en alle Goddis lawe, made me astonyed here.

<L 2456><T OBL><P 219>

²⁶ 5 variants; 13 occurrences.

seker, no more þan he wote in case whan he seep
two postis, wiche is halowid and wiche is
vnhalowid and so wheþur þei ben boke
substauncis, or accidentis wipout soiect, or þat
oon a substaunce and þat oþur an accident aftur
his new drunken dremyng, þe wiche he calliþ a
determynacioun!

<L 3100><T OBL><P 236>

Wost þou not wel, blinde fende, þat þe world
haþ be cristen, and 3it is wipout þe newe
determyna-cioun?'

<L 3625><T OBL><P 249>

Sixe and twentip article Cristen men ben not
holden for to bileue þat eche determynacioun of
þe chirche of Rome is trewe on eche side eipþer
to be taken of holy chirche for an article of
bileue.

<L 124><T SEWW 24><P 125>

determinen²⁷

DETERMEN.....1

And so, þof þo pope and alle his cardynals
determen as gospel, þat þo sacrament of þo auter
is accident wipouten sugette, neverþoles, for þei
con not grounde hem an Gods lawe ne resoun,
holy Chirche shulde not trowe hom, bot have
hom suspect.

<L 35><T A25><P 407>

DETERMENE.....5

And so, siþ þei mai faille so ferforthe þat þei mai
determene on her maner aþenst Crist and alle his
chosyn chirche, þis argument þat I hast rehersed
is no better þan þis in forme or in matir: þis holi
chirche haþ determenyd þis poynt or article
aþenst Crist and his apostlis, þan euery man ou3t
to beleue þus.

<L 305><T OBL><P 164>

And alþou3 seint Austen had conflict wip
diuerse heretikis, 3it I am not auisid þat he was
uexid wip any heretike þat durst dampne
scripture, or ellis seie þat it was fals or eresie, or
þat durst determene euyn þe contrarie of Cristis
logic and his wordis, as dar þis renagat þat sittip
in þe chirche, and contrariip Crist nou3, and
enhaunsip himsilf aboute Iesu.

<L 466><T OBL><P 169>

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 holynesse wipout þe truþe
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 accidentis wipout
substaunce.

<L 690><T OBL><P 174>

But up hap þes lemys wip þe heed schal drawe
hemself togedur and determene þis dou3te whan
þei seen her tyme, and multepli3e inconuenientis
mony and newe!

<L 2023><T OBL><P 208>

For as Austen seiþ /Epistola 87 ad Optatum/:
Where a þing is kindlic derk, and ouercomeþ and
passiþ our mesure, and open Goddis lawe helpeþ
not, mannes coniecting presumeþ not to diffine
or determene any þing þerof.

<L 3772><T OBL><P 253>

DETERMENED.....8

And so þis argument failiþ boþe in forme and in
matir, as dede þe argument of þe clerge of lewis
meued in Cristis time, þe wiche was þus: we
bischopis and prelacie haue 3eue a decre, and
determened þat whosoeuer confesse þis Iesu as
Crist, he schal be do out of the synagoge and so
be akursid, þerfor eche seche on is akursid.

<L 312><T OBL><P 165>

It stondiþ so of an argument of þe deuyl,
antecrist, þat is nou3 late putt in excecucioun, þe
wiche is þis in sentence: we haue determened
and made a constitucioun þat no prest schal
preche þe gospel, but bi special leue of alle or of
sum of þo þat sitten in þe temple, as it is told
before;

<L 324><T OBL><P 165>

But, certis, I merueile meche here of þe
presumpcion of þis newe determynacioun in a
poynt so fulli determened before bi God and his
lawe, in þe wiche þe chirche was quietid into þe
vnbinding of Sathanas, transfigurid into diuerse
sectis þat biogelen þe peple wip her meruellous
signys of kunnyng and holynesse, For þe
determynacion was wipout any nede, alþou3 it
had be as wel acording wip scripture as it is euen
contrarie þerto.

<L 1744><T OBL><P 201>

For seint Austen seiþ in /De iciunio sabbati/ In
þo þinggis, in þe wiche scripture haþ no þing
ordeined or determened of certeyn, þe custum of
the peple or þe ordenance of þe gretter men ben
to be holden for lawe'. Siþþen þan God in his
law had putt in certeyn and fulli wipout faute
determened þe seiþ in þis article, and þe feiþful
peple was fulli quietid in Cristis
determynacioun, what nede was it to pope
Innocent wip his new sectis to attempte or to
make a new determynacion in þis poynt?

<L 1751, 1753><T OBL><P 201>

But certis I dar not calle þis act of þe forescid
seen a determynacioun, for as meche as Goddis
lawe had fulli determened þis bileue before;

<L 1881><T OBL><P 205>

²⁷ 14 variants; 45 occurrences.

and, if it be a qualite, in what special kinde þis sacrament schuld be þei ben not 3it fulli determened, þat is to seie, wheþur it be whitenesse, roundenesse, heuynes or li3tnesse, sauour or odourre, or any seche þat ben to mannys witt wiþout numbre.
<L 2020><T OBL><P 208>

For men be not 3it determened in Oxeford hou3 an accident schal be discriued or diffinid, on hou3 many most general kinddis ben of accidentis.
<L 2727><T OBL><P 226>

DETERMENEþ.....5

Supposing þan at þis tyme þis certeyn witt of þe chirche, we mai sone se þat þis euydens is ful blynde: þis chirche determeneþ þus, þan alle feiþful men most nede beleue þus.
<L 300><T OBL><P 164>

And no wonder, alþou3 seint Poule limite and determeneþ þus þis obedience, for he knewe bi spirit of prophecie what deuelich and tyrantlich obedience antecrist schuld bi weie of extorcious aske of Goddis peple, as cristen men mai conceyue of seint Poules writing.
<L 378><T OBL><P 166>

And so þis argument is nou3t: pure mannes reson, or vse of þe chirche, mannys determynacioun, or doctour sentence determeneþ or dampneþ þis, þan þis au3t to be take as belcue or auoided as heresie.
<L 1692><T OBL><P 200>

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 2448><T OBL><P 219>

Sipþen þen al Cristis wordis ben oo worde þat is trithe and þe boke of liif, and þis renegat wiþ his retinew demeh Cristis wordis for he determeneþ þe contrarie, it is open inou3 þat þis renegat is of þe fadur þe fende.
<L 2777><T OBL><P 228>

DETERMENYD.....8

For whateuer Crist and his apostlis and alle þe chirche þat is callid cristen han tau3t, beleuyd or determenyd, 3e schal take noon hede þerto, but to my wise and holi determinacioun.
<L 246><T OBL><P 163>

þe wiche argument is þis in forme: þe ful holi chirche of Rome haþ determenyd þus þat alle cristendom ou3ten, vp þeine of dampnacioun and as þei wol not worþeli be dampnyd for heretikis, belcue þus.
<L 284><T OBL><P 164>

And so, siþ þei mai faile so ferforthe þat þei mai determene on her maner a3enst Crist and alle his chosyn chirche, þis argument þat I hast rehersid is no better þan þis in forme or in matir: þis holi chirche haþ determenyd þis poynt or article a3enst Crist and his apostlis, þan euery man ou3t to beleue þus.
<L 308><T OBL><P 164>

Loo, here þou maist se þat þis argument is unpreued bi scripture: þis prelatie or holi chirchie, taking the chirche after þe witt aboute signyd, haþ þus determenyd:
<L 347><T OBL><P 165>

and for as meche as he was an ypocrite, pretending for to su3e Crist, and reuersing him openli, he most be meuyd of þat spirit to speke a3enst Crist þat is trouthe, and so to conforme his wordis to his ypocrisie, And so as ypocrisie haþ outword schewing of substaunce of uertuus lyuyng wiþout þe þing in himself, so as þei han determenyd her sacrament after her witt haþ al outword signys of substaunce wiþout trew þe answering þerto.
<L 699><T OBL><P 174>

And no wondur, for þis beleue was fulli determenyd bi him þat kou3de not ne my3t erre, Iesu Crist, and full accept and stablischid in his chirche, 3e, so ferforþ as I suppose þat antecrist schal neuer mow were out þe determynacioun bi his newe and contrarie tradicioun, alþou3 vndur þe name of holi chirche (þe wiche name ful faseli antecrist takij upon hymself, as Austen techij /De ciuitate Dei/ lþ 20 ca. 19).
<L 1730><T OBL><P 201>

And, as I seide before bi auctorite of seint Austen, wher Goddis lawe haþe fulli determenyd, mannys ordenaunce or lawe haþ no place. Napeles, if men wo I haue þis act of determynacion in þe beleue of þe sacrid oste, þan þei mai se hou3 þe chirche in pope Nycholas tyme and in pope Innocentis han determenyd contradiccioun.
<L 1887, 1891><T OBL><P 205>

DETERMINE.....1

þat 3if þe pope determine ou3t, þanne it is soijþ and to bileve.
<L 4><T A23><P 345>

DETERMINED.....1

But neiþer þe kyng ne his counsayl deede unri3tfully, for as muche as he took away þe possessiouns of summe prelati þat trespaceden, whoos contrarie freres han determined opinly.
<L 20><T A33><P 514>

DETERMYNE.....2

And þus schame we of þis venym 3if þis pope determyne þus, þanne it is comun byleue þat eche man oweþ to trowe;
<L 322><T EWS2-VO><P 377>

And þus schame we of þis venym: if þis pope determyne þus, þanne it is comun bileue þat ech man owiþ to trowe, for two popis schulden make two credis, and crede of þe chirche schulde hange on þe pope, and he most nedeli be saued, for he were God here in erþe.
<L 287><T SEWW015><P 82>

DETERMYNED.....5

And 3itte afftir, when þis courte was fer fro þo trowthe, 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 10><T A25><P 408>

but as þe chirche haþ determynd in her determyncioun ||
<L 27><T LL><P 30>

Sip þe chirche haþ now determynd þat þere dwelliþ no substaunce of breed aftir þe consecracioun of þe sacrament of þe auter, bileuest þou not to þis ordinaunce of holi chirche?
<L 987><T Thp><P 54>

And the chosen shalbe together, and shalbe made whyte tyll a tyme determynd.
<L 6><T WW><P 04>

And against the god of goddes shall speake greate thynges and he shalbe rayسد tyll the wrathfulness before determynd is perfectly lye made, and he shall not inheryte the god of his fathers, and he shalbe in the companyes of wemen and he shall not chaunge anye thyng of godes for he shall rayle agayne all thynges.
<L 11><T WW><P 04>

DETERMYNED.....3

And herfor, when stryf of þis was in mong þe apostlis, Crist determynde þe cause bi word and bi dede.
<L 23><T A26><P 436>

But oure goode maystur, Crist determynde þis discensioun, and seiþ þat þer is double gretnesse among men here in erþe;
<L 14><T EWS2-114><P 293>

And heere may we se hou Crist determynde hou summe men þat lyuen in þe world ben dede to Godward.
<L 25><T EWS3-137><P 37>

DETERMYNED.....2

And cause of þis errors is vnknowyng of byleue, and trowyng of falsenesse, or takyng of straunge trowþe as byleue of al þe chirche, for anticrist determyneþ þat þus schulden alle men trowe.
<L 305><T EWS2-VO><P 376>

þus cryyng of frerus blendþ 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 326><T EWS2-VO><P 377>

DETERMYNETH.....2

For the chirche of Rome determyneþ ofte agens holi scripture, and oo counseil agens a nothir, and oo pope agenseith the sentence of a nothir, as it pleesith him without nedeful reesoun, as it is opin in the 1^o distinccioun in manie chapitris, and in manie mo placis of Decrees and of Decretalis and of Sext and of Clementynis.
<L 4><T 37C><P 76>

And {De restitucione spoliatorum}, c^o {Literas}, he determyneþ, that a man or a womman shal ben acursid alle the daies of his lif, for he nyle wityngli do agens Goddis lawe and his conscience.
<L 3><T 37C><P 80>

DETERMYNID.....1

Therefore it semeth that verri resigninge, as seynt Gregor and othere popis and the chirche hath determynid, and holde almost a thousand yeer, is sikerere and spedfullere for present malice.
<L 16><T 37C><P 146>

DETERMYNITH.....1

Forwhi, {De foro competenti}, c^o ij^o, the general counseil of worldli clerkis determynith thus, That no iuge presume bi himsilt to distric or con demne without suffringe of the bisshop, neithir prest neithir dekene, neithir ony clerk neithir the lasse men of the chirche, that is the scrununt of clerkis.
<L 3><T 37C><P 29>

determyninge²⁸

DETERMENYNG.....1

But, for as meche as Goddis lawe in þis poynt and in al oþur þat perteynen to good maneres and true beleue fulli quietiþ seiþful men, wherfor it nedþ not to labour þus, saf for to schewe þe beleue of olde seinttis according to Goddis lawe, and hou3 þei hadden scripture in soueren auctorite and reuerence, and also for to make þe deuyllisch presumpcioun of antecrist þe more open, so pleyntli determenyng a3enst Goddis law and writing of olde seinttis þat confermed her beleue, writing and logic to blessid logic of holi

²⁸ 3 variants; 3 occurrences.

scripture, and in þat þei schewid þat þei were Cristis disciplis.

<L 2750><T OBL><P 227>

DETERMINING.....1

How much more the fleshly and worldly bishope of Rome, ful of simonie, auerise, and pride, and a worste manqueller in caas, with a multitude of like bishops and prestis, may erre in making eyther determining newe articles of feith, that were not knowen, neyther spoken of by a thousand winter and many mo.

<L 3><T 37C><P 131>

DETERMNYNYNG.....1

Natheles such maner of speche hath noo place, no but in profecie of predestynacoun, either ful determinyng of God;

<L 6><T Pro><P 55>

dime²⁹

DYME.....2

Iterum Augustinus in Sermone de Decimis, & est 16. q. 1. Decyme/, "If þou giffe," quod he, "þi dyme, þou schalt not alonly take aboundance of fruytes but þou schal gete hele of soule and of body, for in giffing dymes þou may deserue boþe erþily medes and heuenly.

<L 24><T Ros><P 62>

Item Augustinus, 16. q. 1.}, "Dymes bene tributes of nedy soules þat if þou giffe dyme þou schalt receyue aboundance & helþe.

<L 6><T Ros><P 63>

DYMES.....104

þei schulden be payed by Gods part, as wiþ dymes and offerandes, and gif hom al to hevenly lif, as aungels þat were sende fro God, and drawe men fro þo world by virtu of hor mayster.

<L 17><T A09><P 150>

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 prelatis and persones, þat it is an erreure to susteyne þat dymes ben pure almes, and þat men þat 3yven hem may wiþholde and 3yve hem to oþere pore men, for synne of þer curat, and faylynge 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 25, 28><T A10><P 175>

And to þer speche of dymes, siþen þei ben almes, þei ben pure almes, and not ellus but almes.

<L 5><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 titul of dett be þe lawe of God.

<L 9, 11><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 20><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.

<L 27, 28><T A10><P 176>

And certis me þenkes þat parischenes may in certeyne cases wiþholde dymes fro hym þat is calde þe persone, as þei may medefully holde godes fro þese freres, or fro Jewes or Sarrascenes, þat ben lesse evil þan þei But not iche parischen schulde, whan ever he wolde, holde fro hys person be hys owne juggement. But marke we wel þat we have not titel to þes dymes be mannus resoun of dett, as oþer worldly men pleten þer dettours in forme of mannis lawe.

<L 2, 7><T A10><P 177>

and ellus, as me þenke, us failis ri3t to dymes.

<L 11><T A10><P 177>

And whanne care of soulis and dymes and offryngys, and governe not þe peple in techynge and prechynge and sacramentis, as curatis, and han richessis and tresour more þan eny worldly man, and traveilen not þerfore as marchauntis and laboreris.

<L 14><T A17><P 216>

þat is to scie, þat offryngis and dymes þat beþ Goddis rentis schulde be 3eve unto prestis for servyse þat þei servch God.

<L 2><T A21><P 258>

For þei ben procuratours or tresureris of pore men in takyng dymes and offryngis, and as wel þei my3tten take it out of here purses openly and devoure it, as þus to gete it bi extorsion, wrong customs, and Anticristis censuris, more þan þei schulden paye bi Goddis lawe and good conscience.

<L 21><T A22><P 320>

Here men wondren of þis sentence, for comynly alle prestis beren holy þing out of þe chirche, as dymes and offryngis, þat þei clepen holy, and spenden hem sumtyme ful evele;

<L 19><T A22><P 325>

²⁹ 6 variants; 113 occurrences.

And herfore Cristis apostlis, and opere disciplis longe aftir hem, were not bisie aboute dymes, but helden hem paid on a lital, þat þe puple 3af hem redily.

<L 9><T A23><P 347>

but þe puple schulde not be artid to 3yve hem dymes ne oper almes;

<L 3><T A23><P 360>

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 robbingeoure 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 15><T A24><P 400>

And þen þo puple schulde better paye hor rentis to lordis, and dymes and offringis to curatis;

<L 7><T A24><P 401>

and so at þo laste make discencioun bytwene hom and hor childre, for dymes and offringes þat we wil gete prively to us by yprocrisie, and make discencioun bitwene lordis and hor comyns.

<L 16><T A24><P 401>

POINT IX: Also prelati 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 purfyngis of wymmen, ne in halowyng, ne in syngyng of massis for dede men.

<L 17><T A29><P 468>

sip summe of receyven dymes and dotaciouns, as þes possessioners, but some forsaken alle siche tybes and possessiouns, as freres mendinauntis.

<L 6><T A33><P 513>

Whatevere þou takist to þe of þin outrage þat is, dymes and offringis, beside simple liflode and streit cloþinge, it is not þyn, it is þefte, raveyne, and sacrilege.

<L 11><T A33><P 518>

but Iesu schilde be þer rente, as he seip ofte in þe olde lawe, and þer bodyly sustynance schulde þei haue of Godis part, as of dymes and offryngus and opere almes taken in mesure, þe whyche by þer hooly ly3f þei ableden hem to take þus.

<L 101><T EWS1-50><P 452>

Somme ben branches of þis vyne, þat dwellon in hooly chirche, and 3et þei ben not þerof, al 3if þei lyuen of þis vyne, and ben suche þat gaderon greedly Cristus patrimonye, as dymes and offryngus and rentys, þat þei seyn weron 3yue to Crist;

<L 22><T EWS2-55><P 02>

For it were ynow to vs to haue offryngus and dymes, sip Crist and hise apostles heldon hem payed on lesse.

<L 72><T EWS2-64><P 51>

And herfore seyn many preestus þat no men þat han cure schuldon lyue but on Godus part, as on dymes and on offryngus;

<L 88><T EWS2-83><P 164>

By what resoun schulde he haue dymes and offryngus of þe puple þat lyueb in lustus and ydelnesse, and profi3tup not to þis puple?

<L 105><T EWS2-83><P 165>

And to alle þese preestus and deknes God lymytede but dymes and offryngus. Lord! 3if Cristene men wolden be payede of þe mesure of Godus ordonaunce, and haue þe twelpe part of clerkys, and 3yuen hem dymes and offryngus to hem, and herus to lyue by, 3et it were nou ynow, sip apostlus wiþ lesse goodis profi3tedon more to Cristus chyrche.

<L 152, 154><T EWS2-88><P 198>

3if þow wolt assaye þis now, preche oponly to þe peple þat God telluþ more by werkis of mercy, þe whiche ben in a mannys soule, þan by offryngus or by dymes, or opere goodis 3ouene to frerus, and þow schalt haue enemyes anon to bere heresy on þe;

<L 32><T EWS2-119><P 309>

And þese men þat after þis entre robben þe peple þat þei schulden kepe boþe of dymes and offringis and failen in þer herdis office ben clepid of Crist day þeeues for þei robben more openly.

<L 14><T EWS3-App><P 319>

þei make reseruaciouns/ þe whiche ben clepid dymes/ ffirst fruytis/ oper pencions/ aftir þe opynioun of hem þat trete þis matir.

<L 7><T LAC><P 23>

But Joachur/ in his book of þe seedis of profetis & of þe seyngis of popes & of þe chargis of profetis/ trefyng þis matir & spekyng of þe rente of dymes/ seip þus/ foure tribulaciouns Dauib þe profete hap bifore seid/ þe seuynty & nyne chapitre/ to entre into þe Chirche of God/ & Bernard acordip þere wiþ/ vpon cantica/ þe þre & þritty sermon/ þat ben/ a ny3tly drede/ an arwe fleyng in day/ chaffare walkyng in derkenessis/ & myddais deuytric/ þat is to seye/

antecrist.

<L 7><T LAC><P 24>

and for þis skille trewe men seyn þat prelatis ben more bounden to preche trewely þe gospel þan þes sugetis ben holden to paie here dymes, for god chargiþ þat more, and þat is more profitable to boþe parties and more esy.

<L 8><T MT04><P 57>

þanne siþ prelatis ben not worþi to haue dymes and offrynges 3if þei don not matynes, masse and oþer mannes ordeynungis, moche more 3if þei don not þis he3e ordynance of god;

<L 16><T MT04><P 57>

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 fiftenþes;

<L 18><T MT04><P 66>

for oure lord ihu crist was suget to þe heþene emperour and paide him tribute for hym and his chirche, and 3it he hadde no seculer lordischipe ne plente of dymes, moche more schulden þes riche prestis, þat han seculer lordischipe a3enst goddis lawe and grete luelis and plente of worldly goodis, helpe þe kyng and þe lond to meyntene pore men in reste and charite.

<L 15><T MT04><P 86>

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 21><T MT04><P 92>

for whanne þe kyng and lordis axeden of grete prelatis subsidies and dymes for here temperaltes þei graunten hem so þat pore curatis and annueleris may be taxid at hare setting;

<L 11><T MT04><P 103>

And þerfore seynt ierom criede and wrot to his deþ þat clerkis schulden lyue on dymes and offrynges þat is goddis part and not haue seculer lordischipis ne worldly richesses, 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 3euynge, and telliþ many harmes comynge þerof;

<L 8><T MT06><P 118>

Capitulum 25m^r Þes possessioners pat bynden hem to perfit conseilis of crist and to forsake þe world ben moste bisy to stryue and plede for worldly possessions bi londis lawe, and curse also for dymes, 3e, for foure penyworþ good curse many þousand soules to helle.

<L 3><T MT06><P 132>

þat þe peple wolde axe as faste of þe curatis gostly office, þat þei ben more holden to paie, as þe curatis axen dymes and offryngis, and þe curat loueþ more his owene worldly good þan his sugetis soule þat wole brynge his perischen out of cherite and pacience and coste ten mark or twenti for a cause of þre pens or foure.

<L 25><T MT07><P 146>

þei taken not dymes and offryngis bi forme of þe olde testament and partyn hem in comyn to alle prestis and mynystris nedful in þe chirche, ne bi forme of þe gospel takynge a symple liflode 3ouen of free;

<L 1><T MT07><P 161>

of god in dymes takynge, and taken hem bi vyolence and stronge curses a3enst mennus goode;

<L 15><T MT07><P 161>

and muche more bysie 3if þei mi3ten, for þey ben more holden for to lyue wel and 3eue ensauple of holi lif to þe puple and trewe techinge of holy writ þanne þe people is holden to 3yue hem dymes or offryngis or ony bodily almes;

<L 3><T MT10><P 196>

3it worldly clerkis cursen for dymes and offryngis, þou3 men ben ful pore and þei don no þing here offis, and veyn religious cessen not to begge and craue of pore men, þon3 here rente be bihynde and here werks hestis in distresse and wif and childe hungry and nakyd, and so þei bryngen hem into more myschif and counforten hem not but bi lesyngis and fals grauntynge of gostly helpe, þat is not in here power but only in goddis delynge.

<L 21><T MT13><P 214>

þe two and twentiþe, þat þei 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 18><T MT14><P 222>

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 principaly whanne þei don

not here gostly office, but harmen here sugetis in fals techynge and euyl ensaunple of lif, but pou3 þei deden wele here office and men wolden not paie dymes, þei schulden suffren mekely and not curse, as ihu crist dide.

<L 10, 13><T MT15><P 230>

for prelatys techen hem not treuely goddis lawe, neiþer in word ne ensaunple of holy lif, and 3it þei cursen faste for here dymes and offryngis of pore men, whanne þei schulden rapere 3eue hem worldly goodis þan take of hem;

<L 22><T MT15><P 233>

and þis lif þei holden vp bi fals beggyng of pore men, þat may not wel paie here rentis to lordis and here dymes and offryngis to curatis and meyntene here wif and children and leue out of dette, traueile þei neuere so besily ny3t and day.

<L 8><T MT15><P 236>

so þat þei schullen not spende þe dymes and offryngis after good conscience and goddis lawe but waste hem on suche my3tty and riche men and ydel, and ellis, for traueile, cost and eneryte and dispisyng þat þei schullen suffre and on þe toper side for drede of conscience, hem is betre to forsake al þan to holde it forþ.

<L 31><T MT16><P 249>

Also now þei suen crist and his apostlis neer, in þus takyng almes wilfully and frely of þe peple þat þei techen, þanne in takyng dymes and offryngis bi customes þat synful men ordeynen and vsen now in þe tyme of grace.

<L 11><T MT16><P 252>

Also þus schulde stryuyng, pledyng and cursyng for dymes and offryngis and hate and discord among prestis and lewid men be endid, and vnyte, peas and charite meyntened and kept.

<L 26><T MT16><P 252>

þat is to seie, on dymes and offryngis, and haue noon oþer heritage among here briþeren.

<L 5><T MT21><P 284>

moreouer men may so þat sipþe þes same lawis ben scharply holden in þing þat touchip wyngyng, as in dymes and offryngis, by þe same skile þei schulden be kept in lordschipe;

<L 12><T MT21><P 285>

but lore and preyour of prestis may not be taxid bi mannus wit, and þefore god wolde not þat it were seld bi dymes ne offeringis.

<L 2><T MT27><P 415>

and in tokene hereof god telde in his newe lawe litil or nou3t of 3uyng of dymes. and it semyþ to trewe men þat god wolde þat dymes weren partid bitwixe prestis and oþere pore men þat

weren feble, lame or blynd.

<L 16, 17><T MT27><P 415>

no drede crist hadde more ri3t to þes dymes þan ony cristenman may haue to dymes or to offeringis or to ony good by mannus lawe;

<L 30, 31><T MT27><P 415>

and 3if þey taken of þe olde lawe þat dymes ben due vnto prestis, myche more in þe newe lawe whanne prestis ben more worþy bi crist. soþ it is þat dymes weren due to prestis in þe olde lawe, but þey weren holdun to do a3en sleying of beestis and hard seruyss.

<L 3, 5><T MT27><P 416>

and 3if þou seyst þat charite moueþ þee to plete þus for dymes, for 3yue þou hem as crist dide;

<L 14><T MT27><P 416>

Capitulum 8m: cristenmen of þis ground þenken þat pari3schens schulden drawe fro persouns offeringis and dymes and oþere godis whanne þey faylen opynly in þer offiss, for siche assent is to blame þat nurship persouns in siche synne.

<L 4><T MT27><P 418>

but where schulden þey do þer almes but to 3yue þer dymes and þer offeringis, and to siche curatis þat þe pope and bischops lymiten hem, for ellis my3te a man be dampnyd wiþouten ony defaute of hym;

<L 18><T MT27><P 422>

and we schulden not 3yue dymes ne offeringis to siche men as to hooly chirche, as we schulden not loute þe fend al 3if he shewide hym in ymage of crist.

<L 1><T MT27><P 423>

god moue lordis and bischops to stonde for knowing of his lawe, Capitulum 16m: it were to speke ouer þis of dymes and of offeringis þat ben hire to prestis þat don trewely þer seruyss; and dymes ben clepid goddis part in goddis lawe for greet wit.

<L 30, 31><T MT27><P 430>

many causis men tellen comynly why dymes ben clepid goddis part.

<L 33><T MT27><P 430>

and þis cause is ynow to moue men to paye dymes. but it were forto wite whiche men schulden reseyue dymes.

<L 18, 19><T MT27><P 431>

but god lymytide in moysees lawe þat prestis and dekenes schulden lyue on dymes, and semelily þis maner lastide vnto þe comyng of crist. but non in þe þridde tyme of grace prestis and prelatys chalengen to hem dymes and mennus offeringis bi autorite of þe olde lawe,

and þis semyþ skileful, so þat men trauele wel wip hem for men shulden paye þer dymes 3it as þey diden in þe olde lawe, but þey shulden not brenne hem nou, for þer ben many pore goddis seruauntis. and þus lawe and skile chacchiþ men to 3yue to trewe prestis þes dymes, for þis were moost li3t and resonable 3if þat prestis lyuen wel.

<L 24, 26, 28, 31><T MT27><P 431>

but for crist and hise apostlis weren fewe and lyueden on litil almes, y cannot se bi goddis lawe þat ne dymes may be partid among cristis pore men, þe whiche crist telliþ in þe gospel, as pore feble and pore lame and pore blynde.

<L 36><T MT27><P 431>

Capitulum 17m: it were to shewe aftir þis þat þe lawe þat god 3yueþ bi seynt poul his apostle in his writing to tymothe shulde not ceesse for oure taking of offeringis and dymes bi þe olde lawe.

<L 9><T MT27><P 432>

specialy siþ þes two lawis acorden boþe in wordis and resoun þat prestis shulden lyue on dymes and be payed of fode and hiling.

<L 17><T MT27><P 432>

siþen we taken dymes of þe olde lawe bi oure oune autorite, leeuwe we not þis bileue þat god 3yueþ vs bi poule apostle;

<L 20><T MT27><P 432>

and of þis may men se ouer þat prestis shulden not gedere to hem dymes and offerringis of many chirchis, þat weren ouer þer fode and hilinge, for þus it were not leeuweful to a prest for to do in þe olde lawe;

<L 24><T MT27><P 432>

and þus þey ben maad slowe to preche and stronge to gedere dymes to hem.

<L 23><T MT27><P 445>

for it is nou3t to bigile god and make an vnhabile man persoun þat cannot on herdis cure but his sheep kunnen gouerne hym, al 3if he gedere bi a proctour þe fruytis, as offeringis and dymes.

<L 21><T MT27><P 455>

and it is skileful þat þer pari3s fynde hem þese bi title of almes, and take þey no more hede to dymes.

<L 14><T MT27><P 456>

DYMES Dymes or tiþes bene almous or godes of pore men trewly for to be offred.

<L 7><T Ros><P 62>

Vnde/ Exo: 22, "þou schal not tary for to offer to our Lorde þi dymes and þi first frutes;

<L 9><T Ros><P 62>

seuen dayes lat it be wip þe moder, þe ei3t day schalt þou giffe hym to me," & {Leuit: vltimo}, "Al þe dymes of þe erthe ouþer of cornes or of aples of trees bene our Lordes & ar halowed vnto hym".

<L 12><T Ros><P 62>

{Iterum/ Deut: 26, "Wen þou has fulfilled þi dymes of al þi cornes, in þe þred 3ere of þi dymes þou schalt giffe to þe dekene and to þe comlyng & to þe moderles childre and to þe widow, þat þai may ete atuix þi 3ates & be filled, and þou schalt speke in þe si3t of our Lorde God, I haue brou3t þat is halowed of myne house, and I haue geffen it to þe dekene and þe comlyngs, þe moderles child and þe wedowe, þat þei ete as þou comande me". Also it is seid of Toby, Tob: 1, "Al his first frutes and his dymes truly he offered, so þat in þe þrid 3ere he ministered al his dymyng to proselitis & comelyngs." Iterum Augustinus in Sermone de Decimis, & est 16:q:1, Decyme/, "If þou giffe," quod he, "þi dyme, þou schalt not alonly take abundance of fruytes but þou schal gete hele of soule and of body, for in giffing dymes þou may deserue boþe erþily medes and heuenly. Werfor þei þat will no3t giffe dymes, þei asaile oþer menes þingis. Our Lorde forsoþe þat vowcheþ saue to giffe al, vowcheþ saue to receyue dymes of vs". {Iterum in eodem sermone},

"Vanderstande þat þe tent creature among intellectuale creatures is man, for angelles bene in niien orderes, þe tent forsoþ ordere is of men, and þerfor it falleþ man for to paye dymes þat he may fulfil þe falyng of angelez'. {Interum Augustinus in Encheridion, c: 86; in fine, "Dymes bene seid expressly almous wiche of þe fruytes of þe erthe ow no3t to be leste of".

<L 14, 15, 21, 26, 27, 29, 32><T Ros><P 62><L 2><T Ros><P 63>

Item Augustinus, 16: q:1, "Dymes bene tributes of nedy soules þat if þou giffe dyme þou schalt receyue abundance & helþe.

<L 6><T Ros><P 63>

Off knyttchode, of merchandies, of craftes þou schalt giffe dymes". Also Crisostomus super isto, Math: 23, {Qui decimatis mentam'}, "Our Lord," he seiþ, "comanded for his glori ri3twesnes, merci & feiþ, but dymes for prestes. But prestes þat blameþ þe puple for dymes, and seyng gretter synnes ar stille, þei teche for to clense a gnatte and swelowe a camel, þat is for to abstine fro litel & do gretter," & {sequitur}, "If any man of þe puple offered no3t his dymes þe prestes ful of auarice blamed hym so as if he had done a grete crime;

<L 10, 12, 13, 16><T Ros><P 63>

Note þou þat Gregor þe Tent in þe þred 3ere of his popehed in {Consilio Lugduni}, þat is þe 3ere of our Lorde 1272 (a thousand, to hunderþ,

seuenty & to), ordeyned þe dymes for to be paid to þe parische chirches, wiche war paid before at wille of þam þat paid þam.
<L 27><T Ros><P 63>

To þe childer or sonnes forsop of Leui I haue giff en al þe tipes or dymes of Israel in possesscion, for þe minystreng in wich þei serue to me in tabernacle federis, of þe bond of laue'.
<L 15><T Ros><P 83>

þai schal haue no noþer þing in possession, content of þe offryng of dymes or tipes, wich I haue seperate or parted into þe vse and necessaries of þam".
<L 20><T Ros><P 83>

DYMIS.....3
Therefore sith auarice, which is seruage of idolis, as Poul seith, and symonie and withdrawinge of Goddis word, and of holi ensauple of the prelat or curat, ben greuousere synnis in him, thanne is bodili fornicacioun in the same curat, it sueth moche strongliere, that siche dymis and offringis shulen be withdrawe for these greuousere synnis fro such a curat trespassinge openli and customabli.
<L 25><T 37C><P 14>

religiose men, that owen to be wilfulli pore and lyue in labour of here handis, wasten opinli temporal godis and the almese dedis of lordis and here foundouris in pride, glotonie, and lecherie, and othere synnis, temporal lordis moun medefulli, and ben holden to, withdrawe fro hem seculer lordshipis and possessions whiche thei mysusen so comounli, and to turne tho into due and iust visis. This sentence is open bi this, that in the xviiij. c^o of Numeri and Deut^r preestis and dekenis ben forboden of God to take possessioun nameli into eritage in the lond of Israel outake dymis and sacrificis and offringis assignid in the lawe of God, and in the xliiiij. c^o of Ezechiel, in the ende, seculer lordis ben forboden of God to geue possessioun to preestis or to dekenis in Israel.
<L 5><T 37C><P 16>

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 prelatiss and curatis and religiose men that ben ipocritis.
<L 3><T 37C><P 17>

DYMUS.....1
And in tokyn of doynge away alle temporaltees, clerkis bene schaven þo hede, and schul haue no þinge but dymus and offryngus, as dekenys in þo olde lawe.
<L 35><T A29><P 476>

DYMYNG.....1

Also it is seid of Toby, Tob^r 1; "Al his first frutes and his dymes truly he offered, so þat in þe þrid 3ere he ministered al his dymyng to proselitis & comelyngs."
<L 22><T Ros><P 62>

DYMYS.....1
as dymys and offryngus, and defendyng of þis persone þat doþ a3enys Godis lawe, semon by lawe of conscience to be a3enys Godus wille.
<L 55><T EWS2-120><P 312>

discolis³⁰
DISCOLIS.....2
Serui subdite estote in omni timore dominis: non tantum bonis & modesties sed etiam discolis' } / þat is to seie: Seruantis be 3e suget in al drede to 3oure temperal lordis/ & not 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 1><T LL><P 83>

Vnde 1-Pe: 2:; "Seruantis, beþ subiectes in al drede to 3our lodes, no3t only to gode & mesurable, bot also to discolis etc".
<L 12><T Ros><P 64>

doctour³¹
DOCTOR.....18
I am a doctour of decreee & haue dwelid longe tyme in þe courte of Rome & bene in office wiþ þe pope'.
<L 32><T 4LD-1><P 178>

Neuerþeles I had hopid þat þou haddest bene a maistere o diuinite, connyng of Goddes lawe, for þan þou woldist haue said þe soþe & bene no3t so fauorabil to þe pope as I suppose þou wolt be now, for þou art a doctour of his lawe.
<L 39><T 4LD-1><P 178>

And frere Austyns founden hom on Austyn þo grete doctour;
<L 18><T A24><P 375>

I rehersid a doctour þat seid þus;
<L 5><T APO><P 07>

þus seiþ þe doctour. Also a doctour in þe lawe, Barthelmew in casis, seiþ þat dais or 3eris of indulgens are not daies ne 3eris of heuen ne of purgatory but þei are daies of þis world.
<L 6><T APO><P 09>

And it semij be a noþer doctour to bring forþ a noþer curse, he wilk i is leful to curse þe iust man, wiþ outun his demerit, of forbeding him comyn of men, and taking of sacraments, þat he geit mede of his obedience, and þe sinnar be

³⁰ 1 variant; 2 occurrences.

³¹ 14 variants; 282 occurrences.

mad redy, or for summe oþer swilk cause.
<L 32><T APO><P 19>

And as þe doctor seiþ, þis schal be heuen wiþ
deposing.
<L 21><T APO><P 39>

forsop, as þe doctor seiþ, In ilk bodily manage is
vnderstond a goostly mariage, wilk þe bodily
coping performiþ.
<L 16><T APO><P 72>

Werfor þe doctor Parisiens seiþ, Aduocatis in
þer office geytun hem ay lasting deþ;
<L 9><T APO><P 74>

And for þi þus seiþ a doctor, Who þat euer he be,
þat in þe last our of his deþ kastip not al his
bisines and his affeccoun in to God, kasting fro
him al worldly bisynes, baldly I dar sey, þat he
schal not after þis lif he Cristis disciple in heuen.
<L 13><T APO><P 82>

And on þis seiþ þe doctor Lire: if þe puple
vnderstood þe preyour of þe prest, it schal þe
better be lade into God & þe more deuouteli
answere amen.
<L 101><T Buh><P 173>

wiche Euangelie of Jon & oþer Gospellis ben
3et in many placis of so oolde Engliche þat
vnneþe can any Englyshe man rede hem, ffor þis
Bede regned an hooly doctor after þe
Incarnacion seuene hundered 3eer and xxxij.
<L 139><T Buh><P 174>

For þe doctor Crisostom seiþe: Ri3t as a piler in
an hous, if it stonde vpri3t after þat it takip
birþen vpon it, þe more it is made stedfast;
<L 388><T CG16><P 205>

For as þe doctor Januensis rehersiþ vpon þe
gospellis: þat aboue men in þat day shal apere þe
iuge þat is offendid, shewing hymself ful
wrapful to hem þat shullen be dampned.
<L 640><T CGDM><P 225>

Hec Doctor Euangelicus super 3· mandato}.
<L 4><T Ros><P 74>

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 25><T Ros><P 74>

Hec Doctor Euangelicus, li·Mandatorum, c·15·
Item Augustinus, 8·, De Civitate Dei, parte 10·},
"Ydolez," he seiþ, "ar, as seiþ holy scripture, þat
hap ei3en & seep no3t", & all sich oþer of

materiez, þof all þai be made of a smyth,
neþerlesse wantyng life & witte it was to be seid.
<L 30><T Ros><P 96>

DOCTORE.....2

For all be it þat þou ne can, or elles fewe of þi
degree conne bot litel of þe gospel wherbi all
holi chirch schuld be skill be reulid and
gouernid, 3it þou art a doctore of decrees and of
þe popes lawes, and I ne haue bot litile said þat I
ne haue schewid als wele be þe popes lawe as be
Goddess lawe.
<L 380><T 4LD-1><P 192>

For all be it þat þou ne can, or elles fewe of þi
degre conne, bot litel of þe gospel wherbi all holi
chirch schuld be skill be reulid and gouernid, 3it
þou art a doctore of decrees and of þe popes
lawes;
<L 14><T SEWW26><P 132>

DOCTORIS.....8

In þeis þingis I knowleche þat I haue rehersiþ þe
seyngis of doctoris, Parisiens and oþer.
<L 9><T APO><P 73>

And syn God hap forfendid þeis þingis, and holi
doctoris boþ and þe kirk, as is oft declarid, it is
veyn and supersticoun, and þe kind of idolatrie
to vse such þingis a3en þus mani biddingis,
autoritees, wites and conseilis, be for þat man
may proue bi holy writ, and wittnes of seyntis,
for þis is soþ, þat is not contrari to himsilf, ne
holy writt contrary to itsilf, ne feiþful doctoris
contrary her to, þat seyn to us how þeis þingis
are iuel.
<L 12><T APO><P 96>

And syn God hap forfendid þeis þingis, and holi
doctoris boþ and þe kirk, as is oft declarid, it is
veyn and supersticoun, and þe kind of idolatrie
to vse such þingis a3en þus mani biddingis,
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for þis is soþ, þat is not contrari to himsilf, ne
holy writt contrary to itsilf, ne feiþful doctoris
contrary her to, þat seyn to us how þeis þingis
are iuel.
<L 16><T APO><P 96>

Ne þat we schuld know it, ne lif þer after, seying
þat we may not understond it, ne þe holy
doctoris þat han expound it, wilk þe kirk hap
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 29><T APO><P 97>

Wylful begging of stalworþ men is forfendid to
ilk cristun man of þe apostil of Crist, and of God
himsilf, of Salomon it is vggid, and many fold

reprouid of holy doctoris;
<L 2><T APO><P 109>

Also seuenti doctoris withouten mo byfore þe Incarnacioun a translaiden þe Bibile into Greek ou3t of Ebrew, and after þe Ascencion many translaiden al þe Byble, summe into Greek & summe into Latyne.
<L 107><T Buh><P 173>

Also þe bischope of Caunturbiri, Thomas Arrundel þat nowe is, seide a sermon in Westminster þer as weren many hundred puple at þe biriying of quene Anne, of wos soule God haue mercy, & in his comendynges of hir, he seide: it was more joie of hir þan of any woman þat euere he knewe ffor, notwistanding þat sche was an alien borne, sche hadde on Engliche al þe foure Gospeleris wiþ þe doctoris vpon hem.
<L 298><T Buh><P 178>

thanne sithen this dekene Oza was slayn of God for he touchide the arke whanne he hadde leyn with his howne wif in the nygt before, as diuerse doctoris seyn, moche more lewid men schulden han more weniauce of God if thei touchyn the arke, that is hooli writ, whanne thei ben in grettere synnes thanne this dekene was inne.
<L 21><T Dea><P 455>

DOCTORS.....34

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>

and, as I suppose, cordandli wiþ holi writ, and feiþful doctors, and autentik decreis.
<L 15><T APO><P 06>

And þus as doctors seyn, a sentence of cursyng is seid to be 3euun justli, on two maners.
<L 18><T APO><P 13>

and also be doctors and laws of þe kirk: for bi lawe canoun no man howiþ to curse in his owne proper cause;
<L 17><T APO><P 20>

But þus it is seid, for oft þei felow hemsilf to gidir and for þei how to felow hemsilf to gidir, os it semij bi þe decreis and sentence of doctors cording to gidir, is, þat þe keyes erring noiþer bindun ne lowsoun as to God.
<L 2><T APO><P 22>

And þus seiþ Crisostum, it semij þat God enionij to doctors and dekunis þe ministri of presthed, and of dekunhed, þat are ri3tful, and it semij þat men hau ordeynid hem þat are vniust, and not curatis.
<L 20><T APO><P 32>

Alas þat oiþer throwiþ his lesings a3en þe bidding of God, wer to bring þei forþ suche þings, siþ Crist ledde his bodili lyfe in most heyest pouert, as diuers doctors declaren, And he was riche, he was mad nedy for vs, pore and helples, as þe psalm seiþ on him, þat we bi his pouert schuld be mad riche.
<L 28><T APO><P 40>

for þei schuld folow Crist as holi doctors declaren, boþ Jerom, Ambrose, and oþer.
<L 13><T APO><P 41>

And for seiþ doctors, þat to defend þe contrary pertinatly is heresy, contrary to þe feiþ.
<L 19><T APO><P 42>

And þus doctors declaren þe apostols so loud Crist in heyest pouert;
<L 1><T APO><P 43>

And in mater I remembre þat I haue spokyn and rehersed þe wordis of þe apostil, and oþer doctors, þat þei speke on þis mater;
<L 3><T APO><P 46>

And þe decre, and oþer doctors mani, a corde.
<L 7><T APO><P 46>

And mani oþer seingis of doctors a corden to þis.
<L 7><T APO><P 48>

And þat þis be þe profitabler, concorden all feiþful doctors, and cristen men.
<L 13><T APO><P 48>

but in þe quek gostly kirk, þat is þe congregacoun of cristun men, au3te honestly to be honorid, first in vertuis, and vertuis dedis, good maneris, and ritful warks, clensid of alle crimis and dedis forbeden hem in holi writt, and feiþful doctors, and ordinaunce of þe kirk;
<L 26><T APO><P 50>

Of þis mater þus seyn feiþful doctors of diuinite, and doctors in lawe of þe kirk, þus: A prest weþer he be beneficid or not, he howiþ not to sett to hire his gostly warks;
<L 5, 6><T APO><P 52>

I wot what I haue rehersed þe wordis of doctors þat spekin on þis mater.
<L 32><T APO><P 53>

And to þis acorden mani oþer seingis of doctors and decreis of þe kirk;
<L 24><T APO><P 68>

and doctors a cordin, as is put in þe law.
<L 9><T APO><P 77>

and wordis of doctors and decrees acordyn þat prestis how not to vse þe bodily swerd wip þer oune hand, and mani peynis are enioinid in new lawis for breking of þis.
<L 29><T APO><P 77>

and to þis acordip mani decres of þe kirk, and doctors, wip mani peynis.
<L 12><T APO><P 78>

and doctors cordyn, and hold decres.
<L 19><T APO><P 78>

and mani lawis of þe kirk and sawis of doctors declaryn þis, and enioynen mani peynis for þe trespassors her of.
<L 6><T APO><P 79>

and mani doctors and lawis and resoun acordyn to þis.
<L 17><T APO><P 79>

And to þis I seid þus, bi sentens of doctors, þat Crist is more excellent and vertuosar þan oþer createris;
<L 27><T APO><P 91>

And spices are content vnder þeis maney, as doctors declarun wel;
<L 3><T APO><P 96>

for as doctors declarun wel, sum tyme men wen to see a þing wan þei see it not, os is schewid bi jogulors, dremers, and rafars.
<L 26><T APO><P 96>

But God for his endles mercy kepe fro þe malice of þer charmis, and charmers, and coniarars, 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 wip 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 28><T APO><P 97>

And þus þe keping of Cristis lawe is callid religioun, bi holy writ, and holy doctors.
<L 22><T APO><P 100>

And to swilk wit, as doctors seyn, is þis verrified of Crist, þat þe Salm seiþ, I am beggar and pore, and nedy, and helples, and swilk oþer;
<L 21><T APO><P 108>

declarid of doctors/ schal teche 3ou of þis greet fau3t:
<L 23><T LL><P 37>

neipir among oure doctors ||
<L 8><T LL><P 58>

Manye feiþful doctors:
<L 27><T LL><P 59>

DOCTOUR.....51
Innocent, the sutil doctour of canoun, {De restitutione spoliator}, c^o. In {litteris}, in j^o colum, in the ende, acordith herwith, where he seith that a man shal rather suffre curs, than paie to him that bath no right, either hath possessioun with euil conscience.
<L 3><T 37C><P 15>

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 Cyprian in error, thou he was a famous doctour of the church and a glorious martyr.
<L 22><T 37C><P 129>

how openly the glorious martir, S^r Cyprian, and the solempne doctour of the church, and eyghtie bishops with him, erreden agens cristian feith.
<L 23><T 37C><P 130>

Therefore blind prelatys and auarous and unknunning of Godes law cease to geve blaspheme sentence of the dampnation of any doctour, for this that he wrote strongly agens the heresies of them and ther blasfeme lordship, with other rauines and treasouns of our rewme.
<L 23><T 37C><P 132>

Therefore ceese the blasfeme deming of simonient prelatys and unknunning in Gods law to condemne a sovereyn doctour, whose bokis thei kunne not undirstonde, neithir rede with worshiþe without greet stumblinge and defaute.
<L 24><T 37C><P 133>

þer be þre credys in þe Chirche, crede of þe Apostelys, and crede of þe Chyrche, and crede of Attanasy, þat was a gret doctour.
<L 4><T A06><P 114>

and certis þis holy doctour koude more of holy wryt þanne alle þes popis, or freris, or ony Antecristis clerkis.
<L 27><T A21><P 260>

And also, in anoþer place, seiþ þe same doctour þus: {Sacerdos ingrediens vel egrediens moritur, si de eo sonitus predicacionis non audiatur}.
<L 282><T CG01><P 08>

Hereto acordeþ þe doctour Crisostom in his Omelie þere he seiþ: Wanne derkenesse is in þe valeyes, it is tokene þat it is ny nyht;
<L 460><T CG02><P 24>

pou schalt vndirstonde, as þe doctour Crisostom siþ vpon þis same gospel, þat þer ben alweie

two angels duellynge wip men: a good, and an euele.
<L 316><T CG11><P 129>

And þe doctour Lyncoln seip: Drunkeschipe is wodnesse, for “fornycacion, wyn, and drunkenesse taken aweie þe herte”.
<L 41><T CG11A><P 132>

And þis mossel most be broken into þre parties, as þe doctour Lincolne seipe, in his dictis.
<L 185><T CG15><P 188>

þis apering of þe fend at þat tyme shal be to man ful dredful, for þer is a doctour þat seipe: {Sola visio demonum exsuperat omne genus tormentorum}.
<L 317><T CGDM><P 216>

þe story of þe gospel seyþ þat, whan þe pharisees hadden herd þat Crist hadde stemned saduces, on of þe pharisees þat was a doctour of lawe temptide Crist on þis wyse, and axede hym þis questioun ‘Mayster, which is a greet maundement in þe lawe?’
<L 4><T EWS1-18><P 291>

Summe men þenken licly þat þis doctour þat here temptyde Crist dredde hym of his secte þat Crist schulde destruyen hit, or ellis enfeblen hyt as he destruyde þe myddul secte; and þis is more licly þan þat þis doctour dide þis for veyn glorye, or to ben hoolden wys, or to lerne Godis lawe.
<L 21, 24><T EWS1-18><P 292>

Poul as a good doctour feyneþ no fable by mannys wit, but he seip þat it is writon in þe lawe of oure byleue.
<L 30><T EWS1SE-19><P 557>

And defau3te of vndyrstondyng, þat schulde be of Godus lawe, and of þis doctour Ambrose, blynduþ here þese heretykus.
<L 65><T EWS2-111><P 284>

Sitting of Crist in þe hul bytokneþ stabulnesse in þis lessoun and herfore seyntis wryton myche of þis sermoun of oure Lord in þe hul, for auctorite of þe doctour, wip mony circumstaunsis of hym, makuþ þis lore notable to alle cristene men aftur.
<L 15><T EWS2-122><P 320>

Vpon þis seip þis doctour {‘Qui cibum vel vestem pauperibus largitur & anime vel corporis iniquitate polluitur quod magis est contulit culpe quod minus est contulit iusticie/ sua dedit deo:’
<L 15><T LL><P 08>

in mete in clooþe in curiose bilding/ But þis forebediþ þe doctour Bernard:
<L 19><T LL><P 40>

þis doctour makip twoo special causis:
<L 1><T LL><P 51>

as þis doctour prouep not accepting purgacioun:
<L 30><T LL><P 87>

selling of her sacramentis/ as doctour Odo seip:
<L 27><T LL><P 91>

and þe grete doctour lyncolne robert grosted groundiþ þis pleynty þat siche prelatis þat lenen to preche þus cristis gospel ben more abhominable and enemys of god and his peple þan weren þe cursed men of sodom and gomor.
<L 28><T MT04><P 56>

and sif austyn was and is so gret a doctour of holy chirche, no man schulde bileue to þe gospel but 3if þe chirche of þes prelatis confermen þat þis is þe gospel of crist.
<L 12><T MT17><P 258>

þerfore it is cursed lesyng to sclaudre seynt austin wip þis cursed error, to coloure here owene false vnderstondyng and heresie bi þis holy doctour.
<L 23><T MT17><P 258>

Augustinus· Arguam to nescis· þe a holy doctour seynt austya spekyng in þe persone of crist vnto synful men seip in þis wise: I schal repreue þe, and in what manere and whanne þou wenest not I schal repreue þe.
<L 1><T MT20><P 281>

and it is certeyne þat þis newe shrifte began by ordynaunce of þe pope, for no man can telle ellis hou and whenne þis shrifte beganne, and þis witnessiþ her purpur doctour of þe popes lawe opynly;
<L 11><T MT23><P 337>

And so þis argument is nou3t: pure mannes reson, or vse of þe chirche, mannys determynacioun, or doctour sentence determeneþ or dampneþ þis, þan þis au3t to be take as belcue or auoided as heresie.
<L 1692><T OBL><P 200>

Alþou3 he encrease dai bi dai in nombre and malice, and alþou3 it be no nede or litil to alegge doctour sentencis to conuicte þe heresie of antecrist in þis mater, þe wiche is so plainli declared bi holi scripture, 3it I mynge old sentencis of seinttis wip holi scripture, þat þe vile presumpcioun of þis antecrist be þe more open in þis mater, and þat men mai se hou3 olde seinttis confermed hem to þe logic of scripture, and to schew þat þe conclusion þat I hold in þis point is no new doctrine but þe first and so þe eldest þat euer was tau3t of þis sacrament, and 3it icontinued in Cristis chirche, alþou3 antecrist

and his disciplis calle
<L 2583><T OBL><P 223>

In wittesse wherof seynt Poul, þat was þe
grettest doctour and hiest lerned saue Crist,
spekinge of þis bileeue durste not adde,
wipdrawe or chaunge ony word of þe bileeue þat
Crist hadde tau3t him in heuene.
<L 268><T OP-ES><P 13>

For, notwipstondinge þat he was a prest and
doctour, he acomptiþ himsilf not among þe
ierarchies but among þe oper peple;
<L 2623><T OP-ES><P 128>

Alle þis saiþ þe goode doctour Odo.
<L 399><T OP-LT><P 75>

Thou3 this doctour of the popis lawe be pleyn
and scharp, he seith treuthe sesonable, for the
chirche now acordith with hooly writ, and
resoun, and comun doctouris of holy scripture;
<L 4><T Pro><P 32>

So dide Ciprian, the swetest doctour and moost
blessid martir, so diden Lactancius, Victorinus,
and Marie, and Greekis withoute noumbre.
<L 24><T Pro><P 49>

{Hec Doctour Euangelicus, c· 7·, Mandatorum}.
<L 39><T Ros><P 75>

MONKE Monke: "haue he no3t þe office of a
doctour bot of hym þat mourneþ, wich mourne
ouper hymself or þe worlde, & dredful abide þ
comyng of our Lorde".
<L 1><T Ros><P 78>

Werfor if þe salt vanych, in wat schal it be
salted, þat is if a doctour erre, of wat doctour
eftesone schal he be amended?
<L 25><T Ros><P 86>

{Hec Doctour Euangelicus, li·Mandatorum,
c·15}.
<L 32><T Ros><P 100>

But wolde God þat þei wolde beleue þat þe
Doctour Euangelicus seyth in his {Triologe,
quod panis materialis est habitudinaliter corpus
Christi}.
<L 41><T SEWW03><P 25>

And I seide, Sir, seynt Poul, þat was a greet
doctour of holi chirche, spekinge to þe peple and
techinge to hem þe ri3t bileue of þis moost worþi
sacrament, clepiþ it "breed þat we breken".
<L 999><T Thp><P 54>

And also Fulgens an autetike doctour seiþ "As it
were an errour to seie þat Crist was no but o
substaunce, þat is very man and not veri God,
eijer to seie þat Crist was veri God and not veri

man, so it is, þis doctour seiþ, an errour to seie
þat þe sacrament of þe auter is no but oo
substaunce".
<L 1010, 1012><T Thp><P 54>

And, ser, þer is a doctour, as I vndirstonde it is
seynt Ierom, þat seiþ þus "þoo prestis þat
calengen now in þe newe lawe tiþis seyen in
effect þat Crist is not bicomem man, neiþer he
hap suffrid 3it deþ for mannes saluacioun".
Wherfore þis doctour seiþ þis sentence: "Siþ
tiþis weren þe hyris and wagis lymytid to
Leuytis, and to prestis of þe olde lawe for þe
beringe aboute of þe tabernacle, and for þe
sleeynge and fleynge of bestis, and for þe
brennyng of sacrifices, and for clenyinge of þe
temple, and for trumpinge to bateile bifore þe
oost of Israel and for oþer dyuerse obseruances
þat parteyneden to her office, þo prestis þat
wolen now calengen or take tiþis, denye þei þat
Crist is comen in fleische, and do þei prestis
office of þe olde lawe for whiche tiþis weren
grauntid.
<L 1549, 1552><T Thp><P 71>

Or ellis," as þis doctour seiþ, "prestis take now
tiþis wrongfulli".
<L 1561><T Thp><P 72>

And I seide, Sere, is Crisostem an autetike
doctour?
<L 1745><T Thp><P 77>

3he, and þe same daie aftir noone þou, metynge
þat worþi doctour in Watlynge strete, clepidist
him fals flaterer and ypocrite".
<L 1965><T Thp><P 84>

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>

DOCTOURE.....11

But þe doctoure Crisostom seiþ þat þerfore he
axede þis question bi his disciples: not for he
wolde take answeere a3en of Crist, but þat þe
disciples þat weren send, þorou here gracius
comunicacioun wip Crist, schulden see wip here
y3en his werkes and so bileue to his witnessynge
of him þat he was verrei Messie bihi3te in þe
lawe, to whom þei beleueede no3t 3et, but hilde
her mayster more þan hym.
<L 72><T CG03><P 33>

Also, þe same doctoure seiþ (I'q·I'): {Cum
ordinaretur sicut Geesi propter pecuniam lepram
incurrit, sicut pecunia male quesita corpus et
animam conmaculat}.
<L 222><T CG03><P 36>

Herto acordeþ þe doctoure Crisostom (Omelie 45), seyng of hem þat maken suche bildynges: 3ef alle her opure deedes acorden vertuouusli herto, þanne it semeþ þat her byldyngys ben maad to þe worschepe of God;
<L 444><T CG03><P 42>

þat is: 'Whanne þou lyst because of ani mekenesse, 3if þou were no synner bifore þat þou lyedest, þou art maad þat þat þou escheuedest' for, as þe same doctoure seiþ afturward, hou3 may þer be mekenesse where þat regneþ falsenesse?' Also, þe same doctoure seiþ, vpon John: {Non ita caueatur arrogancia, vt veritas reliquatur}.
<L 116, 118><T CG04><P 48>

Also, þe same doctoure seiþ in anoþer book þat he made, þat is Encheridion, in þe 18 chapetre: {Michi autem videtur peccatum esse omne mendacium, et rationes assignat multiplicem, et cetera}. To me, seyþ þis doctoure, it seemeþ alle lesinge to be synne' and assigneþ manifold resoun.
<L 139, 142><T CG04><P 48>

And þe hooly doctoure Seint Ambrose seiþ in his sentence þat is writen in þe Lawe, II·q·I·c·28: {Magnum quidem est documentum et speciale quo Christiani viri sublimioribus potestatibus docentur debere esse subiecti, ne quis terreni regis constitutionem putet esse soluendam}.
<L 110><T CG05><P 56>

And þerfore þe holy doctoure {Origene} writiþ þus of goode prestis and yuell: Wolt þu wite what difference is bitwix þe prestis of God and þe prestis of pharao?
<L 360><T OP-LT><P 73>

And þerfor þe holy doctoure Odo in a sermon saiþ þat bigynneþ þus {Ecce nos reliquimus omnia}: Abel is dede;
<L 382><T OP-LT><P 73>

the houre of death haue fallen flat of the bloude of Christ, and geuen no rowme to other mennes either prayers or preachinges: but haue as stronglye trusted in Christes blode, as euer did Peter or Paule, and haue therto preached it to other, and exorted other so myghtelye that an angell of heuen coude not minde them, who then schulde resiste God that he myghte not geue the same grace to master Tracye, which was alerned man, & better sene in the workes of Saicte Justen ·&c· yere before he dyd that euer I knew doctoure in England, but that he must than faint and shrincke, when the most neade is to be strong, and feare the popes purgatorye and trust to the prayer of pristis derely payed for, I dare saye that he prayed for the pristis when he dyed, that god wolde conuert a great meny of them, and if he had knowen of any 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:
<L 2><T WW-TWT><P 33>

DOCTOURES.....19
and they that ben baptiside in such errour and holden therinne, be not helide but devouride eyther dampnid, as these doctoures seyn, if they dien therein not amendeide;
<L 9><T 37C><P 129>

and þe same seiþ Seynt Austyn and Crisostom, wiþ opere doctoures.
<L 11><T A22><P 289>

And opere wittenes in þis mater is multitude of doctoures.
<L 11><T A25><P 410>

Hereto men moun answeere bi diuerse doctoures sentencis, þat speken of þis matere.
<L 119><T CG03><P 34>

And þus, bi þese autoritees of Scripture þat ben heere allegged, and of Seint Austyn in manie diuerse places, and manie opere hooli doctoures þat men mi3te alegge in þis matere if tyme wolde suffice, it seemeþ þat in no caas men mai lye withoute synne.
<L 175><T CG04><P 49>

þou3 þese pore prestis allegge hem Hooli Scripture of diuerse prophetes of þe Olde Lawe, and Cristes own word in þe gospel, and his hooly apostles, and manie hooly auctoritees of þe foure doctoures, how eche prest is bounde to þe office of prechynge, þei leien to þe deaf ere, and setten þerbi ri3t no3t, and seien þei wyten not what þei menen for þei vnderstounden nou3t þe Scripture.
<L 244><T CG04><P 51>

þanne doctoures vnderstonden, bi þis formere texte, þat John seide he was not worþi ne kunnyng ynow to declare þe incarnacioun, þe weche is so hy3.
<L 284><T CG04><P 52>

Aftyr þis mete weren gedride twelue cophynes, for hooly doctoures aftyr þese materis wheren moore sutyly in wytt of hooly wryt, þan aftyrward been doctoures in wytt of Godis lawe. For, siþ men stounden in sophismys and craft of worldly wyngnyng, and loore of fowre doctoures is myche leyd

asleepe, nerþeles þis relif schulde feede folc now;
<L 68, 69, 71><T EWS1-25><P 325>

and algatus in þis pylgrynage clepude Crist his seruautis, and 3af hem his goodus to profi3te

wipal but þese þre maner goodis 3ouen to þese þre seruauntis is comunly vnderstonen vpon two manerus, as doctoures varyen in þese two pylgrinagis;
<L 30><T EWS2-77><P 124>

And þus schuldon doctoures teche þe puple hou³ þei schuldon lyeue to God, and how þei schuldon do þer almys;
<L 27><T EWS2-80><P 143>

by þes þre propretes of salt schuldon doctoures worchen in fleschly men, and auoyde hem fro yuel werkis, and make hem bareyne fro flesly dedis.
<L 39><T EWS2-80><P 143>

Here hoolye doctoures seyn þat Ioseph was weddyd wip Marie, and byfore þei schulden go to bedde, Marie was gret of þe aungel, and conceyued of þe Hooly Goost Iesu owre Saueour.
<L 5><T EWS2-89><P 200>

But here we seyn þat monye wyttis whuche ben hudde in Godus lawe weron vnknewen to þese doctoures.
<L 150><T EWS2-MC><P 334>

For þis synne þei magnefyne 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 coud and oolde doctoures vnderstonde;
<L 248><T EWS2-VO><P 374>

But þe feend, siþ he was lowsud, haþ mouyd frerus to reurse þis, and as þei seyn, þer newe seyntus and newe doctoures þat þei han, techen þat þis sacrament is an accident wipowte suget, or ellis no3t;
<L 264><T EWS2-VO><P 375>

Daw, þou leggist Salomon for 3our hie houses, Bot olde holy doctoures ben a3en þee here, And specialy Ierom, þat saiþ in þe lawe: Who wil allege þe temple for glorie of our chirche, Forsake he to be cristen & be he newe a Iewe.
<L 64><T UR><P 104>

þe wittesse of þis reson is Crist & his aposteles, With many holi doctoures of þe thousande 3ere;
<L 389><T UR><P 113>

DOCTOURIS.....70
and by manie othere doctouris.
<L 12><T 37C><P 02>

The greet clerk Grosted preuith al this sentence in the forseid sermons bi holi scripture, auctoritees of holi doctouris, and bi open

reesoun and strong.
<L 24><T 37C><P 06>

The x^o 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>

This sentence is opin in the xvij^o c^o of Deutr^o, in the ende, where the office of a king is discried, and in othere wordis of profetis, of Crist, and his apostlis and of manie holi doctouris.
<L 11><T 37C><P 26>

And that the king hath power and owith to amenamende men that trespasen opinli, it is opin bi Gregori in his registre and in the xxij^o cause, iij^o questioun, c^o {Si quos}, and bi Austyn there in the v^o questioun, c^o {Rex debet}, and bi manie doctouris there in othere chapitris.
<L 5><T 37C><P 28>

1^o Corollary. If the bisshop of Rome, or ony othir antecrist make a decretal othir constitucioun contrarie to this part in endullynge the regalie and power of seculer lordis foundid in holi scripture, holi doctouris, and quik reesoun, alle cristene men and souereynli alle feithful lige men to oure king, owen to despise it as venym disturblinge holi chirche.
<L 11><T 37C><P 28>

The foure greete doctouris with othere, lattere holden this part withouten ony doute, as it is opin in here bokis, and in the xxij^o cause in the j^o and iij^o and iv^o and v^o questioun bi greet processe.
<L 5><T 37C><P 35>

If newe doctouris seyn, that it is leful to swere bi creaturis, for Ioseph swoor bi the helthe of Farao, leie hem o watere as vnkunynge men and vntrewe to God and holi chirche, for this reesoun is not worth;
<L 9><T 37C><P 39>

But hou eue it is of Ioseph, it is opinli agens Cristis techinge and holi doctouris and lawis, to swere bi a creature.
<L 23><T 37C><P 39>

This feith is opin in the xxvj^o c^o of Mt, xiiij^o c^o of Mc, and the xxij^o c^o of Luk, and j^o pistil to Cor^o x^o c^o, and xj^o c^o, and bi seynt Austyn, seynt

Jerom, and seynt Ambrose, and alle holi doctouris bi a thousand yeer and more fro the tyme of Cristis incarnacioun.
<L 14><T 37C><P 40>

Forwhi holi writt affermith not in ony place that this worshipful sacrament is an accident without suget, neithir kindeli reesoun techith this, neithir experience, neithir mannis wit, neithir holi doctouris of the chirche bi a thousand yeer and more taughten this, but opinli the contrarie.
<L 8><T 37C><P 43>

Also greete doctouris of scole affermen generali, that mannis vnderstondinge mai not comprehende an accident withouten suget.
<L 18><T 37C><P 43>

For whi if alle apostlis chosen of Crist, yea, withouten meene persooone, failiden in feith for drede of deth in the tyme of Cristis passioun, and thanne the feith of holi chirche dwellide in the blessid virgine, as doctouris holden comounli, hou moche more mai al the chirche of Rome as to the fleshli cumpani of cardinalis and of worldli prestis with proude and auarous religious, ful of enuye and malice, faile in feith and in charite.
<L 19><T 37C><P 73>

Also holi doctouris bi a thousand yeer and more taughten not this opinli, but expresli the contrarie, as it is opin of seynt Austyn, Jerom, and Crisostom.
<L 20><T 37C><P 78>

If this feith suffiside not to helthe, thanne alle holi doctouris and cristene men bi a thousand yeer and more weren disseyuid in feith nedeful to saluacioun.
<L 9><T 37C><P 79>

For this Innocent the thridde {De majoritate et obediencia}, cº {Solite}, determyneth opinli agens holi scripture and olde decrees and olde holi doctouris, that the king hath not power on clerkis.
<L 1><T 37C><P 80>

hou abhominable is the feynid preiere othir hidous yellinge of siche prelatys 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 17><T 37C><P 112>

Porro}, in the ende, holdith stidefastli that evele men, yea, eretikis moun make verrili the sacramentis, and mynistris tho profitabli to the puple, and manie martiris and doctouris, bothe

Grekis and Latyns, and the greete Gregori, and al holi chirche holdith this sentence in the forseid paraf.
<L 4><T 37C><P 124>

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 sith we han ful gret evidence bi holi scripturis, holi doctouris, and opin resoun, that this late pope erride, and we knowen wel that he was an opin vicious lyuere, and coude ful litil of Goddis lawe, and louide lesse the meke and the pore life of Crist and his apostlis.
<L 4><T 37C><P 147>

but doctouris seien þat þe pope hap power grauntid of God of alle meritis in hevene, more þanne nede was;
<L 31><T A21><P 259>

And þis sentence is wisely taken of Goddis word bi þe prophetis, as Robert Grosted and oþere doctouris declaren pleyntly, and certis þes weiward heretikis stiren God rapere to vengauce þan mercy, as Seynt Gregory proveþ;
<L 17><T A22><P 288>

þerfore me þenkeþ treuly, þat who evere comeþ wel to ony benefice in þe Chirche, he sekþ not dignyte ne honour of men undir him, but traveile and servyce, and dispit of worldly hienesse, as diden Crist and his disciplis, and oþere holy doctouris and bischopis, as Seynt Martyn, Seynt Colas, and siche oþere.
<L 22><T A22><P 290>

Also þo two ande seventy disciplis hadden powere for to preche, and þerto Criste sende hem, in whom alle prestis bene understonden, as holy doctouris ande comyn lawe witnessen.
<L 3><T A29><P 465>

But here Cristen men sayne, þat hit is not leeful to swere by creaturis, ne by Goddis bonys, sydus, naylus, ne armus, or by ony membre of Cristis body, as þo moste dele of men usen, ffor þis is aþeynus holy writte, holy doctouris, and comyn lawe, and grete peyne sette þeruppon.
<L 8><T A29><P 483>

and siben Seint Austyne, namely wysest of alle doctouris holden siben þo apostilis weren, þat seis in mony bokis þat none accident may be wipouten sogett, wheþer schullen men be constrayned by Anticristis powere to forsake holy writte and resone and beste seyntis, for an unknowen þinge þat plesus to a multitude of worldly moldywarpis, ful of pride, covetise, symonye, heresie, and blasphemie?
<L 3><T A29><P 485>

And he displesis God ful muche and deceyvus þo pepul of gostly helpe and teris God to vengeance þen to mercy, as holy writt, Seint Gregore, and oper doctouris tellen.
<L 30><T A29><P 485>

What have alle þo foure doctouris of holy Chirche trespassid, at þei alle haven not one haliday amonge lewid men, as wele as many confessourus of synglere bischoperiches?
<L 13><T A29><P 490>

þat Crist þat is heed of holi chirche is þe housbonde, and perfite prechouris and doctouris, þat is þe wiffe, clepen þe puple to þe weies of heuene and iche man þat heriþ clepe oper.
<L 50><T Buh><P 171>

þe secounde þeþ confessourus and doctouris þat hewen out of Holi Scripture many faire and grene trupes, as out of þe tre of lyfe, and precheden hem tofore synful peple when þei weren here in þe weie.
<L 416><T CG01><P 11>

whi taken suche waterles cloudes (þat is, doumbe prestis) non hede of þe scharpe sentencis of Holi Scripture and hooli doctouris, þat so dredfulli speken a3en suche men?
<L 283><T CG02><P 20>

And þus it semeþ, bi alle þese doctouris sentencis and manye moo þat men mi3te alegge in þis matere 3yf time wolde suffice, at in þis time bodili miracles ben not necessarie, but vertuous lyf of holi prestis and trewe prechyng of þe word of God, for þei doon gostli miraculus, whiche ben more worþ þan worchyng of bodili miracles.
<L 159><T CG03><P 35>

And þerfor, as doctouris seyn, þei mi3ten gete hem non opere herboru but an hous stoundyng in þe strete, keuerid aboue and opene on euery yde, and seruede for þe citesens to stounde vnder and haue her commitacions togedere in reynes and opere scharp wederis.
<L 233><T CG05><P 59>

Of þis maner of casting oute of feendis spekiþ þe gospel of Luke, þere he seiþe þat Crist þrew oute of Madaleyn seven feendis þat is, þe seven dedly synnis, as diuerse holy doctouris in þis mater acorden.
<L 57><T CG13><P 166>

may bitoken vnfeifful 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 176><T CG14><P 180>

þis grete releef of smal mete broken þat wes borne vp after þis feest of þe apostlis of Crist, after þat alle men weren fulfillid, bitokeniþ þat hi3e sotelteis of Holy Writ wheche þe comoun peple may not take is reserued to þe doctouris and greet clerkis of hy3e witt.
<L 257><T CG14><P 182>

Seint Gregorius and oper doctouris vnderstonden by þis þries feding: first, wiþ his temperal goodis whiche þei han vnder her gouernaunce of tiþis and offringis, taking þerof oonly to hem a streite lyuing, as Poule writiþ to Thimoþe: {Habentes alimenta et quibus tegamur, hijs contenti simus;}
<L 291><T CG15><P 191>

Also, as summe doctouris seyne, he aperid at þe passion of Crist vpon þe crosse, to asprie if he my3t ony þing cacche holde in hym of synne.
<L 310><T CGDM><P 216>

For, as doctouris seyne, þow al þe se ran þorow it, it my3t not quenche it, neiþer abate.
<L 851><T CGDM><P 231>

For, as doctouris seyne, if it my3t be possible þat men in þe peynes of helle my3ten see þe si3t of God in his blisse, alle þe peynys in helle shulden not greue hem for joy of þat si3t.
<L 933><T CGDM><P 233>

þe lewidest knaue of þe kychyn here shal be þere clerke, and take dignite of degre in dyuinite at þe first lesson þat he lokip in þis boke, when alle deynous doctouris shullen drawe þere abacke, þat now letten suche lewid men to lerne here Lordis lawe.
<L 1147><T CGDM><P 240>

and hidurto, blessid be God of his grete gyfte and graciouse, this pore scribeler is not gilty in his concience, that he erride fro treuthe of holy writ and very sentence of these doctouris. If ony lerned man in holy writ se this glos: dispise he not it without good examinacoun of olde orygnalis of doctouris;
<L 10, 12><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 16><T Dea2><P 457>

We geuen greet credence to these olde holy doctouris, namely Austyn, Crisostom, Ierom, Gregorie, Ambrose and suche olde seyntis, namely marterid for holy writ, and that for thre causes.
<L 10><T Dea2><P 458>

Frere, whie hate 3e þat þe gospel schulde be prechid to þe trewe vndirstondinge of holi doctouris, & 3e clepen it þe newe doctrine in sclaudringe of Crist?
<L 238><T JU><P 64>

to þis acordip þe oold doctouris & comoun bileue bifor þat freris camen in ouer þe walle a þousande 3eer & more.
<L 399><T JU><P 71>

þe seuentenþe þat þei drawn not noble bokis of holy writt and holy doctouris and opere nedeful seieneis fro curatis and clerkis into here owene cloistris, þat ben as castellis or paleicis of kyngis and emperouris, and suffre hem be closed þere and waxe rotyn, and neiþer 3eue hem ne lene hem ne selle hom to curatis and clerkis, þat my3tten, couden and wolden lerne holy writt and teche it frely for loue of mennus soulis, þe ei3tenþe, þat þei louen more comyn profit of cristene men, boþe gostly and bodily, þan here synguler worldly profit and here owene bodily ayse and welfare.
<L 26><T MT14><P 221>

And whoso wol loke antecristis tradicions in þis mater, he schal se hou3 þis uyolens is do wipout auctorite of Gods reson and olde determynacion of Cristis chirche, 3he, and wipout experiance or olde use of þe chirche or olde doctouris sentence.
<L 1678><T OBL><P 200>

And as streitli takip þe chirche now þe same wordis of Crist as tou3ching þe nedefulnes of þe sacrament of baptyem, so þat þei meuen wip þe gospel and seint Austen and opur doctouris þat, al if þe frendis of þe childe do alle here besynesse in keping of þe childe, and in hasting of þe childe to þe sacrament, and alþou3 þei kun asigne no fau3te in þe childe whi it is not cristened, 3it þei holden Cristis wordis so streitli here þat þei kun not seie but þat seche a child most nedes be dampned;
<L 1826><T OBL><P 203>

Nou3 marke here hou3 þis sentence likid wel seint Austen, for þis martir among al opur doctouris was most autentik to him!
<L 3653><T OBL><P 250>

To siche holy sentence of scripture and doctouris schulden lordis take hede.
<L 400><T OP-LT><P 75>

If eny man stonde in doute of þis sentence before, here suen autoritees of holy scripture and holy doctouris in Latyn a3ens þe seculer lordeschip of prestis.
<L 1053><T OP-LT><P 146>

which is oon of the famoseste doctouris, and of the popis lawe, writith thus, "an yuel "prelat is seid a rorynge lyoun, and a wolf rauysching prey;"
<L 5><T Pro><P 31>

Thou3 this doctour of the popis lawe be pleyn and scharp, he seith treuthe sesonable, for the chirche now acordith with hooly writ, and resoun, and comun doctouris of holy scripture;
<L 6><T Pro><P 32>

Noo book in the eld testament is hardere to vndirstonding to vs Latyns, for oure lettre discordith myche fro the Ebreu, and many doctouris taken litel to the lettre, but al to the goostly vndirstonding.
<L 5><T Pro><P 38>

and literal vndirstonding is ground and fundament of thre goostly vndirstondings, in so myche as Austyn, in his pistle to Vincent, and othere doctouris seyn, oonly bi the literal vndirstonding a man may argue a3ens an aduersarie.
<L 25><T Pro><P 43>

and therefore no gret charge, thou3 neuer man of good wille be poised with hethen mennis erroris ix' 3eer either ten, but euere lyue wel and stodie hooly writ, bi elde doctouris and newe, and preche treuly and freely a3ens opin synnes, to his deth.
<L 11><T Pro><P 52>

Thus the gospel seith, that at the bihceding of Joon Baptist, Eroude was soory, and 3it, as doctouris seyn, he was ful glad therof;
<L 17><T Pro><P 56>

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; and thanne to studie it of the newe, the text with the glose, and othere doctouris, as he mi3te gete, and speciali Lire on the elde testament, that helpide ful myche in this werk;
<L 8, 10><T Pro><P 57>

And no doute to a symple man, with Goddis grace and gret trauail, men mi3ten expoune myche openliere and shortliere the bible in English, than the elde greete doctouris han expounid it in Latyn, and myche sharpliere and groundliere than manie late postillatouris, eithir expositouris, han don.
<L 18><T Pro><P 58>

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 5><T Pro><P 59>

for these greete doctouris weren noon English men, neither thei weren conuersaunt among English men, neithir in caas thei kouden the langage of English, but thei cessen neuere til thei hadden holi writ in here modir tunge, of here owne puple.
<L 7><T Pro><P 59>

First þis symple creature hadde myche trauaile wiþ diuerse felawis and helperis to gedere manie elde biblis, and opere doctouris and comune glosis, and to make oo Latyn bible sumdel trewe; 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 helpide ful myche in þis werk.
<L 28, 30><T SEWW14><P 67>

And no doute to a symple man wiþ Goddis grace and greet trauail, men mi3ten expoune myche openliere and shortliere þe Bible in English þan þe elde greete doctouris han expoundit in Latyn, and myche sharpliere and groundliere þan manie late postillatouris eiþir expositouris han don.
<L 93><T SEWW14><P 69>

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 132><T SEWW14><P 70>

For þese greete doctouris weren noone English men, neiper þei weren conuersaunt among English men neiper in caas þei kouden þe langage of English.
<L 134><T SEWW14><P 70>

And of þis blynd ypocrisie, in þe which restiþ þe chirche boþe of lerid and of lewde, sorwfully pleyneþ seint Bernard {super Cantica omelia xxix) where he techiþ þat on þre maners þe deuuel antecrist pursueþ Cristis chirche, first bi tirauntrie in tyme of martris, aftir bi heresie in tyme of doctouris and now bi ypocrisie.
<L 155><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 lewis 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 678><T SWT><P 21>

But, sir, þis þing I seie to 3ou bifore þese 3oure clerkis wiþ my forseid protestacioun þat how, where and whanne, and to whom me owiþ for to swere, eiþir to obeie, in ony wise as Goddis lawe and seintis, and trewe doctouris acordinge wiþ Goddis ordynauce or word comaundid of God, I wole þoru3 Goddis grace be euere redi to do wiþ al my kunnyng and power.
<L 342><T Thp><P 34>

Wherfore, ser, seiþ þis forseide witnessyng of God and of dyuerse seyntis and doctouris and of alle þe peple, good and yule, suffisiþ to alle trewe prechours, we demen þat we doon not þe office of presthood if we leeuen oure preching, forþi þat we haue not ne moun not haue deweli bischopis letters to witnessen þat we ben sent of hem to preche.
<L 787><T Thp><P 47>

What seyn doctouris trefinge in þis mater?
<L 998><T Thp><P 54>

And I seide, Sere, þis is not myn opynyoun but it is þe opynyoun of Crist oure sauoure, and of seynt Iame and of Crissostom and of opere dyuerse seyntis and doctouris'.
<L 1696><T Thp><P 76>

DOCTOURIS.....1

And alþou3 he had for his parte olde doctouris sentence and newe, and þe auctorite and determynacioun of þe chirche, and reson as fer as pure mannys witt mai streeche, or þe use of þe chirche, 3it alle þis were not worthe a pi3e helc in a poynt of beleue wiþout expresse auctorite of Goddis lawe.
<L 1681><T OBL><P 200>

DOCTOURS.....54

The first Corlarie: Though seint Cypryan, 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 comynte of holy church, for they seyn in wordes that the sacramentis of heretikes ben veyn, voided, or false, eyther helc not, but ben defouled, and deuouren men, nethelless 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 error agen holy scripture;
<L 21><T 37C><P 128>

And multitude of martires and doctours, Grekis
and Latine, and generally holy church in erth,
refusith Cipryan in this point of erreure.
<L 2><T 37C><P 130>

And herfore men seyn þat doctours han passynge
corown in heven.
<L 14><T A10><P 179>

and none of þese grete holy doctours knewen þis
feyned sotilte of wordis til þe fend was
unbounden.
<L 12><T A18><P 227>

þat is, as holy doctours sayne, he is gilty as he
þat betrayed Crist, and as he þat naylud hym on
þo crosse.
<L 1><T A29><P 486>

Preying also ilke man to reduce me in to þe ri3t
wey aftir þe gospel of our lord Jhu Crist, and
wey of þe apostlis, prophetis, and doctours, if I
haue gon beside þe wey, in ani þing in þeis
pontis, or in ani oþer, to be put forþ heraftir;
<L 12><T APO><P 01>

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 3euun be hem, þof þei abi3d in þer synnes,
nor mak not satisfaccoun dewly of þer synnis on
oþer syde, but also eft turnun a3en þer to;
<L 17><T APO><P 11>

þis sentence is clere of manifold witnes of þe
feiþful opunning of holi writt, and publischild
expresly and ympli3eþly, and of þe sawis of
feiþful doctours, witnessing and expounding;
<L 24><T APO><P 17>

To þis acordþ Rabanus and oþer doctours mani;
<L 13><T APO><P 18>

Doctours vnderstonden þe gostly meselrie is
herisie, and specialli herisie of symonie.
<L 216><T CG03><P 36>

3he schul vndirstonde þat, as Matheu and Luke
telliþ boþe, þis ledynge into desert of a spirite
þat was þe Hooli Gost, as alle doctours acorden,
was anon sunge þat Jesus was bapti3ed of John
in Jordan, tofore þat he prechide þe kyngdom of
God.
<L 12><T CG11><P 121>

The sixte tyme, thei schulden see and studie the
trewe and opyn exposition of hooli doctours and
othere wise men as thei may eseli and goodli
come therto.
<L 11><T Dea><P 452>

The writer of this glos purposide to Goddis
onour and helpe of cristen soulis, for to telle
treuly holy writ, and shortly and pleygly the
moste profitable sentence of these byforeseid
doctours;
<L 7><T Dea2><P 457>

And aftyr þe þridde day þei fownden hym in þe
temple, syttyng among doctours, heryng and
axyng hem.
<L 23><T EWS1-32><P 356>

Doctours seyn comunly þat þis nobleman is
Crist, þat wente owt of þe godhede, and bycam
man here in erþe, for to gete hym a rewme of þe
chyrche of trewe men;
<L 6><T EWS2-78><P 129>

But whanne he was of twelue 3eer, he cam a3en
wiþ his eldrus, and enformede þe doctours of þe
temple, as þe gospel of Luc seiþ, and in
menewhile, þe child wexude and was
counfortud, ful of wyt, and þe grace of God was
wiþ hym.
<L 84><T EWS2-94><P 229>

Þe doctours of þis lawe ben auaunsude to grete
benefices, al 3if þei conne nowt on Godus lawe
more þen somme lewyde men.
<L 902><T EWS2-MC><P 361>

Þe secound fruyt of þe sixtiþe greyn telliþ trewe
doctours of þe chirche, for þei holden Goddis
heestis in hemsilf, and doublyn hem in þer
puple.
<L 42><T EWS3-142><P 52>

Scribis ben doctours of Iewis and writen þe
sentense þat þei 3yuen and lyuen more secularly
þanne lyuen þes pharisees;
<L 4><T EWS3-154><P 88>

And algatis þei wolen be gret among comunetees
of men, and be clepid maystris and doctours for
þe hyennesse of þer name.
<L 65><T EWS3-154><P 90>

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

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>

For as þe synne of sodom was moost a3enst
kynde and so most synne in þo olde lawe, so is
symonye as doctours seyn most a3enst grace and
most synne in þe lawe of grace.
<L 10><T MT04><P 68>

coueitise and pride, and bi mansas and drede of prisonyng 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 aAcoueitous clerkis and to greet veyn glorie for here witt, and þus þei bilenen blyndly in many poyntis a3enst goddis doom.
<L 8><T MT04><P 94>

and newe doctours, 3e of mannys lawe, seyn þat prechyng passeþ þe masse in nyne profites.
<L 22><T MT05><P 112>

for who lyueþ best preieþ best, and no man preiþ wel but 3if he leue wel, as austyn and opere doctours techen pleyntly þanne is here a gret disceit of euyl prestis.
<L 10><T MT08><P 169>

and herfore seyn hooly doctours þat þe lif of þis herde is a bok to lewyd men, and a marke þat þei schulden sue aftir.
<L 21><T MT27><P 408>

Also þe worþy reume of fraunse, notwipstondinge alle lettingis, haþ translatid þe bible and þe gospels wiþ opere trewe sentensis of doctours out of lateyn into freynsch;
<L 25><T MT27><P 429>

and herfore seyn wise doctours þat it is more to preche wel þan to do ony oper craft, as phisik or alkemonye;
<L 6><T MT27><P 442>

Herfor seint Austen in þe first parte of þe Psauter, arguyng a3enst eretikis, seiþ hou3 þei leren her doctours for hemself, Seiying þat "He seiþ so, and he seiþ so weel", seiþ seint Austen, and I seiþ þat "þat man seiþ so", and "þis man seiþ so."
<L 453><T OBL><P 168>

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 wipout sogett or substaunce þat þei maken so meche of.
<L 672><T OBL><P 174>

But now siþ, þoru3 þe grace of God and declaring of trewe clerkis, þe fundacioun of boþe þese maner of sectis is knowun cursid and rotun in þe roote, and worþi to be drawun up and neuere to growe aftir, liik as Crist and hise apostlis, trewest doctours þat euere weren, diden to þe pharisees, þese contrariouse sectis, liik as Heroudis and Pilat þat weren enmyes togidir, þere Crist schulde be dampned in maintenaunce

of þer boþe astaate, assentide togidir.
<L 699><T OP-ES><P 27>

And that Christ and his discyple were men neyther of auctorite nor reputacyon / but laye men / ydiotes / fysshers / carpenters and other of the rascall sort / So that it was nat possyble that euer God wolde open that vnto suche a rude sorte / whiche the relygyouse pharyses / the holy bysshoppes / the vertuose preestes / the auncyent doctours / the great lerned lawyers / and the wyse and sage elders knewe nat.
<L 9><T PCPM><P 02>

And receyue the people in erreure with their fathers olde face of relygyouse pharyses / freers / I wolde saye / and monkes, of holy bysshoppes / of vertuose preestes / of auncyente doctours / of the great lerned lawyers / and of the wise and sage elders.
<L 3><T PCPM><P 03>

But 3it cristen lordis that han the swerd, and ben Goddis vikers, in xiiij: c^o to Romayns, moun punishe men, that trespassen openly, in catel and bodyly prisoun, and sumtyme bi bodily deth, whanne the synne may not ellis be distried, neither the comynte may ellis be stablischid in pees, as the foure doctours and other latter preuen opynly by holy writ and resoun;
<L 15><T Pro><P 3>

Also his prechours schall renne be al þe parties of þe worlde, & þei schul destroye after þar pouer þe lawe of Criste, & þei schal lette þat holy writte be not expovned of holy or comyne doctours after soþefastenes or þat it be herde of trewe men.
<L 19><T Ros><P 60>

þai will be iuges or domesmen wipouten autorite, wimes wipout si3t, doctours wipout processe, atte þe laste false accusatours & wantyng al vertue".
<L 18><T Ros><P 103>

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 221><T SEWW15><P 80>

But þe feend, siþ he was loosid, haþ moued freris to reurse þis and, as þei seien, her newe seyntis and newe doctours þat þei han, techen þat þis sacrament is an accident wipouten suget, or ellis nou3t, for it it quantite and qualite.
<L 235><T SEWW15><P 81>

Forwhy, if alle apostles chosen of Crist, 3he wipoute mene persones, failiden in feiþ for drede of deep in tyme of Cristis passioun and þanne

feib of holy chirche duellide in þe blessud virgyne as doctours heulden comunely, how muche more may al þe chirche of Rome, as to þe flei3sly cumpany of cardynals and of wordly prestis wiþ proude and auerous religious ful of envie and malice, faile in feib and charite, and 3it þe feib 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 132><T SEWW24><P 125>

Here bigynneþ a sermoun of maistir Wiliam Taylour {Unde ememus panes ut manducant hii}· Johannis vi° c° Þou3 þat dyuerse doctours moralizen on dyuerse wise þese fyue louys of þe whiche is maad menciuon in þe gospel of þis day, I purpose now for shortnesse of tyme to speke to 3ow of þre maner breed of þe whiche spekiþ þe scripture.

<L 1><T SWT><P 03>

3he, ser, and ouer al þis bileue, 3it I admitte alle þe sentencis and þe autoritees and þe resouns of alle þe seintis and doctours, acordinge to holi writt and declaringe it truli, submyttinge me wilfuli and mekeli to be euer obedient and buxum after my kunnyng and my power to alle þese seintis and doctours, as þei ben obedient and buxum in work or in word to God and to his laweand firþer not to my knowyng, neiþer for ony erþeli power, dignite or staat þoru3 þe helpe of God!

<L 327, 330><T Thp><P 34>

And I seide, Ser, bi autorite of Goddis lawe, and also of seintis and doctours, I am lerned to deme þat it is euery preestis office and chief dette for to preche bisili, frely and treuli þe word of God.

<L 713><T Thp><P 45>

And herfore, þou3 we haue not 3oure lettre neiþer lettris of oþir bischopis writun wiþ enke vpon parchemyne, we dur not herfore leeuwe þe office of prechyng, to whiche preching alle prestis aftir her kunnyng and her power ben bounden bi dyuerse witnessingis of Goddis lawe and of greet doctours, wiþouten ony menciuon makynge of bischopis lettres. 'Forþi, siþen we haue taken vpon vs þe office of presthood, þou3 we ben vnworþi þerto, we coueiten and purposen to fulfill it wiþ þe helpe of God, bi autorite of his owne lawe and bi witness of seintis and of greete doctours acordinge þerto, tristinge stidefastli to þe merci of God þat he, forþi þat he comaundiþ vs to doon þe office of presthood, wol be oure sufficient witness, if we bi ensauple of his holi lyuyng and techyng speciali bisien vs feiþfulli to do oure office iustli.

<L 765, 770><T Thp><P 47>

And þe Archebischoþ seide to þe þre clerkis þat stoden bifore him, Lo, seres, þis is þe bisnesse and þe maner of þis losel and siche oþer: to pike out scharpe sentencis of holy writt and of doctours for to maynteyne her sect and her loore a3ens þe ordenaunce of holi chirche.

<L 889><T Thp><P 51>

And I seide, Ser, I doute not þat if þese peyntours þat 3e speken of or ony oþer peyntours vndirstonde truli þe textis of Moyses, of Dauib, and of þe Wise Man, and of þe profete Baruk, and of oþer seintis and doctours, þese poyntours schulen be moued for to schryue hem to God wiþ ful entere sorowe of hert, takinge vpon hem to do ri3t scharpe penaunce for þe synful and veyn craft of keruyng, 3etyng or of peyntynge þat þei haden vsid, bihootinge to God and holdyng couenant neuer to do so after, knowelechyng opynly bifore alle men her repreuable erryng.

<L 1122><T Thp><P 58>

Forþi, sere, if men taken good hede to þe wrytynge and to þe loore of seint Austyn, and of seint Gregor, and of loon Crisostem, and of oþere 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 vnfeibfulnesse of men and of wymmen þe fend haþ power for to worche manye of þese miraclis þat now be done in siche placis;

<L 1199><T Thp><P 60>

And I seide, Sere, bi þe sentence of dyuerse doctours expownyng þe salmes of Dauib þe musyk and þe mynstralcie þat Dauib and oþer seyntis of þe olde lawe speken of owen not now to be taken neiþer vsid after þe letter.

<L 1352><T Thp><P 65>

And þe Archebischoþ seide to me, Whi, losel, wolt þou not and oþer þat ben confedrid wiþ þee sechen out of holy writt and of þe sentence of doctours as scharpe auctoritees a3ens lordis and kny3tis and squyeris and a3ens oþer secular men, as 3e done a3ens preestis?'

<L 1575><T Thp><P 72>

But, ser, as I prechid in Schrouesbirie, wiþ my protestacioun I seie to 3ou now here pat, bi autorite of þe gospel and of seint Iame, and bi witness of dyuerse seyntis and doctours, I haue prechid opinli and tau3te in oo place and in oþir þat it is not leeful in ony caas for to swere bi ony creature.

<L 1636><T Thp><P 74>

And I seide, Sere, bi good resoun and sentence of doctours þe rewme of heuene is clepid þe vndirstonding of Goddis word'.

<L 1814><T Thp><P 80>

For no doute if þe luyunge and techinge of Crist cheuely and of his apostlis be trewe, no liif þat loueþ God and his lawe wole blame ony sentence þat þe clerk prechide þan þere, siþ bi þe autorite of Goddis word and bi approued seyntis and doctours and bi opin resoun þis clerk prouede clereli alle þingis þat he þere prechide'. <L 1976><T Thp><P 85>

Thou shalt vnderstand moost dere reder that after Wylliam Tyndall was so Judaslie betrayed by and Englyseman, a scoler of Louaine, whose name is Philips there were certayne thynges of his doying found whiche he had enterded to haue put forth to the furthraunce of godes worde amongst which was this testament of mayster Tracie expounded by Wylliam Tyndall which I haue caused to be put in dispute, to the intent that al the worlde shulde see howe earnestly the Cannonistes and Spirituall lawyers (which be the chefe rulers vnder bysshops in euery dioces in so much that in euery cathedral church the deane chaunceller & archdeken at commenlye doctours or bachelers of lawe) do endeuer them selues iustly to iudge and spirituallie to gyue sentence accordyng to charitee vpon all the actes and deds done of theys diosessants, after the ensample of the chan celer of Worcester, whiche after master Tracye was buried (of pure zeale and loue hardelye) toke vp the deed carcass and burnt it wherfore he dyd it, it shall euidentlye appere to the reder in this litle treatyse, rede it therefore, I beseche the and iudge the Spirites of our spirituallte, and pray that the spiryte of him that raised vp Chryst, <L 15><T WW-TWT><P 21>

DOCTOURUS.....2

And opre worldly profi3tes ben nowt to þis profi3t, and þus schilden byschopus and prelatus chaffare and studye in holy wryt, and leue worldly richessus, and þanne þei my3te be doctourus and Cristus disciplus. <L 42><T EWS2-84><P 168>

But 3et anticrist gruccheþ here and seiþ þis wyt is not conformed by hooly doctourus of Godus lawe. <L 147><T EWS2-MC><P 333>

DOCTUR.....4

An esier cros mai no man take þanne þe cros of loue, of whiche cros spekeþ þe doctur Lyncoln, expownyng þis text of þe apostle (ad Gal. 5. 24): {Qui Christi sunt, carnem suam crucifixerunt cum vitijis et concupiscencijs}. <L 132><T CG10><P 109>

Ffor no text of Goddis lawe nethir ony doctur of auctorite tellith this cause of liyng bi his wif, as seynt Jerom and Lire seyn on the same lettere; <L 32><T Dea><P 455>

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>

Where fraunceys or Dominek, other Justyn ordeynde Any of this dotardes doctur to worthe, Maysters of di-uinite her matynes to leue. <L 9><T PPC><P 20>

DOCTURIS.....3

And siþen Siluester tyme were many þousande sentis þat spake neuer of þis sentence but worschipid þe popes, as þise foure docturis, and oon of hem was pope. <L 281><T 4LD><P 247>

Epilogue: Blessyd be almygti God in trynyte: 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 2><T Dea2><P 457>

Wherfore seynt Austyn, souereyneste of oure Latyn docturis, seith on the lxvi salm, in the firste vers: If Y seye, no man byleue it; <L 24><T Dea2><P 458>

DOCTURRS.....1

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 3><T Dea2><P 458>

dogge³²

DOG.....1

Bot pou as blynde Bayarde berkest at þe mone, As an olde mylne dog when he bygynnip to dote; <L 89><T UR><P 104>

DOGGE.....13

most sith Austin and Decrees in ij. cause, vij. q. c. {Qui nec}, speken thus harde, "He that hath not in himsilf the resoun of gouernaunce, neithir hath wipt awei his synnis, neithir hath amendid the cryme eithir greet synne of sonis, owith to be seid more an unchast dogge than a bisshop". <L 4><T 37C><P 137>

Therefore a bisshop that amendith not the synnis of sicke men, is worthi to be seid more an unchast dogge than a bisshop". <L 7><T 37C><P 138>

³² 3 variants; 27 occurrences.

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 34><T A20><P 236>

And Seint Austeyne in þo comyne lawe sais, þat suche a bischop is raper an unschamefast dogge þen a bischop.

<L 15><T A29><P 469>

Men of holy Chirche schal be seyde in a manere of careyne/ þei schal be cast out as dogge in myddis placis.

<L 2><T LAC><P 32>

and it semþ þat þei schullen most esily fulfille þis bi general cure of charite, as dide crist and his apostlis, þou3 þei bynden hem not to o synguler place as a tey dogge, and bi þis þei may most sikirly saue hem self and helpe here breperen;

<L 1><T MT16><P 252>

For such oon is liik þe dogge þat seynt Petir spekij of {Canis reuersus ad vomitum suum}, þe dogge turneþ a3en to his vomyt'. And wite þou wel þat such a foul dede of a dogge mai not he so lopeli, 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 dieþ þus and renouncij to þe world.

<L 1586, 1587, 1588><T OP-ES><P 69>

also for defaute of gouernaile he is seid a vnchaast dogge, as Austyn witnessith in ij cause vij: questioun, c. {qui nec};

<L 12><T Pro><P 31>

He mot on hunting with dogge and bicche, And blowen his horn, and cryen hey!

<L 889><T PT><P 175>

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 216><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>

DOGGIS.....13

And for the last part of the article, Crist seith in the vii c^o of Mt, Nile ye geve holi thing to doggis, neithir sende youre perlis bifore hoggis.

<L 25><T 37C><P 118>

doumb doggis, prelats corrupt, þat may not bark, and onclen suyn, fying oþer, lyfing bestly, are

sett in þe kirk.

<L 5><T APO><P 58>

And wolde God þat þes foure sectis wolden trauele aboute þis oonhede, for þanne shulde pees be in þe chirche wiþoute stryf of doggis in a poke; anticryst haþ puttid dyuerse doggis in þe poke of his obedyense, and þei grucchen a3enus þis, for it is so vnkyndeli.

<L 50><T EWS1SE-47><P 674>

as doggis/ descyuable:

<L 11><T LL><P 110>

and þus þei faren ofte as don doggis in a poke;

<L 7><T MT22><P 319>

the "Lord seith these thingis, in this place wherinne doggis lickiden the blood of Nabath, thei "schulen licke also thi blood".

<L 28><T Pro><P 14>

Also doggis scholen ete Jesabel in the feeld of Jesrael; if "Acab di3eth in the citee, doggis scholen ete him, if he dieth in the feeld, briddis of the "eir schulen ete him".

<L 33, 34><T Pro><P 14>

and king Josophat, a good man, was in this bateile with cursid Acab, but Acab was slayn, and doggis lickeden his blood, and Josophat was sauid bi Goddis help.

<L 45><T Pro><P 14>

"Thou schalt distroie the hous of "Acab, and God schal make it as the hous of Jeroboam, and doggis schulen ete Jesabel in "the feeld of Jesrael, and noon shall berie hir".

<L 5><T Pro><P 17>

and doggis etyn the flesch of Jesabel; and hir flesch was a tord on the face of erthe.

<L 7><T Pro><P 17>

and whanne 3e maken a fonned 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 2><T Pro><P 33>

dragoun³³

DRAGON.....1

And þis flode, as seint Ion seiþ, þe dragon cast out of his mouthe after þe woman fleyng into desert, þe wiche woman, as Gorham seiþ,

³³ 6 variants; 11 occurrences.

bemeneþ holi chirche, as I wrote onys.
<L 1230><T OBL><P 188>

DRAGONNESSE.....1

þe wyne of hem is þe galle of dragonnesse and vncurable uenym of addris'.
<L 1342><T OBL><P 191>

DRAGON.....4

and þou schalt defoule þe lyon and þe dragon", whiche is vndirstonde of Crist, and of þee.
<L 201><T CG11><P 126>

And so it were more discourfourt to haue such an hed in þe chyrche þen a man to haue an hed of a dragon or an heddyr.
<L 134><T EWS2-MC><P 333>

þere anticrist wiþ hise clerkis· bilden her nestis/ And if þou loke vtirli aboute þee· þou schalt fynde hem among woodis & watris· as seint Ion seiþ· Apoc· xvi· { 'Vidi de ore draconis & de ore bestie· & de ore pseudoprophete spiritus tres immundos exisse in modum ranarum' } I saw seiþ seint Ion· out of þe mouþe of þe dragon þat is þe heed of anticrist & out of þe mouþe of þe beest·
<L 19><T LL><P 18>

And þese daies maken a tyme and tymes and half a tyme, þat is to seie þre 3eer and an half, þe whiche menen þe same gospel, bi þe which þe womman þat is hooli chirche was norishid in desert of contemplacioun and heuenli lyuyng, into þe tyme þat vnausid men at þe mouyng of þe dragon of helle casten upon þis womman watir as a flood, þat is to seie greet habundaunce of worldli possessiouns, wherbi þis womman is ydrawun fro heuenli lyuyng.
<L 3052><T OP-ES><P 142>

DRAGONS.....3

{ Fel draconum vinum eorum, et venenum aspidum insanabile: } Galle of dragons, þe wiin of hem, and venym of snakis incurable. Galle of dragons is þe fel tresoun of bacbiters, þe which tresoun þei drinke wiþ deliit as wiin, and birlen it to opere men.
<L 2, 4><T A01><P 43>

and whanne 3e maken a fonned 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 vnreasonable beestis, as lyouns, wluis, beeris, apis, dragons, hoggis, horsis, doggis: and othere viciouse prestis, proude, coueitouse, raueynouris, wrathful, ypocritis, trecherouse, glotenouse, lecherouse, enuyouse, and bacbiters;
<L 2><T Pro><P 33>

DRAGOWNES.....1

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>

DRAGUN.....1

Certeyn, me leueþ þat þer shal be remedye, for þe text of þe Apocalips seiþ þus suyng þat þe erþe halp þe womman, and openede his mouþ and swolewide þe flood þat þe dragun sente out of his mouþ, and þus delyuerede þe womman fro þe flood þat she my3te freely flee into desert'.
<L 219><T SWT><P 09>

drem³⁴

DREEM.....3

Here þis drem takun amys turneþ up so doun þe Chirche.
<L 25><T A23><P 343>

as in a passage laate to Flaundris þe freris prechiden a ladyes drem, and by a feyned soylng þey spuyliden þe puple but freris hadden part.
<L 27><T EWS3-203><P 242>

For freris prechiden now late a drem, but þey kouden not rede wel, and þey leften treuþe of þe gospel.
<L 3><T EWS3-221><P 277>

DREEMES.....1

schal dryue away vnleeful dreemes/ Certis þe þou3t of þe forknowyng:
<L 32><T LL><P 51>

DREM.....3

And dremridars we calle þoo þat tentun to dremis, os if þey drem bi original and principal cause of God; or iuil or good bi led bi þe drem to do veynly, or vniustly, or to be chongid.
<L 22, 23><T APO><P 95>

þan as miche woden drem/ þe chirche schynneþ in wowis:
<L 11><T LL><P 37>

DREME.....8

Bot mon schulde not dreme þat puple haues so synned þat God wil punysche hom þus, bot if God telle hit hym.
<L 33><T A09><P 139>

Which of þes is more hi3 now is but foli us to dreme.
<L 35><T A23><P 343>

It is no nede here to dreme, how holi eende þes men maden, for men mai trowe it whoso wole,

³⁴ 7 variants; 44 occurrences.

and many ben seintis wipouten þis troupe.
<L 26><T A23><P 360>

þe prophet seiþ, He þat haþ a dreme, telle it as a dreme, and he þat haþ my wordis, telle he my wordis verriþli;
<L 9, 10><T APO><P 75>

hold we us payed on þe mesure þat God hath 3yuen vs and dreme we noht aboute newe poyntis þat þe gospel leuyth, for þis is synne of curiouse þat harmeth more þan profi3teth.
<L 39><T EWS1-05><P 241>

For 3if þer weren two popis, þe ton a3eynes þe toþur, and þe ton lowsede al þat þe toþur bond, hyt were not for to dreme wheþur of hem dide sobly, but wheþur þat more sewyde Godis doying and resoun.
<L 54><T EWS1-47><P 435>

And þes þre þingis maken hem dreme til þe tyme þat þey ben deed, and þanne shulen þey fynde nou3t of þe richees in þer hondis, and þer hertis ben so heuy þat þey plumben down to helle.
<L 6><T EWS3-216><P 268>

DREMES.....16
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>

But whanne dremes come aftir, þei maken a fals feyned tale.
<L 20><T A23><P 343>

and but þis grounding be in dede, dremes and confermyngis ben nou3t.
<L 27><T A23><P 353>

þe false feiþ tau3te of Anticrist and of his false cusede disciplis is þis, þat þe sacrament þat men seen wip bodely ei3e bitwene þe prestis hondis is neþer bred ne Cristis body, but accidentis wipoute 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 magnyfyen 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, wip þe determination of þe trewe court of Rome, þat is sett in þe beste part of þe popis lawe.
<L 25><T A33><P 520>

3if men seyn þe þridde tyme, þat dremes mouen to mayntene þes ordris, certis men schulde not trowe þes dremes, for þei han browt in myche synne; and þerfore þe wyse man bydduþ þat men schulde not rekke of dremes.
<L 78, 79, 80><T EWS1SE-28><P 596>

þis si3t of Iohn and þis voys weron ordeynede of þe Trinnyte, and so Iohn dremyde not suche dremes as doon dronkone men and lecherouse.
<L 27><T EWS1SE-30><P 603>

And þis is a bettere sy3t þan ben comun dremes of men.
<L 47><T EWS2-89><P 201>

And so freris shulden drynk to þe puple þe gospel and treuþe of Goddis lawe, and leeuwe siche blasfemes and dremes bi which þe puple is enpoyssound.
<L 85><T EWS3-163><P 124>

as wo is to hem þat leeuwe 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 leeuwe to þes freris for to preche but on oper maner, for þey prechen fablis and dremes and lesyngis, and beggen aftir.
<L 29><T EWS3-208><P 252>

But marke we heere hou sikir it is to preche þe gospel and leeuwe dremes.
<L 2><T EWS3-221><P 277>

coueitise and pride, and bi mansas and drede of prisonyng 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>

He schal forsoþe preche his one lawe, and he schal ordene prechours vnder hym þat schal preche errours and herisies, despisyng holy writte and þei schul preche fabeles, dremes, poeses, & þei schul sey þat it is no3t leeful to a lewd man for to entremete of holy scripture, notwipstandyng þat euery man is holden vnder peyne of aylastyng dampnacion for to life rewily after it.
<L 11><T Ros><P 60>

DREMIS.....6
In þe law of God is þus writun, Wan þu cumyst in to þe lond þat þi Lord God schal 3eue þe, be war þat þu wil not folow þe abhominacoun of þe folk þat þer be, ne be þer not found in þe þat compasiþ his sone or dowter, drawing bi þe fire, ne þat askiþ ariolers, nor dremis, ne chitering of

briddis, ne þat þer be wiche, ne enchaunter, þat is chermar in our spech, ne þat axe counseil of hem þat han iuel spirits, noiþer at diuinar, ne seek of dead þingis þe trowþ;
<L 22><T APO><P 92>

3e schal not a wat dremis, ne diuyn bi criing of briddis, ne clip þe hed in to round, ne schaf þe hed, ne calle vp on þe dead;
<L 29><T APO><P 92>

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 puttij 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,
<L 21><T APO><P 93>

And dremridars we calle þoo þat tentun to dremis, os if þey drem bi original and principal cause of God;
<L 22><T APO><P 95>

Ne þat we schuld know it, ne lif þer after, seying þat we may not understond it, ne þe holy doctoris þat han expound it, wilk þe kirk haþ 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 31><T APO><P 97>

Also Jerom translatide the first book of Esdre and Neemye, and biddith that no man delite in the dremis of the iij. And iiij. book of Esdre that ben apocrifia, that is, not of autorite of bileue;
<L 14><T Pro><P 2>

DREMYS.....7

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

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>

and vnneþis dremys may meyntene it.
<L 978><T EWS2-MC><P 364>

and þes ypocritis wenen þat here dremys and fantasies of hemself ben contemplacion, 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;
<L 2><T MT10><P 190>

And wel we se, and alle to ofte, þat, þer as Crist seiþ and doþ o þing, þei wol belcue and do þe contrarie for þe drunken dremys þat þis foned strumpet blaberijþ.
<L 1275><T OBL><P 189>

Also a prophete, either a feyuere of dremys, that wole styre men to do ydolatrye shal be slayn, and so shal a frend either citee that doth idolatrye, eithir styrith other men therto.
<L 11><T Pro><P 6>

Ferthermore God forbedith idolatrie, and to enquere coniouers, and to kepe dremys and chiteryng of briddis;
<L 34><T Pro><P 6>

dremen³⁵

DREMED.....4

And so þis foned fantasie 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>

3it eche preest of ony apostle shulde have power to do good to þe Chirche, but not so myche as here is dremed.
<L 15><T A23><P 355>

But þe kyng seid in frenche to þat kny3t þat held his bridelle, Engwere of þis chorle wherhe hath dremed þis þing'. And he Expowned þis in englisch, he seid þus, Wheþer I haue dremed þus or nay, se what day is to day;
<L 455, 456><T Tal><P 190>

DREMEDE.....2

Wel Y woot þat þese popis may erre and synne, as Petre dide, and 3it Petre dremede not þus, to shewe þat men ben seintis in hevene.
<L 11><T A23><P 344>

for suche dremede toknes schal disseyue monye men and suche feynede wondris;
<L 345><T EWS2-MC><P 341>

DREMEDEN.....1

but noon of þes seruauntis dremeden þat he was heed of hooli Chirche, or þat he lovede Crist more þan ony of his breþren dide.
<L 27><T A23><P 343>

DREMEN.....4

And so þei dremen þat seien þat Anastase, wiþ creuen hoondes, was Oure Ladi midewyif, and at

³⁵ 8 variants; 16 occurrences.

þat tyme sche was helid of her hondes.
<L 217><T CG05><P 59>

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 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 34><T EWS1SE-51><P 686>

Muse we not what Crist wroot heere, as summe dremen þat he wroot first þe lawe and aftir he wroot þe foule synnes þat þes accusatours hadden don, and mouyde hem to shame of hem, and so to fle out of þe place.
<L 55><T EWS3-164><P 127>

DREMEþ.....1
Oþir freris dremeþ lasse yvel, þat þes two swerdis were two fleisch knyves, wiþ whiche þei slowe þe Paskcal lombe, and aftir Petir fau3t wiþ þe ton.
<L 10><T A21><P 266>

DREMON.....2
But þes men þat now dremon an accident wiþoute sughet may falle on borde wiþ þes foolus, and axse þis as possible.
<L 108><T EWS2-85><P 177>

for resoun faylup in þis mater to proue þis þing þat men dremon.
<L 654><T EWS2-MC><P 352>

DREMYDE.....1
Þis si3t of Iohn and þis voys weron ordeynede of þe Trinnyte, and so Iohn dremyde not suche dremes as doon dronkone men and lecherouse.
<L 27><T EWS1SE-30><P 603>

DREMYDEN.....1
how dremyden þese foolys þanne þat, 3if Petur hadde fowte forþ þanne, Crist schulde not haue suffred deþ ne haue bowt mannys kynde?
<L 104><T EWS1-43><P 416>

dremer³⁶
DREMER.....1
For þeras Cristis lawe techiþ þis sacrid ooste to be brede and wyne and Cristis bodi and his blode, þis drunken dremer seiþ þat þis oost is neiþur brede ne wyne, ne Cristis bodi ne his blode, but accidentis wiþout subiect.
<L 1381><T OBL><P 192>

DREMERIS.....1

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 blasphemers and newe dremeris ben trewe and witti.
<L 17><T MT01><P 10>

DREMERS.....1
for as doctors declarun wel, sum tyme men wen to see a þing wan þei see it not, os is schewid bi jogulors, dremers, and rafars.
<L 28><T APO><P 96>

DREMERUS.....1
Errour in syche wyttis makup monye dremerus to fayle, for þei take noon heede to good lyf, but to false opynyons here.
<L 58><T EWS2-109><P 279>

DREMRIDARS.....1
And dremridars we calle þoo þat tentun to dremis, os if þey drem bi original and principal cause of God;
<L 21><T APO><P 95>

dreming³⁷
DREMYNG.....5
CAP. III. Here men taken somewhat soiþ, and doon dremyng to þis treuþe.
<L 13><T A23><P 343>

but þis dremyng nys not groundid in ony place of holy writt, for god seiþ generaly þat þis preiere is abhominable þat turneþ away and heriþ not goddis lawe;
<L 13><T MT04><P 78>

seker, no more þan he wote in case whan he seeþ two postis, wiche is halowid and wiche is vnhalowid and so wheþur þei ben boke substauncis, or accidentis wiþout soiect, or þat oon a substaunce and þat oþur an accident aftur his new drunken dremyng, þe wiche he calliþ a determynacioun!
<L 3100><T OBL><P 236>

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 deeþ 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 falseli calliþ himself holi chirche.
<L 3811><T OBL><P 254>

And þerfor if þis mater be wel and groundli sou3t out, it schal be founden þe wood rauyng

³⁶ 5 variants; 5 occurrences.

³⁷ 1 variant; 5 occurrences.

and þe drunken dremyng of þe deuyllus chirche!
<L 3818><T OBL><P 254>

dulia³⁸

DULIA.....3

actiuely be hym þat doþ honour dew to God alon
to a creature, honouryng þe creature principale
ouþer wiþ latria or wiþ dulia;
<L 25><T Ros><P 96>

and yuel þat be occasion of ymagez it be erred
fro þe soþefastenes of feiþ, þat þat ymage be
worschipid ouþer wiþ latria or wiþ dulia, or elles
þat he be delited no3t dewly in fayrenes, in
preciouste or in affeccion off vnperinent
circumstances.
<L 34><T Ros><P 99>

For þe heye worchipe þat clerkis clepin {latria}
longith to þe godhed alone, and þe lowere
worchipe þat is clepid {dulia} longith to man and
to aungel and to lowere creatures.
<L 103><T SEWW03><P 27>

³⁸ 1 variant; 3 occurrences.

endouen¹

ENDOWE.....2

And notwipstondinge þat kyng Daudid, purposinge to encrease þe worship of God in his peple, ordeynede syngers and pleiers in dyuerse musical instrumentis to serue bisili bifore God in þe temple, 3it presumede he not to take ony þing þat God hadde assigned to þe temperal partie of his peple, and endowe wip suche goodis þes mynystres of þe temple;

<L 839><T OP-ES><P 34>

And notwipstondinge þat kynge Dauyd, purposynge to encrease þe worschip of God in his peple, ordend syngers and players in dyuers musical instrumentis to serue byfore God in þe temple, 3it presumyd he not to take eny þinge þat God had assigned to þe temperall parte of his peple, and endowe wip siche goodis þes mynystres of þe temple;

<L 105><T OP-LT><P 35>

ENDOWID.....18

First, men shullen be endowid in her bodies wip foure maner of ioyes: þat is, wip clerte, agilite, sotilte, and immortalite.

<L 1071><T CGDM><P 237>

And þus, alþou3 þer were no pope as oft hap betid, or alþou3 al cristendome had forsaken him for a fals renegat, as þe Grekis han, or alþou3 þe pope wip al his endowid prelacie þat ben temperal lordis were an antecrist and heretik in þe mater of her wordli lordschip and office and symonye, and in þe feip of þe sacrid oost, and in þe sacrament of penaunce, and in many oþur poynttis þe wiche I suppose few of hem to be clene, 3it neuer þe latur þis power abideþ in þe chosen chirche of Crist, alþou3 þei ben here but a litil flok.

<L 2434><T OBL><P 219>

For þe possessioners, as mounkis, chanouns and oþir endowid sectis, seien þat it is more hooli and perfit to lyue bi lordships amorteisid, and bi chirchis aproprid þan to lyue custumabli bi clamorous begging.

<L 673><T OP-ES><P 26>

And siþ Crist and his colege my3te not be dispensid wip or exempt fro þe boondis of þe oold lawe in þis mater, I merucile where þe prauylegies comen a lond, wherbi oure coligiens, monkis or chanouns, or ony oþir temperali endowid prestis þat dwellen in suche conuenticlis, claymen to be exempt fro þis boond of þe oold lawe þat in so many placis so opunli forfendiþ hem such lordship.

<L 896><T OP-ES><P 36>

But here þe endowid clerkis and religiouse seien þat Crist forfendiþ hem not such worldli lordship saue þat þei shulde not be lordis aftir þe pompe and þe pride of þis world.

<L 1629><T OP-ES><P 74>

But up hap þou art a clerk, or a religious endowid wip many worldli lordships, and art wo þat euere Crist was so yuel avised to seie, or þe euangelist to write, þese wordis þe kyngis of þe heþen han lordship upon hem, but 3e not so!'

<L 1635><T OP-ES><P 74>

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 wip a sotil and a dampnable manere of þeste þat is ypocrisie, for þei han robbid þe lordis of her temperaltees and þe curatis of her sustynaunce.

<L 2201><T OP-ES><P 106>

Now haue I toold 3ou hou þe endowid clerkis, and monkis and chanouns, wip oþir endowid sectis, ben falle awei fro þe vertuous mene þat Crist chees to himsilf and to hise apostlis and oþir perfit men into þe vicious extremyte of to grete worldli habundaunce.

<L 2654, 2655><T OP-ES><P 129>

Loke þanne here bisili I preie þee hou fer þese vicious extremytees of vnkyndli worldli lordship in þe endowid clerkis and religiouse, and þese vngroundid and dampnable synnes of beggerie, ben fro Crist and þe vertuous mene þat he and hise apostlis chesen for her lyuyng here upon erþe and so long and so fer fro God in effect ben her praiers!

<L 2910><T OP-ES><P 137>

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>

For Helye, þat is Iohun, booldli enpungneþ þe avoutrie of þe greet strumpet þat sittip upon many watris, þe which vnclene womman bitokeneþ þe endowid clergie þat restip upon worldli possessiouns and lordships þat ben vndirstondun bi many watris, And also þese watris bitokenen moche peple þat anticrist desirip to regne upon, þe which strumpet or hoore doip auoutrie a3ens him þat shulde be hir spouse, Iesu Crist, leuyng his liif and his loore, and so þe seed of þis spouse for þe seed of þe alien þat Crist spekþ of (Io' 5), þe which alien, as seynt Austin seiþ upon þe same word, is anticrist.

<L 3008><T OP-ES><P 140>

¹ 8 variants; 21 occurrences.

I merucyle wher þe pryuelegis comen a londe, wherby owre colagis of monkis, chanons, or eny oþer endowid prestis þat dwellen in siche conventycles, claymen to be exempt fro þis bonde of þe olde lawe in þis poynte þat in so many placis so opynly forfendip hem siche lordeschip.

<L 137><T OP-LT><P 37>

For þe same day þat þe chirche was endowid bi Constantyne, þer was herde a voyce in þe eyre "Today is venym sched into þe chirche".

<L 390><T OP-LT><P 73>

But vp hap þu art a clerke, or a religious man endowid wiþ many worldly lordeschipis, and art wo þat euer Crist was so yuel avised to say, or þe euangelist to write, þes wordis þe kyngis of heþen han lordeschip vpon hem, but 3e not so!',

<L 428><T OP-LT><P 75>

MEDICANCY Now haue I toold 3ou hou þe endowid clerkis, and monkis and chanouns, wiþ oþir endowid sectis, ben falle awei from þe vertuous mene þat Crist chees to himsilf and to hise apostlis and oþir perfit men into þe viciouse extremytees of to grete worldli habundaunce.

<L 1, 2><T SEWW18><P 93>

And if þei seyen þat it is bettere to gyue al þat men may spare resonably to pore men, as Crist teches and comaundis, and 3it stiren þe symple puple to offur here lital catel to þese deade ymagis, þei ben opynly out of charite, and brynge þe puple out of gode lif and pite agaynus þeire nedy ne3eboris, sythen þei stiren þe puple to 3if þer godis to ryche endowid clerkis and to anticristis housis, where is nouþer reesoun ny nede to, and to wiþdrawe almes fro pore bedrad and blynde men where men ben bounden to do hore almes vp peyne of dampnacioun and vp wyynyng of heuenly blis, as Crist teches pleynly in þe gospel.

<L 68><T SEWW16><P 85>

ENDUWID.....1

But we preye þe, pilgrym, us to telle qwan þu offrist to seyntis bonis enschrid in ony place, qweþir releuis þu þe seynt þat is in blisse, or þe pore almes hous þat is so wel enduwid?

<L 110><T SEWW03><P 27>

endouing²

ENDOWYNG.....3

and moche raþer it is noon almesse to make hem riche þat shulde not be riche, and þat wiþ temperal possessiouns, þe whiche ben forfendid to such peple, and nameli if such almesse3uyng be distriyng or apeiring of ony astaat appreued of God in his chirche, it wole sue þat þe endowing of þe clergie wiþ worldli lordship

ou3te not to be callid almesse but raþer alamys, or waasting of Godis goodis, or distriyng of Goddis ordynaunce, for as moche as þe clergie was sufficientli ordeyned fore bi Cristis owne ordynaunce.

<L 2156><T OP-ES><P 104>

And as þe staat of þe clergie hap no power or leue to make þe peple or þe lordis to synne deedli, or to distrie Goddis ordynaunce aboute his chirche, or ellis to maintene þe breking and þe vndoing of þat ordynaunce, so þei han no leue or power to councele or constreyne in ony caas þe lordis or þe peple to swere to maintene þis endowyng of þe clerkis and religious folk, þe which is ful greet þefte, heresie and symony, and wundir harmful to Cristis chirche, as it is shewid in þis processe and in oþir writun bifore.

<L 2274><T OP-ES><P 112>

For siþ þis endowyng 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 2374><T OP-ES><P 116>

ENDOWYNG.....1

And in þis fleying of Crist fro þis lordship, aftir þe myracle and grace þat God þe fadir hadde mynystrid bi him, he dampned þe resceyuyng of þe lordship, þe which Siluestir took of Constantyn, and commendide and confermede þe dede of þe blessid prophete Elize, þat refuside þe 3iftis or þe endowyng of temperal goodis profrid to him of Naaman aftir þe myracle and grace þat God hadde do bi him to Naaman.

<L 1700><T OP-ES><P 78>

ENDOWYNGE.....5

For wite þou wel, as for þis processe, þou getist þee no þank of ony clerk or religiouse or ony of her retenu þat loueþ þis endowynge!

<L 3090><T OP-ES><P 143>

And siþ þe endowynge 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>

And in þis writyng blasfeme no more Siluestre, and þes holy men and sayntis þat han ben siþ þis endowynge of þe chirche cam in, allþou3 I rehers and blame her synne, þan I do Petir and his felowis whan I say þat þai synfully forsoken Criste, or Poule whan I say þat he wickidly pursuyd Cristis chirche.

<L 580><T OP-LT><P 87>

Siþ þan, as it is sayde bifore, it is noone almes to releue oo wreche and make anoþer or mo, and to

² 5 variants; 9 occurrences.

make hem riche wip temperall lordeschip, þe whiche ben forfendit to siche peple, and namely if siche almes³evynge be distroyng or apeyrng of eny state aprevyd of God in his chirche, it will sue þat þe endowynge of þe clergy wip worldly lordeschipe ow3t not to be callid almes, but raper allamysse, or wastynge of Goddis goodes, or distroyng of his ordenance, for as myche as þe clergi was sufficiently ordeynyd by Criste.

<L 823><T OP-LT><P 105>

For as þe state of þe clergi haþ no power ne leve to make þe peple or þe lordis to synne deedly, or to distroye Goddis ordenance in his chirche, so þai have no leve or power of God to cowncell or to constreine in eny case þe lordis or þe peple to swere to mayntene þis endowynge of þe clerkis and religyous folke, þe whiche is full grete þeste, heresy and symony, and wondir harmfull to Cristis chirche, as it is schewyd in þis processe and in oþer writen bifore.

<L 864><T OP-LT><P 113>

Engelond³

ENGELOND.....12

FRIAR þat frere prechouris haueþ no possessioun in Engelond.

<L 27><T 4LD-3><P 218>

CLERK þat in dom place in Engelond þes prechoures, receyuyng here lyflode neiþer by beggynge ne by here trauayle wip here hondis, but bi annuel rente, ben in manere of hauynge & spendynge alle one wip oþere seculeris þat haueþ possessiouns, as here dedis preueþ, al be it þat þei blessen many men þat seem hem riche & possessions hauynge and 3it leuen it nou3t to whom is contrarious.

<L 28><T 4LD-3><P 218>

First, bischopis maad of þe court of Rome, who sweren to go and conuerte heþene men in placis of here bischoprichis, don not in dede þis office, but dwellen in Engelond, and bicomen riche bischopis suffragans, and pillen and robben oure peple for halowynge of chirches, chirche³erdis, auteris, and ornamentis of þe chirche.

<L 16><T A22><P 300>

as who wolde under þe baner of þe kyng of Engelond disseyve bi treson his lege men, and brynge hem into his enemys power.

<L 9><T A22><P 303>

OF POOR PREACHING PRIESTS· Of poor preaching Priests· þe first general poynt of pore prestis þat prechen in engelond is þis;

<L 1><T MT19><P 276>

þe þridde þat verrey pees, prosperite and brennyng charite be encreased in cristendom, and namely in þe rewme of engelond, for to brynge men redily to þe blisse of heuene.

<L 7><T MT19><P 276>

For þus stondiþ it of þis swerd in ful many londis, where clerkis han fulli þe seculer lordships in her power, and is ful liik for to stonde in þe same wise wipyn a fewe daies in Engelond, but if þe lay partie of þe English chirche sette þe sunner hond upon þis swerd to brynge it into his kyndli place.

<L 1530><T OP-ES><P 66>

But now þoru3 þis perpetuel alamys þat þe clerkis and religious folk callen almesse, þis gouernaunce is vndo in summe londis hoolli, and in Engelond for þe more part, and it is licli to be al vndo in processe of tyme.

<L 2185><T OP-ES><P 106>

Now in Engelond it is a comyn proteccioun a3ens persecusioun of prelati 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 36><T Pro><P 33>

Myche more late the chirche of Engelond appreue the trewe and hool translacioun of symple men, that wolden for no good in erthe, bi here witing and power, putte awei the leste truthe, 3ea, the leste lettre, either title, of holi writ, that berith substaunce, either charge.

<L 36><T Pro><P 58>

Myche more late þe chirche of Engelond appreue þe trewe and hool translacioun of symple men þat wolden for no good in erþe, bi here witing and power, putte awei þe leste truþe, 3ea þe leste lettre, eiþer title, of holi writ þat beriþ substaunce eiþer charge.

<L 115><T SEWW14><P 70>

and on þis wise releuee þe chirche of Engelond and peese it and specialy þe comyntee, at þe ensaunple of Crist and his apostlis þat releuede þe nedey puple as þe gospel of þis day telliþ.

<L 239><T SWT><P 09>

ENGLAND.....5

These han more might in England here Than hath the king and all his lawe, They han purchased hem such powere To taken hem whom they list nat kawe;

<L 637><T PT><P 167>

Neuerþelesse afterward England felid þe trouþe of þis prophecye whan it was bore doon and alle

³ 13 variants; 107 occurrences.

tofreton by Alyens.
<L 314><T Tal><P 185>

And after in þe 3er of grace a Ml·C·xxxv þis
ordre was brou3t in to england bi oon water
Espot to doblewaley.
<L 364><T Tal><P 187>

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 chirchis of england were
taxed vp þe veray valew, and þe taxyng of
Norwich bifore made by pope Innocent was void
þan.
<L 528><T Tal><P 192>

ye and I haue kno-wen of symple vnlearned
persones and that of some that were grete
synners whiche at the houre of death haue fallen
flat of the bloude of Christ, and geuen no rowme
to other mennes either prayers or preachinges:
but haue as strongly trusted in Christes blode,
as euer did Peter or Paule, and haue therto
preached it to other, and exorted other so
myghtelye that an angell of heuen coude not
minde them, who then shulde resiste God that he
myghte not geue the same grace to master
Tracye, which was alerned man, & better sene in
the workes of Saicte Justen ·&c· yere before he
dyd that euer I knew doctoure in England, but
that he must than faint and shrincke, when the
most neade is to be strong, and feare the popes
purgatorye and trust to the prayer of pristis
derely payed for, I dare saye that he prayed for
the pristis when he dyed, that god wolde conuert
a great meny of them, and if he had knowen of
any 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:
<L 2><T WW-TWT><P 33>

ENGLOND.....46
If we taken hede to rauishing of temperal goodis
þat þei taken of tenauntes wipouten autorite, it
comeþ to many þousand pounde in þe reme of
England, & siben þei medelen yprocricye &
deseyuyng of þer soule, it is opon þat þis þefte is
werst of al oþer.
<L 1079><T 4LD-4><P 284>

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

SIMONISTS AND APOSTATES· ÞER ben two
maner of heretikis of whiche Englond schuld be
purgid, and symonieris ben þe first.
<L 1><T A16><P 211>

Certis it were grete synne to sclaudre þe Quene
of Englond, or Emprise, wip synne of awowtrie,
where siche were ful trewe and clene and chast
to here laweful husbonde;
<L 24><T A22><P 294>

and leeven þis gostly offis, and ben suffragans in
Englond, and robben men by extorcious, as in
punysching of synne for money, and suffren
men to lye in synne fro 3eer to 3eer for an
annuel rente.
<L 31><T A24><P 381>

bot freris wil resseyve money, geten by as grete
synnes or more, to make grete housis and grete
festis to lordis, and not bye a felde to birie inne
pilgrimes, as þo Jewis diden, bot raper leyen hit
up in hor tresoure, to mayntene wronges ageyns
hor curatis and oþer pore men, by fals plee at
Rome, and marchaundise in England.
<L 4><T A24><P 391>

ffor where Crist had not to reste inne his heved,
freris, feyned beggers, have lordly plasis, þat
almoste þorw England þei may iche nyght lye on
hor owne.
<L 13><T A24><P 397>

Ffor men seyn þei wil gete a grete þing of þo
pope, or of cardinalis, in Englond better cheep
þen oþer 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, privilegies, and þo
firse fruytis of beneficis, in oure lond, and
dymes and subsidiis, to werre on Cristen men for
stinkyng worldly lordschip, þat God haves
forbiden to hym and alle prestis.
<L 11><T A24><P 400>

And now ben mony thousande of freris in
England, and þo olde curatis stonden stille un
amendid.
<L 31><T A24><P 400>

CAP·IV· Bi þis may we see how þikke groweyn
eretikis in þe rewme of England, and in oþer
londis, þat men clepen Cristen men.
<L 19><T A26><P 438>

A PETITION TO THE KING AND
PARLIAMENT· PLESE it to oure most noble
and most worþi King Richard, kyng boþe of
England and of Fraunce, and to þe noble Duk of
Lancastre, and to oþer 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
wipinne þis writing, and proved boþe by
auctorite and resoun;
<L 2><T A33><P 508>

Ffor ellis he were not kyng of alle Englond, but of a litel part þerof.
<L 5><T A33><P 516>

Also venerabile Bede lede be þe spirit of God translatic þe Bibel or a grete parte of þe Bibile into Englyshe, was originals ben in many abbeis in Englond.
<L 133><T Buh><P 174>

Also Sire Wiliam Thorisby, Erchebisshop of 3ork, did do to drawe a tretys in Englisce be a worschiful clerk was name was Gaytrik in þe wiche weren conteyned þe articulis of þe feip, seuene dedli synnes, þe werkes of mercy & þe ten comandementes, and sente hem in smale pagynes to þe comyn puple to lerne þis & to knowe þis, of wiche ben 3it manye a compyne in Englond.
<L 195><T Buh><P 175>

And, 3if we marke alle syche eerberys in Englond þat be plantyd of newe in comune Cristis religioun, as þei spuylen þe remenaunt of temporal goodys, so (pat is more duyl) þei spuylen hem of vertewes: for alle cristen men schulden ben of o wille, and variaunce in syche sectis makyþ variaunce in wille, and gendrep discensioun and enuye among men.
<L 56><T EWS1-11><P 266>

But 3et þes þre kyngis my3ton wel haue monye names by monye resonys, as þe kyng of Englond is kyng of Englond and of more Bretayne.
<L 87><T EWS1SE-07><P 507>

And so, 3if þis epistle of Poul were fully executed as it schulde, þe rewme of Englond schulde be discharged of þes foure sectis þat ben spokon of.
<L 147><T EWS1SE-15><P 545>

And herfore o greet buschop of Englond, as men seyn, is yuel payed þat Godis lawe is wryton in Englich to lewede men;
<L 100><T EWS2-66><P 64>

Folc schal ryse a3enus folc, as Sarazenus a3enus Latynus, and rewme a3enus rewme, as Englond a3enus Fraunce;
<L 34><T EWS2-75><P 112>

But þis puple is wyde scatured, somme in Englond and somme wijpowte.
<L 58><T EWS2-88><P 195>

For 3if a man were eyr apparaunt of Englond or of Fraunce, monye men woldon do hym worschipe for þis worldly tytyle;
<L 107><T EWS2-120><P 314>

And so in Englond ben many men afer aquenntid wijþ þe fend, for alle þes þat ben false menes

wolen haue wisse of opere men, and þis fallip ofte bi coueytise and opere synnes þat men don.
<L 26><T EWS3-134><P 31>

and þus þei encrenen annuel rentis, as þei diden wijþ þe reume of Englond, and obblischiden it in nyne hundrid mark to 3yue þe pope 3eer bi 3eer.
<L 32><T EWS3-154><P 89>

And þus þey spuytiden þe rewme of Englond of men and money and of feip;
<L 28><T EWS3-203><P 242>

And 3it, þat is werse, þei beren gold out of englond, and sumtyme it comiþ to oure enemys and þerbi þei ben strengyed a3enst vs, and bi takynge of prisoneris of oure nacion, and sumtyme oure enemys killen many of oure lond þorouþ siche traucile for benefices to gret reprof of oure rewme.
<L 32><T MT01><P 22>

and 3if þou seie þat cursyngis purchased of þe pope and opere felle sensuris þondured ouere til englond schulde fere ouere rewme to do siche þingis;
<L 34><T MT21><P 287>

for bi þis fallas rny3te a fend or a soutere be an herde ouer a þousynd men in englond and excuse residense bi a fool.
<L 28><T MT27><P 425>

for 3if filosofie and dyuynite wantiden in þe reume of englond, where were þanne bileue of men or goddis lawe in englond? for collegies in oxneford and caumbrige ben foundid on siche appropringis, and collegians wenden out and prechen and quykenen many partis of englond;
<L 19, 20, 22><T MT27><P 427>

as lordis of englond han þe bible in freynsch, so it were not a3enus resoun þat þey hadden þe same sentense in engli3sch;
<L 26><T MT27><P 429>

and herfore freris han tan3t in englond þe paternoster in engli3sch tunge, as men seyen in þe pley of 3ork, and in many opere cuntreys.
<L 31><T MT27><P 429>

and þus ben many in englond maad riche fro ful symple staat.
<L 11><T MT27><P 439>

for ellis a child or a greke or what offis þat he bare my3te be persoun heere in englond 3if þe pope hadde 3ouyn hym leewe, but siche þat is not goddis ordenaunce excusip not at domes day.
<L 22><T MT27><P 455>

but nou in þe reume of englonde stryuen manye
of þe sacrid oost.
<L 7><T MT28><P 465>

Capitulum 6tum· 3it anticrist argueþ þat 3if þis
sentense wente forþ, þe pope were as pore a man
as ony bischop of englonde;
<L 14><T MT28><P 468>

and þus alle prestis of englonde shulden be pore
men, as þe pope, for þey wolen forsake þer
richees 3if þey wolen be cristis prestis.
<L 24><T MT28><P 468>

Also king alrede was king of west Saxan, þat is
west englonde.
<L 136><T Tal><P 179>

for þe former leders of englonde, 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 307><T Tal><P 185>

Neuerþelesse after-ward Englonde felid þe troupe
of þis prophecye when it was bore doon and alle
toftretoun by Alyens. Also in þe 3eer of grace Ml
lxix, willium conquerour, led by conseil of sum
men, made alle þe abbeis of englonde to be sau3t
and þe money founde to be born home to his
tressorye.
<L 314, 316><T Tal><P 185>

In þe 3er of grace Ml C· lvj pope Adrian þe iiij
of nacioun engliche and as comen fame seith, a
bonde man of þe abbotis of seint albon in
englonde;
<L 438><T Tal><P 189>

He sent a bille to pope Innocent þe iiij
þoundryng scherply ynou3 þat bigynnyth þus:
Our lord Ihesus crist, for þis pope semed to
greue chirchis of englonde with vndewe and not
woned exacciouns, or maistirful tributis, and
also for he badde 3euun to a litille child, his
Cosyn, a chanonry with þe next benefice to
voidyng in þe chirch of lyncoln, whom
neuerþelese þis Robert wold not reseve such to a
cure of soulis which coup not gouerne him silfe.
<L 509><T Tal><P 191>

Also pope Clement þe vj was a noble man of
lettour but of largist wasting, in so mych þat he
3afe alle dingnities of chirchis voiding in
englonde to his cardinallis and enstorid to sett
new titles for hem. For what cause king Edward
þe iij of englonde ofendid, In þe 3er of grace 1304
made voide or distroide such prouysyouns by þe
pope and for bade vndir peyne of presonyng and
lesyng of heed þat no man from hence forth
schuld bryng such provisions.
<L 556, 557><T Tal><P 193>

ENGLONDE.....4

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

O sith oure bileve teches us, kynge of Englonde
haves ofte in his honde, and oute of þe deede
honde, þo lordschippe of Anticrist, what moves
hym so folily to 3if hit ageyne?
<L 24><T A20><P 240>

And if tonnes of wyne were sacrid by3onde þo
see, nowþer vyntyner of Englonde couthe taaste
þis likoure, ne prestis my3t synge wip soche
accidentis.
<L 32><T A25><P 405>

And so men seyen in Englonde þat, whanne
prestis ben lordis and gon to batele as prinsis or
kyngis, þanne shal chyualry fayle þere.
<L 11><T EWS3-172><P 149>

ENGLONG.....1

In þe 3er of grace Ml· C· xxiiij· John Romayn
Cardinalle Comyng to englonde, most feersly
tretide a3en strumppetis of preestis to be
Chastisyde, seyng to be most huge trespace þat
is to ryse fro an hoodis syde for to halow cristis
bodi.
<L 386><T Tal><P 188>

INGELOND.....6

And the thridde tyme he entirditide the rewme of
Ingelond, which entirditinge shulde dure bi
seuene yeer, for king Jon nolde accepte Steuene
of Langetone, ordeinid of this Innocent to be
erchebisshop of Cantirberi.
<L 5><T 37C><P 81>

In so moche that it is opin at the ighe to
kunnyng men, that though oo greet hil of gold
were in Ingelond, and no man outake siche
Rome renneris toke of it, yea, a ferthing, al the
gold shulde be borun out of the rewme bi hem to
straungeris withynne a certeyn tyme.
<L 8><T 37C><P 88>

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 5><T 37C><P 94>

feithful dukis of Ingelond, se ye diligentli
whethir the eresie of symonie regnith generali in
youre bisshopis, prelati, religiouse and othere

curatis, and hurle ye this out of the coostis of
youre rewme, lest the veniaunce of God come
down on al the rewme.
<L 19><T 37C><P 114>

and hit wer as unsemelyche man to for3eve þe
wreþe of God, as 3if þe werst boy in þis rewme
for3af þe kyngis wreþe, and specially siþ God is
more overe þe pope and eche prelat her, þanne
þe kyng of Ingelond is more þanne a boy;
<L 27><T A21><P 253>

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 almehouses of Ingelond ben
wikkidly igroundid.
<L 76><T SEWW03><P 26>

INGLOND.....1

þan of þes few wordis þou maist se hou3
abhominable is þis deuyllisch constitucion, for if
it haue his cours it wol stablische þe chirche of
Ingelond in idolatrie for euer.
<L 3040><T OBL><P 234>

YNGELAND.....2

DIALOGUE BETWEEN A KNIGHT AND A
CLERK A kni3t of þe kinges of Yngeland & a
clerk of Yngland þat was late comen fro þe
courte weren togider in a place, so þat þe clerk
bigan to speke of þe pope, & in maner repreued
þe kni3t & said, I haue grete wonder,' he said,
þat þe kinge & som of his counseil & of his
kni3tes & oper men of þe temperalte, þat schuld
be gouerned by holi chirche, as bi þe pope & bi
bihsschopes & bi þe clergy, melleþ þaim of men
of holi chirche & of þair godes, in mani maners
a3aynes Goddes lawe & a3aines holi chirch.
<L 1><T 4LD-1><P 177>

parde þan schuld he haue no power ne no
lordschip in Yngeland, for Yngland was neuer
soget to þe emperoure, bot euer it haþ bene led
bi himself & vsed his owen lawes, & no man
haþe bene abouen him in temperalte.
<L 163><T 4LD-1><P 183>

YNGELOND.....6

Perfore þe lawe syuyl comaundiþ, & þe lawe of
Yngelond, þat stronge beggeris be putt in
prisoun for þe yuel ensauple to þe peple þat
wolde rapere begge þan lyue by here trauayle.
<L 267><T 4LD-3><P 229>

as oure sees of Yngelond flowiþ twies in þe day
and in þe ny3t, for þe moone þat moveþ pese
watris lokip so til oure Brytayne see, þat what bi
ri3t li3t and reflectid, in ny3t and day, it moveþ
it twies.

<L 28><T A01><P 67>

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 8><T Pro><P 51>

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 qwiche haþ ben blynde and leprouse many
3ere be meyntenaunce of þe proude prelacye,
born up with flatinge of priuat religion, þe
qwich is multiplied to a gret charge and onerous
to puple her in Yngelonde. Qwan þe chirche of
Yngelond began to dote in temperalte aftir hir
stepmodir þe grete chirche of Rome, and
chirchis were slayne be apropiacion to diuerse
placys, feyth, hope and charite begunne for to fle
out of oure chirche;
<L 3, 7><T SEWW03><P 24>

Siþ at þe roode at þe norþe dore at Londoun, and
at Boxleye, at Walsyngam and in manye oþir
dyuerse places in Yngelond ben manye greete
and preysable myraclis done, schulden not þe
ymagis of siche holi placis, at þe reuerence of
God and of oure Ladi and of oper seintis, ben
more worschipid þan oþer ymagis where noo
siche myraclis be done?
<L 1182><T Thp><P 60>

YNGELONDE.....11

O Lord! if al þe peple in Yngelonde traveyled in
alle cuntreyes, and falsed þe kyngis wille,
movying to discordis a3eynes þe pes of þe
rewme, who wolde not say þat suche a peple
were perilouse in Yngelonde?
<L 24, 27><T A27><P 445>

Lord! sithen Petur and his felawis my3tten not
be apostilis of Criste til þai haden forsaken nettis
and botys, 3he, and þer kyndely fader, how may
oure hy3e prestis take þo state of apostilis, and
be grettur worldly lordis þen erlis ande dukis,
kyngus unklis ande kyngus sonys, in þo riches
londe of Yngelonde.
<L 27><T A27><P 475>

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, 128><T SEWW25><P 131>

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 qwiche haþ ben blynde and leprouse many
3ere be meynテナunce of þe proude prelacye,
born up with flatinge of priuat religion, þe
qwich is multiplied to a gret charge and onerous
to puple her in Yngelonde.

<L 6><T SEWW03><P 24>

þat hast so troublid þe worschipful comounte of
Schrouesbirie þat þe bailies and þe comouns of
þat toun haue writun to me, praynge me þat am
Archebischop of Cauntirbirie, primate of al
Yngelonde and chaunceler, þat I wolde
vouchesaaf to graunte to hem þat, if þou schalt
be deed, as þou art worþi, and suffre openli þi
iewise for þin eresies, þat þou maist haue þi
iewise openli þere among hem, so þat alle þei,
whom þou and oþer suche losels haue þere
peruertid, moun þoru3 drede of þi deek ben
reconseilid a3en to þe vnyte of holi chirche, and
also þei þat stoonden in trewe feip of holi
chirche moun þoru3 þi deep be þe moore
stablischid þerinne'.

<L 646><T Thp><P 43>

But I sent þe neuere to preche, for þi venymous
doctrine is so knowen þoru3out al Yngelonde þat
no bischop wol admitte or graunte þee for to
preche bi witnesse of her lettris.

<L 744><T Thp><P 46>

And þe Archebischop seide, Þere is no maistir of
deuynyte in Yngelonde so greete þat, if he holde
þis opynyoun bifore me þat ne I schal ponysche
him as I schal do þee, but if þou swere as I schal
charge þee'.

<L 1742><T Thp><P 77>

And, losel, I schal asaie if I can make þee þere as
sorewful as it was told to me þat þou were glad
of my laste goynge out of Yngelonde.

<L 2171><T Thp><P 91>

And þan þe Archebischop seide to me, Wherefore
þat I wente out of Yngelonde is vnknewe to þee.

<L 2180><T Thp><P 91>

YNGLAND.....2

DIALOGUE BETWEEN A KNIGHT AND A
CLERK A kni3t of þe kinges of Yngeland & a
clerk of Yngland þat was late comen fro þe
courte weren togider in a place, so þat þe clerk
bigan to speke of þe pope, & in maner repreued
þe kni3t & said, I haue grete wonder,' he said,
þat þe kinge & som of his conseil & of his
kni3tes & oþer men of þe temperalte, þat schuld
be gouerned by holi chirche, as bi þe pope & bi
bihsschopes & bi þe clergy, melleþ þaim of men
of holi chirche & of þair godes, in mani maner
a3aynes Goddes lawe & a3aines holi church.

<L 1><T 4LD-1><P 177>

parde þan schuld he haue no power ne no
lordschip in Yngeland, for Yngland was neuer

soget to þe emperoure, bot euer it haþ bene led
bi himself & vsed his owen lawes, & no man
haþe bene abouen him in temperalte.

<L 163><T 4LD-1><P 183>

YNGLOND.....8

Lord, wheþer þe lawe of ynglond schal be now
distried bi fablis of heretikis contrarie to goddis
lawe? Wel I woot þat men were wont bi
iugement of ynglond to dampne prestis and
clerkis for robberie and þefte, and also for
trayterie and oþer smale trespas;

<L 4, 6><T MT21><P 292>

lord, if iche lord of ynglond and his wiif haden
two schariotis to lede hem and her meyne and
her werkis to þe puple, hou li3tly my3t antecrist
conqwere þe chirche and distruy3e cristis
rewme?

<L 29><T MT23><P 330>

For þe grettist enmy þat Crist haþ in Ynglond,
þat is þe archebischop of Cauntirberi, Arundel,
knowlehid þe same nou3 wiþin a fewe daiis in
presens of þe worþiist audiens in þis reme, þat is
to seie þat, if it so were þat Crist were nou3 here
on erþe present in his owne persone, whom he
beleued feipfulli to be uerri God and man, and if
þis Crist wold aferme any þing þat holi chirche,
þat is to seie after his witt þe pope wiþ his
clerge, wolde uarie fro, he wold leue Cristis
sci3ing and afferming and belcue þis holi
chirche.

<L 405><T OBL><P 167>

Napeles of þis lital processe touching 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 doþ to imagis and relikis.

<L 2928><T OBL><P 231>

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.

<L 3001><T OBL><P 233>

þe I questioun Knowen be it to alle men þat
reden or heeren þis writinge byneþforþ þat on þe
Sondai next aftir þe feste of seint Petir þat we
clepen Lammasse, in þe 3eer of oure Lord a
þousand foure hundrid and seuen, I, William of
Thorpe, beynge in þe prisoun in þe castel of
Saltwode, was brou3t bifore Tomas of þanne
Archebischop of Cauntirbirie and chaunceler
þanne of Ynglond.

<L 171><T Thp><P 29>

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 opir diuerse contrees of Ynglond, sowynge aboute fals doctryne, havyngre greet bisynesse and schrewid wille for to efecte and poyssone al þis lond if þou my3tist wiþ þin vntrwe techynge.

<L 182><T Thp><P 29>

YNGLONDE.....3

Pan take hede what myraclis ben magnefied nou3 in Ynglonde and in opur placis bi antecrist and his lemys of þo þat han died in his wordli causis, and what signys of hi3e kunyng and holinesse þis transfigurid fende schewiþ wherbi he disceiueþ almost þe chosen!

<L 2116><T OBL><P 211>

and it is ful like for to stonde in þe same wise wiþin a few 3eris in Ynglonde, but if þe kny3thode of þis rewme sett þe sonner honde vpon þis swerde to bryngre it into his kyndely place.

<L 327><T OP-LT><P 67>

But now þorou þis perpetual almysse þat þe clerkis and religious folke callen almes, Cristis ordenaunce is vndo in sum londis hooly, and in Ynglonde for þe more party, and it is likly to be all vndo in processe of tyme.

<L 836><T OP-LT><P 107>

English⁴

ENGELISCH.....1

For I woot wel þat his sermoun is writun boþe in Latyn and in Engelisch, and many men haue it and þei setten greet priys þerbi.

<L 1984><T Thp><P 85>

ENGLISCH.....7

as lordis of englond han þe bible in freynsch, so it were not a3enus resoun þat þey hadden þe same sentense in engli3sch;

<L 28><T MT27><P 429>

and herfore freris han tan3t in englond þe paternoster in engli3sch tunge, as men seyen in þe pley of 3ork, and in many opere cuntreys.

<L 31><T MT27><P 429>

sipen þe paternoster is part of matheus gospel, as clerkis knowen, why may not al be turnyd to engli3sch trewely, as is þis part?

<L 1><T MT27><P 430>

and þus it were al oon to lette siche knowing of þe gospel and to lette engli3sch men to sue crist and come to heuene.

<L 6><T MT27><P 430>

alle þes newe ordris dreden hem þat þer synne schulde be knowun, and hau þei ben not groundid in god to come into 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 27, 28><T MT27><P 430>

for þes ben smyttid wiþ symonye and don men harm ouer þe see, as a iust man of ynde profitiþ to engli3sch men;

<L 18><T MT27><P 436>

ENGLISSCHE.....1

why shulden not engli3sche men do so?

<L 26><T MT27><P 429>

ENGLICE.....1

Also a nobil hooly man Richerde Eremyte drewe oon Englice þe Sauter with a glose of longre 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 eiþer wors þan þei ben.

<L 183><T Buh><P 175>

ENGLICHE.....15

A LOLLARD TRACT A3ens hem þat seyn þat Hooli Wryt schulde not or may not be drawn into Engliche, we maken þes resouns.

<L 3><T Buh><P 170>

Worschipful Bede, in his first boke de gestis angulorn 2^o c^o, telliþ þat Seint Oswold, kyng of Northumberlond, axide of þe Scottys an holi bischop Aydan to preche his puple, and þe kyng of hymself interpreted it on Engliche to þe puple. If þis blessid dede be aloued to þe kyngre of al hooli chirche, how not now as wel au3te it to be aloued a man to rede þe Gospel on Engliche and do þerafter.

<L 121, 124><T Buh><P 173>

And Sistrence in his fife booke, þe 24 c^o, seiþ: þe Euangeli of Jon was drawn into Engliche be þe forseide Bede;

<L 135><T Buh><P 174>

Also he seiþ þat Bede drew into Engliche þe liberal artis leste Engliche men schuldon be holden barbarus.

<L 162><T Buh><P 174>

Also a nobil hooly man Richerde Eremyte drewe oon Englice þe Sauter with a glose of longre 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 eiþer wors þan þei ben.

<L 185><T Buh><P 175>

⁴ 17 variants; 138 occurrences.

But þer ben summe þat seien if þe Gospel were on Engliche, men my3ten li3tly erre þerinne.
<L 196><T Buh><P 175>

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 rehersiþ sixti Latyn eretikes.
<L 207><T Buh><P 176>

witte þei þat þou3 a clerke or anoþer man þus lerned can sette his wordis on Engliche better þan a rewde man, it foloweþ not herof þat oure langage schuld be destried.
<L 235><T Buh><P 177>

Also it is knowen to many men þat in þe tyme of kyng Richerd, whos soule God asoile, into a parlyment was put a bille, be assent of two erchebischopis & of þe clergie, to anulle þe Bibel þat tyme translaid into Engliche, and also oþer bokis of þe Gospel translaid into to Engliche;
<L 282, 283><T Buh><P 178>

wiche wanne it was seyn of lordis and comouns, þe good duke of Lancastre Jon, wos soule God asoile for his mercy, answered þerto scharpely, seying þis sentence: we wel not be þe refuse of alle men, for siþen oþer naciouns han Goddis lawe, wiche is lawe of oure byleue, in þer owne modir langage, we wolone haue oure in Engliche wo þat euere it bigrucche;
<L 289><T Buh><P 178>

Also þe bischope of Caunturbiri, Thomas Arrundel þat nowe is, seide a sermon in Westminster þer as weren many hundred puple at þe biring of quene Anne, of wos soule God haue mercy, & in his comendynges of hir, he seide: it was more joie of hir þan of any woman þat euere he knewe ffor, notwipstanding þat sche was an alien borne, sche hadde on Engliche al þe foure Gospeleris wip þe doctoris vpon hem.
<L 297><T Buh><P 178>

In þe 3er of grace Ml C·lvj pope Adrian þe iiij of nacioun engliche and as comen fame seith, a bonde man of þe abbotis of seint albon in england;
<L 437><T Tal><P 189>

ENGLIHS.....1

And heere techen þes newe ordris a newe caste of þe fend, þat Englihs men moten fi3t bifore wip enemyes of oþere londis, for ellis þei wolden firste fi3te wip us, and synne on boþe sydis shulde be more.
<L 31><T EWS3-145><P 61>

ENGLISCE.....1

Also Sire Wiliam Thorisby, Erchebischop of 3ork, did do to drawe a tretys in Englisce be a worschipful clerk wos name was Gaytrik in þe wiche weren conteyned þe articulis of þe feiþ, seucne dedli synnes, þe werkes of mercy & þe ten comandementes, and sente hem in smale pagynes to þe comyn puple to lerne þis & to knowe þis, of wiche ben 3it manye a compyne in Englund.
<L 189><T Buh><P 175>

ENGLISCH.....19

And 3it to us falliþ, Englich to telle þat litil þat we bileeven;
<L 21><T A01><P 72>

Alle þes questiouns ben hard to telle hem trewly in Englich, but 3it charite dryveþ men to telle hem sumwhat in Engliche, so þat men may beste white bi þis Englich what is Goddis wille.
<L 8, 10><T A11><P 183>

And raby 'is as muche as mayster' in Englich.
<L 5><T EWS1-54><P 469>

And þis meueþ somme men to tellon in Englich Poulis pistelis, for somme men may betturre wyte herby what God meneþ by Poul.
<L 6><T EWS1SE-01><P 475>

But, howeuere a man speke in dyuerse tongis of men, oþur Englich or Frensch, Latyn or oþur langage, his voys is li3k a sound of bras þat destruyeþ hymself, but 3if he haue charite by which he disserueþ blisse;
<L 9><T EWS1SE-15><P 539>

And herfore o greet buschop of Englund, as men seyn, is yuel payed þat Godis lawe is wryton in Englich to lewede men;
<L 101><T EWS2-66><P 64>

But o counfort is of kny3tus, þat þei saucron myche þe gospel, and han wylle to redon in Englich þe gospel of Cristus ly3f.
<L 108><T EWS2-66><P 64>

Sum seien þat þis {uerbe est} in Laten is not as meche to seie as þis worde is aftur þe comen vndurstanding of Englich men, but þat {uerbe est} þer most haue anopur queynt Engliche þat answereþ to þis {uerbe transsubstanciatur} in Laten;
<L 2001><T OBL><P 208>

In Englich as in Latyn, ben wordis synonymus, þat is to seie, manie wordis bitokenynge oo þing, as kirke & chirche, accesse & ny3comynge, clepe & calle, 3yue & gyue, 3ift & gift, bigyle & disceyue & defraude.
<L 30><T P15CC><P 271>

As is of þe Englich word which þis Latyn word heres signyfiþ, which terme summe writen wiþ h, þus: here, & summe þus: eir wiþouten h.
<L 54><T P15CC><P 272>

In Englich also as in Latyn, ben wordis equiouse, þat is, whanne oon word haþ manye signyficaciouns or bitokenyngis.
<L 63><T P15CC><P 272>

Siben þat þe troupe of God stondiþ not in oo langage more þan in anoþer, but who so lyueþ best and techiþ best plesih moost God, of what langage þat euere it be, þerfore þe lawe of God writen and tau3t in Englich may edifie þe commen pepel, as it doiþ clerkis in Latyn, siben it is þe sustynance to soulis þat schulden be saued.
<L 6><T SEWW20><P 107>

And here is a rule to cristyne folke of what langage so euere þei be: it is an hi3e sacrilce to God to knowe holy writ and to do þeraftur, wher it be tau3t or writen to hem in Latyn or in Englich, in Frensche or in Duche, or in ony oþer langage after þe pepel haþ vnderstondyng.
<L 41><T SEWW20><P 108>

Also in þe 3eer of grace vj·° xxv· king Oswald askide and gate of þe peple of Scottis, Adan bischope for to enform his peple and 3afe to him a place bi þe isle of Lindisfarne, wher wondirfulle biholding, þe bischope preching in scottisch tunge, The king enterpreteth in Englich. þan ech day scottisch monkis floweden of aydenss abbey for to preche to englich men.
<L 102, 103><T Tal><P 178>

Also in 3er of grace viij·° lviiij· Jone englich, nacioun of magontyn, after pope leo sate in popehode ij 3er and ·v· monþis.
<L 127><T Tal><P 179>

He turnid þe best lawis in to englich tunge.
<L 142><T Tal><P 179>

And he Expowned þis in englich, he seid þus, Wheþer I haue dremed þus or nay, se what day is to day;
<L 455><T Tal><P 190>

ENGLISCHE.....23
Alle þes questiouns ben hard to telle hem trewly in Englich, but 3it charite dryueþ men to telle hem sumwhat in Englishe, so þat men may beste white bi þis Englich what is Goddis wille.
<L 9><T A11><P 183>

And so everiche Englishe mon þat helpes not soche persouns is reproved of Crist as a fals seruaunt.
<L 15><T A19><P 232>

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

And þus þei pursuen prestis, for þei reproven hor synnes as God biddes, bothe to brenne hom, and þo gospels of Crist written in Englishe, to moost lernyng of oure nacioun.
<L 24><T A24><P 393>

wiche Euaungelie of Jon & oþer Gospellis ben 3et in many placis of so oolde Englishe þat vnneþe can any Englyshe man rede hem, ffor þis Bede regnede an hooly doctor after þe Incarnacion seuene hundered 3eer and xxxij.
<L 137><T Buh><P 174>

Also a man of Lonndon, his name was Wyring, hadde a Bible in Englishe of norþen speche, wiche was seen of many men and it semed too houndred 3eer olde.
<L 142><T Buh><P 174>

Also he seiþ þat Bede drew into Englishe þe liberal artis leste Engliche men schuldon be holden barbarus.
<L 161><T Buh><P 174>

But we coueteyten not þat but prey anticrist þat we moten haue oure bileue in Englishe.
<L 220><T Buh><P 176>

priue or apert/ Goddis lawe in englische:
<L 3><T LL><P 99>

reding of englische/ & algatis he schal forswere:
<L 6><T LL><P 99>

and so it is of Ebru, Gru, Englishe and al oþur langage þat answeriþ to þis Latyn word {est}/.
<L 792><T OBL><P 177>

And þus, as þei þat wiþdrawen bodili mete from hem þat þei schuld fede ben seide in Englishe prouerbe to bete hem upon þe wombe, so þis schrewid and wickid seruant þe clerge, þat schuld be steward in Goddis hous to dele þe brede of his lawe to his mene, betiþ hem to euerlasting deeh bi wiþdrawing of þis liiflode.
<L 1148><T OBL><P 186>

And þou schalt vndurstonde here þat þis worde {ebrius}/ in Latyn is as meche to seie in Englishe aftur þe composicioun of the worde as out of mesure'.
<L 1166><T OBL><P 186>

but, as þei seien, so doþ not þe secunde worde þis, for þat answeriþ to þis aduerbe {hic} in Laten, þat is as meche to seie as here' in Englische. So þat aftur þis witt Cristis wordis in Laten ben þus meche to seie in Englische Take 3e and ete 3e alle of þis;
<L 1993, 1994><T OBL><P 208>

Sum seien þat þis {uerbe est} in Laten is not as meche to seie as þis worde is aftur þe comen vndurstanding of Englisch men, but þat {uerbe est} þer most haue anobur queynt Englische þat answerþ to þis {uerbe transsubstanciatur} in Laten; and so þes wordis of Crist in Laten {hoc est corpus meum} ben not þus meche to seie in Englische þis is my bodi'.
<L 2002, 2004><T OBL><P 208>

For siþ {pietas} in Laten is in Englische true wirschip of uerri God', as I seide before bi wittnesse of Austen, it wol nedes sue þat {impietas} in Laten þat contrariþ þis word pietas is idolatrie in Englische.
<L 2881, 2883><T OBL><P 230>

Nou3 þis worde in Englische same, þat answeriþ to þis word in Laten {eodem}, is a relatif, and referred to Cristis bodi or to Crist or ellis to þe sacrament.
<L 3790><T OBL><P 254>

And we Englische men ben comen of hethen men, therefore we ben vndirstonden bi thes stonis, that schulden crie hooly writ, and as Jewis, interpretid knowlechinge, singnefien clerkis, that schulden knoueleche to God, bi repentaunce of synnes, and bi vois of Goddis heriyng, so oure lewede men, suyng the corner ston Crist, mowen be singnefied bi stonis, that ben harde and abydinge in the foundement;
<L 43><T Pro><P 56>

Whi may we not þanne writ in Englische þe gospel and al holy scripture to edificacioun of cristen soulis, as þe prechour schewiþ it truly to þe pepel?
<L 9><T SEWW20><P 107>

So, if writyng of þe gospel in Englische and of good doctrine þerto, be a sotiltee and a mene to þe comoun pepel to knowe þe ri3t and redi weye to þe blisse of heuene, who loueþ lasse Crist, who is more cursed of God þan he þat lettþ þis oon knowyng?
<L 19><T SEWW20><P 107>

ENGLISH.....51

A SERMON AGAINST MIRACLEPLAYS.

Here bigynnys a tretise of miraclis pleyngē. From a MS. volume of English Sermons, written at the latter end of the fourteenth century, and now preserved in the library of St. Martins in the Fields, London. Here bigynnys a tretise of

miraclis pleyngē. Here bigynnys a tretise of miraclis pleyngē.
<L 1><T Hal><P 42>

Capitulum 15m. 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 2><T MT27><P 429>

For þus stondiþ it of þis swerd in ful many londis, where clerkis han fulli þe seculer lordships in her power, and is ful liik for to stonde in þe same wise wiþyn a fewe daies in Engelond, but if þe lay partie of þe English chirche sette þe sunner hond upon þis swerd to bryngē it into his kyndli place.
<L 1530><T OP-ES><P 66>

For these resons and othere, with comune charite to saue alle men in oure rewme, whiche God wole haue sauיד, a symple creature hath translaid the bible out of Latyn into English.
<L 7><T Pro><P 57>

First it is to knowe, that the best translating is out of Latyn into English, to translate aftir the sentence, and not oneli aftir the wordis, so that the sentence be as opin, either openere, in English as in Latyn, and go not fer fro the lettre;
<L 16, 17><T Pro><P 57>

In translating into English, manie resolucions moun make the sentence open, as in ablatif case absolute may be resoluid into these thre wordis, with couenable verbe, the while, for, if, as gramariens seyn;
<L 20><T Pro><P 57>

and sumtyme it mai wel be resoluid into a verbe of the same tens, as othere ben in the same resoun, and into this word et, that is, and in English, as thus, {arescentibus hominibus praetimore}, that is, and men shulen wexe drie for drede.
<L 27><T Pro><P 57>

At the bigynnnyng I purposide, with Goddis helpe, to make the sentence as trewe and open in English as it is in Latyn, either more trewe and more open than it is in Latyn;
<L 42><T Pro><P 57>

and the comune Latyn biblis han more nede to be correctid, as manie as I haue seen in my lif, than hath the English bible late translaid;
<L 3><T Pro><P 58>

And where I haue translaid as opinli or opinliere in English as in Latyn, late wise men deme, that knowen wel bothe langagis, and knowen wel the sentence of holi scripture. And wher I haue do thus, or nay, ne doute, thei that kunne wel the

sentence of holi writ and English togidere, and wolen trauaile, with Goddis grace, therabout, moun make the bible as trewe and as opin, 3ea, and opinliere in English than it is in Latyn. And no doute to a symple man, with Goddis grace and greet trauail, men mi3ten expoune myche openliere and shortliere the bible in English, than the elde greete doctouris han expoundid it in Latyn, and myche sharpliere and groundliere than manie late postillatouris, eithir expositouris, han don.

<L 11, 14, 15, 17><T Pro><P 58>

But summe, that semen wise and holi, seyn thus, if men now weren as holi as Jerom was, thei mi3ten translate out of Latyn into English, as he dide out of Ebru and out of Greek into Latyn, and ellis thei shulden not translate now, as hem thinkith, for defaute of holynesse and of kunnyng. 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· translaturis, and a3ens holi chirche, than a3ens symple men, that translaten now into English;

<L 23, 28><T Pro><P 58>

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 5><T Pro><P 59>

for these greete doctouris weren noon English men, neither thei weren conuersaunt among English men, neithir in caas thei kouden the langage of English, but thei cessiden neuere til thei hadden holi writ in here modir tunge, of here owne puple.

<L 7, 8, 9><T Pro><P 59>

sithen at the bigynnyng of feith so manie men translaiden info Latyn, and to greet profyt of Latyn men, lat oo symple creature of God translate into English, for profyt of English men; for if worldli clerkis loken wel here croniclis and bokis, thei shulden fynde, that Bede translaid the bible, and expounide myche in Saxon, that was English, either comoun langage of this lond, in his tyme;

<L 27, 28, 29><T Pro><P 59>

whi shulden not English men haue the same in here modir langage, I can not wite, no but for falsnesse and negligensse of clerkis, eithir for oure puple is not worthi to haue so greet grace and 3ifte of God, in peyne of here olde synnes.

<L 34><T Pro><P 59>

Here endeth the first part of this tale, and hereafter foloweth the seconde part PART II· To accorde with this worde “fal” No more English

can I find;

<L 478><T PT><P 162>

And we English men ben comen of heþen men, perfore we ben vnderstonden bi þese stoonis þat shulden crie holi writ.

<L 15><T SEWW14><P 67>

For þese resons and opere, wiþ comune charite to saue alle men in oure rewme whiche God wole haue sauaid, a symple creature hap translaid þe Bible out of Latyn into English.

<L 26><T SEWW14><P 67>

First it is to knowe þat þe beste translating is, out of Latyn into English, to translate aftir þe sentence and not oncli aftir þe wordis, so þat þe sentence be as opin eiper openere in English as in Latyn, and go not fer fro þe lettre;

<L 37, 38><T SEWW14><P 68>

In translating into English, manie resolucions moun make þe sentence open, as an ablatif case absolute may be resoluid into þese þre wordis, wiþ couenable verbe, þe while, for, if, as gramariens seyn;

<L 42><T SEWW14><P 68>

And sumtyme it mai wel be resoluid into a verbe of þe same tens as opere ben in þe same resoun, and into þis word et, þat is and in English, as þus {arescentibus hominibus pre timore}, þat is and men shulen wexe drie for drede.

<L 50><T SEWW14><P 68>

At þe bigynnyng I purposide wiþ Goddis helpe to make þe sentence as trewe and open in English as it is in Latyn, eiper more trewe and more open þan it is in Latyn.

<L 68><T SEWW14><P 68>

And þe comune Latyn biblis han more nede to be correctid, as manie as I haue seen in my lif, þan hap þe English bible late translaid.

<L 75><T SEWW14><P 69>

And where I haue translaid as opinli or opinliere in English as in Latyn, late wise men deme þat knowen wel boþe langagis, and knowen wel þe sentence of holi scripture. And wher I haue do þus or nay, no doute þei, þat kunne wel þe sentence of holi writ and English togidere and wolen trauaile wiþ Goddis grace þerabout, moun make þe Bible as trewe and as opin, 3ea and opinliere, in English þan it is in Latyn.

<L 85, 88><T SEWW14><P 69>

And wher I haue do þus or nay, no doute þei, þat kunne wel þe sentence of holi writ and English togidere and wolen trauaile wiþ Goddis grace þerabout, moun make þe Bible as trewe and as opin, 3ea and opinliere, in English þan it is in Latyn. And no doute to a symple man wiþ

Goddis grace and greet trauail, men mi3ten
expoune myche openliere and shortliere þe Bible
in English þan þe elde greete doctouris han
expoundit in Latyn, and myche sharliere and
groundliere þan manie late postillatouris eiþir
expositouris han don.
<L 90, 92><T SEWW14><P 69>

But summe þat semen wise and holi seyn þus: if
men now weren as holi as Ierom was, þei mi3ten
translate out of Latyn into English as he dide out
of Ebru, and out of Greek into Latyn, and ellis
þei shulden not translate now, as hem þinkip, for
defaute of holynesse and of kunnyng.
<L 99><T SEWW14><P 69>

Forwhi þis replicacioun is more a3ens seynt
Ierom and a3ens þe firste seuenti translaturis,
and a3ens holi chirche þan a3ens symple men
þat translaten now into English.
<L 105><T SEWW14><P 69>

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 132><T SEWW14><P 70>

For þese greete doctouris weren noone English
men, neiþer þei weren conuersaunt among
English men neiþir in caas þei kouden þe
langage of English.
<L 135, 136><T SEWW14><P 70>

Lord God, siþen at þe bigynnyng of feiþ so
manie men translaiden into Latyn and to greet
profyt of Latyn men, lat oo symple creature of
God translate into English for profyt of English
men! For if worldli clerkis loken wel here
cronickis and bookis, þei shulden fynde þat Bede
translatide þe Bible and expounide myche in
Saxon, þat was English eiþer comoun langage of
þis lond in his tyme.
<L 159, 160, 162><T SEWW14><P 71>

Whi shulden not English men haue þe same in
here modir langage?
<L 167><T SEWW14><P 71>

V· The Ten Commandments From Rylands
English MS· 85 A Short Prolog on þe Heestis/
Alle manere men shulde holde Goddis
comaundementis.
<L 1><T TK10C><P 371>

ENGLISHE.....4

Also whanne ri3tful construccion is lettid bi
relacion, I resolue it openli, thus, where this
reesoun, {Dominum formidabunt aduersarij
ejus}, shulde be Englisshid thus bi the lettre, the
Lord hise aduersaries shulen drede, I Englishe it
thus bi resolucioun, the aduersaries of the Lord

shulen drede him;
<L 40><T Pro><P 57>

and Austyn, and manie mo Latyns expouniden
the bible, for manie partis, in Latyn, to Latyn
men, among whiche thei dwelliden, and Latyn
was a comoun langage to here puple aboute
Rome, and bi3ondis, and on this half, as
Englishe is comoun langage to oure puple, and
3it this day the comoun puple in Italie spekiþ
Latyn corrupt, as trewe men seyn, that han ben
in Italie;
<L 14><T Pro><P 59>

Also whanne ri3tful construccion is lettid bi
relacion, I resolue openli þus: where þis reesoun
{Dominum formidabunt aduersarii eius} shulde
be englisshid þus bi þe lettre þe Lord hise
aduersaries shulen drede, I englishe it þus bi
resolucioun þe aduersaries of þe Lord shulen
drede him, and so of opere resons þat ben like.
<L 65><T SEWW14><P 68>

And Latyn was a comoun langage to here puple
aboute Rome and bi3ondis and on þis half, as
Englishe is comoun langage to oure puple.
<L 143><T SEWW14><P 70>

ENGLISSHE.....2

and this wole, in manie placis, make the
sentence open, where to Englisshe it aftir the
word, wolde be derk and douteful.
<L 32><T Pro><P 57>

And þis wole in manie placis make þe sentence
open, where to englisshe it aftir þe word wolde
be derk and douteful.
<L 55><T SEWW14><P 68>

ENGLYSCH.....2

and he purseweþ a preest for he wrytuþ to men
þis Englysch, and someþ hym, and traueyluþ
hym, þat it is hard to hym to rowtc.
<L 102><T EWS2-66><P 64>

And þes moo frerus wiþowte seyn þat men
schulden moste kyllon Englysch;
<L 60><T EWS2-88><P 195>

ENGLYSHE.....4

Also venerabile Bede lede be þe spirit of God
translatid þe Bibel or a grete parte of þe Bibile
into Englyshe, was originals ben in many abbeis
in Englund.

<L 132><T Buh><P 174>

wiche Euaungelie of Jon & oper Gospellis ben
3et in many placis of so oolde Englische þat
vnneþe can any Englyshe man rede hem, ffor þis
Bede regned an hooly doctor after þe
Incarnacion seuene hundered 3eer and xxxij.
<L 138><T Buh><P 174>

And he shewethe euery where that all men shoulde doo penaunce, and herof the clerkes of the lawe haue greate nede whyche haue ben euer agaynste God the Lorde bothe in the olde lawe and in the newe, to sley the Prophetes that speke to them the worde of God, ye see that they spared not the sonne of God when that the temporall iudge woulde haue delyuered hym and so forthe of the Apostels and martirs that hathe spoken truely the worde of God to them and they say hereby to speake of the holy scripture in Englyshe, and so they woulde condempne the holye ghoste that gaue it in tonges to the apostles of the Christe as it is wrytten to speake the worde of God in al languages that were ordayned of God under heauen as it is wrytten.
<L 34><T WW><P 05>

Furthermore yf they saye that Christe made hys bodye of breade, wyth what wordes made he it, not wyth these wordes {Hoc est cor pus meum} that is to saye in Englyshe, thys is my bodye, for they be the wordes gyuynge and not of makynge whych he sayd after that he brake the breade then departynge it amonge hys disciples and apostles.
<L 12><T WW><P 10>

ENGLYSS.....1

for 3if we taken Elyes offys and þe lif þat he hadde and putte it by Iones lif, boþe þes two lyues weren oon, for Ely is to seye on Englyss lordchip of God' or strong lord', and boþe þes acorden wel to Ely and to Ion.
<L 11><T EWS3-210><P 256>

ENGLYSSCHE.....5

And syþþe þe treuþe of God stondeþ nou3t in one langage more þan in anoþer, bot whoeuere lyueþ best, techeþ best, pleseþ most God, of what langage euer he be, þerfore þis prayere, declared en Englyssche, may edifye þe lewede peple, as it doþ clerkes in Latyn. And syþþe it is þe gospel of Crist, and Crist bad it be preched to þe peple, for þe peple scholde lerne and kunne it and worche þerafter, why may we nou3t wryte in Englyssche þe gospel, and opere þynges declaryng þe gospel, to edificacion of Cristen mennus soules, as þe precheour telleþ it trewelyche an Englyssche to þe peple?
<L 7, 11, 13><T A04><P 98>

And so wrytyng of þe gospel in Englyssche, and of goode lore accordyng þerto, is a sotilte and a mene to þe commune peple, to kunne it þe betere.
<L 10><T A04><P 99>

And here is a reule to Cristen men, of what langage euer þey be, þat it is an heye sacrifice to God to kunne here Pater Noster, þe gospel, and oþer poyntes of holy wryt nedeful to here soules, and þey to do þerafter, wheþer it be

ytolde to him or wryten in Latyn, or in Englyssche, or in Frensche, or in Duchyssche, oþer in eny oþer langage, after þat þe peple haþ understondyng.

<L 27><T A04><P 100>

English-man⁵

ENGLI3SCHMEN...2

but þe comyns of engli3schmen knowen it best in þer modir tunge;

<L 4><T MT27><P 430>

first þey wolden be seun so nedeful to þe engli3schmen of oure reume þat singularly in her wit lay3 þe wit of goddis lawe, to telle þe puple goddis lawe on what maner eueþ þey wolden.

<L 15><T MT27><P 430>

ENGLISCHEMEN...1

for as scottis token þe skochen of armes of seynt george and herebi traicden englischemen, so þes anticristis prelatis taken name and staat of cristis apostlis, as 3if þei wolden helpe and lede cristene men þe ri3tte weie to heuene as þei diden, but herebi þei betraien cristene men into synne by suyng of here techynge and cursed lif, and leden ham faste þe weie to helle.

<L 19><T MT04><P 99>

ENGLISHEMEN....2

as þei han, in þis laste journe þat Englishemen maden into Flandres, spuylid oure rewme of men and money more þan þe freris han wiþ hem. And no drede to Englishemen, þat ne þei han procurid þis journey, boþe in preching, and in gedering, and in traveiling of þer owne persone.

<L 5, 7><T A23><P 349>

Englishen⁶

ENGLISCHID.....2

And hou3 þis Laten schal be openli englischid aftur þis witt fewe men kan openli teche!

<L 2005><T OBL><P 208>

And siþþen an aduerbe is worþe a preposicioun wiþ a casuel, þis aduerbe pie is as þis worde {in pietate}, and so seint Poulus wordis ben taken ri3t as I haue nou3 englischid hem.

<L 2886><T OBL><P 230>

ENGLISHEN.....1

And after soche errors in kyndely wittes þei make men to erre in science and vertues, as þei mot curse gramaryens þat Englishen þo gospel, þat þo apostlis knewen Crist in brekyng of bred, for þei myght make hor scolers to trowe þat þo sacrament of þo auter were bodily bred;

<L 38><T A25><P 405>

ENGLISSHID.....2

⁵ 3 variants; 5 occurrences.

⁶ 3 variants; 5 occurrences.

Also whanne ri3tful construcciuon is lettid bi relacion, I resolue it openli, thus, where this reesoun, {Dominum formidabunt aduersarij ejus}, shulde be Englisshid thus bi the lettre, the Lord hise aduersaries shulen drede, I Englishe it thus bi resoluciuon, the aduersaries of the Lord shulen drede him;
<L 39><T Pro><P 57>

Also whanne ri3tful construcciuon is lettid bi relacion, I resolue openli þus: where þis reesoun {Dominum formidabunt aduersarii eius} shulde be englisshid þus bi þe lettre þe Lord hise aduersaries shulen drede, I englishe it þus bi resoluciuon þe aduersaries of þe Lord shulen drede him, and so of oþere resons þat ben like.
<L 64><T SEWW14><P 68>

estat⁷

ASTAAT.....27

And in þis þei seyn þat it is betre to lyve in siche worldly astaat, þan in clene povert of Crist and his apostilis;
<L 28><T A28><P 451>

Pride þanne schal be ful hi3 in prelati3, for hir pride schal passe alle temperalle lordes in alle þyngis þat longeþ to lordes astaat, as in stronge castellis and ryalle maneris, proudeli aparaylit wijpinne, in halles, chaumbres, and alle oþure houses of office.
<L 419><T CG02><P 23>

Also, her astaat axeþ in sum maner to be more þan prophetes, whanne þei ben at her masse, and handeleþ bitwexe her handes þe sacrament of his bodi þat þei precheden bifore;
<L 488><T CG03><P 43>

þe pore to be glad in her pouerte and bere mekely hire astaat, seyng hire Lord and hire Makere wyfully to 3eue hem suche ensaumple.
<L 246><T CG05><P 60>

So hie it is stied nou3 þat non astaat of holi cherche (þat is, neþer presthode, ne kny3thode, ne comyn peple) holdeþ hem apaied wij hire estaat, but bisieþ hem euer wij al hire power, wheþer wij ri3t or wij wronge, to stie euermore hiere and hiere.
<L 207><T CG11A><P 137>

And þus eche man schulde be war þat he be in such astaat þat is aprouyd by Iesu Crist, and traueyle trewly in þis staat.
<L 75><T EWS1SE-08><P 512>

after men þat ben vnable, for þei ben of þer patrouns blood comen to sich astaat in þe church;
<L 19><T EWS3-App><P 319>

But, for many men clymben vp by symonye to siche astaat, þerfore we schulen vndirstoonde by þe loore þat Gregory techiþ þat a man falliþ in symonye in þre maneres to be siche a prelat.
<L 31><T EWS3-App><P 320>

þou art blessid & wel schal be to þee/ & þis is þe lowest astaat:
<L 19><T LL><P 32>

See we now hou lordis schulden lyue in here astaat.
<L 15><T MT15><P 230>

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 lordischepe and worschipe, and rewarde trewe men, to reule clerkis in mkenesse, wilful pouert and bisynesse of gostly traueile for helpe of mannys soule, as crist and his apostilis diden, and suffre hem not to haunten anticristis ypocrisie and tirauntrie of þe comones bi feyned censures, iurisdiction and power of prisonyng.
<L 18><T MT19><P 280>

For, as it is more maistrie to me to bere at oonys two buysshels of corn þan oon bi himsilf, for it traueiliþ, faintiþ or peyneþ me more, and so it were more maistrie to me to wijstonde or ouerlede þe baily or þe mair of þis toun þan anopir symple man of myn astaat.
<L 207><T OP-ES><P 11>

his chirche a3ens þis blessid loore of seynt Poul, and ful will of Crist lerned in heucne, seyng 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 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 619><T OP-ES><P 25>

But now siþ, þoru3 þe grace of God and declaring of trewe clerkis, þe fundacioun of boþe þese maner of sectis is knowun cursid and rotun in þe roote, and worþi to be drawun up and neuere to growe aftir, liik as Crist and hise apostlis, trewest doctours þat euere weren, diden to þe pharisees, þese contrariouse sectis, liik as Heroudis and Pilat þat weren enmyes togidir, þere Crist schulde be dampned in maintenaunce of þer boþe astaat, assentide togidir.
<L 702><T OP-ES><P 27>

And seculer lordis han no grace to se þis malice of þe prestis, neþer for to se hou a litil and a litil

⁷ 10 variants; 553 occurrences.

pei han vndirmyned hem, and ben in poynt to ouerprowe hem and to vndo her astaat.
<L 1296><T OP-ES><P 54>

For as a man mai conseyue in partie of þat þat is seid bifore, and of euydencis þat wiþ Goddis help shal sue herafriþ, þis wickid dede was peruertyng of Cristis ordynaunce in his chirche, and harmful and distruccioun to euery astaat þerof, and wole be fynal confusioun þerof but if it be remedied.
<L 1758><T OP-ES><P 82>

nameli, siþ Crist hadde confermed to þe emperour his astaat wiþ þo þingis þat longide þerto, notwiþstondinge þat þe emperour þat tyme was heþen, and haþ forfendid expressli his clergie in word and ensaumple such worldli lordship.
<L 2077><T OP-ES><P 100>

And þou3 it so hadde be þat þe clergie my3te haue ocupied þus worldli lordship and also, þou3 it hadde be no distraccioun or apairing of ony oþir astaat of þe chirche, 3it it hadde be noon almesse for to 3yue to hem suche goodis. For þe clerkis weren sufficientli purueid for liiflood bi Cristis ordynaunce in þe gospel, for he is so perfit in al his worching þat he mai ordeyne noon astaat in his chirche, but if he ordeyne sufficient liiflood to þe same astaat.
<L 2085, 2089, 2090><T OP-ES><P 100>

Off þis þanne þou maist se hou God in alle hise lawis haþ sufficientli ordeyned for alle þe statis þat he foundide and approuede, and hou it were a3ens þe goodnesse and wisdom of God to ordeyne ony astaat, but if he ordeynede sufficient liiflood þerto.
<L 2127><T OP-ES><P 102>

and moche rapier it is noon almesse to make hem riche þat shulde not be riche, and þat wiþ temperal possessiouns, þe whiche ben forfendid to such peple, and nameli if such almesse3yuyng be distriyng or apeiring of ony astaat approued of God in his chirche, it wole sue þat þe endowing of þe clergie wiþ worldli lordship ou3te not to be callid almesse but rapier alamys, or waasting of Godis goodis, or distriyng of Goddis ordynaunce, for as moche as þe clergie was sufficientli ordeyned fore bi Cristis owne ordinaunce.
<L 2155><T OP-ES><P 104>

For þis almesse þat þe clerkis speken of here made many wrecchis, and it was 3ouun to þo þat hadden no nede, and it made hem riche worldli þat shulde not haue be so riche, and it is distruccioun or enpeiring, not oonli of oon astaat of þe chirche, but also of alle þo þre astatis, of þe whiche I spak in þe bigynnyng.
<L 2164><T OP-ES><P 104>

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 astaat.
<L 2282><T OP-ES><P 112>

And so, siþ þese ypocritis han defrauidid Cristis chirche in ech astaat of þe liiflood þat God hadde assigne to his peple, and þat was needful to hem, þei ben mansleers.
<L 2311><T OP-ES><P 114>

And if an abbot or his couent mai not 3yue or aliene ony of her possessiouns, haue þei neuere so grete superfluite, to her pore briþeren þat cleyment to be oon in þe perfeccioun of þe gospel wiþ hem, and þat for þe lawes and ordynauncis þat þei hemsilf han maad, hou moche more shulde not a seculer lord 3yue awei fro þat astaat worldli lordships a3ens þe lawis and ordynauncis þat God haþ maad aboute suche possessiouns, as it is tau3t bifore?
<L 2455><T OP-ES><P 120>

where now, for þe wiþdrawing of þe ordynaunce and þe pollicie of Crist and his apostlis, we ben fallun into so gret a defaute and into a maner wrecchidnesse þat euery astaat pleyneþ of pouerte and defaute.
<L 578><T SWT><P 18>

But þe keruyng, þe 3etyng, neiþer þe peyntunge of ymagerie wiþ mannis hond, al be it þat þis doinge be accept of men of hi3este astaat and dignite, and ordeyned of hem to be a kalender to lewde men þat neiþer kunnen, ne wolen be leerned to knowe God bi his word, ne bi his creaturis, neiþer bi his wondirful and diuerse worchyngis, 3it þis ymagerie owiþ not to be worschipid in þis foorme ne in liknesse of mannes crafte, al be it þat euery mater þat peyntours peynten wiþ siþ it is Goddis creature, owiþ to be worschipid in þe kynde, and to eende þat God made it, and ordeyned it to serue man'.
<L 1073><T Thp><P 56>

ASTAATIS.....2

But whanne þe proude man comeþ in cumpanie þere he seþ men gayli araided, or take gret worschipe, or stie to hi3e astaatis;
<L 126><T CG09><P 96>

so þei moun regne as lordis/ þus ben alle þre astaatis:
<L 6><T LL><P 105>

ASTAT.....5

do good, and þou shalt haue preisinge þerof, þat is, of him þat is ordeyned in þe hi3e astat, for he is Goddis ministre, or seruaunt, to þe in goode.
<L 23><T A33 P 516><P 113>

But opure while þer comeþ vnkyndely flodes of
foul lust and desir þat suche men han to passe in
aray here astat;
<L 550><T CG02><P 26>

as monye men in greet astat and in richessys of
þis world þenken þat þei schulden þus in heuene
be byform opur men, for, as þei supposen now
þey lyuen to God after þer astat and so þei
profi3ten more in þis world þan doon men vndir
hem, and aftyr þat þei profi3ten more, þei
schullen ben hey3ere in heuene.
<L 58, 61><T EWS1-17><P 289>

But syche prowde men and presumtuouse of
here astat schulden traueylen in vertewys þat þei
bygyle not hemself.
<L 65><T EWS1-17><P 290>

ASTATE.....14

and many fat horse in stable, and gay gilte sadlis,
and myche opur nyce aparayle þat longiþ not to
her astate; If þei ben also wrapeful men and
enuyous boþe—and 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 wrappe curse suche men, and in her foule
enuy falsely disclaundren hem, and pursuen
hem, and prisonen hem, and perantur to þe dep;
<L 567, 570><T CGDM><P 223>

If lordis also, and kny3tis, spenden her goodis in
costy aray passing her astate, and þerfore waxen
extorcioneris on þe pore peple, and maytenen þe
enymis of Cristis holy gospel, and haten true
prechouris þat wolen telle hem þe soþe, and
suffren her children and her meyne to despise
God wiþ proude boostyng and lyes, and al
torende him wiþ opis, alle suche my3ty men at
þe grete acounte my3tily shullen be peyned, as
witnessiþ Holy Writ: {Potentes potenter, etc}.
<L 601><T CGDM><P 224>

it parteynep to þe ordir of kny3thod: to defende
Goddis lawe: to maynten good lyuars & to
justifie or soore punysche mysdoars/ And þis is
clepid þe secounde astate in hooli chirche #
<L 5><T LL><P 33>

& ben made mynystris of Cristis manhed/ and
þise han witt & wisdom: to open to þe peple þe
weye of troupe: & þis astate representiþ þe
secounde persoone in trinite þat is þe wisdom of
þe fadir:
<L 10><T LL><P 33>

to þe former astate/ and lyue 3e on Cristis part:
<L 25><T LL><P 96>

sauyng of þe rewme/ In pees: in welþe: in euery
astate:
<L 1><T LL><P 114>

And for þe vnderstonding of þis 3e schal mark
here þat alle þe astate of þe prelacie, from þe
pope vnto þe lest bischop, haþ a se in þe temple,
þat is in þe chirche.
<L 94><T OBL><P 159>

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
enhaunsij himself and is enhaunsid bi opur
aboute God, and nou3 schewiþ hymself as he
were God.
<L 776><T OBL><P 176>

For, alþou3 þei se wel, or mai if þei be not
dampnable recheles, þat þis lordschip in the
clerge is openli dampned in holi writt, boþ in þe
olde lawe and in þe newe, as euer was
manscleyng, auou3trie, tresoun or þeft, and
notwiþstonding þat þe clerge in immesurable
nombre is purueied of liiflode and heling in ful
grete habundaunce bi tipis, offringgis and opur
deuociouns 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 slec opur sobre folk þat kepen hem
vnder þe mesure of Goddis law, and grucchen
a3enst þe vnruli rauyng of þis drunken hore þat
pristiþ aftur innocent bloode, and, as seint Ion
seij, is drunken þerof.
<L 1283, 1284><T OBL><P 189>

And wel I wote, forþermore, þat þis chefe Lorde
haþ 3eue a decre vpon his clergi, boþe in þe olde
lawe and in þe newe, þe whiche may not be
reuokid ri3tfully, þat none of þe clergye, þe
whiche is ybonden by his astate and office to sue
Criste in þe perfeccion of þe gospell, schulde
eny siche lorde be, as it is schewid openli before
by autorite of boþe þe lawis and bi þe liife of
Criste and his apostles.
<L 356><T OP-LT><P 73>

And for worþines of þis astate saynt Poule techiþ
to pray, first of alle for kyngis and kny3tis, þat
God 3eue hem grace to gouern hemselfe and her
peple þat þai han in gouernance to þe plesance of
God and to helþe of her owne sowlis.
<L 413><T OP-LT><P 75>

Us thinkith þat hermododrita or ambidexter were
a god name to sich manere of men of duble
astate.
<L 69><T SEWW03><P 26>

ASTATES.....1

For in þe takyng or acceptyng of suche astates,
þei professiden to performe alle þoo þynges þat
perteynen to þoo astatis, to whiche most
principalli longēþ to preche þe word of God, and
þis performe þei no3t.
<L 253><T CG02><P 19>

ASTATIS.....14

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 1><T A24><P 385>

So suche prelatis and prestes ben most glorious
men in hire astatis, and al hire aparaille;
<L 251><T CG02><P 19>

For in þe takyng or acceptyng of suche astates,
þei professiden to performe alle þoo þynges þat
perteynen to þoo astatis, to whiche most
principalli longēþ to preche þe word of God, and
þis performe þei no3t.
<L 255><T CG02><P 19>

þe vertues of þese heuenes ben hardi, and mi3tti
kny3tes of God, þat ben true prechouris of his
lawe, seynge suche wrecchednesse of synnes
regninge in alle astatis, knowynge þerbi in her
soules þat þe Doom is ny3hur, schullen þanne be
meued to preche scharpli a3ens hem, and
boldeli, wiþ Baptist and Heli, reproue boþe grete
and smale of here synful lyf.
<L 612><T CG02><P 28>

þus pride stiep in alle astatis, as 3e haue herd
rehercid bifore, þat ful greuouli greueþ God and
harmeþ boþe bodi and soule.
<L 301><T CG11A><P 139>

In þat day, to alle astatis þe domesman shal sey
þese wordis: {Redde racionem villicacionis tue,
etc}.
<L 524><T CGDM><P 222>

If þei ben also coueitouse men to gidre worldly
goodis to hepe hem togidre and helpe ful litel þe
pore, but to bye hem beneficis and prouenders
and oþer hye astatis, and make grete her kyn wiþ
þe goodis of þe chirche, þorow purchase or
marriage or summe grete office;
<L 577><T CGDM><P 223>

Vpon þise þre astatis:
<L 11><T LL><P 34>

to alle þre astatis/ þat vnneþ ony man takip ony
hede:
<L 6><T LL><P 116>

but luciferis pride and coueitise of worldly muk
and of hei3 astatis and worldly worschipe may
not suffre þis mekenes, as men dreden ful sore,
for old enuye of sathanas and hard rotyng in
synne.
<L 11><T MT17><P 256>

For þis almesse þat þe clerkis speken of here
made many wrecchis, and it was 3ouun to þo þat
hadden no nede, and it made hem riche worldli
þat shulde not haue be so riche, and it is
distruccioun or enpeiring, not oonli of oon astaat
of þe chirche, but also of alle þo þre astatis, of þe
whiche I spak in þe bigynnyng.
<L 2165><T OP-ES><P 106>

And euery such chirche hap a comunte
answeringe to þe Hooli Goost, þat wilfulli bi her
trewe labour and marchaundise shulde susteyne
þe two oþir astatis þat stonden in goucrnail in þe
chirche.
<L 2182><T OP-ES><P 106>

And þus þou maist se þat ech of þese þre astatis
hap so moche nede, ech to oþir, þat noon of hem
mai wel be wiþoute ech of þat oþir.
<L 2239><T OP-ES><P 110>

And in tokenyng þat seynt Denys was of þe
same feiþ as was his maistir Poul, þat wiþstood
þe sectis þat wolde haue growe into þe chirche
ouer þe purid sect of Iesu Crist, as it is seid
bifore, and in ful euydence þat seynt Denys
knewe þat it was Goddis will þat þer shulde be
no mo astatis in his chirche, saue þo þre þat I
haue spokun of biforhond, he accountip þese
mounkis in þe staat of þe comunte or laborers,
notwiþstondinge þat, as he seip, þese mounkis
weren moost perfit of þo þat ben maad perft.
<L 2603><T OP-ES><P 127>

ESTAT.....2

Also, pride deposeþ a man fro þe worschipeful
estat and frendschiþe þat he hap wiþ God, as
Oure Ladi seip in hire songe (Luc: 1: 52):
{Deposuit potentes de sede}.
<L 316><T CG11A><P 140>

I drede nothing your hye estat, Ne I drede not
your disese.
<L 1258><T PT><P 187>

ESTATES.....2

That oon syde is, that I of tell, Popes, cardinals,
and prelates, Parsons, monkes, and freres fell,
Priours, abbottes of grete estates;
<L 64><T PT><P 149>

Nother conne the gospell rede, Such shull now
welde hye estates.
<L 416><T PT><P 160>

STAAT.....286

bi that comoun rule anentis lawieris, That that
pleaside the prince hath the strengthe of lawe,
and a peere othir a man euene in staat hath not
comaundinge eithir power on his peere.
<L 17><T 37C><P 45>

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

And al þis was schewid in þe liif of Joon Baptist,
for he forsook þe world and chastiside his flesch,
and wente not to scoole to bigile his nei3bore,
but helde þe staat of innocense in deseert placis.
<L 22><T A01><P 59>

instide of greet penaunce aftir þe staat of
innocence þei han chosen lustful ilif for to feede
her flesch.
<L 26><T A01><P 59>

for feue or noone ben in þat staat, or Grekis or
Lateyns.
<L 20><T A01><P 72>

And sithen Crist, nobulest man þat may be in
ertheþ, was porest man of alle whan he chese to
be bischope, oþer schulde þis lordis kyn be pore
as Crist was, or ellis holde hem in staat of lordis
of þis worlde.
<L 15><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 19><T A10><P 171>

And so þe staat of monkes schulde alle be pore
men and so alle oþur clerkes þat han
possessiouns.
<L 21><T A10><P 171>

þe fifþe tyme he axib, in what staat of þis lif a
man may best love his God, and more medefully
to come to hevene.
<L 6><T A11><P 183>

state of prestis, and state of kny3tis, and þe þridd
is staat of comunys.
<L 8><T A11><P 184>

Of þe secunde matrimoyne, þat is bodily, spekiþ
God in þe firste bok of holy writt, whanne he
maade matrimoyne bitwene Adam and Eve in
Paradis in staat of innocence, bifore þat þei

synneden.
<L 11><T A13><P 189>

and no man wot hou soone he schal die, and in
what staat.
<L 27><T A13><P 200>

þe þridde is strengþinge of rewmes, and
distroiynge of synnes in eche staat, and þe
Chirche.
<L 3><T A17><P 214>

Be þes worldly clerkis war, þat þei conseilen not
oure lordis to renne inne to Goddis curse, to
meyntene hei3e prelatis and religious, a3enst
staat of apostlis and here owene profession, for
gold, robis, and fees, þat þei taken of Anticristis
clerkis.
<L 29><T A17><P 217>

Ffor alle þes þat traveyllen to lette Cristis
ordeynaunce in staat of his firste prestis,
reversen his lawe, and in þat þei haten God and
serven þe fend.
<L 31><T A21><P 243>

And as sort may faille 3if Crist reule it no3t, so
may chesyngē 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
oþere 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 chesyngē of men;
<L 13><T A21><P 251>

And 3if her dowyng or her staat nedib hem to do
þus, woo be to þis dowyng and such staat of þe
world, sibþe it nedib to forsake God and his
lawe.
<L 27, 28><T A21><P 251>

As anentis þe þridde poynt, þat is, ende of Cristis
clerkis, bileve techē us þat Crist wolde drawe
his children to heveneward, by holy lyvyngē of
his prestis aftir þe staat of innocence;
<L 22><T A21><P 258>

Also, sibē in þe Chirche above is no meryt in his
kynde, sibē seyntis bep passid þe state of merrit
and come to staat of blisse, þe tresour þat þe
pope dispensib schulde be lisse in his kynde, and
he is yvel tresourer, but 3if he take him sum
þerof, and yvel mynsterib to his God, sib God
takib fro him all, 3ee, every part of þis blisse þat
he my3te kepe in his soule.
<L 19><T A21><P 263>

and so he is confermed in þis liif more þan Petir
or Poul, ffor certis þei hadde her a staat þat stood
no3t wiþ her blisse.
<L 27><T A21><P 263>

But summe of Anticristis clerkis seyn apertly, þat þe lond shal be enterdited, and alle men þerinne cursed, rapen þan þei wolen be brou3t to þe meke staat þat Crist putte hem inne.
<L 9><T A22><P 276>

þerfore to magnyfie here staat in pride and charging of Cristene men, þei reseruen þis newe confermyng to hemself, and putten þe more travaile, and more worþi and nedful sacramentis, on pore prestis.
<L 2><T A22><P 286>

Alle þo þat ben maade prestis, more to lyve in worschipe of þe world, at gentlemennys staat, and for worldly myrþe and bodily welfare and ese, þan to lyve in devocion and profite to Cristene soulis, to sue Crist in mekenesse and gostly traveile, in preiere and studyng and techyng of Cristis gospel, and to be ensauple and myrroure of pacience, chastite, and opere vertues, ben smyttid wiþ symonye, and on sum maner sellen þis worþi sacrament, whanne þei seyn masse for money, or name of holynesse, or bodily nede, more þan for devocion of Crist, of helping of soulis in purgatorie, and of gostly love to make men vertuouse in lif, and namely in unyte in charite.
<L 10><T A22><P 286>

þerfore Seynt Gregory and Seynt Austyn fledden at al here power to be bischopis, but sou3tten to lyve in devocion and studie of holy writt and in lowe degre, and coveitiden not þe heyenesse of þe statis, but wiþ sorowe and grete drede of God, and for grete nede of Cristene soulis, token þis staat, not of honour, but of traveile and bysynesse, as Austyn and Jerom witnessen.
<L 24><T A22><P 289>

But what was þe good reulyng of þis staat he lernede nevere fro childhod ne ful age of man.
<L 12><T A22><P 290>

And þerfore Seynt Austyn criep in þe story of his lif, þat he felide nevere God so moche wroþ a3enus hym, as whanne, in peyne of his synnes, he suffride him take þe grete charge of bischopis staat.
<L 16><T A22><P 290>

for Seynt Gregory seiþ in þe lawe, whanne a man comeþ to siche a staat as bringiþ wiþ hym worschipe and ese, 3if he come þerto of his owene desire, he fordoiþ to himself þe vertue of obedience.
<L 25><T A22><P 290>

and 3it comynly in þat tyme popis weren poysond, for coveitise of þe staat þat opere men hadden þerto.
<L 19><T A22><P 291>

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 5><T A22><P 307>

And of þis falsyng is noon ende in mannis witt, for it encresep evere more, in newe fyndyngys of blasphemye, and robberyng of Cristendom boþe of gostly goodis and worldly, and namely whanne þei bryngen þe seel or baner of Crist on þe croos, þat is tokene of pees, mercy, and charite, for to slee alle Cristene men for love of tweie false prestis þat ben opyn Anticristis, for to meyntene here worldly staat, to oppresse Cristendom worse þan Jewis weren, a3enst holy writt and lif of Crist and his postlis.
<L 1><T A22><P 309>

But chesyng of cardinalis, and parting of benefices, and takyng of newe names, ben ful fer fro þis staat.
<L 15><T A23><P 342>

And so it semep þat þe pope is more holden to Crist þan was Petre, bi as myche as he haþ more of staat and worldly goodis.
<L 38><T A23><P 347>

þe reule of Jesus Crist 3oven to apostlis, and kept of hem aftir Cristis ascenciuon, is most perfit to be kept for staat of lyvinge in þis world;
<L 13><T A33><P 509>

þerfore Crist boþe mi3te, and coude, and wode ordeyne sich a reule most perfit, þat owt to be kept for staat of þis lif.
<L 9><T A33><P 510>

Of ech sich privat secte, by licence of þe pope, ben maad, some chapeleyns of houshold, summe chapeleyns of honour, summe bisshopis dowid wiþ 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. Siþ Crist saiþ in þe gospel, þat no man puttinge his hond to þe plou3, and lokinge backward, is worþy to have þe kyngdom of God, þat is, no man takyng perfit staat of poverté and mekenesse and penaunce, is able to be saved 3if he turne a3en to worldly lif, pompe and pride and covetise, and ese of body, and slouþe, and riot, and gay cloþinge and costly, þerfore þei chaungen not þe more perfit for þe lesse perfit, for þan þei were apostatas, but þei purchasen þe more perfit for þe lasse perfit.

<L 4, 7><T A33><P 512>

Also þoo þat bydun hem to kepe ani staat or degre, or rewle more for cause of hi3nes of þe world, or worldly riches, or lust of flesch, or to do ani þing, oþer bi her causis, or ellis wan he is lettid bi þe vow to do þe ded þat God wold him to do, as þus his vowe is a3en þe gospel.
<L 11><T APO><P 102>

And syn no man how to cast out fro comyng of cristun men, but for dedly synne, it folowip þat he synniþ dedly, þat wilfully, and witingly, bindiþ him to swilk a staat contening traueil, þat he beg for euer, And it semip þat oon þus endurid, is not in þe staat of men to be sauid.
<L 13, 14><T APO><P 109>

Heere men may touche þat seþþe to sue Crist in wyful pouerte, as his moder dide and his apostles, is moste and hieste perfeccioun, hou3 it is þanne þat prelatis and prestis, þat stonden heere in rþe in staat of his apostles and disciples, for þe more partie lyuen so lustly in plente of worldeli rechesse?
<L 298><T CG03><P 38>

But for as miche as Johun knew (by þe Hooli Goost) þe opinion of þe peple, and wyste wel for to take vpon him þe staat and name of Crist was moost perelous synne, for hit hadde be a gret pride and blasfeme in God, þerfore at þe bigynnyng he putte away þes estimacions and worschepe, and knelechede þat he was not Crist.
<L 17><T CG04><P 45>

Pat is: 'Man flich as þe schadue, and in oo staat he abideþ neuere longe'.
<L 199><T CG04><P 50>

Pat is: 'He is a gret Lord' þat of his gretnesse is non ende, and 3et he wolde fouchesaf to bryng him self so lowe in staat of a litel child to take þe forme of a seruaut', as Poule seiþ to Philip· 2· 7.
<L 101><T CG06><P 68>

'Biholdel!' (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 blesside spouse, Jesus Crist, and bitake vs to þe spousebreker, þe foule fend of helle;
<L 493><T CG10><P 119>

Also God seith generali to the peple of Israel, Exodi xij: that the laue of God be euere in here mouth, and the wiseman seith, Eccl· vj: to ech man, Al thi tellyng be in the comaundementis of God, and oure lord Jhesu seith to hise apostlis, Marc· vltimo· Preche ye the gospel to eueri creature, that is to eueri staat of men, and God comaundith in Moises lawe that tho bestis that chewe not code be demed vnclene;
<L 9><T Dea><P 454>

And for the staat that thei stondyn ynne, and for this werk, thei han the blissing of God, as he seith in the gospel, Luc· xi·: Blessid ben thei that heryn the word of God and kepin it;
<L 30><T Dea1><P 446>

I shall send hungyr on the herthe: not hungir of breed neithir thourst of watir, but to heer the word of God: as it were a gret cruelte to withholde bodeli mete and drynk fro hungri men and thoursti, and tho withholderis schulde ben gelti of bodeli deeth of the same men, so it is a moche grettere cruelte to with holde goostli mete, that is Goddis word, fro cristene men that hungryn and thoursten thereafter, that is, desiren it gretli to kunne and to kepe it to teche it othere men for the staat that thei stonde inne;
<L 31><T Dea><P 454>

and þei ben feble, for þei han neede of sustenance þat þei schulde not haue had in þe staat of innocens.
<L 45><T EWS1-25><P 324>

And þese þat weren sente to Iohn weren of þe pharisees, for þei weren lesse of staat and semedon of more religioun.
<L 6><T EWS1-29><P 340>

Penk what staat were good to þe, and what þing þi wille wolde coueyton, and þat þing han seyntis in heuene in þe beste maner for hem.
<L 84><T EWS1SE-04><P 494>

for þei camen of gentilite, and þer staat schulde þus serue to God to defende Cristis lawe and his ordenaunce, and late it not perysche for ydulnesse.
<L 15><T EWS1SE-08><P 509>

And þus schulde þer seruyse to God be resonable, and kepe þer staat.
<L 17><T EWS1SE-08><P 509>

þer is no lord of þis world, neþir in more staat ne in lasse, þat ne he schulde take þis lore of Poul, 3if he wole serue God;
<L 21><T EWS1SE-08><P 510>

And þus eche man schulde be war þat he be in such a staat þat is aprouyd by Iesu Crist, and traueyle trewly in þis staat.
<L 76><T EWS1SE-08><P 512>

And so men schulde not take þis staat, but 3if þei passedon oþre in grace, and able þei hem in goode werkis;
<L 8><T EWS1SE-09><P 513>

and whonne þei doon straunge werkis þei passon to anoþur staat.
<L 19><T EWS1SE-09><P 513>

And here þenken monye men þat, fro þis staat
was turnyd to pruyde, þei ben clepud prelatys and
borun aboue by wynd of pruyde;
<L 28><T EWS1SE-09><P 514>

He þat is hyere in staat schulde be more meke
þan þe lowere, and so in mekenesse of his herte
go byfore þe toþur in worschipyng.
<L 54><T EWS1SE-09><P 515>

3if ony man hy3e his staat ouer þat Crist hyede
hise apostlis;
<L 9><T EWS1SE-14><P 533>

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>

but Poul spekþ of coueytise þat is contrarious
to þis ende, as manye men languischen for
pruyde to haue a staat þat God wole not.
<L 61><T EWS1SE-15><P 541>

but how þat Godus lawe is brokon þei recchen to
luytul, so þat her staat stonde.
<L 94><T EWS1SE-15><P 543>

We supposon of byleue þat vche good þing þat
we han, be it staat, be it konnyng, eche such þing
is Godus grace, for God 3yueþ it graciously, for
man schulde serue to hym by hit.
<L 3><T EWS1SE-16><P 546>

þer ben ful monye here on lyue þat be not payed
wþ þer staat, but gon by pruyde aboue þer
breþren;
<L 48><T EWS1SE-17><P 551>

and, siþ þei ben prowde blasfemys, no mon is
furþere fro þis staat.
<L 49><T EWS1SE-21><P 567>

and þus it were a greet almes to gete hem goodis
to meyntene hem, and to kepe hem in fayr staat,
and make hem stronge to þus serue God'.
<L 73><T EWS1SE-22><P 570>

But 3eet men schulon kepe maner in þis
subiection aftur mannys staat, as men schulen be
suget to kyng as passyng byfore opre men, for
þus bidduþ Petre by dede of Crist;
<L 44><T EWS1SE-25><P 582>

for þe hy3nesse of þer staat was 3ouen of God
for þis ende.
<L 49><T EWS1SE-25><P 583>

And siþ charite techþ men to not comune þus
wþ tryuantis, but to fle hem in word and foode,
rewlus of charite teche not here for to mayntene
þus þes men, whos staat is not growndud by

God.
<L 77><T EWS1SE-28><P 596>

þe dore in heuene þat was opon bytokneþ þe
staat of hooly chirche. For oo staat þat comeþ
byfore brynguþ in anouur staat, as rest of man in
þe ny3t disposuþ hym to traueyle o morwe. And
so þe furste staat of hooly chirche disposuþ it to
þe toþur, and so þe laste rest in blis mot nedis
come of opre byfore; as prechyng þat apostlis
prechedon bro3te in aftyr martirdam, and staat of
martiris whonne it was opon was an opon dore in
heuene.
<L 15, 16, 17, 20><T EWS1SE-30><P 602>

siþ men trauelen bisili to be confermed of þe
pope of Rome in staat or beneficis heere þat don
ofte harme to hem, hou myche schulden men bisie
hemsilf to be confermed in grace of God?
<L 65><T EWS1SE-33><P 622>

Weel we wetyþ þat man was maad in staat þat he
myte euere liue ynne, and wþoute deeþ and oþir
mescheues be translatid into blisse of heuene.
<L 61><T EWS1SE-34><P 625>

But Crist haþ bou3t hym a3en to staat þat he
schulde first haue had.
<L 64><T EWS1SE-34><P 625>

And, as God rewardþ man bi grace ouer þat he
disserueþ, so staat þat men han now in heuene is
betere þan was staat of innocense.
<L 67><T EWS1SE-34><P 625>

As whos seiþ siþ þis hid figure, þat brou3te men
but fer fro blis, was in so myche glori and
worschipe to men þat hadden but litil bileue,
myche more þe lawe of Crist and seruyse þat his
prestis don schulde be in more worschipe and ioye,
siþ it is neer þe staat of blis.
<L 97><T EWS1SE-42><P 654>

for bi his godhed he is kyng of al þis world, as
bileue techþ, and by his manhede he is kyng bi
title of staat of innocense whan it is ioyned wþ
his godhed.
<L 36><T EWS1SE-55><P 700>

And so at þe day of doom God schal not sey3e
'Wel be þe', but God schal sey3e austernely, 'Of
þi mowþ I iuge þe, for þow schuldist haue þis
konnyng, and loue þeraftur by þi staat.'
<L 133><T EWS2-77><P 128>

And 3if we þenkon on þat staat, and how we
schilden euere serue God, and how excesse and
defawte in þe fedying of owre flesch, whan it
passuþ good resoun, smachchþ synne a3enus
God, it is ful hard in þis ly3f to kepe us fro synne
of taast;
<L 77><T EWS2-79><P 138>

and by þis may we wyte wher men þat comen as apostlus don þe offys of þer staat, or ellus þei faylon of þer offys.

<L 15><T EWS2-80><P 142>

But 3eet men seyn here þat fyschyng is þe porere craft, and more acordyng to men, and neere þe staat of innocense;

<L 41><T EWS2-88><P 194>

But siþ Crist dyde alle þinge so þat he my3te not be amendyd, he my3te not take worldly lordschipe to worschipe of his chyrche for, 3if he hadde, he hadde fuylyd his staat, and fordon hym and his chyrche.

<L 79><T EWS2-89><P 203>

And þus pore staat of men is lykere to staat of innocense þan is riche worldly staat, seme it neuere so glorious.

<L 81, 82><T EWS2-89><P 203>

But opure apostlus, by oure byleue, passen in heuene such staat;

<L 89><T EWS2-89><P 203>

for his burþe was glorious, ner þe staat of innocense.

<L 72><T EWS2-90><P 209>

aftur of þes herdemen, þat lyuedon symple and hooly lif, and þes weron licly moo þan two, and nye þe staat of innocense;

<L 95><T EWS2-90><P 209>

And Crist ordeynede by his lawe þat he schulde not þus begge, but lyue in an onest pouert, ly3k to þe staat of innocence.

<L 69><T EWS2-97><P 238>

but alle þese weron worldly namys, and þese men to gete þer name lastyng here, but not in heuene, leifton suche deedus here in erþe, ouer þe staat of innocence.

<L 12><T EWS2-100><P 247>

Lyue þe cheserus a meke lif, and leue þei to chese a worldly staat, and kepe þei þe forme of þis chesyng, and þei schal chese wel;

<L 36><T EWS2-101><P 252>

Here may men dowte and trete of þe staat and lif of preestis, how þei ben dowyde and wifles a3en Godis auctorite;

<L 38><T EWS2-104><P 264>

And in no persone ne ony staat ben þese furste lyues for to preyse, but 3if þei ben qwikenede by þis bridde, þat schal laste euere parfy3tly.

<L 81><T EWS2-113><P 292>

It semeþ þat by Godus lawe men schulden purge furst þe popes staat, and algatis þat he were pore

and wytty and willy for to profi3te to þe chirche aftur Godis lawe;

<L 19><T EWS2-118><P 305>

But þes scribis and pharisees magnyfiedon þer owne staat þat noo man schulde take from hem, but encrease in worldly goodis.

<L 44><T EWS2-118><P 306>

For staat þat Crist 3af to hise apostlis is now to generally dispuyssud, þat men schulden ben apayud wiþ foode and wiþ huylyng to þer body.

<L 48><T EWS2-118><P 307>

For 3if þe staat of prestus be more worldly þan knytus staat, who dreduþ þat ne pruyde wole suwe, wyþ auarise and lecherye, and leuyng of þe offys þat Crist bad his prestis do.

<L 109, 110><T EWS2-122><P 324>

So þe staat þat he stondeþ inne schulde ben hooly 3if it were wel;

<L 116><T EWS2-MC><P 332>

Somme men ben ordeynowrs of mennys staat here in erþe.

<L 501><T EWS2-MC><P 346>

And alle þes dronkone prelatis seyn in þer hertis þat Crist dwelluþ longe byfore he come to þe doom, and þefore in þe menetyme þey schal lyue as þe world axuþ, and take gladnesse of þe world aftur þer staat.

<L 554><T EWS2-MC><P 348>

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>

And so, 3if men wole not be apus, but speke by ful simylitude, þei moton make pore staat of þe chirche as it was in Petrus tyme, and in þat forme þat Crist chees Petre, cheson an able man as was Petre.

<L 660><T EWS2-MC><P 352>

But þis staat of þe pope may not be growndut in resoun.

<L 755><T EWS2-MC><P 355>

For 3if we takon heed to þingus þat touchen þis staat, we may fynde fully vnskylle in vche of hem;

<L 757><T EWS2-MC><P 355>

Bote þes takuþ þis vnfoundud staat and þefore Crist ordeynede it neuere.

<L 783><T EWS2-MC><P 356>

þei seyn her ordre is þe beste for to come to heuone by, þei byhoton lustes of flesch and worldly welfare, and neybur þei may parforme þis, ne hit acordeþ not wiþ her staat.
<L 70><T EWS2-VO><P 368>

For þus roos wynnyng of offeryngis to þe prestis in þe temple, and þus moneyouris hadden money to make chaungis boþe more and lesse, þat men my3ten redyly haue offeryng of what staat þat þei weren.
<L 27><T EWS3-148><P 72>

And so no filþe of mannus body shal be shameful in blis, and so shal cloþis be more vnneðeful þanne þei weren in staat of innocense;
<L 14><T EWS3-152><P 84>

And, as þe pope seiþ nou þat he is Cristis viker in erþe, so þes seyden þat þei hadden Moyses power and weren proude of þis staat.
<L 9><T EWS3-154><P 88>

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 41><T EWS3-154><P 89>

and in chirchis þei han þer plasis bifore alle oþere men, so þat þei may not be more nye to worldly staat þan þei ben.
<L 64><T EWS3-154><P 90>

þe Iewis trowiden not of hym þat he was þus blynd and saw til þat þey clepiden his fadir and modir þat sawen his staat from his birþe.
<L 35><T EWS3-167><P 135>

For it is knowen by Cristis lif hou he was þe mooste pore man þat my3te be, for pouert in þe staat of Crist is tokun of perfeccion;
<L 4><T EWS3-178><P 170>

And, aftir þe staat of innocense, Crist hadde no þing worldlily.
<L 6><T EWS3-178><P 170>

And so take þou good heed to Crist, and þou shalt fynde in opyn resoun þat no man my3te be porere þan was Crist for his chirche, For he my3te haue no more wantyng, ne more wille to take þis staat, and so Crist passide alle oþere in takyng of his pouert.
<L 10><T EWS3-178><P 170>

but oþere creaturis ben beterid and noone ben wrsid by þis 3ifte, for by þe manhed of Crist, and þe merit þat he dide, alle maner creaturis seruen God in betere staat.
<L 8><T EWS3-200><P 235>

for Ion bar opyn witnessse of Crist þat he is God and þe grete prophete, and al þe bisynesse of Ion was to preyse þe staat of Crist. And 3if we seyen þat Iones staat was of men, we dreden þe comunete of puple, for alle hadden Ion as a prophet.
<L 13, 14><T EWS3-208><P 251>

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. 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 25, 28><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 47><T EWS3-212><P 260>

And so it semeth þat Crist wolde seye þat eche man shulde go nye þe staat of kynde and serue God, and leue superflu þat man haþ foundid by error of his wille.
<L 54><T EWS3-214><P 265>

for men shulden in þe staat of innocens haue lyuyd wiþoute siche godis, and many men lyuen betere þat han here nou3t of þes, as Baptist and oþere men, as þes Iewis moten nedis graunte.
<L 42><T EWS3-220><P 275>

FERIA IIIJ XVIIJ SEPTIMANE POST TRINITATEM· Sermo 104· Dixit Iesu discipulis· Mathei 13· Crist telliþ heere two parablis þat tellen þe staat of his chirche.
<L 1><T EWS3-223><P 281>

But þus dide Crist in doynge myraclis as he shulde do upon sabot, for in staat of innocense men my3ten trauele boþe bodily and spiritualy to serue God in nedeful þingis.
<L 20><T EWS3-226><P 288>

DE SALUS POPULI· Sermo 116· Sedens Iesus contra Gazophilacium· Marci 12· Þis gospel telliþ in what staat þe puple of Crist is more sikir.
<L 1><T EWS3-235><P 308>

And on þis sentense shulden prelatis þenke whanne þey seyen þis messe in þe chirche, and spuyle not þe pore puple for to make þer staat greet.
<L 19><T EWS3-235><P 309>

And Crist seiþ in þe same place þat he himsilf is þe dore, for, as no man may come strei3t into þe

hous but bi þe dore, so noon comen iustly into þe
chirche to þis staat but bi Crist.
<L 9><T EWS3-App><P 319>

First whanne a man bieþ his staat by worldly 3ift
3ouen by hond, as whanne a man 3eueþ moneye
bi him or by mene persoones for to bie þe staat
of bischop, of persone or of prouendre.
<L 33, 35><T EWS3-App><P 320>

On þe þridde maner don men symonye þat bien
not þus þis staat, but in hope of þis auauncement
þei seruen longe to þer patrouns so þat þei be
rewardid þus.
<L 45><T EWS3-App><P 320>

þe secounde staat þat þe fend haþ brou3t in is þe
sect of many munkis. þe þridde is þe staat of
manye chanouns. þe fourþe is þe staat of many
freris.
<L 64, 65, 66><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, wipoute 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 77><T EWS3-App><P 321>

for alle cristis apostlis and disciplis weren
chargid to preche þe gospel, and alle prestis
ordeyned of god comen oper in staat of apostlis
or disciplis of crist, as bede and þe popis lawe
seib;
<L 32><T MT04><P 57>

þat is, seib gregory, it spedib to euyl prelatiþ þat
3euen ensaumpele of synne to here sugetis þat
þei weren in lowere staat of worldly labour and
þerwip wer dampnyd to depe helle; for þan þei
schulden haue lesse peyne þan to lyue euele in
þe he3e staat and teche opere men do synne, for
þei ben worþi as many deþes as þei 3euen euyle
ensamples of synne to here sugetis.
<L 4, 6><T MT04><P 62>

alle here preue spekyng and prechyng and
techyng in scolis is for coueitise and
magnifyfynge of here worldly staat: who is more
idel in goddis seruyce, more in glotonye and
wastyng of pore mennus goodis in schynyng
vesselis and opere coatis?
<L 15><T MT04><P 62>

and wip alle þis þei seyn þat þei lyuen in þe staat
of cristis apostlis and ben here vikeris and
successouris, and maken þe comune peple bileue
þat crist and his apostlis lyueden þus;
<L 10><T MT04><P 92>

þei seyn, siþ þe peple schulden worschipe
gregorii, petir and poule, and opere trewe

apostlis of crist, and þei comen in þe staat of
apostlis, þanne þe peple schulden worschipe
hem þus moche, but þei taken no rewarde hou
þes apostlis comen to þis staat, bi ordeynynge
and chesyng of god and for holy lif and trewe
seruyce þat þei diden to cristene peple, in trewe
techyng of þe holy gospel boþe in word and
dede; and hou þei comen to here staat by
symonye, bi chesyng of worldly clerkis, and in
cas quyke deuelis in flech and blood, and don
not here office but lyuen in pride, coueitise,
robberie of þe peple, and in fleschly lustis þat
cristis apostelis deden not.
<L 20, 22, 26><T MT04><P 96>

Also þei arguen þus, siþ petir and poule and opere
apostlis of crist hadden keies of heuene and
power to bynde and vnbynde synnes, whiche
doynge was confermed in heuene, and we ben in
þe staat and successouris of hem, þan we hau þe
same power;
<L 32><T MT04><P 96>

but þei loken litel þat mannus eleccion makip
hem not in sich staat, but chesyng of god and
kunnyng of holy writt, and souereyn traucile
and holy lif, and techyng and meyntenynge of
þe gospel, and brennyng charite to deþe for
goddis loue, and sauynge of cristene soulis;
<L 2><T MT04><P 97>

for as scottis token þe skochen of armes of seynt
george and herebi traieden englichemen, so þes
anticristis prelatiþ taken name and staat of cristis
apostlis, as 3if þei wolden helpe and lede
cristene men þe ri3tte weie to heuene as þei
diden, but herebi þei betraien cristene men into
synne by suyng of here techyng and cursed lif,
and leden ham faste þe weie to helle.
<L 20><T MT04><P 99>

and þus þei 3euen leue to sathanas preschours
for to preche fablis and flateryng 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 flaterer but seyn þe sop to
eche man and eche staat aftir goddis lawe.
<L 5><T MT04><P 106>

and feyned religious possessioners comen to þes
ordris far sikernesse of worldly welfare and
pride and eise of body, where þe schulden come
to hem to be dede to þe world and to lyuen in
penaunce and streit pouert as cristis apostlis, and
þus þei suen þis holy staat of pouert and
penaunce for worldly riches and wombe ioie.
<L 23><T MT06><P 122>

and 3it þes prelatiþ and newe religious comen in
staat of cristis pouert and his apostlis, and techen
and crien þat what euere þei han is pare mennus

goode.
<L 24><T MT13><P 210>

and whanne clerkis schullen conseile lordis and opere men hou þei may best serue god and saue here soulis in here astaate, þis conseil is turned into worldly wisdom as bilydng of castellis and arraiynge of housholde in lond of pees and of werre.
<L 12><T MT13><P 213>

and certis þe lesse þat a man spende boþe of mete and drynk and cloþe and alle opere necessities, so þat he be strong to serue god and do his labour aftir þe staat þat god settiþ him inne, so moche þe bette boþe for body and soule and alle opere men.
<L 33><T MT13><P 217>

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 doyng, 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 4><T MT15><P 227>

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 axiþ 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>

for prelatis comen in þe staat of cristis apostlis to lyue in pouert, mekenesse and traueyle of þe gospel as þei deden, but þei ben turned to coueitise, worldly lordischipis, pride, ydelnesse and vanyte, and turnen cristis lif and techyng vpsodom.
<L 11><T MT18><P 268>

But 3it þou seist þat oure rewme stood in myche ioye whanne þe chirche was putt and mayntened in þis staat, and so it were ful dredeful to distrie þis staat.
<L 16><T MT21><P 288>

and so it is a feble skile: 3if oure rewme hadde suche welþe whanne þei dide and maynteyned suche staat to þe chirche, þanne þei diden wel and plesaunly to god.
<L 22><T MT21><P 288>

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 26><T MT21><P 290>

and þus þei desiren more worldly worchip þan worchip of heuene in staat of blis bi þe holding of goddis reule.
<L 29><T MT27><P 411>

prestis shulden be in þe hierste staat, and sue crist in sure pouert.
<L 13><T MT27><P 412>

aucrous geding of tresour is to blame in ech staat.
<L 33><T MT27><P 412>

and þus 3if dyuynite were lernd on þat maner þat apostlis diden, it shulde profite myche more þan it doiþ nou bi staat of scole, as prestis non wiþoute siche staat profiten more þan men of siche staat.
<L 16, 17, 18><T MT27><P 428>

and þus ben many in englond maad riche fro ful symple staat.
<L 12><T MT27><P 439>

and siche ben turnyd into woluyis fro herdis staat, as ipocritis; for þey semen to have an herdis staat, and 3it þey ben many tymes fendis.
<L 17, 18><T MT27><P 439>

for þus men shulden haue lyued in staat of innocense and staat of blis, and þis is best for þe soule þe which men shulden moost loue.
<L 5><T MT27><P 440>

but litil errour and ydilnesse in þe bigynnyng of a staat bringiþ in more aftir, as it falliþ heere and in opere statis.
<L 32><T MT27><P 440>

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 þerof.
<L 11><T MT27><P 446>

for þis staat is not couenable to telle iapis ne bourdis to men, but þat þat wole trewely fede þer soule, as is þe gospel and oper goddis lawe.
<L 12><T MT27><P 446>

and siþ a man in no staat shulde do ou3t þat he shamede to do bifore god, it semyþ þat no man shulde holde þis offiss and be absent in his body.
<L 14><T MT27><P 454>

for þe fend haþ mouyd men bi pride and bi coueytise forto bihete þat þey wolen do more

þan þey han power or wit to do for take þou hede to oure popis, to bischops and to oure persouns, and þey reckon litil of þer charge hou myche it be and hou large, so þat hem come wynnyng and worldly worchip bi þer staat, and so siþ þe staat of prelacye takip 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 32><T MT27><P 455><L 1, 3><T MT27><P 456>

crist was moost pore man fro his birþe to his deþ, and lefte worldly richees and beggyng, aftir þe staat of innocense;
<L 6><T MT28><P 462>

men seyen þat þe pope goiþ al bi contrarye weye to þis, for his lif is not ensaunple to oþere men hou þey shulden lyue, for no man shulde lyue lik to hym, as he feyneþ bi his hye staat.
<L 7><T MT28><P 463>

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>

and 3if þou seyst þe pope mut haue godis of reumes to saue his staat, he shulde be pore, as crist was, and charge not men, as crist dide not.
<L 23><T MT28><P 464>

Capitulum 4m̄ siþen ech seculer cristenman shulde willefully chese his prelat, and loue hym bi goddis lawe as men louyden in þe firste staat, þat was staat of innocense, as alle men shulden haue louyd þanne, and men shulen loue in staat of blis, for þere shal loue be at þe fulle;
<L 29, 30><T MT28><P 464>

and þis makip þe pope and bischops to axe richessis to þer staat; for, as þei seyen, þer staat wolde perische but 3if siche richesse shewide it out.
<L 27><T MT28><P 470>

and by þis cause haþ 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 haþ þe fend brou3t in þat cumpany of many lumpis shal be ioyned to o persone for worldly worchip of þer staat.
<L 9><T MT28><P 471>

and 3if we marken staat of innocense and staat þat aungels han in heuene, þey shulden not be þus oppressid wip erþely drit as riche men ben, but þey han more clene lif and more likinge to mannus soule.
<L 24, 25><T MT28><P 472>

and þus crist ordeynede to prestis moost hye staat and moost parfit of alle þre partis of þe chirche, 3if þat prestis wolden lyue þeraftir;
<L 4><T MT28><P 473>

We graunten þat prestis ben of mannus kynde, as ben lordis and weddid men, but 3it þey shulden not haue þis lordchip ne kyndely gendrure of children, but 3if þey wolden leeu þis staat and bicom e weddid men, for we bileuen þat maydynhot and goostly gendrure is betere þan þis.
<L 12><T MT28><P 474>

for crist ordeynede amys, but worldly lordis amendiden hym, as þe emperour of rome whanne he made his prestis lordis he amende þe apostlis staat ouer þe ordenaunse of crist. but al þis smacchip blasfemye and wole bringe þes lordis doun, as þe emperours staat is lesse for þis dede a3enus crist.
<L 29, 31><T MT28><P 474>

but it is licly to many men þat siluestre synnede in his hiyng, and petre ne poule ne oþere apostle wolde neuere haue takun þis staat;
<L 31><T MT28><P 475>

and 3if þou seye þat on þis maner my3te ech man feyne hym silf a staat, and seye þat he is hierste man 3at dwellip in erþe vndir crist;
<L 22><T MT28><P 479>

trowe þou to vertuous dedis of prestis, and algatis to þer mekenesse, þat þey coueyten noon hye staat þat is not groundid in goddis lawe. and so proude prestis and coueytous ben suspect of prestis staat.
<L 33, 34><T MT28><P 479>

many men trowen more to gode werkis þan to staat of pope or bischop, and so alle þes pontificals ben byneþe hooly writ, so þat 3if þey alle weren brent cristendom shulde stonde wel.
<L 8><T MT28><P 480>

So þat to þe Fadir in Trynyte to whom is aproprid power answerip þe staat of seculer lordis, fro þe hi3est kny3t þat is or shulde be emperour to þe lowest squier þat bi weie of office or of his staat berip þe swerd. For þis staat in hooli chirche seynt Poul (ad Ro. 13) callip powers,
<L 5, 6, 7><T OP-ES><P 02>

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 11><T OP-ES><P 02>

So it bilongiþ here upon erþe to þe staat of seculer lordis as vicaries of þe godhed to do in

poneshinge and rewardinge to þe enmyes and to þe seruauntis of God.
<L 19><T OP-ES><P 02>

To þe secunde persooone in Trinyte, to whom is aproprid wisdom or kunnyng, answeriþ þe staat of clergie or of presthod, þe which bi bisy studie and contemplacioun shulde gete hem heuenli kunnyng, wherbi þei shulde teche þe peple þe weie to heuene and lede hem þerinne.
<L 22><T OP-ES><P 02>

And herfore Crist, supposinge þat þis heuenli kunnyng shulde be in þe staat of presthod, comaundide hem alle in his assencioun in þo wordis þat he seide to hise apostlis, and in hem to alle oþir prestis, as seynt Austyn seiþ in a sermon þat bigynneþ þus {Si diligenter attenditis etc} þat þei shulde teche and preche þe gospel to his peple, þe which gospel is heuenli kunnyng, For þis staat in þe chirche is þe vicar of þe manhed of Crist, as seynt Austyn seiþ in þe book þat is alleggid bifore; and, so as Crist cam in his manhed to teche and preche þe gospel and to suffre mekeli persecucioun þerfore, so shulde þe staat of prestis, þat is þe vicar of his manhed, do as he comaundide hem in his ascencioun and ofte tymes biforhond. To þe þridde persooone, to whom is aproprid trewe loue or good will to þe Fadir and Sone, answeriþ þe staat of þe comunte þe which owiþ trewe loue and obedient will to þe statis of lordis and prestis, as seynt Poul techiþ {ad Eph· 6 et ad Hebr· vltimo Serui obedite dominis vestris carnalibus cum omni timore et tremore etc· ad Heb· vltimo Obedite prepositis vestris;
<L 30, 34, 38, 41><T OP-ES><P 04>

Alle cristen men in eueri staat in þe bigynnyng of Cristis chirche weren foundid upon him wiþoute ony mene.
<L 173><T OP-ES><P 09>

þei þanne þat putten a founder of her staat or ordre bitwene hem and Crist aftir þis vndirstonding goiþ fro Crist;
<L 175><T OP-ES><P 10>

And Salomon in þe persooone of Cristis manhed preieþ to God þat þis vertuous mene be 3oue to him and to hise perfit folowers, and þat þei auoide þe viciouse extremytees in þe staat of presthod or of clergie, þat is to seie lordship and beggerie þat oure newe sectis han take hem to.
<L 785><T OP-ES><P 30>

And þis mene acordiþ moost wiþ þe staat of innocence, þe which was moost perfit luyng of mankynde.
<L 791><T OP-ES><P 30>

But first I wole shewe here hou God hatip worldli lordship or lordshping in þe staat of his

clergie, and in alle þo þat shulde perfourme þe perfeccioun of þe gospel. For in þe oold lawe, where God made an ordynance for al his peple hou and wherwiþ þei shulde lyue in euery staat, he assignede þe worldli possessiouns to þe seculer peple, and bade þat þe prestis shulden bi no weie haue ony possessiouns wiþ þat oþer partie of þe peple, saue þe peple was chargid of God to ordeyne þe prestis and dekenes housis, not to be lordis þerof, but to dwelle þerinne, and on þe same wise þei hadden subarbis, to feede þere þe beestis þat shulde be offrid sacrifice to God in þe temple.
<L 804, 807><T OP-ES><P 32>

but he chees þese men of þe tribe or kynred of Leuy, and leet hem lyue on her owne part, and so kepte his regalie and þe staat of þe temperalte hool wiþoute ony apeiring or amenusyng þerof.
<L 842><T OP-ES><P 34>

and wiþ þis, notwiþstonding þat kyng Dauid was so ful of vertuous kyngli condiciouns þat he is sett in scripture as a patroun and ensauple of alle goode kyngis, hou dar oure kyngis, þat han not þese 3iftis of God, so expresli a3ens Goddis lawe, þe oold and þe newe, presume to ouerturne al þe gloriouis ordynance of God aboute suche temperaltees and make þe staat of presthod lordis and riche, expresli a3ens þe liif and þe loore of Crist and þe apostlis, and a3ens þe processe of þe oold lawe in þis poynt confermed by þe newe?
<L 857><T OP-ES><P 34>

And for as moche as he hadde take of his Fadir a comaundement for to teche and lyue as he dide, and so for to teche expresli in word and in ensauple þat þe staat of presthod of þe newe lawe shulde not ocupie seculerli lordships, as þe comaundement of his Fadir boond him and his colege to þis perfeccioun, so diden also alle þo lawis þat þe same Fadir comaundide bi Moyses, and bade þat þe staat of presthod shulde haue no worldli possessiouns.
<L 888, 892><T OP-ES><P 36>

And so þei shulde drawe more to þe staat of innocence and to heuenli luyng, in þe which staat of innocence or of blis is, ne was no such worldli lordship but oonli kyndli lordship, wherbi God, þat is in kynde aboue alle creaturis, hadde and hap lordship upon alle creaturis, and man in þe staat of innocence hadde such manere lordship upon alle creaturis þat were sugetis to him in kynde;
<L 946, 947, 950><T OP-ES><P 40>

In wisse wherof in þe staat of innocence was no such lordship, as it is seid bifore, ne shulde haue be at ony time duringe þat perfeccioun of man.
<L 958><T OP-ES><P 40>

And as þe prestis weren þanne out of þe pure staat of presthod aftir Moyses lawe, and out of þe gouernaunce þat God hadde sett hem yn bi Moyses, so þei moste and dide make ordynauncis and lawis acordinge to þe gouernaunce þat þei were and wolden be of.
<L 1008><T OP-ES><P 42>

Afterward, whanne heþen kyngis and lordis turneden to þe bileue of Crist and maden her peple to do þe same, þe peple weren wel gouerned vndir goode kyngis but raþer beter, for more perfitli, for after a more pure and perfit lawe, and more acordinge wiþ þe staat of innocence.
<L 1053><T OP-ES><P 43>

And also a3ens his ensaumple þat, whanne he was sou3t to haue be a kyng, and so to haue take upon him þe lordship of þe peple, þe which was brou3t yn bi þe heþen, þat þe clerkis han now in hond, he fledde into þe hill and preiede, in tokenyng þat such lordship was contrarie to þe staat of clergie, þat shulde lyue in contemplacioun.
<L 1077><T OP-ES><P 44>

And bicause þat þei ben not of þe pure soort of presthod of þe gospel, as were Crist and hise apostlis and her folowers, ne of þe pure soort of kyngis, as weren kyng Daud and þe kyngis þat folowiden hise maners, but mengen boþe þese staatis togidir for þe worldli profit, prosperite and welþe þat þei han þerbi, þerfore þei han maad hem a lawe liik to þe staat þat þei stonden yn, þe which is geding of þe emperours lawe and of her owne tradiciouns.
<L 1086><T OP-ES><P 44>

And þanne I askide of him, in caas þat þe clergie hadde alle þe temperal possessiouns, as þei han now þe more part, hou shal þe seculer lordis and kny3tis lyue, and wherwiþ, siþ God haþ in boþe hise lawis alowid her staat and her liiflood.
<L 1108><T OP-ES><P 46>

And herfore þei pursuen wiþoute merci pore prestis, þat in lyuyng and word techen þe pouert of pore Crist and hise apostlis to be kept in al þe staat of þe clergie.
<L 1123><T OP-ES><P 46>

And þei wolde bigynne at þis heresie of þis lordship in þe staat of þe clergie, þe which I now enpungne, þat makip þe clergie bi dampnable apostasie ouere foul straie awei from Cristis blessid ordre.
<L 1170><T OP-ES><P 50>

And þei distrien not but maintenen þe foul heresie wherbi a3ens seynt Poul þei encumbren and entriken hemsilf in worldli bisynesse and

office, as in þe chaunserie, in tresorie and in oþir ful manye worldli office, a3ens þe pure staat of presthod and into greet wrong a3ens God and þe peple, to þe which þei shulde do duli a prestis office.
<L 1186><T OP-ES><P 50>

And if þei were indifferent in her iugementis, as þei demen þat it is wrong and dampnable a seculer man to take upon him a prestis office, in preching or mynstringe of sacramentis, and in disposing of tipis þat were lymtyd to þe staat of clergie, so þei shulde deme it ful dampnable a prest to ocupie þis temperal swerd wiþ þe purtynauncis þat longen pertu specified bifore. And in ful witnesse þat þis is ful dampnable in þe staat of presthod, Crist, in whom is ful ensaumple and loore of perfeccioun of presthod, fledde alle þese þingis and tau3te hise apostlis and alle prestis to do þe same.
<L 1355, 1358><T OP-ES><P 58>

And worldli office or bisynesse seynt Poul forfendiþ al þe staat of presthod, þe which speciali wiþ þe swerd of þe word of God shulde conquere þe peple out of þe porwer of þe deuel.
<L 1385><T OP-ES><P 60>

And so no man, þat is verili of þis staat and fi3tiþ truli to Godward, entrikiþ himsilf in seculer lordship, for þat is moost seculer office or bisynesse þat is in þis world.
<L 1391><T OP-ES><P 60>

3he, alþou3 þei liggen lame in her bed and doen her office bi her mynystris, 3it ben þei not exempt fro such worldynesse as long as þei ocupien þat staat.
<L 1400><T OP-ES><P 60>

þus þanne, bi witnesse of God and of þe kyng Saul and al þe peple, ful opunli þis prophete excuside him þat he was no þing gilty of such lordship upon þe peple, as þei brou3ten yn upon hemsilf, in þat þat þei chosen hem a kyng, þe which maner of lordship haþ þe staat of clergie takun upon hem now.
<L 1454><T OP-ES><P 63>

for þei ben of more perfit staat, and þis lordship is now forfendid oure clerkis bi a lawe and a mynystre of þe lawe, þat is to seie Crist and his gospel, þe whiche ben wiþout mesure more perfit þan Moyses and þe oold lawe.
<L 1470><T OP-ES><P 63>

And here I merueile in my wittis, and þe more I muse here þe more I merueile hou þe staat of þe clergie, þat is boundun to perfeccioun of þe gospel, and nameli þe religiouse folk, þat boosten hou þei perfourmen þat perfeccioun, moun for shame take upon hem to be þus lordis, þe which manere of lyuyng, alþou3 God suffre

it, is so vnperfit and so fer fro perfeccioun of kynde þat God my3te not ordeyne it in his chirche, oold ne newe, or ellis þat þei take upon hem þat opir vicious extremyte þat I spak of, þat is to seie beggerie, a3ens þe which God made ful ordynaunce in boþe hise lawis þat it shulde not be in his chirche.

<L 1475><T OP-ES><P 64>

3he! turne þou þis swerd wip hise purtynauncis, as seculer lordships, seculer office and seculer iugement, into þe staat of seculer lordis or of lay men, as I haue ordeyned'.

<L 1492><T OP-ES><P 64>

And, for to loþe þe more þis swerd wip hise purtynauncis in þe staat of þe clergie or of þe religiouse folk, þou shalt vndirstonde here þat þis seculer lordship includiþ so moche of imperfeccioun þat euery man, er he come to blis, 3he, er he die, mut reney to þat lordship.

<L 1548><T OP-ES><P 68>

In þe staat of innocence it was no nede to do þis, for þat manere of lordship or possessioun þat mankynde hadde upon Goddis goodis includide noon imperfeccioun, for þat lordship was kyndli to man aftir his first makyng.

<L 1553><T OP-ES><P 68>

And so þis lordship includiþ imperfeccioun, contrarie to þe ful perfeccioun of mankynde in þe staat of innocence or of blis, in þe which no such violent lordship was, shulde haue be, or shal or mai be.

<L 1567><T OP-ES><P 69>

And wel I woot, ferþermor, þat þis cheef Lord haþ 3oue a decre upon his clergie, boþe in þe oold lawe and in þe newe, þe which he mai not reuoke, þat noon of his clergie, þe which is boundun bi his staat and office to sue Crist in þe perfeccioun of þe gospel, shulde ony such lord be, as it is shewid opunli bifore bi autorite of boþe þe lawis and bi þe liij of Crist and hise apostlis.

<L 1625><T OP-ES><P 72>

And þat Crist fledde þis temptacioun of þe peple and hidde himsilf shulde teche þe prestis to fle not oonli þis synful and dampnable lordship in þe staat of presthod, but also þat þei flee þe occasioun or þe temptacioun þerof.

<L 1680><T OP-ES><P 78>

and whanne he was callid to þe staat of empire or of seculer lordship and worldli dignyte, he in a manere profride himsilf, in as moche as he manly wipstood not þis hidous and synful purpos of þe emperour but cowardli consentide to his foly.

<L 1748><T OP-ES><P 82>

And ouere þis, if a man take þo goodis, þe whiche God in þe beste wise euene and wipout errors haþ assigned to þe staat of seculer lordis, þe whiche he haþ appreued in his chirche, and 3yue þo goodis to anoþer peple þat haþ no nede to hem,— 3he, to þe which peple suche goodis ben forfendid,— þis shulde be callid noon almesse, but peruerring of Goddis ordynaunce or distruccioun of a staat þe which God haþ appreued in his chirche.

<L 2063, 2068><T OP-ES><P 98>

and in þis nede a man shal haue reward to þe staat of him þat doib almesse and to þe charge of his owne hous. What almesse þanne, I preie þee, was it to vndo þe staat of þe empire, and make þe clerkis riche wip hise lordships?

<L 2074, 2076><T OP-ES><P 100>

In þe tyme of þe staat of innocence we knowen wel bi bileue þat God hadde so ordeyned for mankynde þat it shulde haue had liiflood ynow, 3he, wipoute ony teenful labour;

<L 2093><T OP-ES><P 100>

And hou þei han robbid þe chirche of goodis of kynde it is opun at i3e, for þei han vndo ful ny3 þe staat of lordis, þe whiche as lymes of a mannes bodi shulde susteyne, socoure and defende þe hooli bodi of Cristis chirche.

<L 2218><T OP-ES><P 108>

For þei han bireued þe chirche of þe power, in as moche as þei han bireued it of þe staat of lordis by amortaisyng of her liifloodis. And þei han robbid þe chirche of wisdom, as ferforþli as þei han wrou3t to vndoing of þe staat of curatis, þat shulde be resident upon þe peple, and þat bi apropiacioun of her chirchis.

<L 2228, 2230><T OP-ES><P 108>

And as þe staat of þe clergie haþ no power or leue to make þe peple or þe lordis to synne deedli, or to distrie Goddis ordynaunce aboute his chirche, or ellis to maintene þe breking and þe vndoing of þat ordynaunce, so þei han no leue or power to councele or constreine in ony caas þe lordis or þe peple to swere to maintene þis endowing of þe clerkis and religious folk, þe which is ful greet þefte, heresie and symony, and wundir harmful to Cristis chirche, as it is shewid in þis processe and in opir writun bifore.

<L 2269><T OP-ES><P 110>

Hou moche raþer þanne, I preie þee, wipoute comparisoun is it greet synne, as wel to þe resceyuers as to þe 3yuers, to take worldli lordship, þe which God, þat haþ ful lordship upon al þe world, haþ 3oue bi perpetuel lawe or ri3t to þe staat of seculer peple or lordis, and 3yue þis fro þe staat, to þe which God haþ entailid þis lordship, to anoþir straunge peple of anoþir liyn, þe which haþ neþer nede ne leue of

God for to ocupie it?
<L 2392, 2393><T OP-ES><P 116>

And if oure prestis cleymentis as goodis in a manere entailid to hem, for as moche as God in þe oold lawe hadde 3oue and entailid suche tþis to þe kynred of prestis bi euerlasting ri3t, notwþstonding þat þis entail was interrupt in Crist, and in hise apostlis and oþir pore prestis þat sueden hem in þe perfeccioun of þe gospel long after, and was not, as men supposen, expresli confermed bi Crist and hise apostlis, and so ferforþly þei cleymentis ri3t in þese tþis þat no man mai lawfulli wþholde hem or mynystre hem, saue þei, ne þei mai be turned or 3oue to ony oþir staat or kynred, saue oonli to hem, alþou3 men wolde do þat vndir colour or bi titil of perpetuel almesse, for þis shulde be demed of þe clergie dampnable synne, and distriyng of hooli chirche and sacrilege. Hou moche raþer þanne is it an hidous and dampnable synne to 3yue or to take awei þe secular lordships and possessiouns fro þe staat of secular lordis, þe whiche God hadde 3oue and entailid to hem bi þe same lawe and ri3t bi þe whiche he hadde 3oue þe tþis to þe prestis in þe oold lawe?
<L 2404, 2409><T OP-ES><P 118>

And so, as no man shulde presume to wþdrawe, wþholde or turne þe tþis fro þe liyn or kynred or staat of presthod, as þei seien, so moche raþer shulde þer no man presume bi 3yuyng or taking to aliene þe temperal lordships fro þe staat of secular lordis. And þus clerkis han not so moche colour to seie þat þe lordis and lay peple robben hooli chirchie, if þei wþdrawe þe tþis from hem, or turne hem to þe possessioun or vss and mynystriacioun of ony oþer staat of þe chirche, as þe lay peple haþ to seie þat þe clergie haþ robbid hem, for as moche as þei han take her temperaltees from hem.
<L 2416, 2418, 2422><T OP-ES><P 118>

hou moche raþer shulde not a secular lord or a lay man aliene from him and his issu or fro þe staat of temperal lordis þe secular lordships, þe whiche God haþ lymytid to þat staat?— siþ 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 secular lordis þat ben autorisid now in þe chirche bi Crist and hise apostlis, where þese religiouse ypocritis ben not so expresli groundid.
<L 2444, 2446, 2448><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 wþ þis seie þat þe lordis mai 3yue into her deede handis alle her temperaltees, 3he, into ful vndoing of þat staat, notwþstonding þat God haþ expresli autorisid

þis staat in þe oold lawe, and confermyd it and her liiflood to hem in þe newe lawe.
<L 2470, 2471><T OP-ES><P 120>

For, certis, siþ þes tþis and offryngis (þe whiche as I suppose counteruailen þe secular lordis rentis of þe rewme, or ellis passen as it is ful licli, for if þei ben lesse in oo chirche, þei passen þe secular rent in anopir), ben sufficient for alle þe prestis in cristendom, and þei ben euene delid, it were no nede to amortise secular lordships to þe staat of clergie, þe whiche amortising is vndoing of þe lordis and apostasie of þe clergie;
<L 2481><T OP-ES><P 122>

and so þei leften not pouert and bicame riche, ne þei lefte her owne possessiouns and took oþir mennes, ne þei lefte þe staat of laborers and bicam lordis, as oure doen now, ne þese mounkis hadden patroun or rule saue oonli Iesu Crist and his purid rule. And in tokenyng þat seynt Denys was of þe same feiþ as was his maistir Poul, þat wþstood þe sectis þat wolde haue growe into þe chirche ouer þe purid sect of Iesu Crist, as it is seid bifore, and in ful euydence þat seynt Denys knewe þat it was Goddis will þat þer shulde be no mo astaty in his chirche, saue þo þre þat I haue spokun of biforhond, he accountiþ þese mounkis in þe staat of þe comounte or laborers, notwþstonding þat, as he seiþ, þese mounkis weren moost perfit of þo þat ben maad perfit.
<L 2596, 2604><T OP-ES><P 127>

And so þese mounkis ben accountid þere not among þe ierarchies þat li3ten, purgen and maken perfit, but among þe peple þat ben maad perfit bi hem þat stonden in þe staat of ierachies.
<L 2617><T OP-ES><P 127>

þe whiche customable beggerie Crist my3te not ordeyne in his chirche, for it is a vicious faute, and Crist my3te ordeyne no such faute, as it is declarid bifore, for he is wþoute faute, and made an ordynaunce for his chirche, þe whiche ordynaunce kept, as men ben boundun to kepe it, his chirche in euery degre and staat shulde haue be wþoute faute of goodis of fortune, kynde and grace, of þe whiche goodis þe apostasie of þe clergie haþ robbid it now.
<L 2822><T OP-ES><P 134>

And me þenkþ 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 deprauded no mannes persoone ne staat approued and groundid of God and his lawe;
<L 2959><T OP-ES><P 139>

Bi þese trees þat growen to heuenward mai wel be vndirstondun þe staat of þe clergie þe whiche, aliened fro þis world bi contemplacioun, shulde

in a manere lyue in heuen, as seynt Poul seip.
<L 2999><T OP-ES><P 140>

The Songis of Songis touchen derkly the staat of the synagoge, fro the gooing out of Egipt til to Cristis incarnacoun and passioun; and thanne tho Songis touchen the staat of Cristis chirche, and of the synagoge in the ende of the world, and treetyn hi3ly of loue to God and nei3ebore also;
<L 13, 14><T Pro><P 41>

Al kynde of men haþ sum trael and sum liking, but clerkis taken of ech staat þat þat likiþ and fleen þe trael.
<L 93><T SEWW12><P 62>

as, if þe feend ledde þe pope to kille many bousynd men to holde his worldli staat, he suede antecristis maners.
<L 19><T SEWW13><P 65>

þei bihoten lustis of fleisch and worldli welfare, and neþer þei may perfoorme þis ne it acordip wiþ her staat.
<L 63><T SEWW15><P 76>

And me þenkiþ 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 persooone ne staat approued and groundid of God and his lawe;
<L 120><T SEWW18><P 96>

And þat is ful hi3 merueyle to þenke on þo þat in þe bigynnyng of þe chirche at þe ensauple of Crist and his apostlis dreden worldly lordship, and leften hous and feeldis, londis and rentis, as a þing wiþdrawing men fro plentee of perfeccioun of þe gospel and fro þe maner of lyuyng in þe staat of innocence, þe which lyuyng parfiit men aftir her power shulden desire, ben so fer fallun þat vnneþe þe more part of temporaltees and fatte beneficis may fulfille her appetiit.
<L 108><T SWT><P 06>

And certis, if we taken bisily heede of þe staat of þe chirche, resonably shulde it stonde wiþ us as sumtyme it stood wiþ þe children of Israel, as it is writun in þe firste book of Esdras þe iii^e c^e where þe book seip þat ful many of þe preestis and dekenes and eldre men, þat si3en þe temple of God first whanne it was foundid and þe secunde temple, in her i3en þanne wepten wiþ a greet vois, hauynge mynde of þe noblete and glorie of þe rapere temple, in reward of which þe secunde was nou3t.
<L 181><T SWT><P 08>

But now is þer a tribulacioun was þer neuer noon sich for he þat pretendiþ himsilf moost parfiit cristen man, boþe because of staat and of ordre,

pursueþ anobir cristen man þat to þis eende comyneþ in þe lawe of God for to lerne it and enfourme, as he is holdun, his sogetis and for to be saued bi it.
<L 739><T SWT><P 22>

3he, ser, and ouer al þis bileue, 3it I admitte alle þe sentencis and þe autoritees and þe resouns of alle þe seintis and doctours, acordinge to holi writt and declaringe it truli, submyttinge me wilfuli and mekeli to be euer obedient and buxum after my kunnyng and my power to alle þese seintis and doctours, as þei ben obedient and buxum in work or in word to God and to his laweand firþer not to my knowynge, neiþer for ony erpeli power, dignite or staat þoru3 þe helpe of God!
<L 332><T Thp><P 34>

And I seide, Sere, wiþ my forseid protestacioun, I clepe hem trewe pilgrymes trauelynge toward þe blis of heuene whiche, in þe staat, degre or ordre þat God clepiþ hem to, bisien hem feiþfulli for to occupie alle her wittis, bodili and goostli, to knowe treweli and to kepe feiþfulli þe heestis of God, hatynge euere and fleyng alle þe seuene dedli synnes and eucry braunche of hem, reulyng vertuousli, as it is seide bifore, alle her wittis, doynge discretli, wilfully and gladli alle þe workis of mercy, bodili and goostli, aftir her kunnyng and her power, ablyng hem to be 3iftis of þe Holi Goost, disposyng hem to resceyue into her soule and to holde þerinne be ei3te blessingis of Crist, bisiyng
<L 1238><T Thp><P 62>

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and in as moche as the state is hier, bi so moche thei falle in synnis the deppere.
<L 12><T 37C><P 95>

al 3if þei gruced 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 307><T 4LD><P 449>

And þo was þe kinge & þe lordes & þe comone pepil in prosperite, for eueri man held him payed wiþ his state. þo þai did to holi chirch all þat þai a3t to done, and þe clergi held hem paied wiþ her state and diden to þe pepel þat þai a3t to done.
<L 207, 209><T 4LD-1><P 185>

So þat in þat maner þai schuld torne agayne to þe first state of pouerte & meke liuyng þat Crist taght his discipills to liue.
<L 234><T 4LD-1><P 186>

þe secound part of my church þat ben lordis schulun haue worldly goodis & hool lordschip, for þat is nedful to her office þat I haue lymyt to

her state.

<L 66><T 4LD-2><P 201>

And for I began þe reule of prestis, I wold þat lordis knewe my lawe, þat prestis passe not her boundis þat I haue lymyt to her state.

<L 93><T 4LD-2><P 202>

But þis is a 3eynes Crist & þe state of treue bischops, for þei ben lettid of oþur offises inowe, al if þe world let hem nou3t þus.

<L 277><T 4LD-2><P 210>

But whenne Crist had swaged þis synne & hooly churche was fully growen, þenne schulden prestis be riche men as þei were worþi for her state.

<L 295><T 4LD-2><P 211>

þe secounde wrou3ten a 3eyne þe Godhed & haden miche more worldly lordschip & riches to her state þenne prestis before Cristis birþe.

<L 304><T 4LD-2><P 211>

For as men in state of innocentis schulden haue had no siche lorschipes neiþur siche poscessioun, so it schal be aftur domesdaye.

<L 312><T 4LD-2><P 212>

If þat resoun be chargid here, certis þe law þat Crist hap 3euen acordiþ more to state of blisse & to state of innocens, & makih men to sauer heuenly þingis & to leue foule erþely þingis.

<L 323, 324><T 4LD-2><P 212>

In þo state of innocense mon schulde have coned divinite, and in þo state of synne mon mot nede serue God.

<L 33, 34><T A09><P 122>

Ffor in þo state of blis schal iche mon be a divyne, better þen any mon is here, for þerin stondes his blis.

<L 3><T A09><P 123>

Mon schulde þenke how God made hym in þo state of innocence wipouten any clothing, as aungels or bestis;

<L 14><T A09><P 124>

And so, if we take hede, he þat is proude of his kyn, he hafs pride for to be fer fro þo state of innocense;

<L 7><T A09><P 126>

And herfore nowþer in state of innocense, ne in state of blis, schulde mon be þus riche.

<L 33><T A09><P 126>

If mon had stonden in state of innocense, he schulde not have ben þus occupied wip richesse, ffor alle þinge schulde have ben comyne, as hit is in hevene;

<L 7><T A09><P 127>

And so if possessioneris weren broght to þat state þat Crist ordeyned to his clerkes, þen schulden men haue charite, bothe wip seculere clerkes, and also wip religiouse.

<L 22><T A09><P 131>

sith in þo state of innocense alle men schulden comynly wante suche lordschipp.

<L 9><T A09><P 138>

But who schulde haue autorite to deffende þo popis lordschip, his state, or elles his lif, by such maner of feghting?

<L 15><T A09><P 141>

Mon in state of innocense schulde be kept fro ydelnesse, ffor, as Gods lawe seis, he schulde haue kept Paradis; and myche more in state of synne schulde mon wake in Gods servise.

<L 15, 17><T A09><P 142>

Lord, if monkynde in þo stat of innocense, when he had in hym strenght, and was not bysette wip enmyes, schulde not be ydel bot serue his God bisily, ffor elles he schulde by ydelnesse haue fallen fro þo state of innocense,— how schulde he be ydel now when peril is myche more? And here schulde a mon witte to what state a mon is calde of God, and aftir þo office of þis state serue his God treuly, as dyverse membres of mon seruen þo body in hor kynde.

<L 4, 6, 7><T A09><P 143>

And herfore is iche mon nedid to witte what state he stonde in, and kepe þo servise of þat state, for elles he synnes in ydelnesse.

<L 14, 15><T A09><P 143>

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

<L 23><T A09><P 143>

As prestis haue a state hyst of alle oþer, so God askes of hom more parfit servise;

<L 31><T A09><P 143>

Ffor þei schulden hunte þo fende, and destrye synnes, and bisye hom in Gods lawe, and taste of his swetnesse, ne take not þis state bot if þei wil holde þese boundes.

<L 26><T A09><P 145>

And þis is þo cause why God approves þis state, and 3ifs hom worldly worschip wip powere and rentis;

<L 8><T A09><P 146>

He bad not wende to Jude and preche only þere, ne to þo folk of Israel for þei weren of his kyn, bot preche generally bothe to state and mon.

<L 26><T A09><P 147>

Bot þei may passe resoun by pride of hor state;
<L 24><T A09><P 158>

ffor herfore þei leeven prestis state, and taken lif
of lordis.
<L 33><T A09><P 159>

Lord, sith hit is schameful to be in state of a
beeste, myche more schulde hit be to passe
beeste in foly;
<L 21><T A09><P 160>

Bot Gods lawe techis us to lyve evere in þat state
þat we be redy to hym, what tyme þat he calles
us.
<L 15><T A09><P 161>

And by þis skile wil we witte, þat þoukthe of
hom, and state of complexioun, and hor fode and
ydelnesse, wil dryve hom to þis synne.
<L 10><T A09><P 163>

And þus þo prest brekes his vow, ouþer prive or
apert, sith he vowed to serve God at tyme þat he
toke þis state, to lif þo lyve þat fel to a prest, and
clenly do his offis.
<L 10><T A09><P 164>

And so, sith place agreggis synne, as comynat
of men schulde wil knowe, so holy state agreggis
synne in prestis þat synnen þus.
<L 18><T A09><P 164>

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 15><T A09><P 165>

And þis may we see by ten lawes, þre of þe old
lawe and seven of þe newe, þat tellen openly
how prestis schulde lyfne a pore lif, as men did in
state of innocence, wipouten superfluyte, as
Crist him silf lyved;
<L 5><T A10><P 171>

And siþen God biddiþ a man to wirche in þe
state of innocence, and þis abundaunce of
richesse makis men to be ydul, men may se hou
þis downge contraries þes two lawes, and þe
state of innocence, and comawndement of God.
<L 10, 12><T A10><P 172>

And herfore eche Cristen man is holden to þes
seven, but more is prelatis, as þei ben heyer in
state.
<L 11><T A10><P 178>

and state of prestis, and state of kny3tis, and þe
pridd is staat of comunys. And to þes þree ben
þre opere, comyn and leeful bi Goddis lawe,
state of virgyns, and state of wedloke, and þe
state of widewis. State of virgyns is þe hiest, bi

witnesse of Crist and seyntis in hevene. Sum
state is here good for o man, and sum is good for
anoþer; and God moveþ a man to his best state
3if he lette not bi his synne.
<L 8, 10, 11, 12, 14><T A11><P 184>

Also God in state of innocence putte mon in
Paradise for to werke þerinne, and also for to
kepe hit;
<L 7><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. O Lord! siþ God putte mon to
wirke in state of innocence, why schulde he not
so nowe?
<L 12, 14><T A20><P 235>

Also in iche lawe is ydelnesse forfendid, and no
state of monnis lif, ungroundid in resoun,
schulde be taken of ony mon, for drede of þo
fende, bot if hit be fully groundid in servise of
God.
<L 18><T A20><P 235>

Bot so done þese hye prestes, and oþer þat have
þis state.
<L 30><T A20><P 236>

if seculer lordes wolden þenke hou God have
putte hem to grete worschipp of þis worlde, in
state of his Chirche, to stande for his ordynaunce
ageyne Anticrist clerkes, and aske of þese freris
grounde of hor ordires, siþ þei cannot se þat ne
prestes schulde be lordes, and myche more þat
ne þei schulden fecht and haf sumtyme wyfes,
for so hadden prestis in þo Olde Testament!
<L 24><T A20><P 239>

Also, siþe in þe Chirche above is no meryt in his
kynde, siþe seyntis beþ passid þe state of merrit
and come to staat of blisse, þe tresour þat þe
pope dispensiþ schulde be lisse in his kynde, and
he is yvel tresourer, but 3if he take him sum
þerof, and yvel mynsteriþ to his God, siþ God
takiþ fro him all, 3ee, every part of þis blisse þat
he my3te kepe in his soule.
<L 19><T A21><P 263>

Wel we witen þat Crist wole taken, of what state
þat him likiþ, a man, aftir þat he worþi, to more
blis or more joie;
<L 1><T A23><P 344>

for hyenes of þis state makiþ not bi himsilf man
blessid, for ellis ech pope were blissed, al 3if he
were faisly chosen of fendis;
<L 34><T A23><P 344>

But sum men seien, þat state in helle, and
punisching for þis þeste moten maken asseþ
herfore, siþ good service failiþ here. And so þe

pope semeþ 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 haþ ordeyned.
<L 1, 5><T A23><P 348>

And siþ þes popis ben not assoilid þus of peyne
and trespas, for þanne þe popis weren alle
seintis, and confermed by þer state, it were to
seke oper signes, bi which þes popis shulden be
blessid, for þei failen in charite, bi principlis þat
hemsilf seien.
<L 20><T A23><P 356>

siþ þei cunnen not telle þingis to come, touching
þer state and þer desire;
<L 33><T A23><P 356>

Ffor in state of innocense God ordeyned mon to
travel, and aftirward in þo state of synne God gaf
þis labour to mon to his penaunse.
<L 30, 31><T A24><P 371>

And þof þis synguler ordir were more perfite þen
Cristis, 3itt he wot nevere wheþer hit be to
dampnacioun of þo childe, for he wot not to
what state God hafs ordeyned hym, and so
blyndly þei done ageyns Cristis ordynaunse.
<L 12><T A24><P 374>

And sith by Gods, lawe þo offis of þo kyng and
lordis is to preyse, rewarde, and maytene gode
and rightful men, and to chastise scharply
wicked men, and constreynne 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 23><T A24><P 391>

And one þing I sey, certen of resoun, þat no man
in þis s worlde may lightlyer or grevouslyer
synne, for his fote is festid at pride by hynesse of
state, and þo fende temptis hym more, for hope
of more harmynge bycause of his synne.
<L 25><T A25><P 407>

Ffaythe of þo gospel seis þat heven and erþe shal
passe, and chaunge fro state to state, bot þo
wordes of Crist schul not þus passe.
<L 5><T A25><P 408>

and so þo moste honeste beggyng ordeyned of
God, and likeste to þo state of innocense,
acordid to Crist;
<L 8><T A25><P 412>

Bot þo gospel leves hit, þat holdes al treuthe,
And so þo blasphemie 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>

Miche more Crist, þat was boþe God and mon,
and had by state of innocense lord of al þis
worlde, þof he asked of his owne, as a lord
schulde, þinges of his servauntis þat he had
myster of and nede, he beggid not, bo nedid his
servauntis thorw mercy.
<L 20><T A25><P 414>

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 11><T A26><P 435>

Herfore schal we trowe, as holy men tau3t of
two thowsande 3ere byfore þat Sathanas was
bounden, þat holy Chirche is of þoo þat God has
ordeyned to dwelle wiþ hym in blisse, of what
state so þai be, prestes or seculeres, lordis or
comyners, ladies or pore wymmen.
<L 21><T A27><P 442>

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 many
jewellis, ne precious cloþes, ne delicate metus,
but renounce alle þinges and 3yve hem to pore
men, goynge on feete, and takynge stafes in
hondes, receyvynge þo state of pore men, in
3yvynge ensaunple of holynes by þeire
conversacione.
<L 6><T A29><P 457>

Where Criste mekely travelid wiþ grete
penaunse upon his fete for to preche þo gospel,
þese popes, more þen emperoures, resten in
palaycis chargid wiþ pretious, in þer feete and in
al þer stynkyng carione, ande prechen not þo
gospel to Cristen men, but crien ever aftur
worldly glorie and riches, and make newe lawes
for to magnyfie þer worldly state, þat Crist and
his apostlis durste never do. Where Crist gafe his
precious blode and lyif for to make þes and
charite, þese popis maken ande mayntenys werre
þoroweout Cristendame, for to hold þer worldly
state, moste contrarie ageyne Crist and his
apostlis, ande herto spenden þo almes of kyngis,
and oppressen Cristen rewmes by newe
subsides.
<L 25, 28><T A29><P 458>

Ande sithen þe 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 destroyng 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
ordynaunse of Crist in holy lyvynge, trewe
techyng, and gostly occupacioun, be destroyed
or hyndrid, ande Anticristis ordynaunse, and
worldly pompe, and worldly occupacioun of his

proude prestis, and robberyng of comyns by fals
statutis and customys, be magnified into
destruccion of Cristis religione.
<L 30><T A29><P 460>

Certis, þis court wil enforce hit to dampne by
cursyng or prively murthur trewe men þat tellen
þo treuthe of presthode, groundyng hem upon
Criste ande his lawis, schewyng þo state of
kyngis ande lordis, how falsely hit is borne
doun by ypocrisy and blasphem power of
Anticristis clerkis.
<L 25><T A29><P 467>

Also þai synnen of malice wittingly, as he did,
ande bene in state of medeful penaunce if þai wil
accept hit, þat he was not, ne never schal be.
<L 16><T A29><P 471>

If þo preste be a devoute man and clene of lyfe,
3yve hym frely what hym nedis upon þi state,
and if þou se þat hym nedis not, or be a cursid
schrewe, dele þi peny to a pore man þat has
nede, and occupie þe in forþyng of þi
wickyd lyif, havynge mynde of þo stronge
peynus of helle, wiþ þo gretenes of Goddis
mercy and þo hy3e blis of heven.
<L 11><T A29><P 473>

sithen Petur and his felawis my3tten not be
apostilis of Criste til þai haden forsaken nettis
and botys, 3he, and þer kyndely fader, how may
oure hy3e prestis take þo state of apostilis, and
be grettur worldly lordis þen erlis ande dukis,
kyngus unklis ande kyngus sonys, in þo riches
londe of Yngelonde.
<L 25><T A29><P 475>

Certis as seculere schullen not, whilis þai bene
lordis, take presthode ande ri3ttis annexid þerto
myche more prestis, ande normely in state of
pore apostilis, as bischopis faynen hem to be,
schullen not take seculere lordship and powere
annexid to þe state by Gods ordynaunce;
<L 14, 16><T A29><P 477>

sipen 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
confermyng 3oure state, and made alle men,
prestis ande oþer, sogett þerto.
<L 1><T A29><P 479>

þefore, 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 tonauntis wiþ þo waste
godis to whichee heretikis, havynge þo nome of
prelatys and prestis, makyn sacrifice to Belial, by
pride, covetise, glotony, leccherie, symonye, and

alle cursidnessis.
<L 5><T A29><P 479>

þen þo same state and peyne schuld be in oþer
chirchis as þere, sipen þis statute has grounde in
holy writte and resoun;
<L 26><T A29><P 480>

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, goyng on fete, and takyng stavys in
hondis, receyvynge þo state of pore men, in
3yvyng ensaumple of holynes by þer
conversacion.
<L 2><T A29><P 495>

And so, þowe he be his vicar vp degre and
dignite, and oþer tyme in dede, wan he doþ þe
dedis of þe office, þerfor þe pope ioi not, or ani
prelat, or oþer in þe nam of dignite or of state,
wan it is not to perpetual blis to þe soule.
<L 16><T APO><P 04>

And bi þe state of innocence he is verray Lord,
for man was maid to lord in alle creaturis, and
forfetid not þat wyche synniþ not; and Crist
kep id ai þat state, so he had titil be Lord;
<L 14, 16><T APO><P 42>

þe cloþing honeste of soule; þe state purte;
<L 7><T APO><P 43>

And sum tym for þe act and þe state procedyng
of þis religioun.
<L 20><T APO><P 100>

In þe state of innocens God sett man in paradis
of delite, leking þat he schuld wirk and kep it.
<L 22><T APO><P 105>

Jericho is as myche for to seie as þe mone', bi
whiche is vndirstonde oure fleschli kynde
whiche is vnstabil and neuer dwelleþ any while
in þe same state, as Job seiþ, but wexeþ and
wanyeþ as þe moone dooþ: nou3 sike, nou3 hol;
<L 212><T CG10><P 111>

First, he þrew hym oute of heuen for his hi3e
stinking pride, sipen he þat wes made so feire
aboue his felawis helde him not apaied wiþ þat
state, but desirid to stie hi3er and hi3er and be
made like to God hymself, þefore it wes
resonable þat he were þrowen oute of þat worþi
plase and feire felawship.
<L 14><T CG13><P 165>

As he þat takip vp wrongfully þe kingis state in
his rewme (and þe kyng lyuing) is worþi to be
deed or dampned to perpetual prison, so þe feend

wes worþi þe same iugement for þe same cause.
<L 33><T CG13><P 166>

þe secound deefnes is of men þat ben greet men in lordship, or men of lawe, to whos state it longiþ to here benignly þe pleyntis of hem þat ben wrongfully disesid or oppressid by false tyrauntrie and wolen not here hem, but turne þe deaf eere, but if þei bring hem presautis, or 3yue hem grete 3iftis, or at þe leest wey to behete hem at a certeyn day.
<L 263><T CG13><P 171>

So, in þis worlde, þe whele of Fortune settiþ men now in hy3er state and nowe in lower, as it turniþ aboute.
<L 39><T CG14><P 177>

Ferþermore, in þe gospel, þere as Crist askid of Philip wherwþ þei shulden bye breed to fede wiþ al þat peple, here may men lerne in what state euer þei be, be þei neuer so witty or kunnyng of science, to aske oþerwhile counsel of oþer þat ben in lower degre and of lasse wit and of symple lecture, for perauenture it may be so þat þei ben of hy3er charite.
<L 104><T CG14><P 178>

þere is no willing aftur worship, ne desire after degre, but yche man holdiþ him apayed of þe state þat he is inne.
<L 1118><T CGDM><P 239>

by þis schulde þey mekely knowen þat heynesse of state maketh not euermore a man bettur to God.
<L 22><T EWS1-03><P 233>

And so statis here and state in heuene late or neuere acorden togydre, for fewe men here or noone serueþ God euene to þer stat.
<L 71><T EWS1-17><P 290>

þe lessoun of þis gospel is luytel knowen in þe chirche, for lordys stryuen wiþ hemself, and religiows among hemself, abowten heynesse of her state.
<L 78><T EWS1-17><P 290>

and 3if þe partis muten euere lasten, and on wyte anobres state, þat rewme mot nede be desolate, al 3if þese partyes schullen lasten ay.
<L 24><T EWS1-42><P 408>

þis aungel counforteþ men and ri3tuþ þer purpos, and telluþ hem how now Crist is syttyng in heuene, for his state here in erþe is fully performed.
<L 52><T EWS1-46><P 431>

as, 3if þe feend ladde þe pope to kille manye þowsande men to hoolden his worldly state, he

sewede anticristus maner.
<L 21><T EWS1-48><P 439>

And whan we comen to þis state we þenkon not of owre formere sorwe to owre anoy3e or owre mornyng, for ioye of þe ende þat seweþ.
<L 37><T EWS1-49><P 444>

And, for we schulden kyndely desyre for to knowe þe sowles state, þerfore þe Hooly Goost þat techuþ vs to knowe þese signes is clepud a Cownfortour of man, passyngre oþre cownfortoures.
<L 12><T EWS1-52><P 459>

and þus þese wordis þat Crist seyþ schulde meue men to lyue wel, and be meke, and leue pruyde of hynesse of her state.
<L 98><T EWS2-55><P 05>

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

And byleue techen us þat þe state of Cristus secte is moste certeyn and medful to men þat wolon arere þis towr, for no man may arere it, but 3if he be of Cristus ordre.
<L 69><T EWS2-62><P 39>

And þus schulde eche man chese þis state, and do þe traueyle þat falluþ to vertewys, and algatis rewle his wal aftur Crist and his lawe;
<L 84><T EWS2-62><P 39>

And 3if þei ben in state or werkys vngrownded in Cristis lyf, it is licy to men þat þei ben anticristis disciplis;
<L 17><T EWS2-65><P 55>

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 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 þus schuldon alle men, but algatis prelatys, ouerse þer state and þer li3f, wher it be acordyng to Godis lawe, or aftur costumys of þe feend, and continue þing wel doon, and mende þat is amys.
<L 101><T EWS2-73><P 104>

and so þis tyme is wastud to hem, in whiche þei traueylon, for þer hy3e state or for coueytise of richessus, or ony þing oþur þan Goddis worschipe, or oþur þan profi3t of þer schep, by þe rewlus of Godis lawe.
<L 123><T EWS2-73><P 104>

and no man schulde take þis state but in vertew of Crist, leste he be a smoky hul, wyndy and of yuele wedrus.
<L 114><T EWS2-80><P 146>

and so þis candelstykke may be state þat God approuep to þis ende, as seuene candelstykes of gold ben seuene status of bischopus.
<L 26><T EWS2-81><P 150>

And blyndnesse of þese newe ordres makup monye men to be dampnede, siþ þe state of preestus þat Crist ordeynede was ly3t, and esy for to knowe.
<L 112><T EWS2-81><P 153>

And it tellup þe state of þe chyrche boþe now and at þe day of doom;
<L 3><T EWS2-85><P 173>

It were for to tellon here how deuocion wantup in clerkis, as popus takon þer state here for a foul deuocion to be worchyped in þis world, and haue myche of worldly lordschipe;
<L 50><T EWS2-85><P 175>

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>

What whot þe pope þe state of cuntreyes monye hundred mylus from hym?
<L 155><T EWS2-87><P 192>

And so it semyþ to many men þat Ion hadde neþer cote ne breech, for he wente aftir his power nye þe state of innocens;
<L 70><T EWS3-123><P 04>

And so þe state of innocense is more sikir, and þe stat nye it.
<L 73><T EWS3-144><P 58>

For God þat is almy3ti, alwitti, algoodli, & alwilful, as he haþ made man in soule to his ymage, as in mynde, resoun & wille, & to his liknesse bi werkis of bileue, tristi hope, & lastinge charite, so he sette mannes state: in lordis to represente þe power of þe Fadir;
<L 7><T JU><P 54>

where Crist seiþ: Mat·xvi· {Porte inferi non preualebunt aduersus eam'} 3atis of helle schullen not mow haue mi3t a3en holi chirche/ vpon þis tixte seiþ Lire þus {Ecclesia non consistit in hominibus ratione potestatis vel dignitatis ecclesiasticæ uel secularis: quia multi principes & summi pontifices inventi sunt apostatasse a fide: propterea quod ecclesia consistit in illis personis in quibus est noticia & vera confessio fidei & veritatis'} Þe chirche is not in men bi weye of powere or dignite spiritual

or temperal/ for manye princis & hi3e bischopis & opir of lowere degre: state or dignite:
<L 22><T LL><P 21>

and þus it falliþ gostliche bi men þat shulden preche goddis lawe, and letten to teche þis lawe, and occupien siche prelati3 state bi gabbyng and fagyngis, and not bi reyn of goddis word;
<L 8><T MT22><P 307>

and so þise ordris holden not cristis rewele neþer in tyme ne in stide, for crist preyede wipoute siche crynge, lyk to þe state of innocence, bi hym self vndir þe cope of heuene.
<L 4><T MT22><P 318>

Þre þyngis shulden moue men to be glad of sich byldyng: On, for it turnep away fro þe state of innocence;
<L 9><T MT22><P 322>

But, for as meche as seint Austen seiþ in {De uerbis Domini} þat antecrist wol þat Cristis chirche be heedles, I take þe chirche after þe commune vnderstonding þat nou3 is ryue and nameli among antecristis disciplis, þat is to seie from þe state of þe prelacie, þe pope and his comperis bisi de þis, þe wiche nou3, hou3soeuer þis witt came in, ben specialy callild holi chirche so ferforþ þat eche bischop likiþ to be callid holi chirche, colouring þis witt bi þe gospel wher Crist techiþ euery man þat, after tweyn preucie vndurnemyngis of his fau3ti broþur, he schuld telle his fau3te to þe chirche if he hede not.
<L 293><T OBL><P 164>

For he is so woodli proude, and so ful of Luciferis pride þat inhabiteþ þis grete dampnyd man, þat he raueþ and knowiþ not his owne state;
<L 781><T OBL><P 177>

For he haþ cast downe the emperour þat schuld be chiff potestate of cristendome, and amenusid his power and state, and brou3t him so lowe þat he mai not bere up his heede;
<L 1405><T OBL><P 193>

I wote wel þat sum ben redi to vndurstond bi þis place of God þe temple of Ierusalem, sum þe feire bilding of material chirchis in þe newe lawe, and sum and most famousli, as þe world goþ now, wolen vndurstonde bi þis place þe state of þe clerge, and nameli of þe prelacie þat wolen be cald moost famousli holi chirche.
<L 3055><T OBL><P 235>

So þat to þe Fadir in Trinyte to whom is aprored power awnseriþ þe state of seculer lordis, fro þe hi3est kny3te þat is or schuld be þe emperoure to þe lowest sqwyer þat by wai of office of his state beriþ þe swerde. For þis state in holy chirche saynt Poule calliþ powers, and

saip þat þis power berip þe swerde not wiþowte cause but to avenge þe wraþ of God into hym þat misdoip, and to supporte and mayntene hym þat wel doþe;

<L 5, 6, 7><T OP-LT><P 03>

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 oþer dyuers placis.

<L 11><T OP-LT><P 03>

So it bylongip here vpon erþe to þe state of seculere lordis as vicars of þe godhede to do in ponynschyng and rewardyng to þe ennemyes and seruandis of God. To þe secunde persone in Trinite, to whom is apropred wisdam or kunnyng, awnserip þe state of þe clergy or of presthode, þe whiche by bissy study and contemplacyon schulde gete hem heuenly kunnyng, wherby þai schulde teche þe peple þe way to heuen and lede hem þerinne.

<L 19, 22><T OP-LT><P 03>

And herfor Criste, supposyng þat þis heuenly kunnyng schulde be in þe state of presthode, commaundid hem alle in his ascencyon in þo wordis þat he saide to his apostles, and in hem to alle oþer prestis, as saynt Awstyn saip in a sermon þat bigynneþ þus {Si diligenter attenditis etc}.

<L 30><T OP-LT><P 05>

For þis state in þe chirche is þe vicar of þe manhede of Criste, as saynt Austyn saip in a booke þat is alegyd tofore; and, so as Criste cam in his manhede to teche and preche þe gospell and to suffre meekly persecucion þerfore, so schulde þe state of prestis, þat ben vicaris of his manhede, do as he commaundid hem in his ascencyon and oft tymes byfore. To þe þridde persone in Trinite, to whom is apropryd true loue or goode will to þe Fadir and Sonne, awnserip þe state of þe comonte þe whiche owip true loue and obedyente will to þe statis of lordis and prestis, as saynt Poule techip sayng {Serui obedite dominis vestris carnalibus cum omni timore et tremore}, þat is Seruandis obeyip to þour temperall lordis wiþ alle drede and trembyng'e.

<L 35, 38, 42><T OP-LT><P 05>

By þes souereyns is vnderstonde þe state of presthode, þe whiche schulde bisyly wake in studyng and prechyng of Goddis lawe to alle cristen peple and to 3eue goode ensaumple in her lyuynge.

<L 50><T OP-LT><P 05>

Capitulum ii Here it schal be schewid how God hatip worldly lordeschip in þe state of his clerge þat schulde performe þe perfeccyon of

þe gospell. For in þe olde lawe, wher God made an ordynance how and wherwiþ þai schulde lyue in euery state, he assigned þere worldly possescyons to þe seculer party, and bad þat prestis schulde by no way haue eny possescions wiþ þat oþer partye of þe peple, saue þe peple was chargid of God to ordeyn þe prestis and deeknys housis, not to be lordis of hem, but to dwelle in hem, and on þe same wise þai hadden subarbis, to fede þer þe beestis þat schulde be offred sacrifice to God in þe temple.

<L 71, 73><T OP-LT><P 33>

and wiþ þis, notwiþstondyng þat kynge Dauyd was so full of vertuous and kyngly condicions þat he is sett in scripture as a patrone and ensaumple of alle goode kyngis, how dar oure kyngis, þat han not þes 3iftis of God, so expresly aþens Goddis lawe, þe olde and þe newe, presume to ouerturne all þe gloriose ordinance of God abowte siche temperaltes and make þe state of presthode lordis, aþens þe lyfe and þe lore of Criste and his apostles, and aþens þe proces of þe olde lawe in þis poynte confermyd bi þe newe, in whiche he haþ so openly in worde, dede and in ensaumple taw3te and commaundid hem þat þai schulde not be lordis so?

<L 120><T OP-LT><P 35>

And also aþens his ensaumple þai ben lordis, for whan he was sow3te to be made a kynge, and so to take on hym worldly lordeschip, he fledde into þe hill and prayde, in toknyng þat siche lordeschip was contrarie to þe state of þe clergi, þat schulde lyue in contemplacyon.

<L 196><T OP-LT><P 45>

And if þai wer indifferent, as þai demen þat it is wronge and dampnable a seculer man to take vpon hym a prestis office, in prechyng or minystryng of sacramentise, and in disposyng of tipis þat weren lymtyd to þe state of þe clergy, so þai schulden deme it full dampnable a prest to occupie þe temperal swerde wiþ þe purtenance þat longip þerto specified tofore. And in full witnes þat þis lordeschip is dampnable in þe state of presthode, Crist, in whom is full ensaumple and lore of perfeccyon of presthode, fled all þes þingis, for he auoidid þis swerde in seculer office, and tau3te his apostles, and in hem alle oþer prestis, to do þe same whan he fled fro þe peple þat wolde han sett hym in þe office of a kynge.

<L 270, 273><T OP-LT><P 59>

And þat Criste fled þis temptacion of þe peple and hidde hymself schulde teche prestis to fle not oonly þis synfull and dampnable lordeschip in þe state of presthode, but also þat þai fle þe occasion or þe temptaci on þerof.

<L 467><T OP-LT><P 79>

and whan he was callid to be state of þe emperoure or worldly dignite, he in a maner proferid hymself, in als myche as he manly wipstode not þe hidous and synfull purpose of þe emperoure but cowerdly consentid to his foly.
<L 523><T OP-LT><P 83>

For as a man may conceyue in partye of þat þat is saide before, and of euydence þat wip Goddis help schal sue heraftir, þis wickid dede was peruertynge of Cristis ordenances in his chirche, and harmfull and destruccion to euery state þerof, and will be fynal confusyon þerof but 3if it be remedied.
<L 532><T OP-LT><P 83>

And ouer þis, if a man take þo good is, þe whiche God in þe best wise euen and wipowte errourys hæþ assigned to þe state of seculer lordis, and 3eue þo goodis to eny peple þat hæþ noone nede of hem, 3he, to whiche peple siche goodis ben forfendit, þis schuld be callid noone almesse, but peruertynge of Goddis ordynance and þe destruccyon of þe state of seculer lordis, þe whiche God hæþ aprouyd in his chirche.
<L 734, 738><T OP-LT><P 99>

What almes þan, I pray þe, was it to vndo þe state of þe emperoure, and make þe clerkis riche wip his lordechis? namely, siþ Criste confermyd to þe emperour his state wip þo þingis þat longyd þerto, notwipstondynge þat þe emperoure þat tyme was heþen, and he hæþ forfendit expressly his clergy in worde and in ensauple siche lordeschip.
<L 746, 748><T OP-LT><P 101>

And þou3 it had be so þat þe clergy my3te haue occupied þus worldely lordschip, and also þou3 it had be no destruccion ne apepyrnyge of eny oþer state, 3it it hadde he no almes for to 3eue to hem siche goodis.
<L 755><T OP-LT><P 101>

For God is so perfyte in all his worchynge þat he may ordeyn no state in his chirche, but if he ordeyn sufficient liflode to þe same state.
<L 761, 762><T OP-LT><P 101>

In þe tyme of þe state of innocence we know wel by bileue þat God had so ordeynd for mankynde þat it schulde haue had lyflode inow, 3he, wipowte eny tenefull labour;
<L 766><T OP-LT><P 101>

Of þis þan þu mayst se hou3 God in alle his lawis hæþ sufficiently ordend for alle þe statis þat he foundit and aproued, and hou3 it wer a3ens þe goodnes and þe wisdom of God to orden eny state, but if he ordend sufficient liflode þerto.
<L 797><T OP-LT><P 103>

Siþ þan, as it is sayde bifore, it is noone almes to releue oo wreche and make anoþer or mo, and to make hem riche wip temperall lordeschip, þe whiche ben forfendit to siche peple, and namely if siche almes 3evnyge be distroynge or apepyrnyge of eny state apreuyd of God in his chirche, it will sue þat þe endowyng of þe clergy wip worldly lordeschepe ow3t not to be callid almes, but raper allamysse, or wastynge of Goddis goodes, or distroynge of his ordenance, for as myche as þe clergy was sufficiently ordeynd by Criste.
<L 822><T OP-LT><P 105>

For as þe state of þe clergy hæþ no power ne leve to make þe peple or þe lordis to synne deedly, or to distroye Goddis ordenance in his chirche, so þai have no leve or power of God to cowncell or to constreyn in eny case þe lordis or þe peple to swere to mayntene þis endowyng of þe clerkis and religyous folke, þe whiche is full grete þeste, heresy and symony, and wondir harmfull to Cristis chirche, as it is schewyd in þis processe and in oþer writen bifore.
<L 860><T OP-LT><P 111>

For herto þai ben bounden by vertu of her office vp payne of dampnacion, and þer may no man dispence wip hem of þat boonde stondynge her state.
<L 870><T OP-LT><P 113>

Hou3 myche raper þan, I pray þe, wipowte comparyson is it a grete synne, as wel to þe ressaueris as to þe 3eueris, to take þe lordeschip, þe whiche God, þat hæþ full lordeschip vpon all þe worlde, hæþ 3oue bi perpetual lawe or ri3te to þe state of seculer lordis, and 3eue þis fro þat state, to þe whiche God entaylid þis lordeschip, to anoþer straunge peple of anopir lyne, þe whiche lnaþ neþer nede ne leue of God for to ocupie it?
<L 887><T OP-LT><P 117>

And 3itt þai claymen so ferforpli þes tipsis þat no man lawfully may wipholde hem or minystre hem, save þai, ne þai may be turnyd or 3ouen to eny oþer state or kynred, saue oonly to hem, allþou3 men wolden do þat vndir coloure or bi titill of perpetuall almes, for þis schulde he demyd of þe clergy a dampnable synne, and distroynge of holy chirche and sacrilege. Hou myche raper þen is it an hidous and a dampnable synne to 3eue or to take away þe seculer lordeschipsis fro þe state of seculer lordis, þe whiche God had 3eue and entaylid to hem bi þe same lawe and ri3te by þe whiche he had 3ouen þe tipsis to be prestis in þe olde lawe?
<L 899, 904><T OP-LT><P 119>

And so, as no man schuld presume to wipdrawe, wipholde or turne þe tipsis fro þe state of presthode, as þai sayne, so myche raper schuld

no man presume bi 3euynge or takynge to aliene þe temperal lordeschips fro þe state of seculer lordis.

<L 912, 914><T OP-LT><P 119>

hou myche more þan schuld not a seculere lorde or a lay man aliene fro hym and his issue or fro þe state of seculere lordis þe seculer lordeschippis, þe whiche God haþ lymytid to þat state?— siþ he is bounden by þe lawe of kynde for to ordeyne for his children, and ouer þis he is bounden by Goddis lawe to susteyne þe state of seculer lordis, þe whiche is autorisid in þe chirche bi Criste and his apostelis.

<L 937, 938, 940><T OP-LT><P 121>

For, certis, siþ þes tīpis and þis offryngis (þe whiche as I suppose cowntirvaylen þe seculer lordis rentis of þe rewme, or ellis passen as it is full likly, for pou3 þai he lesse in oo chirche, þai passen in anoþer), ben sufficient for alle þe prestis in cristendome, and þai wer euen delyd, þen it wer no nede to amortise seculer lordeschippis to þe state of þe clergi, þe whiche amortesyng is yndoynge of lordis and apostasie of þe clergy;

<L 950><T OP-LT><P 123>

But lorde/ these glosers seggeth that they ne desyren nat the state of mastrye to ben worshipped therby/ but to profyte the more to thy people whan they prechen thy worde. For as they seggen/ the people wolen leuen more the prychnge of a mayster that hathe ytake a state of scole/ than the preching of another man that hath nat ytake the state of mastrye.

<L 12, 17, 19><T PCPM><P 57>

For he in his proude & state wole haue all men vnder him/ & he nyll be vnder no man.

<L 14><T PCPM><P 60>

Bi wiche ensamples it is schewed evidently som cleuyng to God forwexen to more perfection in hier state, some forsop be pride of dominacion for to fluen to wers þingz'.

<L 36><T Ros><P 65>

By þat þefore it is certayne þat many folez ar deceyued þat kepīþ so þer godez to þar exsecutours for to be giffen for þam, wen þei my3t wipout dispēdiuousnez of þar state dele þam be þer self in þer lif fe.

<L 1><T Ros><P 73>

vpon þis tixte seiþ Lire þus, þe chirche is not in men bi weye of powere or dignite, spiritual or temperal, for manye princis and hi3e bischopis and oþer of lowere degree, state or dignite are founden to be apostataas, or haue gon abak from þe bileue;

<L 7><T SEWW22><P 116>

þo secunde is for kyngus schulden not be tirauntus of her pepul, but rewle hem by reson þat falles to þer state;

<L 27><T SEWW25><P 128>

Ande if frerus for þer state may not haue þis lordeschipe, how schuld þo pope ner Criste reioyse hit on worldely manere?

<L 133><T SEWW25><P 131>

(7) Also we graunten þat þe state of prestis schulden be oon in very vnite, and þe order is al oon as anempte þe substance boþe in þe pope and bischopis and symple prestis, but þe degrees in hem ben diuerse, boþe heier and lower.

<L 119><T SEWW02><P 22>

Faith iustifieth the that is bringeth remission of all synnes, and letteth the in the state of grace before al workes and getteth power to worke yer that coudest worke, but yf thou wylt not go backe agayne, but continewe in grace and come that salucacion and glorious resurrection of christ that must work and ioynne works to thy fay th in wyll & dede to, yf thou haue synne & plesure & as oft as thou fallest set the on thy faythe agayne wyth oute healpe of workes.

<L 32><T WW-TWT><P 28>

Eukarist⁸

EUKARISTA.....1

And þat þis be þe witt of seint Poule a feiþful man mai vnderstonde bi þe tretice of þis mater þat seint Denyse wrote, þe wiche he lernyd of Poule his maister, and is cald {De eukarista uel de collacione}.

<L 608><T OBL><P 172>

EUKARISTIA.....2

EUKARISTIA *Eukaristia* is þe sacrament of þe body of Criste giffen in þe mynde of his glorious passion, & it is a sacrament of charite als wele of Goddez as of mannez, werfor *eukaristia* on Greke is vndone on Latyne gode grace.

<L 16, 18><T Ros><P 71>

EUKARISTIE.....5

“Off þe substance of þis sacrament bene 4· þingz: Þe 1· is þat he þat consecratþ þe eukaristie be ane prest.

<L 21><T Ros><P 71>

Witte þan þat þe prest is no3t holden ich day for to receyue bodily þe eukaristie. Werfor seiþ Augustinus, li-{De Ecclesiasticis Dogmatibus}, “Ich day for to receyue þe comonyng of eukaristie noþer I loue it ne I blame it.

<L 27, 28><T Ros><P 71>

Forwi he þat hath wille of synnyng, I say þat he is more greued or heuied of þe perceyuyng of þe

⁸ 3 variants; 8 occurrences.

eukaristie þan purged.
<L 32><T Ros><P 71>

And þerfor þof al a man be biten be synne &
neþerlesse haue no3t fro now forth wil of
synnyng & make his satisfaccion be terez &
praiers & tristing of þe mercy of God þat is wont
mekely for to forgiffe synnez be confession of
synne, come he to þe eukaristie for to comon
vnderdeful & siker.
<L 1><T Ros><P 72>